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gursand communications, should be addressed STATES TOO DIFFUSION OF SPICITUAL KNOWLEDGE, mistian Spinitualist, No. 578 Broadway, New-

e nependence et the Christian Spiritualist. TIGIOUS MANIAS -- THE CRUSADES. London, Jan. 14, 1856.

The no rds of history show, that that refessors deem the most peaceable and verer disclosed to man, has deluged Good. The religion itself cannot be to the cause, for its precepts are peace. fire religion cannot be charged with the month in its name, to what shall we look as surger the dissensions and massacres with steeris are branded? Is not the answer Service and intellerant zeal of its bigots. Th mof the Christian religion in this respect difcom that of all others. For scarcely had malowed to emerge from the obscurity to h had been condemned for floo years, sufearly stant, when was lighted the brand of olar, and a war bloody and relentless urged ag all other sects. And not content by re to with farful interest, the talsery they had imil, its professors quarreled amongst themas because of an ille ceremenial, and the East ame severed from the West. The former now the Greek Church, the latter the Romish. his latter we have the most to do, for it was dision of the civilized pertions of the earth. Greek Church made its way silently, amid can lin the silence of history the progress of Greek Charch was not marked. The time when Russia, whose rulers by the slow accuns of centuries, at length formed a powerful on, and emerged from the mists by which it en obscured, and stood in the face of Europe with tation, the declared head of the Greck gof the Church of Christ-Rome-whose plememarked on the page of history, has ever

Teframst Church, which might rightly be emple and flome, under the patronage of the sail Henry of England, was enabled to make all quies the parent church, and though her mins were denounced and her precepts icmilyether practice was continued and the same Caract spirit which has ever distinguished the Errin of Rome, had place with its scien. The burned, the gibbets hore their unholy fruit, if the prisons were tilled with those who refused irsake the old faith. This is the record of old but the principle still remains, again to break lumn and imbedile spirit is at the head of afr. Public education and diffused knowledge the barriers to fanaticism. The functic still exsatishows by his now impotent sheers what

m villibri. Her course is known and shudder-

durille her sister (hurch has been hidden

f the most remark this movements of fanathe to bear the semblance of right, and license be bers, even women and children.

that such a pilgrimage rial of their zeal. ill described their souls of sins, however atro-33. The number of piligrims at length became More apocryphal relics were the rendezvous. Etten-such as the wood of the true cross,

<sup>a</sup> Fortions of the tents Peter had helped to man-

Jerusalem because unable to pay the toll.

monk. By nature endowed with eloquence, and stacles which impeded the path, and at length tees suffer, his words woke into strife the elements | nople with their leader.

On his return to Europe Peter's mind was filled visions stimulated his zeal. He believed that the tine the thought had possession of his mind. He irging them to take up arms for their rescue.

Religion was then the ruling impulse in Europe, anatical credence was at its height; the clergy vere all in all, and kept the minds of their votaries The Church was the focus of learning, and in the great numbers of the crusading host. Church the people found their only protection gainst the turbulent violence and exactions of the nobility. When the Church recommended the rusade, the people joined it in enthusiasm.

crown. In consequence of the quarrel in which his where emissaries from Constantinople were heard, misguided multitude fell by thousands. who detailed the progress of the Turks, and the desade, and when the Council separated, they were few hundreds of the stragglers. Horns were ach empowered to preach to his people.

maker war with the terch, and crimsoned her called at Clermont, in Auvergne, to consider the pursued his way to Constantinople. Here he found state of the Church, to reform abuses, and make Walter with his remnant. Peter was hospitably preparations for the war. Crowds from all parts of received by the Greek Emperor Alexius, and the France flocked to the towns. The villages for army supplied with necessaries. miles round were filled by the multitude, and the fields and waysides encumbered with tents.

with an additional reverence for the Church, who the excesses of the men, he left the army on the thus showed she was no respector of persons. The pretext that he would seek the Emperor to arrange the Pope, in full canonicals, surrounded by cardi-ceeded under the leading of Walter, when disputes nals and bishops, issued from the cathedral, and arose between the Lombards and Normans, who stood before the people on a raised platform, had been led by Walter, and the Germans and Amid the pomp of the church dignitaries stood the Franks of Peter. The latter severed themselves humble Peter in simple attire. The Pope address- from Walter's leading, and chose a leader named ed the assembly, detailing the miseries endured by Reinold, under whose leading they surprised the Christians in the Holy Land. The address was fortress of Exerogorgon, and were in their turn communicated to the crowd, and as with one voice The seige was protracted for eight days, when Reiwas raised the shout: "Dieu le Veult! Dieu le nald turned traitor and delivered up the fortress to take possession of the city, they saw the flag of he took vigorous measures to repair his mistake; sal shows by his now impotent sheers what was raised the shout: "Dieu te | naid turned traitor and delivered up the forces to take possession of the car."

The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage of the excited by the strong arm | Veult." The Pope taking advantage | Eslaw, and the general sense of right and citement gave the words as the watch-word of the faith, and his example was followed by two or An emissary of the emperor with a body of Greeks in the rear. The contest was still doubtful when invading host.

and dramided in history, was the Crusades, of parts of Europe, and long before the swiftest horsea brief detail may not be unacceptable to man could have carried the intelligence it was thank How tyrannical rapacity can be Council, the people enrolled themselves in num-

promised eternal rewards to those who assumed and came up with the Turks near Nice, in Bythimiddle virgation of that part of the Empire of the cross, and fulminated the most awful denun- nia, when a fearful battle ensued—the Christians the cross, and reministed the most annual details are most annual details and many the custom of pilgrims to ciations against those who refused to assume it or were everthrown, leaving 22,000 dead on the field, sit the horr reset the Holy City. Wicked, as he sitated. Every debtor who assumed the cross amongst whom was their leader. The remaining as plans men were in the ranks of the pil- was freed from his creditor. The women were 3,000 retreated to Civilot, where they entrenched of Roum at the head of 200,000 men, composed forts were unheeded, and he and the Sultan were The latter to least their eyes by a sight of peculiarly affected, many of them burned the sign themselves. The Emperor Alexius, moved by the almost wholly of cavalry in the valley of Doryates hallowed by the sufferings of Christ— of the cross upon their breasts and arms, and coventreaties of Peter, sent a force to relieve them amer because through the teachings of the ered the wound with a red dye, as a lasting memo-

So great was the frenzy with which the people were inspired, that all hastened to convert their For that they were styled the "armies of the moveables, lands and houses into cash. The no-These positions brought with them relies bles mortgaged their estates to provide funds, and dondard, fagous of water from Jordan, and conferred immunities upon neighboring towns for as of earth from the Hill of Crucifixion. paltry sums. During the Spring and Summer of

under a monk named Gottschalk. These bands, Whilst the House of Abbas reigned, the pilgrims which together amounted to 300,000 men, are said Fatenite callphs the scene changed. A tax The first band under Walter went through Gersimposed on each pilgrim, which was rigorously many into Hungary, where they were kindly re- the bands of Peter, Walter and Gottschalk. when the Fatemite dynasty was succeived, but not content with necessaries they edel by the Seijooks, the pilgrims who had be- wanted luxuries. They behaved ill, and plundered tion of the popular excitement. Our narrative will

The multitude who followed Peter were better provided than those who had gone before, and had with one intent, that of rousing Christendom to they chosen another route than by Semlin might rescue from the Turks the sepulchre of Christ. have fared well. On arriving before the city, and The subject engrossed him by day, and in the night seeing the trophies collected from the slain of the former body they were excited to fury. The city Saviour came to him and promised his aid and pro- was tumultuously attacked, and carried. The tection in the holy undertaking. When in Pales- Holy army, after victory, indulged in brutality and licentiousness. When the King of Hungary heard procured letters from the Patriarch of Jerusalem to of the fate of Semlin, he marched with a force to he Pope and the most influential monarchs of Eu- chastise the followers of the Hermit, who, at ope, depicting the sufferings of the faithful, and the news of the King's approach, broke up his stream which joins the Danube a few miles east of Belgrade. At the passage of the river they were harassed by a party of indignant Bulgarians, the n the most slavish subjection to their dogmas. passage of the river was effected by the loss of

At Nissa, the Duke of Bulgaria fortified himself. Peter who had learnt wisdom by his misfortunes refrained from attacking him, and sat with his host in quiet before the walls of the town, when the When Peter returned from the Holy Land, Ur- Duke, being unwilling to exasperate so formidable oan the Second was in enjoyment of the triple a host, allowed the towns people to supply them with provisions. On the following morning Peter predecessor, Gregory, had involved the Papal See departed peaceably with his host. Some Germans with Henry IV. of Germany, Rome was no secure who had the previous night a quarrel with a Bulgaplace of abode for the Pope, who had taken refuge rian, loitered behind the host, and set fire to a mill in Apulia, with Robert Guiscard. The Pope had and ahouse. The citizens upon this issued forth, also an enemy in Phillip I. of France, through his and attacked the marauders, and after taking sigstrenuous opposition to that monarch's adulterous | nal vengeance on them pursued the army of Peter, onnection. To Apulia Peter went, and was re- and captured all the baggage and women and chilceived most kindly. The Patriarch's letter was dren who were in the rear. Upon this Peter turned delivered, and the messenger's story listened to back to remonstrate with the Duke of Bulgaria. A with attention. The Pope caught the zeal of Peter, negotiation was entered into which promised to be to whom he gave full powers, and sent him abroad successful. The Bulgarians were about redeliverto preach the holy war to the nations of Europe. ing the spoils they had taken, when a party of On the invocation of the Hermit thousands answer- the Host, acting upon its own impulse, endeaed his call. France, Germany and Italy were vored to scale the walls and seize the town. Peter aroused at the words of the preacher, and pre- in vain exerted his authority, the confusion bepared themselves for the deliverance of Zion. came general, when after a short but desperate bat-Whilst Peter thus appealed with success to the tle the crusaders threw down their arms and fled in people, the Pope called a Council at Placentia, all directions. The rout was complete, and the

Peter fled from this fatal field to a forest where sign they had to establish themselves in Europe. he accidentally met with a few of the bravest The clergy were unanimous in support of a cru-knights of the host who had managed to collect a sounded and scouts sent out, by night-fall the host

The misconduct of the Crusades disgusted the Emperor, and he soon found a pretext to hurry Sentence of excommunication was fulminated them into Asia Minor. Peter with the army crossgainst Philip. This decision impressed the people ed the Bosphorus, but at length scandalized by Grand Square in Clermont was crowded. When the manner of their supplies. The army then promost cloquent—the enthusiasm of the Pope was surprised and invested by the Sultan Soliman.

fate. On news of the disaster which had befallen army when the stratagem was discovered, and it confront Kerbegha and his forces; the presence of rious eternity through the grand gradations of pro-Takes, showing what religious zeal will do known in distant provinces. For months after the the former body, his men demanded to be led was with difficulty the leaders prevented the sol- the lance made a hero of the meanest soldier. The against the infidels, contrary to the advice of Wal- diers from renewing the attack and besieging the Turks pressed on, and the Christians began to give ter. The army expressed their dissatisfaction, and Greeks. The excitement was kept up by the priests, who prepared to march without him, when he yielded,

were reduced to the last extremity. The hosts led by Gottschalk took their way Three great bodies were formed, one of which fore. They first turned their attention to the mas-

These bands may be considered the very ebulithe age, Peter the Hermit, appeared on the scene. ties refused to let them pass, and villages refused blood royal of Europe assumed the cross and each time several of the chiefs had detached themselves march was resumed, and the city invested on all God's wife?"—Exchange.

