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

NEW-YORK, SATURDAY, FEBRUARY 16, 1856.

MINE 2 Spiritualist, (bristian

PUBLISHED BY soon severed and the new birth is complete. This TOR THE DIFFUSION OF SPIRITUAL is a new birth worth contemplating, and this is u 30, 553 Broadway, New-York. truly a resurrection of the dead.

For the Christian Spiritualist. THEREIL METHOD VS. THEOLOGICAL PRESUMPTION.

mulfestations of God, and ultimate m Power and Lave, which are the at-671, and the exponents of Lis will .secondate and unitary in chraracter, and his 'r so in manifestation, so that no incidesime cause operating under the same re and circumstances. Cause and effect tle, and necessarily actuated by natural

memble hars. These several propositions good evident that they can hardly be made who demonstration, and are regarded as setwiens in philosophy, forming at once its sand boundaries. The following conclusions heritable. Ist. That God, through the inhelassef nature, is the energizing, life-giving anion of all things, from the grossest elements hand and subtle essences, from the least consiare but parts of one stunencious whole, whose and imate manifestations of Go 1 in the sofore most of necessity accord with the day, and condition of the object or nen and through which action is made, pils, the inherent laws of each indivi-

case the Claus differ in their intrinsic properties. victory. characterist's and conditions. This must be so

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n cultive t exactly adver-

Altra philosophy naturally tends to imbue the us, and the love of God and our fellow-man,

All the acknowledged sciences are founded in is not recognized as a science, it is because it shall not lie upon another. ninus the facts; not so, however, with the of the fits ever being reunited with the clod of doom.

nally which was laid away in the grave, would Again he tells us we must believe ALL, ALL of that to horrible to be long entertained, but the "divine book," and that to reject any part is in On the RIGHT OF EACH SPECIMEN We see written the deal element of which its outer form is at pre- fact to reject the whole. These two false propositions composed, is too refined and organism, its internal powers of endurance, as their seeking Spirits found tal vision to behold; but thousands are now cloquence, and by shaking the terrors of hell and external conditions, the motive powers and in-Twhose Spiritual vision is no far developed as the doom of the damned in terrorum over our deare a clear view of those colestial forms which, voted heads, succeeds in nine cases out of ten, in insted the compound motor. On the left we read Certain, happy reunion always represented to be as nearly identical silencing our refractory reason, and we pass on, the entire history of its thoughts, acts and outer the earth-form as the Spiritual can be to the perhaps through life, divested in part at least, of manifestations. These are denominated biography. These Spiritual bodies are generally com- our intellect and freedom; in perfect bondage to the

ly and Spiritual bodies are connected, generally by a sort of umbilical attachment; this, however, is

On a free and careful review of the commonly received notions of the resurrection and reanimation of the bodies that have once been the tenements of SENGLE CORES-Five Cents. human souls, there appear some practical impossibilities, and numerous improbabilities.

It is well known that at least four-fifths of an ordinary human body, in its decomposition, passes ordinary numan body, in its decomposition, passes into gasses and fluids too volatile to remain localiplants. Vegetable physiology shows likewise, that process it would not be singular if some of the base tions are more soft and Spiritual—the social agitamuch, if not all the seriform portions of decaying alloy should be exchanged for that of more intrin- tions of life, less rigorous and selfish-affinities animal matter is absorbed as nutriment, and constitute a part of the substantial growth of vegetation, which in its turn, is devoured by many animals, and way at the next transmutation, grace the tables of many an epicure in the form of fricasseed chickens, roast beef or broiled mutton; and thence figuring again in human form, is again subject to be cast into space by death or insensible perspira tion, to dance the interminable changes of its destiny in the great laboratory of nature.

> none of it been mine more than from seven to ten and its eternally-expanding aspirations than the power and love of God vindicated. years, much of it not half that time, and some not authoritative dictums of theologic rule. The sapa day. It may have died a thousand times in as ling oak, though destined otherwise to rear its many human forms. If this is so, it might, I think, giant limbs above its fellows, and spread its green to speculate among still more exalted beings whose be difficult to decide as to the claims the several foliage to kiss the genial breeze, absorb the dews etherial purity and "more excellent glory" veil temporary proprietors might present at the fancied of heaven, and show its grateful thanks by its them from our present view. resurrection. By this it will be seen how absurd ascending exhalations to the morning sun, is not and ridiculous the thing looks. It will not do to more surely drarged by the impenetrable rock that is not true. He cannot lie, He cannot annihi- tender shoots are oftimes pruned by injudicious late Limself; and being everywhere present, He hands; than is the budding intellect when cased cannot create another like Himself.

and in accordance with the laws of nature? I must | Those ancient institutions, whether religious, poconfess I cannot conceive it possible, that He would litical or mixed, man-made as they were, doubt- vested in its progress through the world! Most of alike, must that of necessity be a falsehood, which our study for life here and hereafter; he who learns | the sandals and wooden shoes of their times, have | our emancipated minds, can trace the progress of | ing souls, that great heaven's sunshine day by day, most of them knows most of God, and, if obedient done good service; but to the present enlightened individual freedom, the gradual assertion of nature's with ever renovoted joy and thankfulness; finding thereto, is best qualified for the discharge of all the generation, are but clogs to progressive locomo- holy truth's, against the enslaving tyrannies of bor- beauty in the skie's calm depths, and in a streamduties arising out of his relations to God and his tion. And while science has been making gigan- rowed thought and limited faith. Some obtain let's flaw of music; while others see no loveliness

remaining powers exerted through all the other eight scek any opportunity, which might afford intelli- world. mail, would be the same and act alike upon all gence of what is to be their conditions, employ | If in presenting the foregoing dark shades and doubting and benighted man. becomises grades of animate and inanimate mat- inents, enjoyments, associations and relations in horrid discords in the warring elements of progress. her whence drawn or how propagated; no mat- which are scattered over a lapse of time, embracing neeted by the action of immutable laws. tion heary with age or by whom revered; if more than four thousand years. Where shall we the should be abandoned by every enlight. Jews in the advent of Christianity, though the observer can hardly fail to perceive a striking simiharity in the character of its exhibition. It is true Chainefible love and reverence for the great that those who lay special claims to all divine orastand all truth, and that system of religious cles and godly protection, do not commit physical which has not its foundation laid in true phi-violence by fire, stones or spears; but they still is have and delusive. If our religion is delight in the work of crucifying character, stoning all stophic, our philosophy will be as truly reputation, and fagoting the business prospects of in most cases, they, our opponents, are blind, and "know not what they do." In due time, however, Amerous well-authenticated facts, capable of de, their temple of theological absurdities, like that of stration; addit the sectarian theology of the the Jews, will tremble and shake, until one stone

manifestations, for these are now established but what are tinctured, more or less, with the shades sion. Sprittal intercourse, therefore, justly claiming God as their author, yet clearly demondarre much intelligence by it, which before we of a God of war, of hate, of wrath, and of ven- unknown. with mass of obtaining, and which, thank God, geance, capable of being a personal, active instru-

in the course of two or three hours after fear of death and a mythological devil.

ment on which it acts.

before deciding how far its claims are and better use. worthy of his respect, and if wise in his investigasic value; but he cannot be morally condemned and sympathies more truly affectionate-condiwho discriminates according to his best-reasoning tions more flourishing, and happiness more prevapowers-to him God's richest gift.

How often are we told, by those professing the livine commission, to hold communion with Heaven, and keep our precious souls in pupilage, to God, and be not wise above what's written." It object within the score of our vision. Here inseems to me that the Nineteenth century is characterized by few blights more stinting and belittleing The matter at present composing my body has to the human mind, or less congenial with its needs "that all things are possible with God;" for which forbids the searching root, or when its around by tyrant forms that check the boundless Query-Can be do or create anything except by freedom of its scaring Spirit.

with existence, accord with its quality, capa- with celestial instruction and divine philosophy; exhaustless stores of nature devices and discoveand killing instance. Why? Evidently be mion, robs death of its terrors, and the grave of its Every movement for the amelioration of its condi-

hensible enigma. Those doctrines are based upon in vainly endeavoring to find truth and peace. subject to laws and conditions, the general ten- dove, laden with messages of love and happiness; baffled intruder. are considered, likewise, eternally subject to puriling that heaven might be a reality.

mourners of this nother sphere. The characterizing those ages, and which drenched the more particularly, by the use of an allegorical then, which may be obtained through earth with human gore is simply monstrous. Still figure. Let us suppose ourselves standing upon and perseveringly, will bestow celestial —with sanctimonious visage and imperious tone, from the unknown depths below, and by each sucthe bereaved and bleeding heart. Oh! tells us, at one time, that we must believe the cessive cycle ascending higher and still higher una make the angel Spirit now rejoices; the God," or eternal damnation must be our inevitable about us, we behold all the varieties of animate and inanimate nature known to earth, classified and arranged in the order of their developed excellence. quality and kind of its material substance-its fluences acting upon it, which together are denom-Now as we pass along the spiral plane, we are struck with the universal parallellism everywhere

made the sacrifices. Death, damnation and the to induce the belief that any good philosopher and arm; a written message given by a mortal's hand, the voices of the storm, and in the morning's balm devil being the principal levers by which this ma- practical observer would, if made acquainted with but bearing the unmistakable impress of Spiritual chinery is worked, and fear (not reason) the ele- the former, readily and accurately guess out the power and angel love. Or perhaps more convinclatter, no matter to what species, genus or king- ing still than any outward manifestation, the felt True faith, upon any subject, cannot be the pro- dom the specimen might belong. Thus far, in whisperings of Spirit voices upon the calm hour of duct alone of the will; but of evidence addressed our allegorical plane, we have observed incessant twilight musing; or the solemn breathings of holy to the rational faculties, and by those faculties care agitation and turmoil mingling in all the social re- thought, awakening the soul's dormant energies, fully and fearlessly claborated. It is not enough lations of the diverse gradations of life; but as in thrilling the human heart with joy and emotion that a book, or any part of it, claims to be a "thus all other elements so in these; commotion and too deep for utterance, with foreshado wings saith the Lord," for the freeman must take it into strife are the natural means of cleansing and clari- of the far beyond of the soul's future happiness the crucible of his reason, and try as by fire, fying them, and fitting them for greater elevation whispered from soul to soul, inaudible, but felt, re-

But let us proceed upward and onward—here guage fail to portray those messages of celestial zed; and the remainder is in dust so minute as to lion he will separate the pure metal from the dross, we perceive a better state of things—we breathe a love and loving sympathy, given to the earnestly be capable of assimilation with any of the ordinary appropriate the one and cast out the other. In this more balmy and genial atmosphere. The illumina- aspiring Spirit in its hours of calm and still com-

> Still attracted by new and unfolding beauties we pass upward from one elevation to another, until the Land of Peace. The imaginings of an excited we find ourselves completely overwhelmed with fancy, or of a superstitious awe, seldom give forms "check our questionings about the secret things of the intense and dazzling glories flowing from every deed is love unsullied, sympathy unselfish, charity all embracing, harmony universal, aspirations and feeling, the blending of the soul's humility Spiritual, progression exemplified, and the wisdom,

> > And now let us turn our attentions selfward until our own Spiritual unfoldings shall enable us

Troy, Jan. 10th, 1856.

For the Christian Spiritualist, SPIRITUALISM--ITS JOYS AND CONSOLA-TIONS.

BY CORA WILBURY.

mind gradually, almost imperceptibly become di- seen, but felt as existing? Because all feel not repudiate His own laws, and that which he will not less had their origin in necessity arising out of us, on looking back to past opinions and cherished many feel as truth, but others comprehend not, to He cannot do. Let the laws of nature, then, be the low plane of human development, and like prejudices, that now seem strange and revolting to and therefore reject? There are those nature lowtic strides, the arts taking a more practical turn, their mental freedom and clearness of vision, only upon the face of nature; gathering no flowers by Nature is divine revelation, and therefore teems and invention has been busy in drawing from the towards the close of a life's experience. Others, the wayside, finding no beauty, hearing no music, Thus the God-power manifest and knowledge derived therefrem is power; and of ries adapted to human wants and unfolding new found truth, nor is this sudden relinquishment of "But," say the opponents of Spiritualism, and the attached differs widely in its ultimate results, universal application. It exalts, ennobles, digni truths, new intellectual powers and physical re- the beaten track, this sudden change from the dark- would-be shrinking investigator also, "there is so tatas year, originating in the same immagu- fies and develops the man; tends to soften down sources, the religious element of our nature has, to ness of bigotry and soul-limiting sympathy, either much that is contradictory, so many disappointlan some of exhibited in the regetable and min- the asperities of life, promotes charity, peace and a great extent, been confined and cramped into miraculous or worthy the world's astonishment, ments are encountered, there is so much deception miking and these results are reculiar in 1300d will, and as exemplified in Spiritual commu- the swaddling bands of man's primeval state, much less meriting its reproof. That light should even!" All this is true. Contradictory communicome, dazz'ing light from the supernal spheres, ir- cations, conflicting opinions have been given, by tion has to contend with the uniform and com- radiating the gloom of earthly desolation, and ren- means purporting to be Spiritual; but, dear human One might rationally expect that those who re- bined anathemas of Church and State, although dering the hope, the certainty of immortality tri- brother, have you sought the Spiritual intercouse the glorious light of the sun, and the aily believe in a future life, would most engerly they claim to have been the great civilizers of the umphant, is but a natural and loving proof of the in the true and becoming state of mind? did you Father's goodness, and the angels ministry to leave behind you, determined that it should be for

at I these are truths philosophically considered, that never-ending future; for it is a fact on which I have criticized many of our social and ecclesitrusting soul; but when earthly sorrows darken fear of anothers success; your pride, and your suscithey certainly address themselves to my un- all agree that speculation and skepticism have left astical forms—the reader should not suppose that the given heavenly light, when living friends for picion of other's motives? And you, dear truthstanding as such, though drawn from the great the world in darkness upon that all-important sub- I regard them other than the natural and even sake and the true loved ones pass the unseen por- seeking sister, did you carry along with you, unto liginature, they are, neverthcless, Gon's TRUTHS, ject. And we ask why, in the name of Heaven, necessary results consequent upon the characters tals of a better life; when adversity overwhelms the circle's precincts, the vain fluttering thoughts discretive secret and dicine, and may not with why are our Spiritual messengers rejected, con- and conditions of men and things, for in the the stricken and sensitive soul, with its varied tor- of earthly pleasures the ambition of wealth; the sky be set aside for the unhallowed purpose temmed and set at naught, and that too mainly by sphere of mind as well as that of matter, causes turing trials, then, alas, too often, does the despair unchecked vanity; and yet desire correct Spiritual ing place to creeds, theories, dogmas, rules or religionists? whose faith, if they have any, is and effects are corelative and invariable—like ing heart admit the doubt of the life to come, communications, from highly advanced, and love claiming to be civil, moral or religious; no founded upon the history of like manifestations, causes always producing like effects—became con-dreading the perpetuation of earthly trial, skeptical, and wisdom dedicated Spirits? Did you venture, of future joy, from the dearly bought experience of believing yourself in the presence, or within the in-You will ask then, with this view of the sub- this world, that gives no complete fulfillment to its fluence of higher natures than your ewn, to ques-Then, when the trusting faith is tion futurity concerning earthly riches, and earthly and secret and divine truths, such creeds, dog- determined blindness? It surpasses that of the AND Love of the infinite Cause of all causes, with shaken, and the trembling soul questions doubt- destiny? Unprepared for high and holy commuthe numberless and heterogeneous evils under ingly of its future unknown destiny, who can an inications, filled with the every day trifles of an unwhich the sentient world has grouned from its swer truthfully, convincingly, a soul's anguished reflective existence, could you expect the pure, the very birth?-to which I answer, if the funda- prayer for light and guidance? Earth is full of progressed, the unselfish immortals to hold intermental doctrines of Spiritual philosophy be true, creeds, of conflicting doctrines; amid the wranglings course with one so uncongenial as thyself? Then, we have a key to solve that hitherto incompre- of the various adherents, v life time may be spent if no communication follows, the Spirits are not ex-

shine that bathes so many hearts with heavenly fears, and unfounded apprehensions. There are also some designing and mercenary and if sought honest. "the Rev. man of God,"—God forgive the saying an immense platform, winding in spiral folds up joy! To stigmatise as puerile and uninstructive There are also some designing and mercenary discharge that glorious body, that celestial Scriptures which he denominates the "Word of til lost to view in the distant heavens. On it and unreserved communion with angel natures, if man in the world's annals has any creed ever existed the path of right and duty.

> mourners, have returned to the daily cares of life on earth-so with the glorious cause of proof in and toil, with inspired hopefulness and renewed the Hereafter.

sponded to, and comprehended, though mortal lanmune with self, the world, with its busy cares, and haunting dreams forgotten, in higher, holier desires, in "immortal longings!"

This is what Spiritualism bestows upon the truth seeking soul and receptive spirit. No creed taught formula can invoke those holy visions, glimpses of of beauty to the upturned vision, nor messages of wonderfully soothing power, to the listening ear But the calm, unselfish concentration of thought with the minds fearless daring, can bring congenial and kindred Spirits, even from the bowers of Paradise. The soft caressing breeze, that fans with a caressing motion the oft-times weary brow of many bereaved ones, may it not be a Spirit-mother's heaven sent token of rememberance, a renewed sign of an angel's sympathy for a mortal's tribulations? Why not? Who among us, but has felt the mysterious influence of solitude, the holy

mune with the things above. Wherefore attribute all to imaginations power? And what may that same power often be, if not Of how many prejudices has every individual the boon of intution, the appreciation of things un-

charm, the elevating tendency of an hour's com

ever, all envy and uncharitableness? did you bid Yes, faith is a beautiful trait of a loving and farewell to your money grasping propensities, your isting; if those corresponding to thy own frivolous the supposition that all things in nature, as matter, But what so convincing as self-conviction, as the attributes, give their characteristic messages, Spirman, mind and Spirit begin to exist, so to speak, coming of a long sought for truth, home to our seek- itualism with all its beauty of holiness and truth, Spiritualists; which in charity we try to forgive, for in a state of infancy, and are, without exception, ing bosoms, like unto a beautiful and snow-winged is declared an imposture, or a mystification of the

dency of which is to purity, elevate and unfold a wanderer from the skies, unseen, unnoticed by Then again, if, perchance, the long looked for each in its particular sphere, and so far as the many, but dearly welcomed, joyfully received, lov- carnestly desired communication comes at length, external or physical is concerned, destined to pass | ingly entertained by the yearning soul of aspira- fully and satisfactorily, all the vaunted courage, through death and dissolution into greater eleva- tion, the sorrow bowed and doubting Spirit. A and determination fails, and the cheek blushes with Few, if any of the multiplied forms of religion tion and higher life; what we call death relates welcome messenger of joy and peace, is this com- superstitious terror, and your self-formed fears only to gross matter, and as nothing is lost in any ing home of a heaven sent truth, as it nestles close place the hindrance in the path. In place of the Amerius, well attested facts, and are capable, of ancient mythology, the legitimate offspring of of its mutations, should be regarded as a mere ina framble and like circumstances, of demon- the race's infancy and mental darkness; and though cident in its endless existence. Spiritual elements ions over the breast that sorrowed for earth, pray- and robes of celestial brightness, in place even of the darkened Spirit's repentant mien and sombre ins appointation to established science; for strate by their nature to be of man. To conceive fying and elevating influences, in which death is To thousands of mourning hearts, thousands of garb; mortal fear will conjure up from the realms doubting, struggling, truth seeking minds, has Spi- of fable, and nursery tradition, tales of dread, and joy. Such are the main points in the Spiritual theory ritualism come, the dove messenger of angelic hosts. forms of horror, changing the celestial visitors to solution description of the more particularly, by the use of an allegorical cast the shadow of ridicule upon the glorious sun-

those initiative demonstrations of Spirit power, that men, who profane a holy cause for the futherance are but the outposts of knowledge unlimited; of of their paltry ambition and love of gain; but when but wills to be pure and true, and persevering in without in its progression encountering abuses and adherents who were a disgrace to the cause. So How many orphaned hearts, and widowed with us. Many heaven-sent gifts have been abused

Spirit! the very word breathes of celestial meanwhelming evidence of immortality, of recognition mine the forest depths. Spirit-within the starry often partially or perhaps wholly suspended for lightful brilliancy from those altars upon which freedom of thought, reason and common sense are those of the biography on the other, so much so as a table, an unaccountable movement of the hand or ocean's waving murmers, in its thunder tones, in the Heavens at night, within the moon's wondrous healthy, 77; because it acts as a respirator, 27, oceanes it acts as a res

greetings, in every note uprising from the myriae warblers of hill and grove, in the blue sky's depths and in the rainbow's blended harmony. In al things in dwelling is the Spirit of life and truth and the voices of immortality responding to the human prayer. In nature's every manifestation a signal of the father's bounty, of the beauty and the usefulness of life and trial. And shall we, need we fear its highest and loveliest form, man assuming the angel's garb, woman appearing in scraph guise! Fear, the mother of our hearts, now a being of superior mould, a guardian angel to her earth left child, fear the Spirit touch of a father's hand, the renewal of the oft-invoked blessing and counselfear the friends so loved and loving-the long unseen, but ever unforgotton, fear their holy and benign influence, the surrendering of our hearts to angel guidance, to the "beloved, the true-hearted." Is not this groundless fear, that causes us to shun communion with our best-loved ones, a perversion of feeling and reason, the result of superstitious training, that bids us shun with dread the departed Spirits of friends and kindred, as we, alas, shun not wrong-doing, nor avoid anger, envy, and other dwellers of the darkness.

NUMBER 41.

Pure and holy cause. Philosophy of truth and eason, Faith of love and intuition. Surely thy radiant mantle of peace will vet envelop these trembling and doubting Spirits, and give to the veriest skeptic the consciousness of a joy-giving future, as Thy benigh influences have brought consolation, joy and hope to thousands of mourning bosoms and sorrowing souls.

PHILA., Feb. 4, 1856.

From the Religious Telegraph PASSING AWAY.

BY THE LONE WANDERER. "Passing, fading, dying," is indelibly inscribed on all things here below. The gentle breeze sighs a soft farewell as it glides whisperingly by us,the little rivulet murmus along and charms the heart with its sweet lullaby, and oh how passing sweet is its tiny song. It is a "still small voice. and to the soul it whispers of the decay of earthly things. We look upon the flowers in the merry spring-time,-they spring forth, they bloom and their sweet odors fill the air; but ere long they droop, they fade, they wither and die, and their beauty and glory again mingle with the dust. Alas! that the most beautiful and heavenly thing of earth

ward tendancy in all things lovely, and oh! how we long to retain them, but ere we are aware of it, and while we have scarce begun to enjoy them. they pass noiselessly away and we see them no I saw a little child,-it was beautiful as the first sweet spring flower blooming amid the ruins of fading winter; it was gentle as the modest lily, and its voice was sweet as the music of rippling waters. It knew no evil, and its little hands were not stained with harmful deeds. It was the pride of all who knew it, and a halo of love ever rested around that form divine. I looked upon it with strange

should ever fade the soonest! There is a heaven-

delight, and its passing loveliness filled me with joy. Yet something whispered to my heart that the lovely one before me was a flower transplanted from Paradise and must not long remain exposed to the chilling coldness and darkness of earth. Alas! said I, must this lovely flower fade sa soon? Must this matchless grace be torn from our enraptured gaze? And must so bright a star so soon forbear to shine and leave us now, as after a midnight lightning-flash, in deeper gloom? So I gazed and thought, and as I gazed, the lovely being faded from my sight and left the world to mourn its loss

I have seen a mother—ah yes, I had such a mother! She was all gentleness, mildness, and love! (O, where is the heart so hard that it does not now and then forget its wickedness, and become once more a child of innocence, when fond memory brings it back to the spring-time of life to feel the heavenly warmth of a mother's love!) O ves. I saw and had such a mother! Other friends I have had, and I have known the love of others; but their friendship was fleeting and their love was a breath that passed quickly away! That gentle mother passed away, and there is none I dare to ove, and none I know to love me.

earth are of so short duration, why should we wish to remain long! Rather should we desire to finish our allotted time and then cheerfully obey the divine summons and meanwhile strive to profit by the good things that God has permitted us to en-

When the best and most heavenly things on

All things in nature are subjected to one beautimust soon pass away, and "this mortal put on immortality."

"Let the rich rejoice in that he is made low, for as the flower of the grass he shall pass away. DAYTON, O., Dec. 14th, 1855.

REASONS FOR WEARING A MOTSTACHE.-Punch has questioned one thousand persons with the following results: To avoid shaving, 69; to avoid catching cold, 32; to hide their teeth, 5; to take away from a prominent nose, 3; to avoid being taken as an Englishman abroad, 7; because they union, with the so early lost, the bitterly lamented! izing mind, the worshipping heart of the votary of are in the army, 7; because they have been in the the beautiful. Spirit is in all things-in the leaf- army, 221; because Prince Albert does it, 2; belet's tracery, in the graceful waving of the music- cause it is artistic, 29; because you are a singer, 3; Where tempests never beat, nor billows roar."

breathing foliage, when the soft airs of Heaven because you travel a good deal, 17; because you have lived long on the Continent, 3; because the belong of the Continent, 3; because the because you travel a good deal, 17; because you travel a good deal, 17; because you travel a good deal, 18; because you travel a good deal you trave because it acts as a respirator, 29; because it is

NEW YORK, SATURDAY, FEB. 16, 1856.

OPPOSITIONAL PHASES IN LONDON.

As our European correspondent has been kind enough to send us specimens of the issues, intellectual and theological, now being made in London against Spiritualism and the manifestatations, it same, for now that a calm has come to the contending parties in this country, it may enable all truthsuch exhibitions of thought and feeling at their exact value. We shall for the most part, however, content ourself with extracting from the pamphlet, that the reader may judge for himself, for the work was evidently intended, (as indeed the title page informs us,) to be "a rap for the Rappers."

The writer, whose name is Kidd, must be relat ed to that notorious individual celebrated in song tions, as the work abounds in bltterness of spirit, insolence in logic and irony of description, all of proportion to the age of the afflicted. which are concentrated and intensified in severity, when applied to the Spirits or the manifestations. Much of his mental extravagance, however, may be accounted for on the principle of "association," since it is generally conceded, that "ecil communication corrupts good morals."

That his associations have been of a sectarian character is most obvious to us, from the contempt in general and the Spirit Rappers in particular .-Indeed he says, "none but a mail man would conever did, or ever will give permission to mortals to rule over "the Spirits of just men made perfect." have any knoweldge on the subject, that Spirits their shame and disgrace. are not to be commanded. If we, however, by correct lives and harmonious souls prepare ourselves to hold constant and divine communion with the name. He says: Spirits of "just men made perfect."

Mr. Kidd does not take this view of the subject, for he not only deplores the advent of Spiritualism, but rants and cants about its tendency, as if it was evil, and evil only.

He not only speaks of Spsritualists as silly dupes, things, must at once relinguish any claim to Christianity, and deny their belief in God." Consequently, "that so many of the Church Clergy should take an active part in upholding these Spirits," is a matter of such marked regret with him, that he becomes oblivious to all mental restraint, and rants after the following style.

surprise that the nobility, gentry, and the people at large, should patronise the imposture of the day. They have done so, and are doing so to a great exed in, has sent many victims to the madhouse. In earth, America too, we read that "more than ten thousand persons (believers in the Spirits,) are habited in strait-jackets, in addition to those who have died raving mad." Who can wonder at it? We frighten children with an ideal "Bogie;" and when we are ourselves grown up, we fall before the same spectre! Thus are we justly punished for our folly.

The absurdity of the above, although nearly akin to the monstrous, does not cause Mr. Kidd any misgiving as to what he "reads," (if indeed he ever read any thing of the kind,) for he goes on to slander and villify every medium that has ever visited England from this country. The testimony of nearly all mediums and investigators are set One or two indeed escape the imputation of insanity, because they give their names in connection with the facts. Let the following illustrate. He says in a note.

"The subjoined is by Mr. Bird, a highly respectable gentleman, who has boldly and honorably givname and address. He is therefore entitled to be heard. He remarks: 'We now adjourned to the library; and, numbering seven, two of the party (ladies) sat down to a large and heavy round table, all placing our hands on it. We had loud raps from all parts of this table, and from the oaken bookcases. * * One of the ladies brought a guitar, and placed it under the table. As the strings were faintly agitated, the sounds became gradually louder, and a time was fairly played out by inrisible means. I observed the instrument to move twice, but I am sure no one tonched it. After this, the heavy table at which we were sitting gradually rose from the floor-our hands resting upon it-it rose at least six inches and remained in a state of suspension some time; then, tipped backwards and forwards. This was succeeded by a vibration of the table that was communicated to our bodies and powerful fluid were escaping. The sensation, as if the grip of a hand, was felt on the knee of two of the party successively, followed by very loud raps

We quote the above, for the facts and testimony given by Mr. Kidd in favor of the witness, as it proves that sensible men do testify to what they have seen and known whereof they affirm.

But does this alter Mr. Kidd's estimate of Spiritualism and the tendency of Spirit intercourse ;not an iota, for he not only consigns Robert Owen to perpetual "imbecility and dajtuess," but talks of Dr. Ashburner after this fashion.