He had formerly been a soldier, and was then a their provisions. On they went despite the ob- led an army to Palestine. Hugh, count of Ver- from the main body, and found dominion for them- sides. An assault was made which was repulsed. mandois, brother to the king of France, Robert, selves in various parts of the Turkish domain.fired with the persecutions he had seen the devo- about one-third of the number reached Constanti- Duke of Normandy, brother to the king of Eng- Others began to waver, and even Peter the Hermit, prince of Tarentum. These men, though tinged heart. The privations in the christian camp so were set to work, the walls were undermined, and with the fanaticism of the age, looked to ulterior advantages. They saw whither the wild will of the age led, and directed it. Their valor was tempered was at work, and carried off more men than the neglect, was that day repaid for all the sufferings and their ferocity by the spirit of chivalry .-flower of the nobility of France and Italy, with vested for a considerable time when treason effect-

some from Germany, England and Spain. These leaders wisely severed their forces, each pursuing a different track, appointing to reunite at knights was admitted into the city by Phirouz, who Constantinople, which they happily effected. God- had the defence of one of the towers of the city. camp, and retreated towards the Morava, a broad frey took his way through Hungary. This coun- The signal was then given, the main body of the try, owing to the discipline observed, he passed army led on by Raymond of Toulouse made an atwithout the mishaps attending the hordes which tack without, and amid horror and slaughter the had gone before.

> The princess Anna Comnena, daughter of the Greek emperor Alexius speaks of the Crusaders as being numberless as the sands on the shore, or stars of the firmament. Fulcher of Chartres states when all the divisions sat down before Nice in Bythinia, they numbered 100,000 horsemen and 600,-000 foot, exclusive of priests, women, and chil-

> The division of the count of Vermandois was the first that arrived at Constantinople. The count on his arrival was kindly received by the emperor Alexius, and abundantly supplied with provisions. His conduct suddenly changed. The count was arrested by the order of the emperor, and conveyed to Constantinople. The supposed motive being to force him to do homage to the emperor, in the hope that the example would be followed by the other leaders and their followers. In the result was a wonderful disappointment. His fears continually dictated a mean and narrow policy. He lost the golden moment of making himself the director of the Host, but became instead the slave of men hate and despise him.

On his arrival Godfrey hearing of the arrest of the count of Vermandois, he threatened to pillage count was set at liberty after the ceremony of homage had been extorted from him. The Crusaders were encamped near Constantinople several weeks, to give the main heads of the history.

During the stay of the Crusaders, numberless excited in a great measure by his own vacillating and double conduct, until it became a common saying in the camp, that the Turks and Saraces were not such inveterate foes to the western christians as the emperor Alexius and the Greeks. By ca- a sortie. jolary or bribery, eventually the emperor managed to extort from the leaders of the Host in succession a barren oath of homage to him as Suzerain, with one exception, Raymond de St. Giles, count of Toulouse

The residence of the Crusaders at Constantinople but led to bickerings amongst themselves, but the time playing at chess, insisted on finishing the when once in Asia, a proper spirit was revived game, ere he attended to so unworthy an adveramongst them. Their first operation was the siege sary as he deemed the Christians to be. The onof Nice, which continued for thirty six days, and slaught was made, and then Kerbogha became when the Crusaders imagined they were about to aware his adversaries were not so despicable, and three of his officers, the rest on refusing to re- had contrived to enter the city and persuaded the this assault was made. Godfrey and Tancred flew The news of the Council spread to the remotest | nounce their faith were ruthlessly put to the sword. | Turks to surrender to him rather than to the Cru- to the rescue of Bohemund. The bishop of Puy Walter with his multitude met as miserable a saders. The greatest indignation pervaded the with the holy lance was with his squadron left to

bodies for the convenience of gathering provisions. old battle cry, God will it, was raised. A panic One part consisting of the followers of Tancred, seized the Turks, and Persians who gave way on Bohemend, and Robert of Normandy, took a route every side, in vain Kerbogha attempted to rally on the night. They were attacked by the Sultan them, fear is as contagious as enthusiasm-his efloum. The hosts of the Turks pressed on, for the sieging host lay stretched in death on the battlefrom their perilous position, the Turks having al- Christians were surprised. A dreadful slaughter field. The camp with its ample stores of provisions ready beleagured the place and the Christians ensued on the retreat of the Christians on their and immense riches fell into the hands of the vicbaggage, and when they were reduced almost to tors. Horses became so plentiful, that every Christhe last extremity. The forces under Godfrey and tian knight was now equipped with a steed .through Hungary, where they were waylaid and the count of Toulouse arrived on the battle ground After the victory, a solemn thanksgiving was ofmassacred by the Huns. Besides these other and changed the aspect of affairs. The Turks af- fered up by the whole army, and the holy lance swarms issued from Germany, under nameless ter an obstinate engagement were defeated, and leaders, who divided themselves into bands vary- their rich camp became the spoil of the Crusaders. the sold at immense prices to the churches prices to the churches prices to the churches and its author How mourtully swell the countries and still a large army, and pursued a story of the lance was questioned, and its author How mourtully swell the churches are the sold at the churches army, and pursued a story of the lance was questioned, and its author How mourtully swell the churches are the churches army, and pursued a story of the lance was questioned, and its author How mourtully swell the churches are t in fanaticism and excesses those who had gone be- different system. He laid waste the country, so perished in the ordeal by fire. that in their onward march the crusading army Three great sources were formed, one of which fore. They mist turned then attention to the dream attention to the dream attention to the great-franged itself under the command of Peter, sacre of the Jews, of whom they murdered all were reduced for want of provisions to the great-The disputes amongst the chiefrange and hair of the Apostles, and, Another under that of a bold adventurer named they could lay their hands on, besides horribly muest straits. Above was a scorching sun, and wato their hands. The disputes amongst the chief-Walter the Penniless, and the third, in Germany, tilating them. In Germany alone, more than 1000 ter was not to be had after the first day's march. unhappy Hebrews fell into their hands. After sa- The pilgrims died at the rate of 500 a day, and the tiating themselves with cruelty, these bands united horses of the knights strewed the road. On reach- ing new leaders, when Godfrey set fire to the camp the theoretical field of Abbas reigned, the pigrims which together amounted to 300,000 men, are said thating themselves with cruelty, these bands united noises of the kingling sherved the foundation, and marched forward. His movement was follows. The following themselves, and took their way through Hungary, ing Antiochetta, plenty again surrounded the in- and marched forward. His movement was follows. which country proved as fatal to them as it had to vading host, then untaught by past sufferings, they ed by the other chiefs, and the whole army marchgave themselves up to luxury and excess.

With 300,000 men the city of Antioch was in- tion of Christians from Bethelehem, praying for imvested. They had so much provision that the most | mediate aid against the infidels. The very name The been tolerated, were treated with cruelty, plun- the houses, murdering all who resisted. This now have to do with more regular and organized shameless waste existed, so that in less than ten of Bethelehem was sufficient, in the night the army of Bethelehem was sufficient, in the night the army of Bethelehem was sufficient, in the night the army of Bethelehem was sufficient. ted, beaten and detained for months at the gates aroused the Huns, who came up with the crusading efforts in which the chivalry of Europe were endays their former profusion was changed almost marched, on sighting the spires of Jerusalem the host near Semlin, where they attacked and slew a listed and headed by the most renowned men at for famine. An attempt was made to carry the feelings of the host were touched, and they were These, on their return to Europe, told the tale large number of them, and then harrassed their arms. The most distinguished leaders were God-city by a coup de main, which failing the host themthe wrongs they had endured, and thus excited march until they were out of their territory. The frey of Bouillon, Duke of Lorraine, and Count selves, almost starving, sat down before the city before were raging and ferocious fanatics. After frey of Bouillon, Duke of Lorraine, and Count selves, almost starving, sat down before the city before were raging and ferocious fanatics. After frey of Bouillon, Duke of Lorraine, and Count selves, almost starving, sat down before the city before were raging and ferocious fanatics. the minds of the religious. At length, the man of host met with no better reception in Bulgaria, ci- Raymond of Toulouse. Four other chiefs of the with intent to starve it into a surrender. At this the first security of the reception of the rec

land, Robert, Count of Flanders, and Boemund, who was with the christian host, became sick at the chiefs again reigned in the camp. The engines much increased, that the men in their extremity were reduced to feed on human flesh. Malaria too mit who had so long remained under the veil of by caution, their religious zeal by worldly views, arrows of the enemy. Spies were numerous in the he had endured. The Christians of Jerusalem isarmy. Two who were detected, were by the orders | sued from their hiding places, and welcomed their Around them congregated many minor chiefs, the of Bohemend roasted alive. Antioch had been in- deliverer. Peter became an especial object of their ed what the valour of the christian host had been unable to consummate. Bohemund with 700 city fell. Immense riches were found and but little provision, for the besieged were nearly as badly off as their conquerors.

Before the Christians had time to install themselves in their new position and procure a supply of provisions, the city was invested by the Turks. Discouragement now took possession of the Christians, many of whom escaped to the count of Blois at Alexandretta, to whom they related exaggerated | Eventually public enthusiasm became extinct, and tales of the sufferings they had endured, and the utter hopelessness of continuing the war. The count broke up his camp, and retreated towards Constantinople, when on his way, he met the emperor Alexius with an army with which he had issued forth to take possession of the conquests the Christians had made. When he heard the tidings the fugitive gave, he turned back with the count of Blois to Constantinople, leaving the other Crusaders in Antioch to shift as they would.

In Antioch were now only 60,000 men out of the 300,000, pestilence and desertion had done its work. The miserable state of their host knit the leaders more firmly together, and they determined whom by his conduct towards them he made to never to desert the cause so long as life lasted .-Their followers were so dispirited, that no inducement would make them bear up against their misfortunes, until a priest hit on a pious fraud, wherethe country, unless he was released, and on the re- by the host became inspirited, and the enthusiasm fusal of the emperor, executed his threat, and the which had led them from Europe blazed forth with its original lustre, and the men demanded with loud cries to be led against the enemy.

Peter the Hermit had been previously sent to when the conduct of the emperor was most incon- the camp of the Turks, and saw Kerbogha, the sistent, sometimes liberally supplying them with chief, to whom he proposed the quarrel should be The Pope, to procure aid, crossed the Alps into had swelled to 7,000 men, the next day 20,000 provisions, at other times refusing them. The li-settled by a chosen number from each army. He the country of his enemy Philip. A Council was more joined. With this miserable remnant he mits I have proposed to myself, will not permit me was dismissed with contempt, Kerbogha saying he to dwell on each incident, my intention being but could agree to no such terms from a set of such miserable beggars and robbers.