"We have a sad instance of the power of example, and fatal curiosity, in Dr. Ashburner,—a man, who by comparison with the small fry I have just been broiling, is as the sun to the moon,—the Morning Star to a rushlight. This gentleman, in an evil hour, visited one of the crafty "media." By this wicked woman he was induced to invoke the Spirit of his father, who had departed this life fifty years ago. The consequence was (of course,) the appearance (to his mind's eye) of his honored sire. A long conversation passed betweed them, the details of which are now in my possession, together with many other most extraordinary revelations made to the Doctor by a number of his intimate departed friends of former days. I repeat it, the that of all the rest put together. In a word, Dr. who is worthy of a patient hearing. That he is under a lamentable delusion, admits of no doubt; but he argues temperately, and gives "the reasons" for his faith in so straightforward a manner, that it is impossible to quarrel with him. Moreover, he boldly gives his name. With rare exceptions, the defenders of Spiritualism dare not do

It would seem from this last remark, that the great sin of Spiritualists consists in their withholding their names and addresses, although it is somewhat difficult to realize what benefit they could be to Mr. Kidd, since he undervalues moral testimony, however well the witness may be known. For in- of deception. stance, Mrs. Trollope writes from Florence, and testifies to the truthful integrity of Mr. Hume.

ing in the least Mr. Kidd's foregone conclusion.-She says: "I state very solemnly that, (as regards Mr. Hume,) whatever may be the origin, cause, all of which can be dispensed with without any seand nature of the various phenomena, they are not produced by any fraud, machinery, jugglery, or itualism. At the same time, it is a question of trickery on his part." Indeed Mr. Kidd seems determined to have no sensible and honest testimony on the subject, for in a foot note of some length, he received genuine manifestations from their Spirit more than hints at the insanity of Dr. Ashburner. friends in the dark alone, as well as in circles. It We extract the following.

"Within the last few days, chance has thrown may interest the reader to know something of the me into the society of a gentleman intimate with (entirely,) as to the state of the Doctor's mind on one point. Indeed as he says, the Doctor's countefully disposed minds to rightfully appreciate all nance proclaims it. Some time since, at a dinner party (I am informed,) the Doctor was observed to fill a glass of wine, and whilst gazing on vacuity, to bow, in token of recognition. He evidently saw "somebody," in his mind's eye. Later in the evening, he was questioned on the matter; when he openly avowed that he had been "taking wine with is: father,—a common practice of his.'

But we have quoted quite enough to illustrate the spirit and general character of the work, and and story for his piracy, for, he evinces an equal if it in any sensible degree, is expressive of the opreadiness to assassinate sense and murder reputa- position now going on in England, it would seem to illustrate the principle, that a disease is violent in

It may be that ere long, other than wordy opposition will be used, in order to give point and cogency to the argument, for bigotry such as Mr. Kidd is capable of any thing, and the Church is still much, very much for consolation and encouragesensitive to innovation.

We hope, however, the day has gone bye, for that kind of fanaticism, and for all such exhibitions of ecclesiastic folly. How far the American he so savegely expresses for "poor human nature" press is responsible for this fierce manifestation of theological denunciation, it were hard to say, but it is obvious that our secular press reports, as tend that the Great God of Heaven and Earth to the prevalence of, and the tendency to insanity among Spiritualists, has authorized and justified to Mr. Kidd, much of his extravagance. It becomes the This statement, if intended to justly represent the members of the press to see that they tell the truth views of Spiritualists, will somewhat surprize the and nothing but the truth, lest when not expectreader, as it is conceded by all who pretend to ed, their own assertions are turned upon them, to

England, however, can well afford to have a change in religious feeling and public worship, if for the "communion of Saints," we may hope not the following picture of Mr. Kidd's is any way only for the "jorgicing of sins," but for that closer true. Probably it is characteristic of the man, union with God and Angels, which will enable us which is anything but Kid like, notwithstanding his reader will be patient under this infliction.

"I often shudder, when I observe the estimate formed of the Great Greator by those even who profess to love, fear, and worship Him. A solemn mockery is nearly all our (so-called) Christian worship! It is mere tinsel; all outside show,—a perfect sham.— Sunday to wit, clears off all the score of the week! Long faces, demure looks, and two hours' tedious but contends, that "all who seriously believe in such attendance at some fashionable church—this sets which is so coarse and undignified as that of the the conscience of the World and his wife all right. It keeps up appearances too! "People pay as Oh, England-art thou a Christian they go.

We now take our leave of Mr. Kidd, as we have neither room nor disposition for further extracts. The above, however, are instructive in spite of their bad spirit and worse logic, for they inform us "Encouraged by the sanction of those who of the progress of Spiritualism in London, "the should know better, it can hardly be a matter for present metropolis of the world." They admonish us to be "wise as serpents, and harmless as doves." in the issues we make on progress and civilization. tent. Those who are well versed in the human lest we be found fighting against the advent of the brain, hardly need be told that this folly, persever- "kingdom of Heaven" and the reign of peace on

"THE PHANTASY DISAPPEARING!" Under this head, the New Church Herald, of Feb.

2, has an article of over two columns of "things new and old pertaining to medium come-shorts," in which the editor psychologizes himself into the consoling belief that Spiritualism is passing away, because some unexpected development and "striking" manifestations occurred in some of the dark circles of this and other cities.

As we have already made note of such of the as came through the mediation of the Davenport aside as "of the most childish and silly character." mediums, it will be unnecessary to say more at present, although the larger part of the article under consideration relates to them.

What is most important in this article is an extract from the Spiritual Universe, in which Mr. Jonathan Koon's daughter, is implicated as a participant-if not accused of being the "only active" agent in the development of the manifestations that occurred at the house of Mr. Everett, in Cleveland, Ohio.

This statement is of too serious a character to be disposed of in a moment, and we withhold comment until we get a full detail of the facts in the case and know both sides of the story. This retable was large, it was easily seen. Presently the screation is due to Mr. Koons, as he and his family have been before the public for some years, having been tested and tried as mediums in almost every variety of form, by the many committees, who, from time to time, have met at his Spirit Rooms.

This caution, to us so natural, was never dreamed of by the editor of the New Church Herald, for having long since psychologized himself into phantomology, he was prepared, by virtue of a foregone the chairs upon which we were sitting, as if some conclusion, to make mountains out of mole hills, and see trick and imposture, where good sense and thoughtful discrimination would ask for closer observation and renewed experiment.

Accordingly he breaks forth with the raptu-Their increased size does not prevent them from bursting, but rather indicates that the time for

their explosion is near at hand." All of which indicates that the Rev. Mr. Hough is the partizan of a theory, and the zealot of an idea, rather than the calm observer of nature, and the thoughtful student of the manifestations.

Still, he is gracious enough to give some Spiritualists credit for mental discernment and practical honesty, notwithstanding their previously psychologized condition. This, however, is because they land," made himself known, and performed a vahave "been most active in detecting and exposing tricks," rather than because they are competent

iudges of what is fact and what is fiction. He says: satisfactory proof to the public, if, indeed, any proof was needed, that those men are honest in be-lieving that those physical anifestations are sometimes veritable realities. It is not unreasonable however, to hope that the repeated discovery of evidence of this gentleman distresses me more than these deceptions, in cases where persons have not permitted themselves to be brought under the di-Ashburner is the only person I have yet met with, rect influence of Spirits, or their mediums, may at length turn the attention of all who are seeking for the truth in regard to this matter to the only true and rational solution-Phantasies induced upon the senses for subjects who are impressible, and deceptive tricks for those who are not.

> The testimony of this extract in favor of the honesty of Spiritualists, is the only clear point about it; for it is anything but "reasonable" to hope further the table, it bounded to the floor, sprung open, and discovery" from a class, whose very peculiarities as Spiritualists, Mr. Hough thinks, disqualifies them for rendering just judgment, since the whole Spiritual family are bounded-on the impressible side by phantomdom, and on the non-impressive by tricks medium could not have thus produced the box, as

Spiritualists have been called on to make were those associated with and developed in dark circles, rious injury to the philosophy or progress of Spirfact, as to the extent of "deception," even in dark circles, for there are those who know they have should be distinctly borne in mind, however, that Spiritualism does not assimilate with darkness, nor does the best minds of the age look at the manifestations from that stand point. The proof of this is found in statements and facts like the following, which was sent to the Cambridge Chronicle by a correspondent. He says:

"One or two of the Harvard professors, as well as a large number of the most respectable citizens of Cambridge, have become deeply interested in this remarkable phenomenon, and have listened with amazement to scientific and theological discourses purporting to be inspired by Franklin, Watts, and other illustrious minds.

And the Portsmouth (N. H.) Gazette alluding to the above, thus particularizes:

"One of the professors here alluded to is Henry W. Longfellow. It is also stated that Rev. Mr. Mountford, Rev. Dr. Parker, Judge Phillips, Peter Harvey, Esq., Alvin Adams, Esq., and other well known citizens are investigating the subject."

In sight of these and many other facts that might be stated, we see little cause for apprehension, but ment. It may be the "phantasy" is disappearing from the minds of some Swedenborgians. Some of whom stand in need of mental emancipation as much as any other class of religionists with whom we are acquainted, in which progress we wish them God speed.

Nor shall we despair of the editor of the Herald, for although he is at present mentally befogged by theory, and surrounded by the phantoms of his past psychological experience, we remember the words the old hermit did say: "It is always the darkest hour-the hour before day."

EDITORIAL "CIVILITY."

We are not often called on to vindicate our infallibility, or what is nearly the same thing, justify every thought or proposition that appears in the columns of this paper; and therefore we hope the

It seems we have offended the editor of the New Church Herald, on the score of "civility and propriety" so much, that it does seem a little strange to him "that the editor of the Spiritualist, the general tone of whose paper has hitherto been respectful and gentlemanly towards every one, should admit into his columns an article, the language of one referred to."

The article complained of, seems to be obnoxious in "doctrine" as well as style, and therefore doubly defective to our editorial brother.

Those of our readers who would know more of the article in question, will get the necessary information by reading in our issue of January 26, under the head of "Editorial Gumption," some reflections by James K. Newton on T. S. Arthur and the editor of the New Church Herald.

To the editor of the Herald, we have but two remarks to offer at present:-

1st. We seldom reject an article because of its peculiarities of style or "doctrine," and as seldom are we called on to play the godfather to the articles that appear in our columns.

2d. The above is not the result of policy, nor does it spring from indifference to culture, but is the natural consequence of a conviction that progress and Christian ethics require free minds, and individualized souls, rather than tamed and educa-

And we hope these will be good and sufficient reasons why Mr. Newton should say his say, so long as he does not violate the acknowledged usages or proprieties of civilized society. Still, Mr. Newton's style may not be classic in finish, nor Johnsonian in dignity, and yet be far from offensive to the majority of readers.

than argument.

We say this not to offend, but as explanatory of the convictions of many who know the logic and philosophy by which the Rev. Sabin Hough, to attest it, who avers, moreover, that as she watchintercourse. On some future occasion we shall surprise the editor of the Herald.

CAN SPIRITS ACT ON MATTER?

To those interested in the discussion of this question, we submit the following facts, as they are pertinent to the issue, and demand an explanation. The editor of the Spiritual Universe says:

"E. H. Wood, residing in Warrington, Warrren Co. Mo., under date of Jan. 26, writes us that there is a child in that place only three years old, who is a powerful medium for physical manifestations. By merely putting her hand upon a large dining table, it will move about the house like a livrous and prophetic declaration, that "all bubbles ing and intelligent thing. We commend that child must burst, however large they may become, and that table, to Rev. Dr. Mahau. He must put a stop to such doings, by bringing his will-power to bear upon the odylic force, or neither the one, nor the other will save his theory from being utterly

Again, The editor of the New England Spiritof an old friend, named Peter Ferris, whom he had known "on the Grampian Hills in good old Scot- furniture, &c." riety of curious feats. Among other things, the gentleman's silver snuff-box, which he had been requested to place on the floor beneath the table, "This is a gratifying fact in one sense. It is a suddenly disappeared. Search was made for it in all possible places, even to the pockets of the medium and another gentleman present, but without success-the invisibles all the while claiming, by ture time. While scarching for this box, Mr. Redman found concealed in a vase, a miniature like-

which had been missing all that while. A week later, this gentleman was at the same place, and while he and Mr. R. were engaged at the table, no other persons being present, the missing snuff box fell with great force from aloft. Striking a scrap of paper fell out, on which were these words, formed in capital letters, with a pencil: "I HAVE DONE WITH THE BOX. PLEASE TAKE NO MORE he was watching him narrowly all the while, and both his hands were upon the table at the time.-

the medium, in the following words, without affect- appointment," for the only exposures thus far the foot above the table. Wonderful Odyle! Strange identical with those of to-day, in every particular, ing for themselves. He should, however, be have departed human Spirit!

MR. A. J. DAVIS'S LECTURES.

Mr. Davis continues to lecture at the Stuyvesant Institute, Sunday and Friday evenings; and thus far his lectures have been attended by large and appreciative audiences.

In his last lecture on Character, Mr. D. gave a series of broadly drawn sketches, by way of illustrating the perpetuity and force of the educational and acquired character, in the Spirit world. The lecture had good and strong points in it; but, taken as a whole, it was far below what we have a pretentions as a seer, and his reputation as a writer. And we would respectfully suggest to him the posirreverence, for wit and humor; the more as such worthy members; but the brighter side of the picture should not be lost sight of by a "Seer," professing the "Harmonial" philosophy.

In making these reflections, we are not criticisng, but ministering to the "needs" of Mr. Davis, fifty angel power, instead of "horse power." for he seems at times oblivious to his own teachings, as to the tendency of implied censure, "praise or

Mr. Davis lectures on Friday evening, on the Perpetuity of Character," and on Sunday evening on "The Effects of Spiritualism for the next fifty

On Sunday morning, Mrs. Davis will lecture on the "Uses and Abuses of Spiritualism," which lecture, we hope, will be numerously attended, as the abuses of Spiritualism should be known and aroided.

"THE RAPPING NOT NEW."

When the opposition succeed in gathering a few facts from history or biography, authorizing the above statement they think an effectual quietus, has been given to the claims of modern Spiritualism; since a few, professing a belief in the ministry of angels, affect a distinction between the ancient and modern manifestations. The issue, however, is destitute of significancy to those who translate all time as God's time, and accept Spiritualism as the ultimate analysis of His universal and constantly unfolding Gospel. This truth, so poorly understood at present, was intuitive in Jesus, for he recognized the authority of "the Law and the Prophets," and labored for their fulfilment rather than their destruction, while ministering to the needs of an unbelieving and a materialistic age. The philosophy of history and the teachings of Providence admonish all to be equally constructive and catholic in faith, for the angels that sought out and labored for the redemption of the infidel and materialistic Jews, are equally necessary now to revive and quickenthe Spiritual elements in man, and awaken the formulistic Christian to the duties and pleasures of a "pure and undefiled religion."

There will be no difficulty in recognizing this conclusion as both logical and philosophical, when men learn to look at the government of God from the moral and Spiritual stand-points; for the religious must have its Spiritual mediatorial agents as well as the body has its; if, indeed, life is rounded and harmoniously adapted to its many-phased and diversified issues.