When Antioch fell into the hands of the Chriswere the vexations the emperor had to submit to, tians, the citadel remained in the hands of the Turks, who then by their position overlooking the city, were able to inform the besieging army of the movements of the Christians, hanging out a black flag whenever the Christians were about to make

The leaders availing themselves of the religious excitement which had now sprung up amongst the soldiers, determined to lead them forth with the holy lance, the object of the priestly fraud in the van. The soldiers in the citadel observing the movement, hung out the black flag, Kerbogha at way when a cry was raised that the saints were The Crusaders left Nice, and severed into two battling on their side, faith was in every heart, the visited by every soldier. After this success, dissension again sprung up amongst the chiefs. The

> After staying at Antioch some time, the expedition set forth for Jerusalem. Marah next fell intains now ran so high, that the soldiers impatient of the repeated delays, were on the point of choosed by the other chiefs, and the whole army marched on. At Emaus the army was met by a deputa-

This repulse taught the leaders caution. War-like implements were then constructed, unity among in a short time the city was won. Peter the Hergratitude. He afterwards held some ecclesiastical office in the city, but as to his ultimate faith, history is silent.

Jerusalem was erected into a kingdom, and continued in the power of the Christians for many vears. In 1145, Edessa, a strong frontier town, fell into the hands of the Saraces. Nourheddin, their chief, was only waiting for an opportunity to advance upon Jerusalem, now weakened and divided by internal dissension, and not in a state to make available resistance. The news filled the Western Church with grief and alarm, and a new crusade was preached for the deliverance of Jerusalem.-The enthusiasm of the people did not reach the height they did in the first crusade, and the ardor on the third was less general than the second .the holy city became the dominion of its old masters without causing a convulsion in christendom.

It is unnecessary to pursue the subject, the picture of the first crusade is the picture of almost all of them, eleven in number; ruined by the dissensions of their chiefs, and characterized by the immorality and impiety of the subordinates.

Thus have I run through in a cursory manner the great evils of fanatical enthusiasm-a fanaticism, which under the influence of priestcraft, infected every portion of the community, from the king down to the lowest commoner. The mania was universal, because the priesthood were universal, taking their cue from its sole head. Rome; and although the priests were of different nations, yet because bound by a sole allegiance, and having but one object: the advancement of the power and interest of the Church, they acted unanimously; and because of their unanimity, and the prevailing ignorance of the community, were enabled to gain an ascendency over the minds of all. The commoners having little to lose believed all the priesthood inculcated. The powerful were lured by the selfish views of aggrandisement presented to them. The kings were compelled to lend their aid, cause public opinion was too loud and strong when backed by the power of the Church to be stifled.

The history of the Crusade is a lesson to humanity, and shows that with an unanimous power, with force sufficient to enchain the minds of rulers, any excess contemplated, however brutal and absurd, can find an universal acceptance.

The wide-spread belief of Spiritualism in these dark ages would have excited a crusade against its professors. It has spread because reason is more powerful than mysticism, and although wonder has been a great ingredient in exciting attention, and caused an investigation which has compelled a belief. Yet here Spiritualism does not stop. If it did, then were it as senseless a creed as its opponents denounce it to be, and were worthy of the contempt affected by the rigid professors of Christianity towards it; and were rightfully crushed out of being by means even as lawless as a crusade. But when its banner is Spiritual liberty and truth, with all the true virtues of humanity marching in the van, what power shall gainsay it? not the Spiritualists in truth the crusaders of the

We have no mysteries beneath which to hide. for we know that the laws of God are as universal as His love, by which all men shall attain to a glo-In all truth, believe me,
S. B.

Home.—Happy is the man who has a little home

and a little angel in it of a Saturday night. A house, no matter how little, provided it will hold two or so-no matter how humbly furnished, provided there is hope in it; let the winds blow-close the curtains.

What if they are calico, or plain white border, tassel, or any such thing. Let the rains come down, heap upon the fire. No matter if you hav'nt a candle to bless yourself with, for what a beautiful light glowing coal makes, rendering clouding, shedding a sunset through the room; just enough to talk by, not loud as in the highway, nor rapid, as the hurrying world, but softly, slowly, whisperingly, with pauses between, for the storm without and

the thoughts within to fill up.

Then wheel the sofa round before the fire; no matter if the sofa is a settee, uncushioned at that, if so be it is just long enough for two and a half in it. How sweetly the music of silver bells from the time to come falls on the listening heart then.

Under such circumstances and at such a time, one can be at least sixty-nine and a half statute miles nearer "kingdom come, than any other point in this world laid down in Malte Brun."

May be you smile at this picture; but there is a secret between us, viz: it is a copy of a picture, rudely drawn, but true as the Pentateuch of an original in every human heart.

A BEAUTIFUL INCIDENT .- A lady lately visiting at some cake in a shop window. She stopped and taking the little one by the hand, led her into the store, though she was aware that bread might be better for the child than cake, yet desiring to gratify the shivering and forlorn one, she bought and gave her the cake she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the benevolent lady up full in the face, and with artless simplicity said, "Are you

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

NEW YORK, SATURDAY, FEB. 23, 1856.

"TELL THE TRUTH AND LIE NOT."

The thoughtful observer of human life cannot fail to see the propriety of Paul's making Charity the Chief of Christian graces and the greatest of virtues, for the many efforts made to prejudice the mind against Spiritualism, is convincing proof, were there no other—that it is not easy to overcome the force of habit and the tendencies of old associations. We incline to Paul's opinion, netwithstanding, many of our opponents not only suppress much that is offered in explanation and vindication of Spiritualism but color what they say or write on the subject, so as to convey a very different view of the case, if in deed the statements have any resemblance to the truth. This is illustrated by the reports of and the comments made on the late exposure of the Davenport mediums in this city. Thus a writer in the Medical Gazette, alluding to the subject and to the circle at which the exposure was made-says, " A Skeptic who was present, concealing his un" belief, begged that the spirits would repeat the manifestation, which being done, he quickly leaned to the end of the table," and detected the imposition. This statement is true in every word, and yet conveys a false impression to the reader, for those unacquainted with the circumstances, suppose this "Skentic" to be an anti-Spiritualist, perhaps the writer himself, who by far sightedness of some kind, saw through the deception. Thus one lie makes many, and to carry out the rhyme, makes the last lie the worst of any. To illustrate which, we copy from the Christian Secretary, a paper not over scrupulous in its issues on Spiritualism. Referring to these boy mediums, its Editor says, they "held their exhibitions in a dark room, and under cover of the darkness made dupes of those who were silly enough to pay their entrance fee, until they were fully and fairly exposed by a police officer."-In the first extract a " Skeptic" has the credit, and in the second, a "police officer" gets the honor of " fully and fairly" exposing these deceptions. Now here is where our Charity is put to the test, for we dislike to think these men, would deliberately and knowingly tell a falsehood, and yet the one implies it and the other states it, in withholding the fact from the public, that a Spiritualist exposed the and is a deceiver himself, and has taken advantage, tricks of these mediums, and made known their im- of the great confidence reposed in him by the peopositions. The conviction of trick and imposture, was not confined to one Spiritualist, for many having investigated, were satisfied that some deception was practised by these boys, a week before the exposure was made. As individual conviction and public proof however, are not at all times the same. nor capable of a like demonstration, the subject was permitted to run as it did, until the time of its

We do not offer these remarks because we are at all sensitive as to the consequences of this or of other exposures, for every intelligent and consistent Spiritualist knows why he believes in Spirit- cate ourselves. intercourse, and cannot be deprived of its consolations by any inferential arguments deducible from such premises.

culmination.

Still we would be pleased to see an improvement in the habit of telling the truth, for until men get large audience, considering the coldness of the in the way of telling the exact truth, there will be weather, on the Uses and Abuses of Spiritualism. little true progress or harmony of the race. Those therefore, who make issues on known facts, like this double relation of Spiritualism to the developthe writers above quoted, may think they are wise ments of life and society, is so vast and varied, and prudent disputants and counsellors; but every that it could not be well analyzed and illustrated in intelligent and unbiased mind will feel they are as | a balf dozen, much less one lecture, consequently sassinating the character and integrity of human nature, and removing far hence the covenant of grace and the advent of universal tolerance.

So far, however, as the immediate effects of the issue are concerned, it is a question of fact, who the early part of her lecture, was the need of, and suffers most by such indiscriminate and palpable the use and abuse of organizations. Her positions therefore suggest to all—who can get that issue of tomed to make use of a French phrase, of infredishonesty, for many of the secular press have the were clearly defined, and her conclusions logically good sense to see, and the common honesty to say, drawn; the sum and substance of which is comthat such exhibitions of prejudice are neither pro- prehended in the aphorism of Jesus, "the Sabbath fitable nor desirable. Thus, the Philadelphia Sun- was made for man, not man for the Sabbath."

cle," at New York, has given occasion for many present order of society, its social usages and tyexulting and sarcastic remarks from those news- rannical laws, issues that led her to ignore the mopapers which seemed to consider it a part of their ralities of the age and the phariseesm of the times. These organs of Diclikeadogativeness, forgot how-looked at from the stand-point of moralism and tions. Says: ver, to state the circumstance that the Davenports | christianity, none could deny, but as abstractions were detected in their impositions, and promptly and generalisms are of limited significance in "Poliexposed and denounced by Spiritualists themselves tical Economy," this method should be modified by -men of conscience and principle, who preferred the more sober and matter of fact philosophy of that their cause should suffer in the eyes of vulgar progress. This modification is necessary at least, observers, rather than permit an imposture to be until men grow into a recognition of, and have some he had said so-his want of gentlemanly conductsuccessful. If the Davenports are quacks or char- sympathy for the obligations and duties of distrilatans, that circumstance does not prove that all butive justice, for in their present state, they are seeking to elicit the truth. He disappointed, I Spiritualism is quackery. There are quacks in all very apt to convert the radical statement of the venture to say, every body but himself. He was trades and professions, and deceivers among the moralist into declamation, and call them the rantapostles of all creeds. But when a thing is counterfeited, we have the best assurance that there is something of the same kind which is genuine .-There would be no spurious gold dollars, if there were none of the genuine article."

When the "majority" are in the habit of recognizing the truth, and telling "nothing but the truth," "the world and the rest of mankind" may the Earth-life of these same Spirits. then hope for practical progress and virtual emancipation, from "the lust, the flesh and the devil."

# THE LATE "MIRACLE" AT REV. J. B.

FERGUSON'S. We copied some time since, an article from one of all, there was much in it to reward the attentive our exchanges, in which Brother Ferguson gave an listener and quicken thought in the reflective. Still, account of some manifestations occurring at his the sphere of the lady was critical rather than Cahouse—bis daughter being medium; the character of which was so near a kin to the miraculous, that ciety much clearer, than the means for their correcmost persons who have read it, have expressed tion. Her voice is clear, her delivery distinct and more or less skeptiscism as to its possibility. In calm, her bearing and movement self-possessed and deed the manifestations were so startling, as to prevent Brother F. from giving a detailed report of the is known by the company he keeps, then are we to same. The following, which is going the rounds infer, Mrs. Davis is anti-Christian, as well as antiof the press, may serve to remind the reader of the Ecclesiastic in most of her associates and affiinities. article referred to:

"Rev. J. B. Ferguson, of Nashville, Tenn., reports that he has a daughter of fourteen, a medium, Sanits," which may be said to commence with who, by stirring a spoon in an empty teacup, produces medicines that cure a variety of diseases .-The medicines are supposed to be eliminated from the elements of the atmosphere by an eminent deceased chemist."