When Spiritualism is studied from this standthe mediation of the angels, who have ever been ministering to those who were to be "heirs of sal-

DeFoe's Life of Duncan Campbell; 2d ed.; p. 107. "There is now in London, an understanding, sober, pious man, oft one of my hearers, who has an elder brother, a gentleman of considerable rank, who having formerly seemed pious, of late years does often fall into the sin of drunkenness; he often On the present occasion, the editor of the Herald lodges long together here in his brother's house. must blame himself in part if Mr. Newton's remarks and whensoever he is drunk and has slept himself sober, something knocks at his bed's head, as if one seem "coarse," for his psychological crusade on knocked on a wainscot. When they remove his Spiritualism has long since invited ridicule rather bed it follows him. Besides other loud noises on other parts where he is, that all the house hears, they have often watched him, and kept his hands lest he should do it himself. His brother has often told it me, and brought his wife, a discreet woman, editor of the New Church Herald, proposes to ed him, she has seen his shoes under the bed taken get rid of the jacts and consequences of Spirit up, and nothing visible to touch them. They brought the man himself to me, and when we asked him how he dare sin again after such a warning, return to the subject, as our tolerance seems to he had no excuse. But being persons of quality, for some special reason of worldly interest I must

For the Christian Spiritualist. MATERIALISTIC ISSUES.

BY S. M. PETERS, S. R.

It is the peculiar province of yandeedom, to convert every thing to purposes of practical utility; and all outside of that sphere is rejected as bogus. A power that cannot be applied to machinery for the manufacture of clocks or nutmegs, is destined to a cold reception, with a genuine descendant of the pilgrims. An antiquated or canonical feature in accordance with preconceived views, is also highly meritorius in all the appliances and principles of life. In this view, we find an article on Spiritualism in the Olive Branch taken from the Rural Intelligencer. A few short extracts are given as the foundation of remark,

"To us it appears a little singular, to say the least, that our fathers and our mothers who have ualist in a late issue says: "An acquaintance of entered the Spirit-land, if permitted to hold interours being at Mr. Redman's rooms, on Thursday, course with their sons and daughters in the flesh, Jan. 17th, an intelligence claiming to be the Spirit should come, not as good Spirits came to the world in prophetic and apostolic tones, but in the ridiculous shapes of rapping upon tables, overturning

It is evident to the Bible reader, that the above view of necessary dignity in Spiritual manifestations, comes from an individual badly posted up in the modus operandi of Spirit intercourse among the ancient Jews. The Jews had five modes of communicating with the Spirit world, each and every mode in every respect as simple and undignified means of raps or writing, that it was in their pos- as table tipping or even modern fortune telling.session. They promised to return it at some fu- The Urim and Thamnim which the Israelites learned of the Egyptian magicians, was the instrument ness of a friend, which he alleged had been taken most prevalent among the Israelites, as a medium from his own pocket three weeks before while in a of communication. When a person wished to enpublic meeting at a distant part of the city, and quire of God as to the expediency of going to war, or for any other purpose, he went to the priest, who enquired of Jehovah as to the utility of the object in view, and professed to read the answer in the stone on his breast plate. When Ahab enquired if he should go up to Ramoth-Gilead, he was told to "go and prosper" by four hundred prophets of the filthy weed, and oblige the spirit syrians. Such prophets in our day would be conthemselves competent to decide on nature's laws. I ing, I had the pleasure to address large to law themselves competent to decide on nature's laws. sidered very unreliable mediums. Some of the prophets were personating mediums, and their

foot above the table. Wonderful Udyle! Surange identical with that it should so wickedly persist in calling itself a including vision, unknown tongues, healing, writing in the conviction that the future will do him justice that it should so wickedly persist in calling itself a including vision, unknown tongues, healing, writing in the conviction that the future will do him justice. and rapping; and the man who denies it betrays and be willing to suffer martyrdom for truth; and his ignorance of Spirit intercourse to all who have investigated this science.

In reference to the utilities of Spiritualism, the same article goes on to say :

with heavy men upon it, surely they could turn a while I am very far from believing them to have grindstone, or even a mill-wheel, and become bearrived at the ultimate of human to have nefactors of the friends by saving the expense of steam and water power. When the good Spirits of Archimedes or Fulton shall do this for the world, we shall believe in their revelations on other

There is but one step from divine revelation to right to expect from Mr. Davis, considering his axe grinding with the author of the sentiment quoted above. Puffing his wares and praising his Maker in the same breath is characteristic of the sibility of his occasionally mistaking sarcasm and true Yankee; but I did not know before that any of my Bible-believing countrymen were desirous of exhibitions of character fail of convincing the converting angel-power to the turning of grindthoughtful or converting the erring. No doubt the stones and mill-wheels. The inanimate elements 'Ministry" has many defects, as well as many un- of water, steam and electricity are every way adequate as motive powers to the purposes of machinery and navigation. But the Rural Intelligencer is ambitions of uniting extremes. How refined and celestial it would sound to say, "an engine of

It may be that we have degenerated from the old prophetic times, but I remember no instance in the Bible where angels were set to turning grindstones Again I quote:

"We are a little suspicious that the Spirit oi a Webster, a Franklin, a Napoleon, or an Alexander which have so many communications to make in these days, are not the Spirits of those men after all; and that a medium may as well call the Spirit f a pet dog or cat as that of Washington or Newton; and that the communications from them will read as profoundly wise as those from the

In my experience, I find a willingness on the part of Spirits to personate any individual, that. vain, popularity-seeking people are desirous of have rather tended to increase the number of communicating with. Whether or not a medium can call the Spirit of a dog or cat is a question of priateness adopt the ever-memorable saying (mil philosophy, and every way worthy of investigation. We have no proof of the annihilation of animals at we are theirs. death in the Bible or anywhere else. We have proof, however, in natural philosophy, that elephants, dogs ann other animals think, which is a fault in their attempts to explain away this good test of mentality, either in the animal or the truth the controversy would have ended. Not man. So far as I understand mental science, communications from mind to mind must be on the any new truth, finding themselves forsake same plane of development, or from the higher to the lower. The lower cannot affect the higher for want of force. In the first case the law of affinity governs; in the second the law of instruction. Necessarily, the teacher occupies a higher plane than the pupil, and without the law of instruction we could learn nothing, for all instruction comes from higher authority. Now by the law of affinity a man can communicate with the Spirit of a doz if he occupies the same plane of mental unfolding. This is a subject of investigation and not of discussion, and if the Rural Intelligencer has lost a pet cify every newly-developed truth. dog he can test the matter to his entire satisfac-

His last point is an improvement on the philosophy of the preceding ones:

"Nor do we think it is always necessary that the person should be dead before he can appear to a medium and make marvellous revelations.

Every practical psychologist knows that it makes very little difference, whether the communicating mind is embodied or disembodied. Consequently, point, there will be neither old or new in the econ- the last point in review is correct, and a good indiomy of God, but a constantly unfolding Gospel, cation of progress. There is a prospect, that the every page of which will be significant of wisdom Scribes of the opposition are preparing to lay aside and radiant with love; and facts like the following, their playthings, and enter upon a plane of manly instead of being given in opposition, will illustrate argument. And I would suggest to this class of our friends that they make themselves practically acquainted with the modes of Spirit-intercourse vation." The following is quoted by Mr. Baxter, both in ancient and modern times. I think after in his "Historical Discourse on Apparitions," from doing so, they will find that to ridicule one, is to cast reproach upon the other. All the objections your issue. I therefore delayed to the pr that can be made to the Davenport Circle, or any other dark Circle, would hold good against the "Holy of Holies" in Solomon's Temple. After the erection of that magnificent edifice, all other Greenlaw. Mrs. G. is a very excellent transmodes of intercourse with Jehovah, the God of the Jews, were considered of minor importance when the superior state. I had two or three interests compared with the revelations given in the "Holy with her, and was much interested in her many of Holics." That room was located in the central ship. On one occasion I met an old gental part of the Temple, where the light of the sun never came. There was but one small entrance, and none but priests were allowed to enter that. The devotee who wished to ask of Jehovah the expediency of going to war, or doing any material business, had no recourse but to send in his request by the priest, and receive his answer from the priest. So material did the Jews become, that at the advent of Christianity, one of the most popular of the Jewish sects, the Sadducees denied the resurrection and the existence of angels and Spirits. It seems to be very incensistent for the material philosophers of our day, who know little and care less about the Bible, to be pointing forever to the sublimity of the Mosaic Dispensation, as condemnatory of the undignified modes of revelation, of our age and era. In looking over the history of the "man of Nazareth," and his immediate followers, I find nothing of that majestic grandeur and sublime awe, that formal Christianity teaches us to expect in the characters of the mediums of the Divine Revelation. The Jews were looking for a Messiah, whose external splendor should

dazzle the world. But when he came, so modest, so humble, so unlike what their materialism had expected, they despised him. Doubtless his countenance was benignant and of surpassing loveliness: it could not be otherwise, for the face is the certain index of the mind. But he wore no crown, coronet, or jeweled tiara: he wore no mitre, or priestly robe; he came not through the Jewish church, or to it, but against it. He coveted not the favors of priests, of potentates, and he was scorned, outlawed, and

If the objectors to the present Dispensation will ake the trouble to examine the records, they will find that they are walking in the footsteps, and repeating the objections, reproaches, and persecutions of the Jews in every particular. And if the professing christian will look about him, he will find that he occupies the same platform in this crusade against Spiritualism, with those denominated by himself, infidels, atheists, and materialists. And I am exceedingly sorry to say it, that our Swedenborgian brethren, (who are a very Spiritual people,) in some respects adopt the same mode of reprehension. Patience and perseverance must be our motto. If we are right, we shall stand, if wrong, we ought to fall.

For the Christian Spiritualist. THE MATERIAL WISDOM OF THE AGE. There is in the present, as in every age which me to Providence in time for my appointment of the present, as in every age which me to Providence in time for my appointment. or mediums. He went, and was slain by the As- has preceded it, a class of philosophers who feel 3 o'clock—on which occasion, as also in

They prescribe certain landmarks, beyond which tions. After the lecture I spent a few box should any hapless wight have the temerity to ven- Brother Osborne and his family. One of his personifications, as recorded in the Bible, are too ob- ture he must be prepared to suffer the derision and ters being a medium, I received through the Mr. Hough, and all in sympathy or expectation He also saw the box as it descended, as soon as it scene to be read in respectable society. Read sneers of said philosophers, together with a large sage from one of my guardian Spirits. with him, are like to meet with a "very great dis- came within the range of his vision, being about a Isaiah, chap. 20. The apostolic revelations are class of people who never take the trouble of think- gave her name in proof of her presents.

I would not here be understood as understood the attainments in science, consequent upon the severe and unsparing labor of men who have, all ages, conferred lasting benefits upon the nor me article goes on to say:

"If they can turn a table around, and lift it up I trust I have a just appreciation of their ment."

"If they can turn a table around, and lift it up I trust I have a just appreciation of their ment." arrived at the ultimate of human knowledge, doubtless "There are many things in heaven and earth not dreamt of in their philosophy," and so in as a full understanding of the laws of mind and matter are concerned, the wisest have not and graduated out of the Primary Department

Fortunately, however, we are living in an and the state of the state o the world when the vision has become better the to bear the light, and all that goes to make up to man as a conscious, individual existence, is becoming expanded under its genial influence. Still, tri great Juggernaut of public opinion, rolls on with as good a will but much less power to crush it victims. The wonderful phenomena called Spirit Maniles

tations were, for a long time thought, by these ph losophers, par excellence, too contemptible for serior consideration, and (they) branded all who professed to believe them what they purported to be, as knaves or madmen. They have finally, however, been forced into the intestigation by the starting facts attested to by men of high standing, both morally and intellectually. From the above considerations they were oligi

to meet the issue; and they went into the intestig. tion with the arowed design of exploding, what the conceived to be the great delusion of the Nineter The results of their labors are before the work

from the knee-joint theory to that of the oh! force; none of which have been sufficient to to "a single sinner from the error of his way," "deluded." Indeed, they may with great app. slight variation) "We have met the enemy and

It would naturally be supposed, that when h best minds of the country had found themselver the multitude who stand ever ready to conte their oracles, (the philosophers,) have, all at a by a metamorphosis, scarcely equalled by thing we read of in the Arabian Nights, ben defenders of the faith represented by the relati creeds and dogmas of the day. They have the entertain a peculiar affection for that book, the lids of which they have seldom take f trouble to look, and for which their lives in shown but little reverence. Fitly enough the fore are they the echoes of that material char which has shown in all ages its disposition to

But as the dispensation of Christ overship and took the place of that which preceded it, and that which is now dawning upon the earth, come the errors and superstitions which marred the beautiful structure raised by Jess Nazareth. It will usher in a day of rejoiders the whole human race—that promised day "none shall say to his brother know the lan when all will be peace and good will, "anim soul will become a fit temple for the indwelle the Holy Spirit."

For the Christian Spirituz NOTES BY THE WAY. NO. XXV.

PUTNAM, Feb. 4th. 188 BROTHER TOOHEY .- The necessity of journey on the Monday of last week, prevented men writing my usual weekly epistle in proper time

On Monday, Jan. 22, being in Providen spent a portion of the morning with Mr. will dium, and examines and prescribes for disast also a medium, who declared that I was initial and guided by "James the Great;" but slig no desire for great names, I am rather melle doubt the fact, though I do not brant me doubt that he was Spiritually so impresel me "Names are nought," and "Truth is all"

I believe Mr. and Mrs. G. are journeying direction of New York, where I hope they !ceive a welcome.

On the following day, Tuesday, at took stage and proceeded to the scene of labors-North Scituate-where I was E ceived and entertained by Brother Charles and lady. The Second Advent Taber been secured for my use, and in that, sail succeeding evenings I addressed mamin minds on the subjects connected with Salar tercourse. I trust the seed here some some to yield its fruit in due season.