We call attention to the subject at this time not to white or black. We hope, soon, however, to be tempt to account for the manifestation, but to in-Brother F., bears voluntary testimony to his worth progress and develop the race. as a man, and his character and standing as a Christian Spiritualist. The writer is the Editor of the Loudon (Tenn.) Orient, who in discussing the probabilities of the case, naturally enough is led to examine the character of the principle witness. We give most of his reflections, that the reader may know, what can be said in favor of Brother Ferguson as a competent witness and an honest man.-The writer says:

Considering the excitement that grew out of the "We find the above paragraph going the rounds facts developed through Mr. Hume's mediumship of the papers without any credit; and do not know where it originated; but we do know Mr. Fergu- in London, nothing could be more natural than the son, and his amiable lady and daughter, who are excitement in Florence, since "like causes produce extraordinary spiritual mediums. Whether Mr. like effects." Ferguson reported the assertion quoted we are not

it is some thing more than can be accounted for upon

any known, natural or physical law, and has rather

the appearance than otherwise of the miraculous.

we not know him so well and so intimately, we

should feel disposed to call it a farce and let it pass.

We know that Mr. Ferguson has, for several years

as well as hundreds of others among whom are

some of the most respectable citizens of that city.

been a strong believer in spiritualism; and we also

not only by a large portion of the citizens of Nash-

ville, but by men in high places all over the country

profound respect of large audiences on the Sabbath,

composed, to a great extent, of the talent of the

city and vicinity; that he receives a salary suffi-

ciently ample to sustain his family above want, and

afford them many of the luxuries of life, without be-

ing compelled to resort to any kind of humbuggery

to sustain his position. Taking all these facts into

consideration, if Mr. Ferguson is not a believer, and

a sincere believer in spiritualism, what induce-

ments are offered to lead him into this speculation?

Did he desire more popularity? It certainly has

fore the world-rather say an unenviable one .-

Does he do so for any pecuniary benefits, or emo-

lument he may receive? Wherein do the profits

consist? Or from what source does it proceed?

We know not, unless it may be from the proceeds

of what few pamphlets he has published occasion-

ally. Where, then, is the inducement growing out

The question then resolves itself into three pro-

1. That Spiritualism a great truth, the principles

of which are not yet fully developed, but unfor-

tunately has many counterfeiters.

2. That it is the work of devils, who transform

themselves into angels of light, and that Mr. Fer-

guson, with thousands of others, have been deceiv-

3. That Mr. Ferguson knows it to be a deception

ple, and to gratify his curiosity, is trying to see

now far he can succeed in imposing upon the du-

olicity of those who are honestly endeavoring to

prove all things and hold fast that which is good.

for Mr. and Mrs. Ferguson, who are both highly

esteemed by those who know them best, for their

amiablehess and private virtues, we are slow to

believe that the latter is the one he has adopted.-

Yet time will sooner or later show us his true po-

It is with some delicacy that we make these

remarks, for the proceedings of Spiritualists is, to

us, yet shrouded in a mystery, from the myste-

rious labyrinths of which we have yet to extri-

MRS. DAVIS' LECTURE.

Stuyvesant Institute, on last Sunday morning to a

had made selection of some of the most prominent

was the irreverence manifested by some Spiritualists

at circles, to the Spirits purporting to be en rapport

with them. This consisted mostly in a familiar, if

not a vulgar freedom, which would not have been

dreamed of, much less practiced by them during

There was much in this part of the lecture, that

lined the customs and commented on the manners

tholic, and we apprehend she sees the defects of so-

graceful. And if the saying is true, that a person

for her selections of the reformatory Great from the

SPIRITUALISM IN ITALY.

ing from Florence, says that :

instigation of the Jesuits."

A correspondent of the New Orleans Delta, writ-

now popular in most circles. Take the lecture in

and important points for consideration.

ing of the enthusiast.

mirers.

This lady lectured according to promise at the

From the high regard we have ever maintained

ed thereby.

of any personal or pecunlary consideration?"

not raised him any higher in an enviable scale be-

Still we were not prepared for the Jesuitical able to say; but we know that the mediums in phase of this statement, notwithstanding it is gen-Nashville profess to perform cures by other remeerally supposed to be as hard for a Jesuit to alter dies than those used by physicians. And if these his nature as it is for an "Ethiopian to change his medicines are produced in the manner above stated, skin."

How far the government will be effectual in stopping the manifestations and preventing further excitement may be inferred from the following, ex-Admitting that Mr. F. did make the statement, did tracted from a private letter, written by a Boston literary gentleman to the Ediior of the N. E. Spiritualist. He says:

"Spiritualism is creating a great excitement here. An English gentleman told me to-day of being present last evening in company where there were two mediums suddenly developed whilst they were sitting around the table making fun. The taknow that he has long been held in high estimation. bles began to move in earnest, raps were heard, and some astonishing communications were given. Vesterday I went on an excursion with a noble Roman, who himself introduced the subject, and -that he commands the attention and the most asked me, with great anxiety, if I could, by any means, arrange an interview between him and the 'medium from America,' meaning Mr. Hume. The priesthood, more consistent than our clergy, admit the Spiritual origin of the manifestations, but denounce them as diabolical."

The same writer states: "Hiram Power, the sculptor, a truly spiritual-minded man, has become a rational believer in the phenomena of modern Spiritualism."

That there should be a variety of opinions as to the origin and character of these manifestations is most natural; and few acquainted with the history of modern Spiritualism in this country, will be Florence ascribe "the honor and glory" of its advent to "the Devil and his angels!"

This conclusion, however obnoxious to good sense, is most natural where conventional education and theological prepossessions give coloring to the character of the manifestations.

This is evident from the concessions made in this country, and the reasoning in the following, which is an extract from a letter written in Florence for and published in the Newark Daily Advertiser of

FLORENCE, Dec. 27, 1855.
In obedience to the injunction of the Apostle, 'Prove all things," some of the Americans here have taken advantage of the late visit of a clever "medium," Mr. Hume, of Boston, to investigate what is termed modernly "Spiritualism." The results have been various in various minds. Some few may be biassed, by the wonderful manifestaions witnessed, in favor of "the Spirits;" some attribute all to a new development of natural laws, and some to downright sorcery; but none, who have seen for themselves, to legerdemain. Indeed, the simplest of the marvels revealed through this medium, could not be produced by the most adroit uggler, at least without machinery and accomplies, which he certainly has not had here to aid him. Is he not aided then by invisible agents? Are not these things such as have in all ages been attriouted to witchcraft, even by our sensible Puritan fathers? What other name can be given to that power which can call up forms purporting to come from the realm of shades, as the Witch of Endor departed from him, and he could get no response save from "a familiar Spirit"—the power that brings shadowy hands to view, which perhaps writes judgment against itself as truly as the mysterious handwriting on the wall convinced Belshazzar; or, which can give illusive matter to these hauds, so that they seemed to the touch fleshy and

# The subject matter suggested for discussion by

A "STRIKING LIKENESS." we are not disappointed in finding that Mrs. Davis Among other items discussed at some length in day Mercury alluding to "quack Spiritnalists" says : During the discussion of the subject, however, the Mahan was concerned—is summed up in the followkey to the Pres. late "unfoldings."

The reporter, after stating some facts, which seem to have brought President Mahan and duty to upset all tangible evidence of a future life. That there was much truth in her remarks, when the audience into rather painful and personal rela-

I state these incidents for the purpose of showby his want of candor-his authoratative denunciations-his bold assertions, and then denying that his affected sneers—and above all, a total want of the characteristics of a christian man and minister very dogmatic. His enunciation and manner indicated that it is I, President Mahan, thus speaks, Another item made prominent in that lecture, if he remains long in this country, that many of the people here think for themselves—that overbearing arrogance is at a low ebb.

### SPIRITUALISM NOT SO BAD AFTER ALL.

The Christian Freeman, of Feb. 9, contains a letter from Brother Plumb, in which he alludes to a religious awakening in his vicinity, after which should have been heard by a much larger audience. and most of them Spiritualists, as the lecturer outwe have the following extract:

"I am reminded here of the fact, that Spiritualism (technically I mean,) has done good to our cause in this region, in leading many to investigate the subject of religion anew, and resulting in their ultimate conversion to a higher and better form of

It seems from this, notwithstanding the quotation points and qualification, that Spiritualism has done some good in "leading many to investigate the subject of religion. We have no doubt such will be its tendency whenever and wherever its genus is recognized and its teachings appreciated. As to the "higher and better form of faith," spoken of in the above we have no knowledge, history of the past, comprised a new "Calender of but if any one else has, God help him and all others in obtaining it. We will not quarrel with him about which is best, if Brother Plumb's con-

discuss the probabilities of the narrative nor at able to report her appreciation of other Reformers under peculiar circumstances, a few days since. Nicholas Treweek, of Mineral Point, Wis., was killed and more Catholic measures, since the providence of He had been in California for the past five years, troduce the evidence of one, who professing to know God has used various agents and methods to aid Brother F., bears voluntary testimony to his worth progress and develop the measures, since the providence of and was on his way home; a short distance from Galena, he attempted to get into a stage coach "He is dead !"-Hartford Times.

TEST FACTS FOR FOR DR. BELL.

As the following facts address themselves to Dr. Bell As the following facts address themselves to Dr. Bell any known that inside of invited to the feast, and even the Christian and all who sympathize with the objections offered by him gical college, but it is not known that inside of invited to the feast, and even the Christian and all who sympathize with the objections offered by him gical college, but it is not known that inside of invited to the feast, and even the Christian and all who sympathize with the objections offered by him gical college, but it is not known that inside of invited to the feast, and even the Christian and all who sympathize with the objections offered by him gical college, but it is not known that inside of invited to the feast, and even the Christian and all who sympathize with the objections offered by him gical college, but it is not known that inside of invited to the feast, and even the Christian and all who sympathize with the objections offered by him and all who sympathize with the objections offered by him gical college, but it is included in this invitation, which doubtless be against the Spirit origin of the modern manifestations, it this institution a system of halter breaking is carticle accept, when he is weary of feeding and the student from its accept, when he is weary of feeding and the student from its accept, when he is weary of feeding and the student from its accept, when he is weary of feeding and the student from its accept. s hoped he or some of the "wise men of the East," will give the desired explanation, or else acknowledge their objections to be destitute of philosophic value.

In calling attention to the facts, we feel warranted in as suming their entire reliability, as we know the theme to come from a gentleman, whose mental and religious culture, alike qualify him to bo a discriminate observer and an honest reporter of the phenomena.

We say this not to bias the judgment of the reader, but to impress the mind with the value of the facts as they are corrective of the assumptions of Dr. Bell, Pres. Mahan and all others, who make Clairvoyance and Psychology the active agents and controling forces in the development of the Spiitual phenomena. The reader will bear in mind, there fore, the facts are addressed to his reason, and demand from him an explanation, if he reject the pretensions ac companying the manifestations. Without further remark we submit the following.