Brother Thayer is an impressible median. is a thorn in the side of orthodoxy, as it is ously called. When under the influence beg fearlessly what the Spirit prompts. The crown of the highway for his rostrum, he was village, and proclaims the truth to all wher ling to hear. The ministers gnash upon their teeth-figuratively speaking-and one has consulted with the other as to the possi putting him down, but they gave that ups job. Here I was called upon to exercise ing powers in two cases of sligh: indisposit

On Friday morning, Brother Benjamin

of Phenix, made his appearance, have traveled thus far to convey me to my ment in his village. Most cordially was at his mansion, and great was the enjoyed in conversing with his amiable and exect I lectured on the same and following en on Sunday morning, to a numerous and intellectual audience, who expressed the for a repetition of my visit, which I am of from previous engagements for the presci cline. The friends present from Washing lage I was also obliged to decline visiting same reason. Here they intend to organiz and I hope also to hold a regular weekly ence meeting, which I have no doubt will sustained. My fellow laborer Hon. Warre is kindly invited to visit Phenix, and to "

the adjoining village. After the Sunday morning lecture Mr.

home with Benj. C. Harris, of Fiskeville,

I have now said farewell to Providence and all be kind friends therein. I took my final leave on the kind distance of Monday, Jan. 28. As there were the morning of Monday, Jan. 28. the merrors who vied with each other in acts of hindness much room, I beg them to accept my gate too much room, I beg them to accept my samest thanks, and assure them I shall ever remetions. Knowles, Langley, Osborne, Chaffee, same Messes and though last, not least, Mr. Sackett. Shaw, and thouse to Worcester I saw Processing Waters, with whom I concluded arrange-Sometime on the following Sunday, yesand the however on account of the pre-engriay, amount of the pre-enproducted I fear I shall be obliged to pass by distinguish account of my further engagements the engagements of the failure of this arrangement la consular (Sunday) without lecturing, which 1 spent years and I have so spent since last June. pasday and Wednesday, Jan. 28, 29, gred to overflowing houses in Danieltwas favored with the presence of some in this place. I hope they will follow mres, with a statement of their own that the people will carefully attend, shaken. decide for themselves. It is just that a should be lived with candor, and that

, to be trath. received pressing invitations to lecture in paysville and Putnam; and in consement on Thursday morning to Brooklyn kindly received by Dr. Whitcomb alon that and next evening in the Unitah which was kindly thrown open for my the Friday evening took supper and spent ours with the pastor-Rev. Denormie-a man of considerable promise—a free and fealessly, and be a blessing to those when it may be his lot to labor. thence I went on Saturday to Webster.

urned as far as Putnam, from whence I now ant vesterday in social converse with many and in the afternoon heard Rev. Mr. Johnangregational) preach from the Seventh andment. I regretted that such a discourse

d arrangements for lectures in that village,

lost on so small an audience. This gensires to lead the mind of his people into the edian of ALL THINGS that they maty find the ed to morrow evenings I expect to occupy for the delivery of lectures. He an dem from the pulpit, and bespoke for me rifficace, stating his intention to give his

men the subject on the Sunday following. Jamost express the gratitude I feel to the grea Trainer for the privilege I enjoy in being thus to be a herald of the timpel of the Net Nor can I help admiring the effiof the ministering Spirits who attend my thas His servants, proporting the way before meof the Jours of places for my use I should not have supposed it possible that

double by any manes goin news.
Wenderfully did the statckles fall from the bands Peter, and wonderfully did his prison doors fly an for his release; but not less wonderfully do rison doors of many a church fly open for my sion, and not less wonderfully will the fetters from many a crewl-bound mind before the zenew shining upon our world. Yours for Truth and Humanity.

JSO. MAYHEW.

For the Christian Spirltualist, POETIC FANCY. BY S. M. PETERS, S. R.

Tell me not, poetre fancy. Is but sophistry refined: The delusive necromancy Or a Commary mind Don't I list with dreamy wonder

To the music on the hills.

As I sit alone, and ponder, By the bubbling woodland rills Tell me not, imagination uses the shadow as it flies. Clettane funciful creation,

In the drapery of the skies. Don't I breathe a fragrance given To the black and the rose ! Den't I see the bues of heaven On the palest flower that grows? Tell me not, the gush of feeling

Is mostable, weak and rain-But the thish of passion stealing O'er a transitory brain. Don't my bosom thrill and tremble When it meets u genial soul? Vain the effort to dissemble. Nature ever spurns control.

Tell me not that Spirit voices Never give my soul delight; As a dreamingly rejoices, In the visions of the night. Pon't our angels hover o'er us Now as in the olden time: Watching to display before us Glories of a higher clime.

Tell me not to worship money. Garnered up in golden store : I can live on mental honey, And Lask for nothing more From the selfish world retiring,

To the silent, sylvan shade; Loving still, and still admiring Every thing that God has made

For the Christian Spiritualist, A VISION.

Saily I woke in the midnight deep, Weeping and heavy of heart-Fer a dream had haunted my troubled sleep, Saval that I only woke to weep,-Militie dream would not depart

hatvared me as I trembling lay, Wayne the light would come-Come, and disperse the darkness away; Come, and restore to my soul one ray Of hepe, in its utter gloom.

Stablen, a light, but it was not morning, Gleamed o'er my 'wildered eyes-Solden, a light-it was not a-dawning.

Speadorr my pillow a fairy awning,-Filled me with strange surprise;-Store, yet sweet: for there came a presence In the midst of the light,

Cowned with a golden iridescence, Smiling on me with soft complaisance, Turning my day to night.

Four not thou," from those lips so holy Fell on my ear in song; Fear not thou, I am meek and lowly"-

Then a soft hand gently and slowly Passed my brow along.

Angels hover around thee, nightly, Weak and suffering child; How roser thy pallow lightly, Smile on thee toxingly and brightly-Southe thee in whispers mild

Sorrow not, there is hope forever; Heart, be at perfect peace-He that loves thee will leave thee never; Ther from God can co darkness sever: Cease, throbbing bosom, cease!"

Soft came o'er me a gentle slumber. Like the sleep of a child-Painful dreams did no more encumber; Flowers fell o'er me in countless number,

Strewn by that hand so mild.

EQUITABLE FEES VS, "MEDIUM" CHARGES.

the Spiritual Telegraph of Jan. 12th, under the save in connection with tables and dollars. In the same would caption of "Spiritual Quackery." that unsermould be save in connection with tables and dollars. MR. EDITOR: I stated in an article published in think of a correspondence with the Spiritual world friends, Dr. Kane of Christiana, and T. Stott of ous persons had desecrated a mighty power, with pleasurable (meaning Clairvoyance,) a mystery full of wonmanity. My views remain unchanged.

I asserted that Spiritual services must be put at a lower figure, for the reason that the laborer who receives but six dollars per week cannot afford to pay five or ten for a prescription, a letter sheet of times. The character of Jesus excites my admiraerudition, or an evening with the Spirits. I am of tion; and I referred to him, not with the intention this opinion still.

I advised all persons to avoid all mediums who demand more for an hour's time than they can earn in a day at the hardest kind of manual labor. so advise now.

I affirmed that we may know reformers by the rages they ask. I endorse the affirmative to-day. I said that the Spiritual press ought to frown

on quack advertisements, bolstered up by the name of Spiritualism. My opinion has not yet been I presumed that Spiritualism at a dollar an hour was not the gospel for hod-carriers, sewing girls

A hing markethered, should receive that and servants. I am equally presumptuous at this I hinted that quackery ostensibly Spiritual, is no

better than quackery mundane. I think so, most sincerely. I conceded the point that all persons should be

paid for their labor by those who employ them; but that the compensation should be reasonable. If there is anything under the smiling sun that I may the mind-who, if I mistake not, will do be allowed to say that I fully and cordially assent to, it is this item.

For which of these propositions am I editorially stoned? A treatise on the "Polar Sea" or the 'Lost Island" would have been quite as relevant, and represented my sentiments just as well as the Telegraph's editorials comments on my article-Spiritual Quackery. I wish to be permitted to say, that I wholly, and totally, and entirely believe that the services of every person whose powers (mental a is also much freed from church bigotries, or physical) we call into requisition, for any purpose, at any time or place, under all circumstances that can by any possibility be imagined, should have their just, proper, fitting, appropriate reward -no more and no less. And I have not, and do not now, nor do I intend to advocate anything different. Let those who imagine that contradiction is better than calm argument, and palpable perversion as legitimate as obvious meaning and fair construction, find what solace they can in sulphurous strictures; they will not render my position less tenable, or the truth less patent to those who have the "calm, deep love of humanity" in their souls. My present consciousness, my past experience all that I have seen, and heard, and known, and all that I see, and hear, and know to-day in connection with mediumship, assures me that I am right. Were anything wanting to prove the sum of my opinions correct, it was the delightful spice of christian criticism which my article evoked-criticism so mild reful influence of these Divine Truths, which in tone—so elevated in sentiment—so pure in style -so far above the ruffling winds of resentment!-But let that pass for what it is worth. I cherish no unkindness. I think there is not a person living that I wish to wound, or lacerate, or in any manner injure; but I will avow my sentiments, such as they are, with all the earnestness and fearlessness which an innate sense of truth may inspire. It matters little to me who differs with my expressed opinions; I merely claim the right to ennunciate them-I never shall ask any human brother to accept them as authority. What is good, and true and sensible, I doubt not will take care of itself,

> but there are those who can do such thing deftly. It seems, after all, that we live in a "commercial community." (See the Telegraph of Jan. 26.) We ought to be "specially guarded against the influences which from thirty to sixty visitors per day at one doltar each usually exerts in a commercial community!" I suspect I have no right to say that we ought to be " specially guarded against the influences" which one dollar per hour, ten dollars for " development," fifteen dollars for the services of a medium for an evening circle, five and ten dollars for a prescription, &c., &c., usually exerts on a commercial community!" It is peculiarly refreshing at this time to be perfectly assured that the whirl in voluptuous measures and quaff inebriating Telegraph has discovered one abuse in mediumship which any body may venture to be "guarded against!" We should hail this concession-which is phosphorescent with truth—as a prestige of reform in the Columbus of dark circles." A few more steps in this direction will place him firmly upon my platform, when there will be no longer need that his glittering weapon cross my "rusty lance" in the open field of opinion.

them who will; I have no aptitude in that wav-

There is a man shoveling snow in the street for a nine pence an hour. He has a family to support and thinks the sum I have named very good wages. He weighs two hundred pounds-so that his bone and muscle is purchased for less than a mill per hour per pound-soul thrown in. To-morrow when be becomes a medium, I am willing he should lose nothing for rigteousness sake. Moreover, he out in crowds to hear, but on opening the meeting. his beard, and where not a fibre of his two hundred pounds of mortality shall shiver with the biting cold. I shall object to his "sacrificing himself the phenomena, &c. We thought at first he was strikes the eye and pampers sense, is made the guito the cause" for more than fifty cents an houreven for the purpose of "inaugurating" the blessed "millenium," and assisting his neighbors to a new. social state. My friend's Irish domestic receives one dollar fifty cents per week for her rather useful efforts in the cuisine. She has become a very good rapping medium. In the exercise of her new odors of the kitchen and devotes herself to the will bear this enormous cross with becoming fortishall fear Bridget is getting avaricious.

I happen to know something in regard to the awful wear and tear of mediums! Five or six years ago I kept the pure article of medium in my family for six months, at Charleston-one of the first and best for nearly all the phases of manifestation. She stood it excellently well; her exertions for the human race did not carry her off with marasmus. or break up the pretty solid foundations of her constitution. I paid her for her time without grumbling, and accommodated friends whenever I could of the citizens took the opposite. without regret, compensation, or grudging. Speculators were after her; but she prefered to make rests for humanity rather than enter into their mercenary schemes. It is well known to my friends pugnance against the principle of setting up as cakes.

as an avocation. Why? Because such a course the Quaker meeting house, afternoon and evening. cheapens the whole thing and brings Spiritualism I trust the people have been fairly waked up to the into discredit. The public at this moment cannot subject in this flourishing region; and our staunch

In the article under consideration, I alluded to Jesus and the apostles as examples of noble self meaning charvoyance,) a mystery full of won-sacrifice. Now, I suspect that that was vastly drous gifts and sacred revelations, to be employed unfashionable and old fogyish, and not adapted for by the good man, the earnest soul, the lover of hundred the sacrifice. sacrifice. Now, I suspect that that was vastly believe that Christ was greater than modern reformers and mediums, and that the twelve disciples were very respectable-begging every body's pardon. I rather like to be a little old fashioned someof finding others like him, but hoping such a shining example might possibly soften in some measure the greedy lust for gain rampant among us. My folly was not so gross and monstrous as to imagine that Christ would have a parallel in this century; notwithstanding that Dr. Hare "stands upon the topmost rounds of our Spiritual ladder," and "demonstrates immortality" while Jesus only asserted

it! Dr. Hare's science I fully believe in; but his correspondent's soundness I have no more faith in than I have that Robert Owen "inaugurated the millenium," all alone, on the 14th of last May. J. H. Robinson.

For the Christian Spiritualist. WHENCE COMETH OUR HELP?

Looking at the fearful perversion of life's holiest emotions and noblest uses, everywhere surrounding us, we need to ask seriously, how shall the due balance be obtained, that the spiritual may sanctify the material, and the soul hold its regal rule over the lower spheres of sense.

Anguished hearts are crying aloud ceaselesslytheir voice grows stronger and deeper, with an appeal that may well call down ministering angels to unveil this mystery, and assuage this woe.

Somewhere in our social institutions, must lay the seed germinating this sorrow and wrong. We are girded round by seven-fold barriers of civil codes. What are they? walls of snow beneath a torrid sun! for crime seems but to intensify within their limits; even to-day, the greedily devoured ward I go. records of our leading journals, tell a story of pallid women-of a deed whose counterpart we best think? Writing, by the power of Spirits they say, which has so long borne its record of jealous fanaticism or quackery. I can't help it. I'm a fatyranny, and debasing bondage, of sensuality and natic, and possessed with an idea that all will in

Moreover, we know that this is but one leaf unfolded, one veil withdrawn: scarce an eye that rests upon it, will fail to re-picture its similitude of just as orthodoxy has been; bad men. and even spirit, if not of deed, in many another home. In women, will seek to turn it to selfish account; and homes too, where guileless children dwell, around in time we will have a priesthood of our glorious which the tendrils of their young spirits must cling, ism, combining as many evils, almost, as those of thus to be moulded in a dwarfed humanity, tortured and bent into crooked and sinuous forms, pampered in body and starved in soul, God's orphans crying for bread, and fed on stones.

We turn to the holy words that have consecrated these unions-to the gorgeous fanes where their troths are plighted, and solemnly question, Does the benediction their ample domes reverberate sanctify these things?

Ministers of religion; priests bowing before your altars; wise legislators in your council chamberscan you tell us whence help is to come? Alas! earth's oracles are dumb!

Must we then live on in the midst of these whited sepulchres and gilded tombs? No! there are those who stand in the light of a new morning dawning freshly from upper spheres, with a transcendent glory, yet to illume and fertilize all the desert homes of earth. But they must work fearlessly and faithfully, taking heed that they shut out no celestial beams, no angels pleading for entrance before their and needs no looking after by the author. A better household tents. True, we cannot obliterate all man than I upset the tables of the money-changers some centuries ago; those may assist to replace low, chains riveted through long ages; but our charge is, to guard well the future, that it forges no more such. And to all youths and maidens, to is nigh. those not bound but free, this comes with peculiar significance. Let them search well their hearts, learn to unfold the inner and imperishable essence, the Spirit which giveth life, that we may have serene and joy-lit homes-children of the new birth. For with these truer unions, and only with these, old forms, old sins and strife, can pass.

The good fight must be fought, by marshaled hosts of fresh young hearts, ready to move forward. side by side, with a true pulse-beat of love and draughts; amid such wild revels seeking to find their souls' similitude, pledging irrevocable yows from beneath hollow masks. But let them meet in the broad light of day, and climb together some inner depths, reveal their true fitness to link in in dissoluble union heart and life. Thus to the world's great need shall come a full abiding help.

For the Christian Spiritualist. THE CAUSE IN PENNSYLVANIA. I have just returned from a little journey to Christiana and Peningtonville, Pa., where friend DeWolf and myself were invited to debate this place of a discussion, Mr. DeWolf gave a most interesting lecture upon the history of Spiritualism; most happy in supplying good bible gravy with it. cally at his startling relations, he at once referred the veil, exposing all the hideous causes that disthem to some comparative case in scripture, which tress and rend humanity; and kindle in the soul a in his delivery.

alists to give away; and such a rush I have not given why they are not. On Monday evening seen since the bank stock furor of years ago. They next it will come up again. The St. Nicholas Hall

mediums for the object of money-making, or even I left De Wolf still there. He was to preach in

Parksburg, will not be left to work alone, in future. Yours. A. C. McC.