To the Editor of the Christian Spiritualist:

Sin: Desiring to contribute to the rapidly inour intercourse with Spirits, I briefly submit the following: Recently, at a private Circle, the mefollowing: Recently, at a private Circle, the meand of and it is not to be supposed that they would give whose language, sentiment and fragrance as the sake even of truth, until they had fresh with immortal longings. dium, who writes without impression, her hand of up these for the sake even of truth, until they had to and in behalf of those double to and the sake they do signs that I should sit in the Circle and place my hands upon the table, a thing rarely asked of me. This I did. The medium's finger was now used to trace certain geometrical figures with which I was familiar, but having taught many pupils in Geometry, I failed to recognize any particular Spirit. I had hardly spoken of my inability to call to mind I had hardly spoken of my inability to call to mind trade or profession. None at all, if we made ment will find it a reflective mirror of human deceased pupil thus related to me, when the medium's hand seized the pencil and wrote, "J. medium's hand seized the pencil and wrote, "J. for others under the same embarrassments we tive, and appeals to the Spirit in favor of "Faith". I at once called to mind a pupil by the surprised in knowing that the clergy and others of name of "Purvis," who died about five years since. I heartily welcomed his presence, and thro' the medium received such a greeting as is not comthe medium received such a greeting as is not com-mon in this earth-life. Truly, I had known this cedents, and more than likely we shall find his immortal splendor over the limitations and defen individual as my student, but not in the science of faults to be the certain results of his education and of human life. Geometry. He, however was my wife's peculiar nccessities. favorite, being young, and to us, in the history and Consequently he was often in my studio, and frehis name, and this had partially escaped my memory, and was not recalled for some minutes, either by myself or wife, who was present at the sitolder brother, Robert, a fellow-student, but "Jos- countable for what they say. eph," the first name of our Spirit friend, was not in our mind. To this name, and of course to the Spirit purporting to communicate, the medium was an entire stranger. To assure ourselves further as of a student who died at the Institution under very

> ferred to, had been able to recollect it. Again we asked if the Spirit present could produce the name of a young lady a fellow-stustanzas apropos to the event of Spring's death, when "Tacy" was written. This name also was not in our mind when asked for. At our request the last name which had been recalled by the first. "Tacy," was seemingly with difficulty produced, for it was written slowly, letter by letter, "T-o-w-n-

> sent at the sitting acquainted with the student re-

s-e-n-d.' The medium's hand now wrote quickly a word quite a full report of the discussion on Spiritualism, "Q." It was written again with the same result. which came off at Jackson, (Mich.,) between S. B. The third time "Quakeress" was plainly written Brittan, Editor of the Spiritual Telegraph, and Pre- under "Townsend," and immediately it recalled we are party to the Spiritual theory-modesty of Friends. Not yet quite satisfied, (could this be the Spiritual Universe—to read the discussion—as quent occurrence in ordinary parlance, in a manthere are many things "new and old" in it worthy ner quite peculiar to himself and endearing to her,

dame W---.' I now asked Joseph, considering his more elevated position, to instruct me, when he wrote briefly: "Respected Instructor."

My teachings are of a higher order than those ing the temper of the audience. The fact was that the President had exasperated the feelings of many tality so greedily drank in while with you in the form. O how my soul now drinks in knowledge from these pure Fountains!

(Signed) JOSEPH.

We need not comment upon the incidents of this of the identity of this Spirit and its presence was of some wild statements, spiced with a few grains enough to overthrow the skeptical stubbornness of of truth. Subjoined are a few short specimens of George's Channel, as none of our acquaintages any unbeliever. There are at least five distinct his veracity: points, where our recollections or perceptions did not with which we had previously been familiar.

startling phenomena. Come, "wise men of the East," for we no longer look to the West. Come with your (" odd) forces," and deliver us from this abyss of hopeless incertitude. L. H. W.

Brooklyn, Dec. 3, 1855.

#### For the Christiau Spirltualist. POLEMICS.

mysteries of theological training, are at a loss to of divine revelation," is utterly devoid of truth in discover why preachers of the gospel, and editors every respect. The very reverse is the fact, and the evils complained of in the following. of religious papers should wrangle and equivocate the Christian Secretary would know this if he had when it is understood that the Spirit world about the merest trifles,—who to avoid the conse- the most distant idea of the true nature of divine around us, and angel spirits are ministering quences of their palpable inconsistencies fall back revelation, or of the subject that he professes to our needs, death will not only have lost its simple. behind the imaginary sanctity of "creed," and cry handle. I quote again from the same: infidel, blasphemer, humbug, as an offset and rebut of all argument. That they do these things is too well known to be disputed; and quite recently they have hit upon a new device, which is to express the most profound commisseration for the that there was "something rotten in Denmark," imbecility and delusion of every opponent with prior to their embracing Spiritualism." Another Death Revealed in a Dream .- Mr. whom they find themselves unable to maintain a controversy.

The young men and women of the rising generawhile the horses were in motion, fell forward, got universally adopted the opinion that the large history of the sectarian priesthood for the last worse still, some foolish book, professing to inter-Treweck, although not expecting her husband class so large, and so respectable according to the home until spring, had dreamed about three days popular definition of that term, is a weighty one, Prisons. that city, and has created great excitement by exbefore that her husband was killed, and had been and one that should be examined with care before

If clergymen become Spiritualists that is no buwe cannot comprehend; for any one acquainted ment has forbidden him to exercise his power, and has been stabled at twice, it is supposed by the her husband, she burst out crying, exclaiming—

in the stabled at twice, it is supposed by the her husband, she burst out crying, exclaiming—

in the stabled at twice, it is supposed by the her husband, she burst out crying, exclaiming—

in the stabled at twice and one that should be examined with care before in discriminate condemnation follows it. They who siness of ours—at least we have no authority to with ignorant persons, must be aware that generated the stabled at twice, it is supposed by the her husband, she burst out crying, exclaiming—

in the stabled at twice, it is supposed by the her husband, she burst out crying, exclaiming—

in the stabled at twice and one that should be examined with care before indiscriminate condemnation follows it. They who siness of ours—at least we have no authority to with ignorant persons, must be aware that generated at the care before indiscriminate condemnation follows it. They who siness of ours—at least we have no authority to with ignorant persons, must be aware that generated at twice, it is supposed by the her husband, she burst out crying, exclaiming—

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in the stabled at twice, it is supposed by the her husband, she burst out crying, exclaiming—

in the stabled at twice, it is supposed by the stabled at t

teries of theological training. It is true it is gener-there is great want of healing remedies un ally known that each denomination has its theolo- there is something rotten in Denmark," this institution a system of matter than the student from its accept when he is weary of feeding on husks ried on, that either drives the student from its accept when he is weary of feeding on husks are ready to receive him any time. doors in disgust, or else completely destroys his indoors in disgust, or else completely describe of his "having authority" but as a "prodigal" from the dividuality. He is not allowed the exercise of his dividuality. He is not allowed the exercise of his father's house. "He that humbleth is from the complete of the interior size of the interior size of the interior size." dividuality. He is not answer that himself she evelted but he that evelted by reason in the comprehension of the interest by be exalted, but he that exalteth himself the inficance of a passage of Scripture if his rendering be exalted, but he that exalteth himself the conflicts in the least with the rendering of the abased." standard theology of his sect. His education is completed when he has learned all his teacher knows, which requires but a short time. He then goes forth to display his educational powers to a congregation, precisely as a puppet is exhibited, before an audience.

this the clergy were not prepared, and they endeavored to "humbug" it down, but failed. Their plaster of biologized sanctimoniousness would not Sir: Desiring to contribute to the rapidly in stick, and they found themselves reduced to the will fail of finding convincing proof of progressing fund of facts confirming the actuality of progressity of fighting for their bread and cheese. Spirit life, and new gathering in progressity of fighting for their bread and cheese. stick, and they found themselves to and cheese. Spirit life, and new gatherings in the bower necessity of fighting for their often blank salaries, grace; for the "Bouquet" is composed of flowers.

They had families dependent upon their salaries, grace; for the "Bouquet" is composed of flowers. time to look about them. Something must be done to, and in behalf of, those deathless desires the time to look about them. Sometimes desires the meanwhile, as the various dodges and prevarica- well up within the Spirit, when in its better and tions they have used to keep up appearances, have holier moments, it yearns for a higher and placed them in a very ridiculous position. But better life. after all the sweeping charge of clerical dishonesty after all the sweeping charge of the ternalist, the work may "prove nothing," but for clergy as a class to be more honest than any other soul receptive of sentiment, affection and development. the same allowance for them that we should ty's most delicate sensations. Its logic is into should find them full as honest as any other pro- hope and charity." Its Spirit is universal, in fession, not excepting lawyers and doctors. Before comprehends the shadows as well as the sunshing

A clergyman or editor has no better right to circumstances of his life, exceedingly interesting. adopt a new idea into the theological system that the beauty of all such developments. he is employed to advocate, than an operative in a quently saw me engaged in geometric and algebraic cotton factory has to introduce new machinery inquently saw me engaged in geometric and algebraic cotton factory has to introduce new machinery inpoints from which its poetry and some of its me. problems. But I failed to recognize him except by to the mills without the consent and knowledge of his employer. The loss of place would be the certension made to artistic measure or scholar tain result in both cases. And so it is throughout the whole category of editorial and clerical sectating. We readily recalled the given name of an rianism. They are not free agents, and are not ac-Spiritualism is false to them because they know