For the Christian Spiritualist.

THE CONFESSION OF A FANATIC. It is some thirty years since the world, or a very small portion of it, was convulsed by my advent Ever since my individuality has proclaimed its right of self-government. I have been a fanatic. Temperance was my first hobby; and, though many, have been forced to conclude this an obsolete idea. still feel disposed to rave about it as though it were an evil. So sad an effect has this foolish idea had upon me, that my reason has become dethroned. and I have even ventured to suppose that my old hobby was becoming popular, even with the law and orthodoxy. I cannot help this false position.

The anti-slavery Nag, too, has been a favorite. I have always been foolish enough to believe, I know not why, that liberty was right, and slavery wrong, when applied to any thing above horses and monkeys. I had a queer vision lately: I thought a new party had arisen, bearing the broad pennon of the "Republic;" and that this had clothed itself with our thunder, and, like Samson, it had taken hold of the pillars, and threatened the eternity of political ortho and heterodoxy.

I have also foolishly embraced the faith of the peace society. I cannot, I wish it was otherwise, but think the differences of nations are as applicable to arbitration as the minor differences of states and individuals. God forgive me for my natural duliness! I have even had dreams, at no very distant day, of the success of this wild fancy. People will dream; how foolish are some of the speculations of sleep.

And thus I have basked in the burning rays of all these prominent humbugs. Not even Spiritualism could escape. I have for some years been-a Spirit rapper But what shall I do? My disposition is something of the steam leg order, once off it never stops. Puff! puff! onward, ever on-

The last thing I found myself doing-what do you time prove just as I say.

This is the idea that haunts me. Spiritualism is not infallible: it is liable to the assaults of error, the old systems. I think I see-can't help itwhole forests of little saplings springing up, each destined, some day, to be a giant oak. I distinguish the germs of wild systems, promising trouble for the future. I see unprincipled scamps, turning sacred things to their own account; poisoning the head waters of inspiration, to create diseases upon which to profit. I see tax gatherers stationing themselves all about our pathway, just as it has ever been in the old churches. I see growing corruption and selfishness in high as well as in low places.

Fate has me in her grasp; I am a fanatic. I cannot help raising my voice against these things, though every friend leave me. My disease is heteroptical.

Mediums, by the score, tell me I am impressed to write, but the same are disposed to cry fool, madman, should my mediumship tread upon their toes. They should blame the Spirits, if, in this capacity, I offend. I am but an instrument in their hands

The world's hope is in functicism. These are present wrong, and snap asunder with one quick the pioneers of coming good. When this Spirit abounds, look out for the millenium; when all is; dead calm in the world of mind, tremble for danger A. C. McC.

PHILADELPHIA, Feb. 7, 1856.

For the Christian Spiritualist. THE CAUSE IN SARATOGA. SARATOGA SPRINGS, Feb. 8th, 1856.

Bro. Tooney: -It may be interesting to some of

your readers to know how matters, Spiritual, are

getting along in this locality. I would it were in my power to give you a more cheering account than the existing state of things will warrant; but nevfaith. Let them not gather in gorgeous saloons to ertheless there is now and then a little movement of the waters. The Young Men's Association are now discussing the question of Spiritual Manifestations, which draw together large and intelligent audiences, which exhibit a strong desire for more light on this absorbing subject. The champion of steep hill-side of high endeavor; let some battle the opposition is a talented young lawyer, who fought, some victory gained, not of outer forms but manages to extort a laugh, now and then, from a small portion of his hearers by his wit, at the expense of those poor deluded creatures whose weakness allows them to study into the profitless matters of the human soul; its interests and objects, while threading its devious way amid the thorns and marshes of the present life; and its eternal cravings in the life to come. It seems impossible that so large a portion of the public mind should be so medical responsibility, \$2 additional. She may be found at ignorant on this important subject. But then reflect again, the Pulpit and the Press, have they receive twenty-five cents per hour, that he may question with certain opponents. The people came cleared up the mystery, or have they darkened counsel and made it to appear in form and feature shall sit where the icy rime shall not gather upon the opposition was among the missing; and, in what truly it is not? The divinity of thought, of close and patient searching for the inner substance of exterior forms is little known, but that which giving them rather too strong a dish, but he was ding star of all our efforts. Yet blessed hope, the rigid winter of relentless rules and finished creeds They are a Bible people in this part of the country, are breaking up, and gentle charity, warm with and whenever they were disposed to smile skepti- the breath of bright celestial ministers, now tears always had a happy effect in straightening their new philanthropy that reaches every corner of the gift I am entirely willing that she also be paid faces again. He told them if they felt like laugh- earth where man has found a footing. It is usual twenty-five cents per hour, if she forswears the ing at the possibility of a man being carried through in discussing these Spiritual matters, for the oppothe air, just to give a share of their doubt and ridi- sition to take up some particular work and criticise 'regeneration of mankind." I dare say Bridget cule, to the scripture account of Philip, who, if and ridicule, by enlarging upon some supposed dehistory was to be relied upon, was carried or spirit- fects in doctrine or in logic, and then insist upon tude! If she demands more than fifty cents, I ed somewhat more than seventy feet. If they the folly of giving any thought or care upon it. doubted the possibility of Spirits to produce hands There is here a fruitful field to sow the seeds of the story of the "hand writing on the wall." I very many thirst for light, though fearful of the have seldom listened to a more happy lecturer than powers of church and public favor.

DeWolf. He is full of appealed a read of a procedure of the powers of church and public favor.

The minds of friends at ar Rooms, 020 Broadway, may be secured by previous engagement. Hours, unless engaged for Private Circles, 9 A. M. to 2 P. M. Friday and Saturday evenings engaged for the present. No situation of the previous engagement.

Although the story of the "hand writing on the wall." I powers of church and public favor. Although the DeWolf. He is full of anecdote and variety, well senseless taunt of infidel has lost its force, 'tis hard booked upon the subject, and exceedingly correct to make men feel that faith is not a merit, and that a life of goodness practiced is not the most essential On the following evening, in answer to a desire quality in obtaining heaven. Are the phenomena expressed, a debate was held, in which DeWolf known as Spiritual manifestations produced by disand myself supported the affirmative, and several embodied Spirits? is the question for discussion gaged. before the Young Men's Association. Gen. Bul-At the close, which was near eleven o'clock, I lard's arguments in affirmation were not answered announced that I had some fifty Christian Spiritu- and I have yet to hear the first consistent reason

PUTNAN'S MONTHLY FOR FEBRUARY. New York DIX & EDWARDS, 321 Broadway.

This number came to us later than usual, but is no less welcome, as it contains many interesting articles. "Sixty-Six Years Ago-Washington at Boston," is finely descriptive of the manners, fashions, and not a few of the customs of New England at that time. The second part of "Owl Copse" has some hints for the reformer, which may be suggestive, but, to say truth, they are rather extravagant if intended for "reformers in general." High Life at the "North Pole," is a finely-written article, although descriptive of a "cold quarter." "The Romance of Crimean History" is gemmed with pictures of sentimental and tragical import—the moral of which is significant of progress. It reads as follows:

"A woman's face first gave to poetry the Tauric name. Iphigenia, the pale priestess, stands there by the altar of Cape Parthenium, a symbol forever of the stern sacrificial faith of the past A woman's face, too, looks out now upon us,

serene and sweet, through the cloud of war, from those Crimean heights. No priestess ministering dreadful rites within the temple of a cruel worship, but a mild messenger of mercy; a comforter, an angel of purity and of peace. The face of Florence Nightingale shines upon those awful scenes of strife; and the battle-field and the hospital are lighted with her smile, the immortal symbol of a redeeming faith and a more glorious future."

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unall 4 F. M. that I openly avowed then as now, an honest re- were all snatched up, as the saying is, like hot was filled last Monday evening, and much interest Yours, Fraternally, &c., is felt. P. THOMPSON.

IN MEMORY OF SUSAN.

drawn picture of the soul's departure for the better land, believing others will be interested in it, beside the immediate friends of " Susan."-Ed. Ch. Spt.

There came a crimson flush, A hot and heetic blush,
We saw it on her fair cheek lying,
And knew our darling girl was dying:
We noted it with secret sighing.
We hoped in vain: alas! This sorrow would not pass. She saw a sea of glass, Like distant clouds with bright light gleaming, Over Death's dim gateway beaming, Down the mystic valley streaming.

We humbly bent the knee,
Praying this might not be;
But the fateful heetic glowing,
And the hot blood's rapid flowing,
Tod us our dearest one was going
To that far, tearless shore
Where joy dwells evermore.
We knew our hearts were sur We knew, our hearts were sure, She saw the eternal love-light gleaming, From saint and angel visage beaming, Through death's open gateway streaming.

We saw her footsteps fail, The crimson change to pale, Then come again with fevered burning, Bringing thirst and restless turning, And a mute yet fervent yearning For a quick release, For that sweet home of peace Where pain and sickness cease, And the clouds with light are streaming, Over saints and angels beaming, Down the mystic valley gleaming.

Her lins did not complain Of the fever and the pain, Of the full cup that she was tasting, Of the sad shrinking and the wasting, Of direful Death's impatient hasting.
She nobly conquered fear,
As the last hour drew near; And clearer and more clear She saw the heavenly beacon gleaming, Down the solemn pathway streaming, Round her faltering footsteps beaming.

Drew near the hour of change ; All earthly things grew strange; She saw a purling mist all golden Floating around her like the olden Glory on the mountain An airy fountain With light and love and promise streaming, With friendly shapes and faces gleaming. Like eternal watch-fires beaming.

We stood around her, And would have bound her To this earth of woe and sixhing, Held our loved one back from dying With our soliding and our crying,
We could not calmly see her lying,
Yielding to the touch of Death, Giving back her breath. But her dinimed eyes were dinimer growing. The crimson heetie feebler glowing. And the pale life-blood slower flowing. We knew too well our dear was going.

She heard friends weeping. Selfishly keeping
Her spirit in the open portals.
Waited for by bright immortals.
She would have said, "Do not detain mo
Do not upon the threshold chain me." Selfishly keeping Her white lips softly stirred; Alas the half-formed word Died on them, faintly heard, But still the clouds their light were streaming, Remembering shapes were round her gleaming, And Faith's eternal watch-fire beaming.

The glas-y golden sea Rolled toward her silently; She saw the friendly billows swelling, To bear her to the mansioned dwelling, With a joy past human telling, There was a sound of music welling Softly from the pearly shore.

A look—a smile—no more! Invisible beings bore
Our darling where the light is streaming, Where known and saintly shapes are gleaming And God's eternal smile is beaming.

CURE.

Contrasted with the boundless unknown, the in finite store of unexplored facts, laws and relations infinitude, man's present stock of knowledge may and does appear very small. From this stand- portray. point, it may consistently be affirmed, that as vet. man has hardly entered the vestibule of knowledge: of a single principle. But when considered as the radimental attainment of infant minds, or contras-"man has become as a God, knowing good and divine afflatus has ceased to fill his soul. evil." So admirably adequate are the present facilbly, very much; yet no truth is more apparent, than that a sufficient knowledge of these several deavor to buy and sell "the gift of God for money." judge the heart of our neighbor." relations may be attained to answer all earthly to known right, and to known justice.

Yes, the world is full of ingidelity. Mankind vider. know the truth, but live it not; understand the Most inconsistent then would it be to encourage son of Jehuchaner, from the hill country about law, but heed it not; realize the validity of certain those who seek to enrich themselves out of it by Jordan, and he opened his mouth and spake; relations, but walk in daily conflict with the same; preaching. The true preacher, he who devotes his "Men and Brethren, Sons of Jacob and Daughters the growth of New Haven, and the difference bediscern the right and the just, but trample them life to the ministry of the word, will desire noth- of Israel! Who knoweth the spirit of man, but tween the year 1810, and the present time, says: under their feet. In private and in public, in ing more than the supply of his necessary wants. Heaven who fashioneth the heart? Peradventure Church and in State, self-evident rights and truths He will not wish to lay up for himself nor for his this man is not a son of Belial, though evil compan- Catholics had not then gained a foothold upon the text being: "Not slothful in business, fervent in are conceded, and self-evident wrongs and errors children treasure on earth, knowing by actual expracticed. Governments avow certain principles perience how much better and richer, and far more steps to wander. Truly his speech is not with so- of a pure Christianity, blending Church and State in the sermon will give the reader an idea of its to be the only foundation for just and equitable enduring treasure is laid up in heaven. And not berness, nor his walk like the son of consolation, its pious Government." legislation, but immediately abandon them, and only for the future is it laid up for him, but he has and doubtless, also, he hath sinned with his lips, The history of the last forty years should teach a rear a superstructure of rags and tatters, nurturing it now; his Spiritual life is daily sustained, adorn-making our ears to tingle with his words. But lesson to the intolerant spirits of the present day. and sustaining the blackest kind of villainy and ed and increased by it—it is his from everlasting.— peradventure his tongue only went astray, while he The Puritans fled from the persecutions of a party crime. Churches of all denominations sound their To such a man, external wants will be few and meant no evil in his heart, for an old man knoweth stronger than themselves, to evince the same spirit, devout and holy professions and purposes abroad easily supplied. He will not despise the body and by his own follies that wickedness is sometimes as soon as they had the power. It was the error of most holy and spiritually minded. We need not continually; their bloody hands and groaning coff its needs, knowing that it is according to divine wrought when evil is not with the worker, but the age in which they lived; but it was as futile in ers revealing the while the blasphemous mockery order that he should preserve it as the "earthen the work only. Or if Satan hath tempted him, per-them as in their persecutors. We can remember of their pretendings.

individuals, are intidel-untrue to their highest men. very few DOERS of the law.

world reversed the facts in answer to the above s sition and educational proclivity towards man-wor- vert it to their own selfish uses. ship, which always leads to a copying of false example rather than of righteous precept-to an elevation of men above principles. Second, a general supersensuousness, which ever calls for a present indulgence and gratification, without regard to ultimate consequences. Third, because of an undue Pennsylvania, there was a division of sentiment upon the reverence for the sayings and doings of the igno- propriety of receiving a proffered contribution to its funds rant past. And, finally, an ignorance of the soulcheering truth, that happiness is alone to be gained tions of its proceedings, and who, entering it in a state of by living in harmony and coincidence with law inebriety, had annoyed and shocked the assembly by his and relation. And here, too, is suggested the only profanity and obscenity. A portion of the assembly thought truth be fully realized by rational and intelligent bution should be declined, while others maintained the opman, that duty and subjective utility are one, or, warm, when Theodore Parker, in whose clear-sighted judg gratified by an uncrring fidelity to truth; and those constitutional and educational misdirections will as place to it and to a prefatory note from Mr. Parker.] surely be outgrown, and the world be cleansed from the bane of infidelity, as that man will choose

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pleasure before pain, happiness before misery .-

Liberator.

When Christ sent forth his disciples to "preach the gospel to every creature," the directions he gave them should be carnestly considered with re- pretty by the woodland path where it grew. ference to our own times, and our own evangelists. 'Carry," he said, "neither scrip nor purse."are deficient in physical energy to meet the de. Holy Spirit upon us!" mands of active labor or business, to take upon Spirits hungered, they received a stone.

be divorced from their unholy marriage as in other gifts, and many that were rich gave of their abun-INFIDELITY-ITS NATURE, CAUSES AND lands where the Church has political supremacy, is dance; some a talent, some more; some but a the corruption and avarice it has introduced among single shekel. Nay, women that were widows those who should have exemplified in their lives vouchsafed a few bunches of dates, or a handfull of those sweet christian doctrines of unselfishness and parched corn, as meat for the workmen; and maidexisting in and throughout the limitless expanse of charity which they were exalted to teach. The extent of this evil, external history vainly essays to the wall. So the offerings went forward, and the

He who gives himself to mankind as minister of writers. the holy things pertaining to eternal life, must Then there rose up in the meeting a man that has hardly read the preface to the great volume of needs sacrifice earthly possessions. Sucrifice, did said, "Lo! here are five pieces of silver; put them Nature; ay, has not even grasped the full extent I say? He must be so filled with the better things into the treasury of the Lord's House, for the serted with what may be conceived of as a state of the static and sta reared mountain-high, and it may be reasonably all the product of the man be reasonably all the man be reasonably al as it is said God afterwards acknowledged,) that "flesh-pots of Egypt," we may be sure that the against us; his mouth runneth over with bitter mantled ruddily in their cheeks, was the pure re-

ities for education, that the delicate pages of new-ever sell his gift for money. By this, we do not lawful for man to utter, making tears to run down is the product of food which has never been proborn spirits are soon figured over with the preserv- mean that he cannot live of his gift, for we believe upon the trembling hands of our old men, and the perly assimilated, and whose healthiest properties ed wisdom treasures of the past, while the present, it is right that men should live of their labor what- maiden's cheek to burn with shame that could not with its multifarious productions, is easily daguer ever that may be; but no true bearer of the vest be hidden. God forbid that we should defile the laws. The permanence of a nation depends upon rectyped upon their impressible surface. What of sels of the Lord will ever take them in one hand sanctuary with the gift of the ungodly, whose the aggregate of the national health, for the power man's physical nature and its relation to the physical and balance them against gross dust in the other, prayer is an abomination unto the Lord." cal universe, of his intellectual and moral natures, no matter how much that dust may glitter to dazand their relations to one another, to the external zle the external eyes. Therefore, it pains us to see "Nay! Brethren you do greatly err. Let us not world, and to the great Spirit centre, may not now how, in every new development, there are men who scorn the one rose in his garden, albeit thorns do be learned by a few years' diligent study? Possi- will seize as a mere commercial idea the wisdom choke its blossoms. Take the pieces of silver. To it condition of invalidism, but it is get in our power,

needs, and if heeded, to render the possessor quite brother, my suffering sister? Sad for thee, if the one thing and some another, and wise men on both body as well as the mind—we must accustom our happy; for be it known, happiness in this or any only password to this is "money." Sad for thee, sides did utter foolishness, for the heart of man other sphere of existence can be secured only by if thou must buy the air thou breathest, the wa- forgeteth good counsel when anger lodgeth there a sound constitution and to subordinate learning to the strictest adherence to and observance of Natter that quenches thy thirst, with money. Sadder but for an hour. Then the enemies of Israel re-appropriate sports and pastimes. We cannot, of ture's unchangeable conditions or laws. Here, then, yet, O hungering and thirsting one, if the Spiritual joiced, and their foolish hearts were glad within is presented the solution to the great problem, the bread and wine be locked up in coffers, whose only them, and they said: "Now is their house divided answer to the all-important query—"Why, post key is gold. Ah brother, ah sister, it is not so!— against itself; surely their habitations shall be demon to our climate, but we can harden the frame sessing such a vast deal of knowledge and apparable the who offers it thee on these solate, and their counsels, like the builders of Babel. to bear them, and when the physical health is ent wisdom, is man yet so miserably sick and un-terms, gives thee "that which is not bread," and shall come to nought, for their speech is confoundhappy?" Because of his infidelity to known truth, "that which satisfieth not." Know that for thee ed." there is enough in the storehouse of the Great Pro-

vessel" in which is held that inestimable treasure haps the man that was a sinner bath repented al- when "Baptists, Methodists, Unitarians, Roman

ages of the world of which we have any credible why? Because money is gross dust, on which if from death? Let us err often by the abundance pected, were equally reprobated and discouraged l history. There have been many tellers, but few, the heart be set, in whatever form, it will be assi- of our charity rather than once only through excess. What has been the result—not to say the natural Solomon, in his day, developed and published God and Mammon." Because God is the inner- Did not Abraham our Father lie unto the King of sects have become more numerous than their opmany high-toned and significant truths, but did most, and Mammon is the outermost, and these Egypt, and David also sin a great sin unto the ponents! and the "blending of Church and State" he live those truths? And which is the wiser, to two cannot be worshipped together—"ye will hate Lord, in the matter of Uriah the Hittite? Yet our doctrine has too few followers to make its power proclaim a trnth, or to lire it? There can be but the one and love the other." And if we believe in God did not utterly forsake them. Peradventure respectable. Persecution does not thrive in "the fice. one answer, viz.—to live it! Then, in all sincerity, God—in the Eternal Love—and that to become he will open the eyes of this son of Adam, and long run." What cannot be conquered by kindly would I submit the query, who are the true and one with that Love is the greatest destiny man can bless us likewise with his love, if we also love those reason is invulnerable to "fire and faggot!" The faithful of our day? the loud-mouthed pretenders, attain unto—how can we regard the "dull mate- who trespass against us. Let us forgive him seven world has seen the fruition of all that can be hoped or the noiseless, unpretending doers? Or who the rial accidents of this sensual body" otherwise than times—nay, seventy times seven." untrue, the infidel—those who, as fast as they dis- as the temporary means of that body's existence? And when he sat down, the multitude rose up, than mere personal ambition will ever have to an- winds and currents of temptation, by the starlight winds belonging to the devil. There is more into cover the path of duty, walk quietly therein, sound- And if in the Spiritual life we look forward to when and wept, and the man who was a sinner fell upon swer for, and has accomplished nothing—yea, of duty and the compass of divine truth—the bear- verence than emphasis in this form of expression.

be religious; or those who thunder forth continu
By I. H. ROBINSON.

be religious; or those who thunder forth continu
We insanely hug the shadow, while the substance Lord, and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and gives to each the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly love is better prized when the right of holding such religious and holy life is impractible in the rough and said, "Surely, brotherly lov ally declarations of their devotedness to their God courts our embrace? The true prophet—the heav-than much fine gold. It is this which shall repair sentiments as his conscience approves, so that he world! Nay, rather, believe me, that is the most and love to their brethren, but who move in hourly enly minister—will not look for his reward in the breaches of the temple, and build up the taberand love to their brethren, but who move in hourly enly minister—will not look for his reward in the the breaches of the temple, and build up the taber-sentiments as his conscience appropriate, delicity the propriate field for a conflict with some physical or spiritual relation of external things of time, but value too highly the nacle of David which is fallen down. Is it not with does not disturb his neighbors in theirs, nor inscience appropriate field for a conflict with some physical or spiritual relation of external things of time, but value too highly the nacle of David which is fallen down. Is it not with does not disturb his neighbors in theirs, nor inscience appropriate field for a conflict with some physical or spiritual relation of external things of time, but value too highly the conflict with some physical or spiritual relation of external things of time, but value too highly the nacle of David which is fallen down. Is it not with does not disturb his d for money.

judgments of man to the wind, of which they are such we have nothing to do. They cannot injure gave such gifts unto men. the offspring, let us inquire-Why do mankind the true cause in which we are engaged, for God's thus live a lie, rather than the truth? Why are truth will prevail in spite of all men can do to hintuey untrue to what is so clearly seen to be right der it. The carnast souls who seek truth will not and just? Because, first, of a hereditary predispo- shrink because some of those who profess it per-

> From the Anti-Slavery Standard A PARABLE.

BY THEODORE PARKER.

At the last Yearly Meeting of the Progressive Friends of from a man who, on a previous occasion, had avowed the intention to break up the meeting by disorderly interrupreliable antidote for the evil. Let this one great that a proper sense of self-respect required that the contriat least, are so correlated that to do the one is to ment both parties felt the highest confidence, expressed his answer the demands of the other: that love begets opinion in the guise of a Parable, which made a very deep love, and well doing well-being; in short, that that impression upon the audience. A lady who was present Parable, and, the request being complied with, it was sent to us for publication in The Standard. We therefore give Boston, 4th June.

> My DEAR FRIEND :- I returned from Pennsylvania so weary that I could only do the deal of work that accumulated in my absence, and not till now have I found a moment to comply with your suggestion. This is the little "Parable," which is good for nothing apart from the occasion when it was uttered. Like other little wild flowers, it is good for nothing when gathered, and only looks

In the days when the Tebernacle of David was "Take no thought for the morrow," is the general fallen down, and the Holy Place was laid wasteinstruction he gives all believers. Still he has dis-there came together the Elders of Israel, the Wise tinctly given us to understand that those who go Men and the Prophets, to hasten the time when the forth preaching the word freely to men, have a Lord should build up Zion. Now, divers young the counting-room and to waste in the domicile; right to expect from the love and fullness of those men assembled also, and of fair and goodly women they preach unto, a full supply of their temporal not a few. And when they saw the waste places, wants. The system of preaching for a stated sa- the people were of one heart and one mind, and lary has evils innumerable. Among these, the most beat upon their breasts, and cried out, "Oh! that prominent is the temptation it offers to many who the Lord would build up Zion and pour out his

Then one of the Fathers of Israel spake, saying themselves the office of minister of the gospel, "Yea! But the Lord worketh by the hands of while they are utterly unfitted Spiritually for such men, and keepeth the city only, wherein the watchan office, and spend a dall, inefficient life in vain man slumbereth not. Let us give of our substance endeavors to perform its functions. Thus has to repair the breaches of the Temple, every man tameness and externalism crept into the church. according to his ability. Let none hide his gift in Where men should have found, where they looked his bosom, ashamed of its smallness. The Lord is to find the living oracles of God, they found dead no respector of persons, nor accepteth he the offerforms; where they asked bread, for which their ing of the mighty, before the gift of the poor, but looketh only at the heart." And the saying pleased Another evil, not quite so much felt in this the people, who cried "Amen," with one consent. country, where Church and State are intended to And so it came to pass, that many offered their Scribes wrote them down with the pen of ready

f Spiritual life, so fed with heavenly manna, so re-vice thereof." "Nay," said such as knew him, they never dreamed, we are less happy than they, the minutest fibre. freshed constantly with the new wine of the Fath- "not so. This man is a son of Belial, and not of because less healthy, and if with us the average of ness. Moreover, in our solemn meetings he hath sult of good digestion and active exercise. That No true minister of divine love and wisdom can spoken words of lewdness and folly, which it is not which throbs feverishly or flows languidly in ours,

But others spake against this counsel, saying, that comes from above, and begin at once to en- his own Master he standeth or falleth. Let us not if not to arrest the evil in our own persons, yet to

Dost thou need Spiritual consolation, my lowly Now, the multitude was divided, some crying

that came down to his girdle. The same was the

ming no rites that they may seem to the world to external riches are the correspondences, how can And they put the money in the treasury of the for rengious errors; and devotees may be religious, but that a religious; or those who thunder forth continuous and holy life is impractible in the right of holding such religious and holy life is impractible in the right.

And the multitude was again of one heart and growing wise in this particular, than Persecution, can bear the light of day; that it can be mind, and the Lord blessed them, and the love of Toleration is a greater reformer than Persecution. can bear the light of day; that it can be mind, and the Lord blessed them, and the love of Toleration and Davenport." good-meaning amid the rough jostlings, the band of the love of Toleration and Davenport. proposition! When will mankind learn that fidelproposition! Religion has long been made merchandise of by mind, and the Lord blessed them, and the love of Toleration is a greater retorner.

Mean the love of Toleration is a greater retorner.

Messrs. "Eaton and Davenport," good-meaning amid the rough jostlings, the hard struggle them came upon all the people round about, who men whose only idea of the worth of anything is them came upon all the people round about, who men whose only idea of the worth of anything is them came upon all they were, but unconsciously conity is a living, practical obedience to truth, and inmen whose only idea of the worth of anything is them came upon all the people round about, who Messrs. "Baton and Distribution and inmen whose only idea of the worth of anything is them came upon all the people round about, who Messrs. "Baton and Distribution and Distribu

Mr. PARKER Says:

it grew up at the moment, and ought to have been forgotten with the little gust of rain that called it out of the ground."

PHYSICAL EDUCATION.

That there is something radically wrong in our modern system of education, unaccompanied, as it is, by proper physical training, must be apparent ed by the political power of the State. to all who have thought over the matter for a single moment. We have very few of those fine old scholars, the foundations of whose learning were laid broad, and massive, and deep, and whose knowledge was thorough and exact in the peculiar field of investigation to which they devoted their of the brilliant froth from the surface of every subject under the sun, but are wholly ignorant of all men" become a lie, instead of a boast, as it now the pearls that lie beneath. To be fashionably edu- is; and all that a republican overnment can procentral desire in man for happiness can only be afterwards wrote to Mr. Parker, soliciting a copy of the cated, and fashionably accomplished, is to know a little Latin, and less Greek; to speak bad French; penny manual, and airs and graces before a looking-glass; to talk flippantly, and to be only profoundly learned in the cut of a coat or the adornment of a corsage.

The time was when men were robust and women healthly; when solid acquirements were balanced by healthy exercises, and the "mens sana in corpore sano" formed the rule instead of the exception. Now men are dyspeptic and women nervous; useful knowledge, apart from mere matters of business, is voted a bore, and preference is given to Ellsler and Squallini over Newton and Leibnitz. There is abundance of intellect among us, but it is put to abnormal uses. Our sole object in life is to gather up gold with the one hand, ple of despotism, like that of Tescalipoca, the Mexi- and many there be which go in thereat, straight and scatter it lavishly with the other; to save in can Deity, is built of human skulls and cemented the gate and narrow is the way which leaded and while the daily routine of the men is from the transported into revenge while we are leveling the store to the dwelling, and from the dwelling to the loathsome pile, lest when we erect the edifice of the Churchman objects, we may justly style store, that of the women is to languish in the house freedom we but vary the style of architecture, not above extract the most exquisite piece of sense and to dawdle in the street.

Is it any wonder, then, that we are fast becoming sure; cat fast, work fast, live fast, fail fast, turn to quacks for relief, and, with their admirable assistance-die fast.