nothing about it, for the same reason that railroads and steamboats are biological delusions, because Moses says nothing about them. And in their en- of contemplation and earnest resolve may grown to the identity of this Spirit, we asked for the name deavor to do their duty to their employers, and to harmonic and friendly union, that the union to the identity of this Spirit, we asked for the name deavor to do their duty to their employers, and to harmonic and friendly union, that the union to the identity of this Spirit, we asked for the name deavor to do their duty to their employers, and to harmonic and friendly union, that the union to the identity of this Spirit, we asked for the name deavor to do their duty to their employers, and to harmonic and friendly union, that the union to the identity of this Spirit, we asked for the name deavor to do their duty to their employers, and to harmonic and friendly union, that the union to the identity of th meet the advent of Spiritualism without exposing man and the angelic woman may "be all and peculiar and distressing circumstances. Soon the the inconsistencies and contradictions of their own all." medium's hand wrote "Spring." When this name systems; they had no course but to pervert truths We make the following extract from near to the make the following extract from near to the follo was called for and before it was written, neither deny facts and make false statements. I repeat it, close of the volume, that the reader may judge they should not be judged harshly for it; they are whether a better acquaintance with the "Bouque," myself nor wife, who were the only persons prethe slaves of custom. In the many dodges re- is desirable. sorted to they have carefully avoided the discussion of principles occupying in the various stages of the Spiritual movement not less than five dis- wisdom guide us. Let us plant the seed with did the likeness of Samuel for Saul, after God had dent, who composed some excellent and touching tinct platforms. The first was "humbug," the an inclosure so high and strong that no foes a second "imposition and knavery," the third "de-come in and destroy it. lusion." Up to this time they had denied in positive terms the existence of all the phenomena. Failing to arrest the movement by such means us pluck the weeds toat the flowers may be seen they stepped upon the platform No. 4. On this platform they admitted a part of the manifestations you to earth's ch'idren than the word of God and explained them away by psychology and mesmerism, which they had denounced as humbugs up tents, we bring nothing more, nothing new, The Spiritual Universe of February 16, contains which we could not decipher, commencing with to that date. In order to make this dose palate come not to give new truths, but we come to we able they admitted also that Spiritualists were not cover, to unfold truths that have ever existed by all knaves and fools. The New Church Herald and have not been perceived. New truths, great m some others are still upon that platform, but the forms are unfolded among the meek and lowly. sident Mahan, a resident minister of that place. As the fact that "Tacy" was a member of the Society | Christian Secretary and other involuntary progressionists have arrived at platform No. 5. On we bring laurels and the world wears them. suggests the propriety of withholding what—under possible!) my wife recollecting that Joseph, on this platform the plan of operations is to admit mortals cannot enter the garden, we will true other circumstances we would be apt to say. We bidding her good afternoon or evening, was accus- all the phenomena, and then stigmatize them as beautiful wreaths and give to them. When we diobolical and develish. form No. 5 claim an intimate acquaintanceship step in and take the praise; let these world with the devils that went into the swine in Ga- children come and take it, far thus we may he of remembrance. The conclusion of the whole mat- and which we could not recall to mind, requested dara, and with all other Spirits of that class; them to an appreciation of beauty. We seek to ter, in the mind of the reporter—so far as President that it might be given us, when to our surprise the but they know nothing about the Spirits that for honor; we seek not for laurels, we ask to medium wrote "Bon apres midi," (Good-afternoon.) appeared to Jesus and three of his disciples on praise. "The recent exposure of the "Davenport Cir- lecturer made some very plain reflections on the ing "Striking Likeness"—which may be taken as a And indeed, how often did he wave an adieu to my the Mount of Transfiguration, nor of the Spirit wife, adding an affectionate "bon après-midi, Ma- that revealed to John all that is written in the down our flowers there shall a purifying, soften Apocalypse. Hence, in their endeavors to iden-ing fragrance ascend and fiil the atmospher. tify modern Spiritualism with the lower order of around, and will pass to other opening fields of manifestations in the Nrw Testament, they are beauty that await us. And when we've the admitting too much, and they will find in the passed on they will follow to our new garden, and end that they are in the most vulnerable position so onward still we go." yet occupied. As a prop to their last platform they put a Spiritual backslider on the stand, (if BLACKWOOD'S MAGAZINE FOR JANUARY. - Net York they can find one,) and accept his testimony as orthodox and infallible, although the same man when in the Spiritual ranks was entitled to no credit whatever. The Christian Secretary, in a leader, sitting. The unmistakable and reliable evidences on the last phase of the opposition, delivers itself theman had strayed into the backwoods and strayed into the backwoods are strayed into the backwoods and strayed into the backwoods are strayed into the backwoods and strayed into the backwoods are strayed int

"The believers in modern Spiritualism are comserve us, in which the medium's hand conveyed to posed of a class of persons who were principally unbelievers before. Deists, Universalists (for theirs the expenditures to be learned by the expenditures posed of a class of persons who were principally us, or revived in our memories established facts is a system of unbelief in future punishment) in of the present war. cluding a number of preachers of that denomina-Come, savans, come, and render us a solution of these problems, involving the agency of Spirits in these problems, involving the agency of Spirits in added the followers of Swedenborg and of Ann Lee. mundane affairs; produce an explanation of the We know but little in regard to the effect of this "Military Adventures in the Pyrennees," by a (not to us) mysterious causes that philosophically delusion upon the two last named sects, but so far and scientifically underlie these wonderous and as our observation has extended, in regard to the former, the effect has been to overthrow what little faith they had in the truths of divine revela-

> The above is very far from the mark. "The believers in modern Spiritualism" are to a great ex- many plain truths for home consumption. Butwo tent members of sectarian churches, and several of cannot particularize. The other arlicles are the denominations have a greater number in their ranks than the Universalists.

The statement that this belief has the effect to "overthrow what little faith they had in the truths

dox clergymen have embraced the Spiritual theory; the meantime, the advice should not be neglect but such cases are about as rare an occurrence as the transit of Venus; and we suspect that when

If the Christian Secretary can show that the transit of Venus is of frequent occurrence then the mothers are able to guard their little ones with first part of the extract is correct. That there was such care as entirely to prevent the introductioned tion do a good share of their own thinking; they and is "something rotten in Denmark" (priestcraft) frightful images to their minds, through the agent see and hear for themselves, and they have almost no one will deny who knows anything about the of companions, or perhaps a garrulous nurse, or portion of the clergy are dishonest. This view of twenty years. For further information on that pret dreams. the case has grown out of the indisputable facts point, I would refer the reader to the criminal restated above. The charge of dishonesty against a cords of the State of New York, and to the muster- tendency to place undue reliance upon omens

outsiders, in blissful ignorance of the sublime mys- for those who are sick and need a physician; and things, and anxiously interpret in the carth or air,

### NEW PUBLICATIONS.

THE BOUQUET OF SPIRITUAL FLOWERS, chiefly through Mrs. J. S. Adams. Briefly Child, M. D. Boston: Bela Marsh, Public 15 Franklin Street, 1856. pp. 188.

Those interested in the publication of the "Italy Wreath" of last year, will be pleased to know h The advent of Spiritualism emboldened men to erect a free platform for polemical discussion. For above work is a continuation of the same, The book is uniform enough in size, style general execution to pass for a re-publication

the first issue. Few however who read the but

To the logician—the man of facts—and the

It not only bespeaks the need of a Spining development in every soul, but practically shore

Doubtless as a work of art there are many soning may be criticized, but as there is no prologic, few will feel moved to make the issue The work, in few words, may be called

friendly monitor-one who s othes while corne ing, one who consoles while ministering to be manity's needs, and aiding the Spirit's culture It should be read, when the soul is "hunger and thirsting" after righteousness" that the Spirit

The Spirit of Flora says:

"Let us utter our thoughts with wisdom; k Let us open the eyes of the blind that the

may see; let us uncover the beauties of earth le Materiulism asks what better teachings bing If you read the Bible, and appreciate its co-

We bring flowers, and the world takes them-The occupants of plat- have planted our own garden,

When materialism shall step in and tramps

Published by LEONARD SCOTT & Co. 79 Fulter

This issue of Blackwood has been so long de layed that we had nearly concluded the oldge lost among the snow drifts, or froze up in ?. seemed to know of his whereabouts. Here is is, however, hale and hearty for the coming year "The Gold Screw and its Consequences," reflects

The "New Peace Party," a dialogue for the times, discusses the diplomacy that brought about the present war, as well as diplomacy in general. Peninsular Medalist, is part first of what promises to be a very interesting narrative as military life. "Lancashire Strikes" outlines the present

condition of many of England's poor, and the Policies that made them what they are, and contains "Court and the Bar of England," "Wet Days ! Bryn," "Cefin," and "Drinking and Smoking

# POPULAR SUPERSTITIONS.

The popularization of Spiritualism will correct but all crudities and superstitions associated "It may be replied by Spiritualists, that ortho therewith will be lost sight of and forgotten. ed, as the suggestions are good and their appl cation needed .- Ed. Ch. Spt.

There is a tendency in most minds to superstition that needs but slight indulgence to become a tyrant enslaving the mind to the most dreadful fears. Fer

It is necessary to counteract with great care 1 phenomena in which nature speaks to us in a was

# BY S. M. PETERS, S. R. Outsiders, who have never been initiated into the

#### Celsus and to extend to Thomas Paine and his adverts will give us a practical Christian life, without which all belief is but a sounding brass and We say this, not to find fault with her or them a tinkling cymbal. for extreme and one sided issues, let them come from whom they may, will "not make one hair

entangled in the reins, and was taken up with a fractured skull, and soon after died. The most singular circumstance, says the Platevile American, connected with this sad affair, is that the wife of Mr. "Mr. Hume, a Spiritualist from New York, is in

Fur be it from any believer in the Bible to doubt there weal or woe. the night, or operates upon the mind of a man in

file mean, or a man in that hard that are mysterious, for we have the assurance that head Scripture on that head. isorpture on the beautiful of death and the S) we ought to be taught to look upon the of a tree or a branch, the decay of flowers, of the common operations of nature, as an inf of the courselves or others? Such appreen el eva de constant de la constant sign mount the fetters of superstition as to make

Face of continual torment. Assume is suggested by the anxious care The country of the young from the d man d until dangers and superstitious fears.

### For the Christian Spiritualist. gil ANGEL OF DEATH. BY H. M. WALTON.

time from the wild sea's home asted billows afar, is like of rest on the same pure breast, alles the evening star, whilen light of the summer night, shary misty breath through the breaking day, with the angel death.

Meccan's rear by the rocky shore, in caverns deep and wild, while from view the old and the new, right the storm lost child, 1000 the scen 'neath the wave so green, Exclumbers of the dead, gilare labito sleep in the quiet deep

In missing loved one's head. gill are to stray where the child at play galers shells 'mid the pebbly sand, The de glad air tings as he joyously sings, his partiers them safe in his hand, Hymare a song as I glide along walks Spirit on my breast, and strife je has lett for a heaven of rest.

Internative bed where the aching head Is as by serrow and pain, lnaments time by a touch of mine, The best grows still again, on the market's brow I bind my vow, When the heart with grief 's sore, half ather its band with a tender hand, Elsa blesses me evermore. mother fair with the golden hair, In a My gently pray, Lil shaper of love in the realm above. Is Dear her swiftly away, has that is old forsaken and cold,

tions with my mantle spread, ming may be sleep for none will e'er weep. 2. I pillow his weary head. the strong man proud with his head all bowed. fra friend that will never fail,

frame he doth hide both his shame and his As I pity his sorrowing wail, han be glad and mourn not for the thrice happy

The mercy that's granted to those Vacabiled by the breath of the angel of death, Hire found an eternal repose. - ELYS, Feb. 15th, 1856.

### NO CREED, A FINALITY.

t at the following from T. L. Harns' "Lyric o Associate published. eris a fardity, mark this and deans of pure thought, that form erad wealth of living men, - trans multiply from age to age. sight empires that shall be ands for their successors. Truths descend through minds according to their state finality in highest heaven. a more light, more life, more blessedness own has, unfolds or is revealed change of state, with every new statef accordant minds. thom of love-blended hearts. is the symphonies that roll and natenly spaces, so divinely rise

Antismetranes that display is stages and bues, essential truth attete beauty visible, and so Is abow more of God from day to day. to first textlations are made known educt as the human mind is made Pen fitting medium, or the human heart have weed in from the Father, who is love.