The whole race of men and women on the Co.1tinent of America, both North and South, has physically degenerated. The descendants of the conweaklings when compared with their brawny and out the convulsion. resolute progenitors. The descendants of the Puritans and the Cavaliers possess neither their sturdy tical faith in the doctrine of philosophical necessity fourteen, who was supposed to be dring. frames nor their hardy habits. A few fine types of seems the only preparative. That vice is the efthe ancient race yet linger among the Granite hills feet of error and the offspring of surrounding cir- him, and I consented taking with me the of the Eastern States, and are scattered among the cumstances, the object therefore of condolence, not oak openings of the West; but for the remainder, of anger, is a proposition easily understood and as forest; but I learned soon there was no axi and especially the inhabitants of populous cities, easily demonstrated. But to make it spread from these, for her disease was past cure. they are no more to be compared physically with the Bradfords and the Endicotts, the Smiths and action, not only in the great exertions of patriotism father is as strange a man. They live territorial the Dales, or even with the Putnams and the Mor- but in the daily and hourly occurrences of social alone on the bank of the river. They came gans, the Knoxes and the Howards, of Revolution- life, requires the most watchful attention of the three years ago, and no one knows whenever a ary memory, than are the modern Italians with the men of ancient Rome.

elder day were luxuries, and by luxuries of which be colored by their qualities, and show its food in lect. She speaks sometimes as if inspired are vitiated by our constant violation of nature's of a people to sustain themselves under reverses is measured quite as much by the bodily vigor they and yet, the usual organs of public intelligence possess as by their mental capacity.

We are, confessedly, rapidly approaching a chronavert it from those who shall come after us. The remedy is simple enough. We must cultivate the children to regard open air exercise as essential to course, control the seasons, nor modify those sudden variations of temperature which are so comtenacious -Baltimore Patriot.

RELIGIOUS TOLERATION. A writer in the Courier, of Tuesday, alluding to

"Baptists, Methodists, Universalists and Roman

Thus it is that institutions and nations, as well as of immortal life that concerns his mission among ready in his heart, and will do so no more. Nay, Catholics," and Episcopalians, were all classed in who knoweth that our forbearance may not con- one category as equally dangerous heresies; and convictions of right; and thus has it been in all "The love of money is the root of all evil"— vert him from the evil of his ways, and save a soul so far as the dominant public opinion could be exmilated to it. Therefore, too, "ye cannot serve of our haughtiness and haste to take vengeance, consequence of such intolerance? Why, these ing no trumpet to attract the attention of the mul- the body shall be laid aside as no longer fitted to his face weeping, and said, "Lo here are five shek- "worse than nothing." It has not been deputed to ing us manfully, wisely, courageously, for the hon- and it should be left to sermons and tracts.—London

ming no rites that they may seem to the world to external riches are the correspondences, how can And they put the money in the treasury of the for religious errors; and it is a blessing too lightly life. Away, then, with the notion that is a property of the for religious errors; and it is a blessing too lightly life. Away, then, with the notion that is a property of the for religious errors; and it is a blessing too lightly life. Away, then, with the notion that is a blessing too lightly life. Away, then, with the notion that is a blessing too lightly life. Away, then, with the notion that is a blessing too lightly life. Away, then, with the notion that is a blessing too lightly life. Away, then, with the notion that is a blessing too lightly life. Away, then, with the notion that is a blessing too lightly life. Away then, with the notion that is a blessing too lightly life. Away then, with the notion that is a blessing too lightly life. Away then, with the notion that is a blessing too lightly life. Away then, with the notion that is a blessing too lightly life. Away then, with the notion that is a blessing too lightly life. Away then, with the notion that is a blessing too lightly life. ar charity that the Lord will build up Zion!'s fringe the public peace. The particular, and learning that a dream of Sundays and solitary hours; that the multitude was again of one heart and growing wise in this particular, and learning that a dream of Sundays and solitary hours; that the multitude was again of one heart and growing wise in this particular, and learning that a dream of Sundays and solitary hours; that the multitude was again of one heart and growing wise in this particular, and learning that a dream of Sundays and solitary hours; that the multitude was again of one heart and growing wise in this particular, and learning that a dream of Sundays and solitary hours; that men as no doubt they were, our unconscious, word, to prove how possible it is for a man bittered bytheir own sufferings, attributing to creeds word, to prove how possible it is for a man bittered bytheir own sufferings, attributing to creeds and at once "not slothful in business" and at once "not slothful in business" and once "not slothful in business bittered bytheir own sufferings, attributing to state of a tonce "not slothful in business," and "fine what was chargeable only to the weakness and at once "not slothful in business," and "fine what was chargeable only to the weakness and at once "not slothful in business," and "fine what was chargeable only to the weakness and at once "not slothful in business," and "fine was the business, "and "fine was the business," and "fine was the business, "and "fine was the business," and "fine was the business," and "fine was the business, "and "fine was the business," and "fine was the business, "and "fine was the business," and "fine was the business, "and "fine was the business, blindness of pure human nature, would unquestion- spirit, serving the Lord." * * "I write it now a better Parable, but ably be surprised, could they see, upon the soil where they first reared Christian altars, and fondly support of the assertion that it is not impossible the first reared Christian altars, and fondly support of the assertion that it is not impossible the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and fondly support of the assertion that it is not impossible to the first reared Christian altars, and the first reared Christian altars are the firs where they first reared Christian attars, and issued blend religion with the business of common that they had put both time and distance blend religion with the business of common that they had put both time and distance blend religion consists and common that they mould this that religion consists and they had put both time and distance blend religion with the business of common that they had put both time and distance blend religion with the business of common that they had put both time and distance blend religion with the business of common that they had put both time and distance blend religion with the business of common that they had put both time and distance blend religion with the business of common that they had put both time and distance blend religion with the business of common that they had put both time and distance blend religion with the business of common that they had put both time and distance blend religion consists. calculated that they had put boin time and they would this: that religion consists, not so much in dia at bay, flourishing societies of what they would this: that religion consists, not so much in dia at bay, flourishing societies of what they shall sniritual or sacred acts, as in doing to the diagram. at bay, flourishing societies of what they who shall spiritual or sacred acts, as in doing secular engine have denominated "Anti-Christ;" but who shall spiritual or sacred acts, as in doing secular engine say that there is not as much of sincerity, and of a sacred or spiritual motive. . vital piety, in our midst, as if but one denomination held undisputed sway, and was petted and sustain-

> Every sect naturally desires to proselyte, for the Every sect naturally desires to prosely e., but the man's long article is ludicrously solemn. (Itali multiplicity of "infallible dogmas" ought to incite to self-examination and moderation, rather than to to self-examination and moderation, rather true el apply as forcibly, and even more comprehensively, describing and violence. So long as the true el apply as forcibly, and even more comprehensively, and even more comprehensively. dogmatism and violence. So long as the control in such a case, to all of us: "If the Lord be God, spirit of our republican institutions is understood follow him: but if Baal the Lord be God. talents.—Instead of these, we have innumerable and practiced, no particular sect will be allowed talents.—Instead of these, we have innumerable and practiced, no particular particular and practiced, no particular and practiced and practice exclusive protection beneath the and sex justice to self into an angel of light for the perversion of har power; for then would "equal and exact justice to self into an angel of light for the perversion of har power; for the worlding of the perversion of har the per perly do, in such matters, is to see that no man. however humble, suffers unjustly in his person to have studied the history of a country in a six- property or opinions. How important then, that every well-wisher of his country should catch the most hold the Catholic Faith as it has been imparspirit of a true tolerance, and strive to persuade his ted to, and has been preserved, and has come down fellow citizen from error, rather than annoy him for to us in the Church, which is "the pillar and entertaining it !- New Haven Register.

> > TRUE SPIRIT OF REFORM.

A system of fundamental reform will scarcely be effected by massacres mechanised into revolution. We cannot, therefore, inculcate on the minds of each other too often or with too great carnestness, the necessity of cultivating benevolent affections. We should be cautious how we indulge the feelings mankind, remembering the solemn words of even of virtuous indignation. Indignation is the blessed Lord himself, that while "wide is the rehandsome brother of anger and hatred. The tem- and broad is the way that leadeth to destruct with human blood; let us beware that we be not change the materials.

Let us not wantonly offend even the prejudices it be that there is any considerable number of the a nation of invalids! -We keep no holidays; we of our weaker brethren, nor by ill-timed and vehe- sons in these United States who sympathize the take no physical exercise; we make a toil of plea- ment declarations of opinion excite in them malig- the Churchman? or does its proprietor public nant feelings towards us. The energies of mind are paper solely for his own amusement? We have wasted in these intemperate effusions. Those ma- the latter: he is rich, and can afford expensively terials of projectile force, which now carelessly uries. But we pity his poor editor. scattered, explode with an offensive and useless noise; directed by wisdom and union, might heave rocks from their base, or perhaps (dismissing the querors of Montezuma and Atahualpa are puny metaphor) might produce the desired effect with.

For this "subdued propriety" of temper, a practhe understanding to the affections-to call it into "She is a strange child," said the Colone, most energetic mind. It is not enough that we He has money, and is a keen shot. The children have once swallowed these truths-we must feed been wasting away for a year past. I have see Surrounded by comforts which to those of the on them as insects on a leaf, till the whole heart her often, and she is gifted with a marveless in

ted with what may be conceived of as a state of er's kingdom, that he shall desire nothing that the seed of Abraham. He speaketh against this life is longer, as the tables of staticians indicate, ye! Stand fast in the principles of which ye have half an hour, and entered it reverently. been convinced! Quit yourselves like men! Yet! The scene was one that cannot easily be im reared mountain-high, and it may be reasonably alling physical life and strength. So soon as he bewatcheth for our halting, that he may betray us of diseases which to them were almost unknown. let all things be done in the spirit of love.—S. T ten. There were books and evidences of large

> From Life Illustrated. THE CHURCHMAN AND QUEEN VICTORIA. The Churchman of this city devotes two columns to the denunciation of Queen Victoria. The Queen hair lying over her pillow. Her eye was darks has done something so Monstrous, that the Church- piercing, and as it met mine she started significant man thinks she has forfeited her crown; nay, but smiled and looked upward. I speke a worse, she ought to be excommunicated from the words to her father, and turning to her, asked Church of which she is the Head! Dreadful deed! if she knew her condition. have not alluded to the subject, and the British a voice whose melody was like the sweetest empire goes on quite in the ordinary way.

What is Queen Victoria's crime? What is that deed of dreadful note which ought to deprive her turned from her. A half hour passed, at both of the crown that encircles her mortal brows and of that Heavenly one for which she hopes and prays? Hear it, all ye Christian people. Queen Victoria has actually attended a Presbyterian Church, twined her emaciated arms around his neck, liked the sermon she heard there, and caused its pub- murmured in a dreamy voice, "Dear father, lication! Does not the reader's blood run cold? Think of it: a woman and a queen sojourning in Scotland, goes on Sundays to one of its national seem deep to thee?" churches; hears there a sermon which she thinks calculated to do good to all classes of her subjects strong, and the digestion excellent, the mental and "commands" the clergyman to publish it! grasp will become far more perfect, expansive, and For this, says the Churchman, let her be excommunicated!

This terrible sermon, strange to relate, is amusingly popular in England. The London Times praises it; the Examiner extols the queen for liking it; the press almost universally commends it. We read it ourselves with unsuspecting admiration. It is entitled "The Religion of Common Life;" the

We are to make good this conception of lifethat the hardest-wrought man of trade, or commerce, or handicraft, who spends his days "midst dusky lane or wrangling mart," may yet be the quit the world, and abandon its busy pursuits in order to live near to God-

"We need not bid, for cloister'd cell, Our neighbor and our work farewell; The trivial round, the common task, May furnish all we ought to ask-Room to deny ourselves, a road To bring us, daily, nearer God."

It is true, indeed, that if in no other way could we prepare for an eternal world than by retiring religion, but of God. It tells us not to be religion from the business and cares of this world, so mo- but to be Godly. If Jesus Christ come to got mentous are the interests involved in religion, that the shape of a poor man whom nobody know no wise man should hesitate to submit to the sacri- should you know him?

glorifying God amid the duties and trials of the "God's earth," and "God's ocean," and "God's from religious intolerance. It has shed more blood world—the guiding our course amid the adverse winds," as if there were sky, earth, ocean and titude; doing no alms to be seen of men; perfor- our use, we hope to enjoy the living goods of which els more; the Lord be merciful to me a sinner!" earthly man to wield the thunderbolts of the Deity or of Christ, our great Leader, in the conflict of Leader.

Another consideration, which I shall as a continuous that it is not improve

Such are the sentiments of a discourse, the arproval of which is, according to the New Ker Churchman, a sufficient cause for excommenicate and dethronement. The conclusion of the Chun

ours): The words addressed by the Prophet to all Israfollow him; but if Baal, then follow him"—that man hearts, and the perdition of immortal wall, and that Lord who is the Triune God, against whom we have all sinned and come short of his glory, and to be reconciled to whom we must repent and be lieve the Gospel, must have faith-above all thing ground of the Truth"—that faith which can alon 'make us wise unto selvation," and the profesion of which we must ever hold fast, without wavering without diminution, without compremise, home bigoted and exclusive it may make us appear, top. ever unfashionable and unpopular it may make m become, however it may isolate us from the weil however it may confine us to the mere miner

to life, and few there be that find it." Considering the nature of the sermon to ake burlesque that can be found-out of Punch

SCENE IN A LOG CABIN.

It was nearly midnight of a Saturday night &r a passenger came to Col. ----, requesting to go to the cabin of a settler, some three mil down the river, and see his daughter, a cirl - awoke me and asked me to account package of medicines which I always carried in

seems to be the only hope of her father."

We reached the hut of the settler in kst

and taste, lying on the rude table in the centra. guitar lay on the table near the small window. the bed furniture, on which the dving girl hr, w as soft as the covering of a dying queen. She was a fair child, with masses of long

"I know that my Redeemer liveth," said sh

of an Eolian. You may imagine that the are startled me, and with a few words of like imp spoke in the same deep, righly melodious vei "Father, I am cold-lie down beside me;

the old man lay down by his dying child, and father." "My child," said the old man," doth the flo

"Nay, father, for my soul is strong."

"Seest thou the thither shore?"

"I see it, father; and its banks are green with immortal verdure." "Hearest thou the voices of its inhabitants!

"I hear them father, as the voices of angels, IL ing from afar in the still and solemn night-timeand they call me. Her voice, too, father !-ch heard it then!"

"Doth she speak to thee?"

"She speaketh in tones most heavenly!" "Doth she smile?"

"An angel smile! But a cold, calm smile. I am cold-cold-cold! Father, there's a mi the room. You'll be lonely, lonely. Is this do father?"

And so she passed away .- New York Classes

A GEM FROM CHARLES KINGSLEY. - Says King "Did you ever remark, my friend, that the I says hardly anything about religion—that it ner praises religious people! This is very curicus Would to God we would all remember it. Bible speaks of a religious man only ence, and religion only twice, except where it speaks of Jews' religion to condemn it, and shows what? empty, blind, uscless thing it was. What doe this Bible talk of then? It talks of God-not

Human!-A certain set of writers mean to But religion, I repeat, is mainly and chiefly the emphatic when they talk of "God's sky," and