### For the Christian Spiritualist. THE SPIRIT BRIDE. BY UNDINE.

Esset Thornton had for many years been a bearia the great and sublime revelations of Swe-4. Intellectual chiefly his belief had been, Like most Swedenborgians, however, passed away. een slow to recognize anything in the direct Spiritual communications in these are a colorly and in conformity to the good purof the Father. Sybil's prophetic gifts had he willim to believe many things he had hibearignment of. But when the young Galiseming and fratelling faculties began to develop themselves to a view, then his eyes were perfectly femily and he saw how grand life was, and how far the Heavens and the earth had met. It was where of ineffable pay to him. He could not He spoke. have not wandered alone. Dear mother soul, thou that he are instead of being lost to him, was heart to him than ever the could have been, had

The greatest happiness he had, as Gabriel be-Sale develop his mediumship in a literary direc- Mercury! Together we sought there the home of The impressed upon the sensitive mind of the Tana. Words flowed from his lips at such star! tapidly, that it was scarcely possible to on of clear air; where light seemed constantly my love is thy delight." descend upon him, unintercepted by any cloud. aken possession of the sensitive frame, and harm and also of its purity and reflective brilliancy.

which he lay, would soon be broken, and that he would return to the automatical would return to the automatical state.

waited long and patiently for it." "No, father," answered Gabriel with a smile

that was perfectly radiant, "not my mother this time; not my mother, father, but my bride; I have seen my bride!,'

'Your bride, my child? Your bride must be on earth. You will find her if you trust the Lord. She will be brought to you as mine was to me -It could not have been your bride, my son!"

"Yes it was, father. My bride is a Spirit. There is no wife for me upon the earth. I am here for purposes of use, when these shall be fulfilled, I shall go to meet her who awaits me in the Heavens!"

They sat and talked about this till far into the night. He had seen her, Gabriel said, and ah, how beautiful, how pure she was! She had held out her hand to him lovingly, and welcomed him to her side; she had convinced him by one glance of her brimming eyes, that he was hers, and she was his. paleish rose hue, was the edifice before us. And How their souls had mingled together in one life- as we came near, and I placed my hand upon stream; how perfectly her love had harmonized the door post, a sweet strain of heavenly music, with his wisdom; how entirely they knew themselves to be one Spirit! Gabriel could not stop, his forth from under my fingers. "The stones of heart was full of love and joy, as perfect, nay, more which our homes are built in these gardens," said perfect than it would have been, had he that day my bride, "are living stones, and they respond seen for the first time, an earthly embodiment of in music-tones to every loving touch. This also his other self.

Every day now this new theme was a source of long and engrossing converse between the father and the son. Every day the dear vision returned to Gabriel of a gentle black-eyed maiden, with be long. Meanwhile we may often wander to-"skin transparent as the dew," and lips that dropt into his listening soul words sweeter than honeydrops, and more inspiring than nectar. Her form, he said, was like the bending lily, her hair hung hand upon my brow, and a sensation of sweet round her head like grape-clusters round their stem. She always appeared to him clad in transparent white, which covered her like a cloud, and always wore about her waist a girdle of rose color.

Many were the poems and sweet, in which he poured forth his conjugal joy. He sang, as the love-stricken bird sings, with all his heart, and with that full spontaneous utterance which a bird has in spring time. As might be supposed, he was now less often in the external than ever. Earth seemed to have no charms for him, though when he did come into external life, he was gay and cheery, and happy. A smile played always round his lips.

It was thus that he grew on from day to day more enamoured of the Spirit-life, and less attracted to the external. How far off were the strifes and jealousies, and covetings of the world which surrounded without teaching him! To love and to suffer were all his portion out of earth. The first, he did gladly, tenderly; the latter with a sweet and noble patience. Many had an awe of him, for he seemed to them something so wierd, so unearthly, so unlike beings of their kindred, that they shrank from him, as people in other days shrank from and feared those whom they supposed the fairies communicated with. But there were others who were too wise and mighty to leok with favor flights;" and scoffed at the idea of his communicating with Spirits as a "delusion." Our readers have doubtless known some of these overwise, and can realize how supreme their contempt was, and how unqualified their expression of it, and how complacently they deplored the "ruin of that poor self-deceived young man, who might, had he used his talent properly, have been quite a poet." Ah, I see you have all heard such things!

ly incomprehensible! Really, if it were, as he thy home!" claimed, of Spiritual origin, it would certainly have some sense and meaning to it; but this was evi-

morbidly on one idea!" "Most potent, grave, and reverend," did you ever for a moment, conceive the possibility of any them he loved in the still hours of solitude. thing being beautiful, and good, and true that was alore your comprehension? Did the declaration of the Wisest One ever strike you as having a meaning, when he spoke to his followers concerning the highest truths: "Thon hast hid these things from the wise and prudent, and hast revealed them unto babes?"

a true soul more than a feeling of contradiction in circumstances through which it has passed. those around him. It is a most grating and discordant thing to a sensitive and feeling nature.

only so, but rejoiced far more than he mourned.-

states" for several hours. They had learned not to disturb him now, nor to feel anxious about him .-Occasionally, a smile had flitted over his face like that of an infant in its sleep, which the Irish tradition beautifully recognizes as an indication that an- proceed, to whom all must return, whom we ingels are whispering to the child. They were whisamended a with the Spirit world, and his rare pering to Gabriel now, for nothing earthly could bring into the face of a human being, that radiant, that divine expression of joy, which occasionally lighted his. At last, a slight quivering of his eyelids indicated that he would come into the external.

> wert near me, dear bride, thou wert with me .--Thou art ever with me, for thou art of my life and of my soul!

Together we wandered to the glorious planet has me to sit and write the glowing thoughts that my bride, my fair and loving Astrea! This name she has taught me to call her, and she is indeed my

She smiled on me with her dark, soft, fire-eyes, win- none indeed but his father could have and led me all the way. "Thou art mortal, yet As the grand and comprehensive wisdom my own," she said softly, therefore, must I lead bearens was thus revealed to him, his mind thee, thou wilt soon become immortal, then thou Pladed, and he was lifted Spiritually into a re- wilt lead me. Thy wisdom shall be my guide as

We went on through space together, till the soft Gabriel sat one day entranced for nearly the rosy light of her planet home began to beam upon day, without a word or sign of what was us. Soon it folded us in its soft warm embrace, disc impressed on his mind. In vain his father and below us lay the glorious cities, the perfumed side by repeated questions to elicit something;— gardens, and the sh'ning rivers of that glory-land. Then in another form renewed, renews its stated dull stupor reemed to have taken possession of Palaces of living marble, glittered in the sunlight, Fouth. Ernest began to be almost alarmed— which tinted their white surfaces with rose color. some disorderly influence, he thought, might have Types, these were of the harmonies of the soul,

aight come of it. He made great efforts at last Fair gardens rose before our sight, and as we Touse the heavy sleeper; but all his endeavors neared one of these, fragrant odors harmoniously tere fruitless, until as evening began to close round mingled, penetrated our souls. These refreshed us them, a slight raising of the young man's hands as the mingled graces of a friend are wont to do on For he that thinks to slay the soul, or he that thinks adjeated that the spell, whatever it was, under earth.

Along the paths of this fair garden we wander- Are fondly both alike deceived: it is not slain, it Forum, their discontent, their murmurs, and their would return to the external. An hour afterward, ed long, delighted and inspired. The flowers that he suddenly raised himself, turned toward his bloomed luxuriantly round our feet were all forms Future, knows it not;

father with a quick eager motion, and said, "I have of love and wisdom, and taught us by their simple the desired speaks in a dream or a vision father with a quick eager motion, and said, "I have of love and wisdom, and taught us by their simple but perfect language, much lore of immortal truth the dwing frame."

It is not born—It doth not die; Past, Present, Future, knows it not;

Ancient, eternal, and unchanged, it dies not with but perfect language, much lore of immortal truth the dwing frame. "Your mother, Gabriel? Has your mother been Human Spiritual forms moved gladly here and there with you again? She has kept you a long time, among the paths; and divine youth and eternal my boy, almost long enough to frighten me. I love sate like a crown upon the brow of each. My hope she has sent a message to me, for I have angel-maiden paused at length before an archway formed of the interturning vines of roses and myr tles, and said, "enter here, my beloved!"

We entered together. A rosy flush suffused the face of my sweet Astrea, and she turned to me and placed her hand in mine, saying, "this is our marriage bower, here when thou shalt become immortal shall we dwell, and thou shalt be my wisdom, and I shall be thy love!"

The path we trod seemed now to be formed of sands of precious stones, mingled with sands of gold. They glistened beneath our feet, and sent a. peculiar thrill of electric joy throughout our frames "This is a type," said Astrea, "of the precious path that lies before us twain. Through all the quenchable glory ?-had not the world even theneternities shall we walk together over gold and dia- its medium messengers? mond sands of joy."

A winding in the path now brought us to our home. Of semi-transparent white, tinted with omniprescence, such astriumphant, yet soft and heart-penetrating, burst

is a type of an inner and more Spiritual reality." "Here," said my Astrea, "we must now pause. It is not permitted thee to go farther till Death shall crown thee with immortality. It will not gether as we do now, and I shall be ever near thee."

As she said these words she gently placed her sleep stole luxuriously over me. One by one the entrancing objects on which I had been delighting my Spiritual senses, faded from sight, and hearing, smell and touch; and I returned to the earthsphere. Painful is the change; but my Astrea spoke truly, it will not be long till I shall go to my home to dwell with her forever"

And it was not long. Gradually his friends had so long like a caged bird, yearned for its lib- worlds at one glance, and performs other wonerty; though it had so silently and patiently sung ders." in its prison; would depart from its earth tenement His eyes became daily brighter, stranger, yet more loving in their expression. It was not disease apparently that was carrying him away. It head of "Editorial Gumption," an argument not seemed more like the strong Spiritual attraction. casily answered. After making this admission, the which was proving more powerful than the natural tie between soul and body. As he approached the personalities, which is characteristic of every man change, an almost transparency of the physical frame took place, and the soul of the youth seemed

almost bared to the vision of those who loved him. and whether my language is "coarse," or my per-

speak to thee. Kiss me-farewell."

He became possessed of interior sight, and though Haugh has lived to this day without seeing tables, talent, it is true, but quite insane from dwelling that of his son, yet it was a sweet consolation to from the floor by invisible agencies, claiming to be external, to be able to communicate in spirit with so far behind the age, he must have studiously avoid-

### For the Christian Spiritualist. LIGHT OF ANCIENT DAYS.

Those who accept the fact of spiritual intercourse and carefully watch its unfoldings in the present day, also find, constant confirmation of its long existence upon earth, as they retrace the history of But these things weighed heavily on the sensi- the past-for it runs in an unbroken thread through tive nature of our medium. They were the cause all the recorded annals of our race, varying only in of his most painful sufferings. Nothing can pain degree and brightness, accordant with the age and

Amongst many proofs of this, I have been lately interested in certain fragmentary translations, which However, Gabriel endured these things, and not I find in an "Historical Sketch of Sanscrit Literature." They embody beautiful teachings of Divine For the sun shone all the time, and if a cloud now truth, and contain a finer essence than we should a met Sybil, whose inherent Spirituality and and then floated between it and him, the glory of expect to draw from the lore of the idolatrous, Hindoo race. Thus, from one of their Vedas, or religious books-dating back many years before One day, Gabriel had been in one of his "deep the Christian era-are taken these extracts.

"The Gayata or Holiest Verse of the Vedas, "Let us adore the supremacy of that divine sun, (opposed to the visible luminary,) the Godhead who illuminates all, who recreates all, from whom all voke to direct our understandings aright in our progress towards his holy seat."

that are the supreme good and truth to the intellectual and invisible universe; and, as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge, by meditating on the light of truth, which emanates from the Being of Beings; that is the light by which alone our minds can be directed in the path to beatitude."

There is one beautiful hymn, beginning, "May that soul of mine, which mounts aloft on my waking hours as an ethereal spark, and which even in my slumber has a like ascent, soaring to a great distance, as an emanation from the light of lights, be united by devout meditation with the spirit supremely wise, supremely blest, and supremely in-

Here, from a poem, the Bhayavat-Shita, we have an eloquent assertion of the soul's eternity:

' Ne'er was the time when I was not, nor thou, nor yonder kings of earth: Hereafter, ne'er shall be the time, when one of us shall cease to be.

The sonl, within its mortal frame, glides on through course again. All indestructible is He that spread the living

And who is He that shall destroy the work of the Indestructible? Corruptible these bodies are that wrap the everlasting soul-

universe:

The eternal, unimaginable soul. Whence on to the soul is slain,

slayeth not, It is not born—It doth not die; Past, Present,

Who knows it incorruptible, everlasting and un-What heeds he whether he may slay, or fall himself in battle slain?

As their old garments men cast off, anon new rai ment to assume. So casts the soul its worn out frame, and takes at once another form.

The weapon cannot pierce it through, nor wastes i the consuming fire; The liquid waters melt it not, nor dry it up the

parching wind: Impenetrable and unburied; impermeable and un dried:

Perpetual, ever-wandering, firm, indissoluble, permanent Invisible, unspeakable." Is not this light, coming out of darkness,-(the

darkness of those dim old days,) like beautiful rays, borne back by those who had passed into the un-

There is much besides, that with more space I would gladly quote, passages expressive of God's

"I am the light in the sun and the moon, the invocation in the Vedas, the masculine energy in man, the soft perfume in the earth, the brightness in flame, the life in animals, the eternal seed of of his performances on such occasions, and evi-Added to this, are high, moral precepts, demand

ing the utmost purity, and self-denying love; but, leaving such, I can give in concluding, only one other paragraph, wherein I believe many with myself will trace, a working through laws in the pro ducing of effects, kindred to much that is now being revealed amongst us. It reads thus:

"The third chapter of Pantuvjali, Yoga-Sastru relates almost exclusively to the powers which may 21, and those of 55 and 6. be obtained by man in this life. It is full of direc tion for bodily and mental exercises, consisting of intensely profound meditation on particular topics, accompanied by suppression of the breath, and restraint of the senses, while steadily maintaining prescribed postures. By such exercises the adept may obtain the knowledge of everything past and future, remote or hidden; he divines the thoughts of others, gains the strength of an elephant, the courage of a lion, and the swiftness of the wind; flies in the air, floats on the water, dives into the began to perceive that the imprisoned Spirit that earth (as though it were fluid,) contemplates all BEATRICE.

### MR. NEWTON'S REPLY.

EDITOR CHRISTIAN SPIRITUALIST—SIR: The New Church Herald denominates my article under the editor, in the true spirit of imbecility resorts to who has attempted to combat Spiritual philosophy. I hold no personal controversy with any man,

At last the time arrived. Ernest sat by the side son handsome, is of no consequence whatever. I of his son, holding his hand tenderly, and listen reiterate substantially what I said before, namely, lng as usual to the sweet words that fell from his that Spirit is substance, which substance is so Mediums. inspired lips. His mother was near, conversing closely related to the higher developments of matwith the husband she had left on earth. Sudden- that our language will not admit of a better definily a bright change came over his face, the expres- tion. Mr. Haugh denies this, assuming there is a sion of which became transcendently angelic .- "discrete degree" between Spirit and matter; but or forbearance on what they called his "foolish "Welcome, beloved:" he said, "I gladly come. failing to give this "degree," his assumption My father I am going now. Kiss me, farewell." amounts to nothing. He then denies that Spirits "Going, dear son? Oh, not going to leave me can operate directly upon ultimate matter, by which all alone!" and an agony came over the father's he denies the power to move his own material body; and also discredits the story of the rolling "No, not alone. Thy own sight will be opened away of the stone from the door of the sepulchre, now. Thou wilt see us all near thee, and hear us by the angel. Now I would not injure the feelings of Mr. Haugh, but I feel something like "pity" for The father did as he was desired. Then upon a man who occupies a position so unphilosophical, the uplifted face a glory lit; and from the parted that, in order to maintain it, he is forced to deny "His poetry," these kind critics said, "is utter- lips came forth he words "Take me, my Astrea, to his own existence, refute scripture, and betray his utter ignorance of the rudimental principles It was as the son predicted with the father. ural philosophy. Can it be possible that Mr. dently the production of a mind, having natural his mediumship was by no means so perfect as and other ponderable substances, moved and lifted Ernest in his state of childless widowhood in the disembodied Spirits of men and women? If he is ed all investigation of Spiritual phenomena. And does he expect to cloak his ignorance under ungentlemanlike language, by puffing the reputation of Mr. Arthur as an author? Mr. Arthur and Mr. Haugh may be authors and gentlemen, and at the same time they may be very badly posted up in science and philosophy of every kind. I write this letter merely to let the readers of the

Thristian Spiritualist know that I am ready to meet Mr. Haugh in his own way, at any time, although expect nothing from him in the shape of legitimate argument. His late abortive attempt at discussion on the same subject with B. F. Barrett, of Brooklyn, proves conclusively that he has neither the courage or the ability to face a man in a fair argument. If he will condescend to stoop from his highly biologized platform for a short season, he will find many in the ordinary walks of life, able and willing to instruct him in many things that he stands sadly in need of.

J. K. NEWTON. Yours, for Progress. TROY, Feb. 16, 1856.

### For the Christian Spiritualist. IMPROVISATION-IS IT NATURAL OR PRETERNATURAL? EDITOR OF CHRISTIAN SPIRITUALIST: In the pe-

rusal of a book published by an American, in "What the sun and light are to the visible world, 1824, ("a J ournal of a Tour in Italy in 1821,") I find an experience he met with in Rome, (wonderful in itself, and yet so often met with now by Spiritualists, that it has almost ceased to be a wonder.) which is so akin to the trance productions of the present, that I am impelled to "make a note thereof."

"This evening our Roman friend brought to our lodgings an improvisatore, and thus afforded us an opportunity we much desired of hearing a specimen of the extemporaneous poetry for which some parts of Italy have long been celebrated. An amateur was at the same time introduced with his guitar, and our party was soon afterwards enlarged by our host and hostess with others, &c.

\* \* \* He requested the company to select for him a theme, and was soon supplied with "The death of Lucretia, and the expulsion of the Tardeath of Lucretia, and the expulsion of the Tarquins." The poet immediately began to walk before the fire abstractedly, and while he was losing himself in the contemplation of his subject, his eye gazed on something beyond the walls of the chamber, and he gradually became insensible to the objects around him. While his vivid fancy was taking a hasty glance at the scenes suggested by his theme, his voice of its own accord took up a new but corresponding strain, while the musician, gazing stendily on his face, seemed to participate in his rising enthusiasm, and eagerly caught the notes upon his strings. In a moment the voice, the guitar, and the verse all conjoined, and the recitation

began in a mild, melodious key. By degrees the lines grew more forcible as he described the citizens' assembling in crowds at the until tr. x.

clamorous shouts; and with the irresistible power of a poet, he hurried our feelings along with his. and excited our indignation, against the tyrant while he personated the father of Lucretia, and raising above his head the bloody weapon which had killed his daughter, made an impassioned address to the assembly.

The Tarquins were expelled, among the tumultuous disorder of an enraged populace; and a period of peace and happiness succeeded, which was beautifully described in smooth verse, with the oft recurring liquid sounds of the Italian language, while the music gradually sunk again to the sweet and simple air with which the amiable enthusiast had begun his unpremeditated lay."

"The tourist" goes on with his relation, giving a brief sketch of the poet's life, appearance, and deeply devotional nature, all of which are in beautiful accordance with the characteristics and qualities of mediumship. And what is still more striking, the death of a tenderly beloved wife some five years before, had been the occasion of the development and manifestation of his improvisations.

"He is thought to excel in apostrophes, particularly when he addresses the "shade of his wife ;a singular subject, we should think in America, for the display of poetical brilliancy; but, perhaps on account of some traditionary notions derived from antiquity, our visitors expressed their approbation dently perceived no impropriety in addressing the

manes of departed friends.' It seems although "possessing this talent for ex-temporaneous poetry, he had never attempted even a rhyme on paper. One or two evenings of each week, he met a select party of friends, where under the excitement of a little instrumental music. generally the guitar, he produced at the moment ong poetic compositions, which his hearers speak of in enthusiastic terms. ANSWERS TO SEVENTEEN OBJECTIONS against Spir-

How exact the parallel between these circles in

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Flowers, wild flowers, oh bring them me, Gathered from cliffs by the sunny sea, Kissed by the morning's earliest beam, Bathed in the sunset's golden stream.

Watched by the stars their bright sisters above, Clothed by the moonbeams with mantles of love, Then by thr zephyr more boldly caressed, Stealing their fragrance, to gladden his breast.

Bring me wild flowers from shady nooks, Flowers that nod, by the meadow brooks, Flowers that laugh on the mountain's side, Flowers that wave by the ocean's tide.

Bring me the white flower dripping with dew, Bring me the blue flower modest and true, Bring me the golden cup'd lily, and then Pluck me the violet hid in the glen.

Lay them all gently upon my brow; Hush!-there are Spirits about me now, Spirits of flowers, ah! now I know; Why I loved, and cherished them so.

Each little cup is a Spirit home, Each velvet petal a Spirit throne, Music I hear from each tiny cell, Weaving around me a magic spell.

Now let me sleep, and perchance I may dream, Gently there falls on my eyelids a beam Of light, from the far-away Spirit-land, Bearing white angels, a glorious band.

Hither they come on their pinions of love, Sweeter the strains of their voices prove, Louder, and nearer their anthems swell; Earth, and ye loved ones-I go-Farewell!

From the New Orleans Sunday Delta. THE DIVINE LAWS OF UNITY, HARMONY AND PROGRESSION.

Unity is the oneness of all things physical, and spiritual, that exist of God. Harmony is the perfect association of all things in their particular relation towards each other. Progression is the perpetual advancement of all things to higher states.

Here are three of the grandest Statutes of the Divine Mind, of the very existence of which the so-called religious world is utterly unconsciousstatutes unspeakably benign, and which tell in-

"There is a Power, all others powers above, Whose name is Goodness, and his nature Love."

In place of these beneficent, joy-inspiring laws, religion-mongers have deduced from "Revelation" a law of universal and total depravity, relieved, -so reads the fable-through sectarian redemption, by an assignment of our God-given faculties to utter blindness and disuse. Total depravity, indeed! All depravity is born of ignorance, and consists alone of perverting these inviolable institutes of the Father. There is perhaps no depravity more gross to the spiritual sense, than that mental licentiousness which recklessly usurps the name of Deity to sanctify ignorance, and to propagate error-clothing to the perception of mean minds, in an assumption of divine infallibility, the pitiful, transparent and hoary devices, combined of centuries of savage despotisms and civilized craft.

The subtle fluids that pervade the human organism, flow perpetually outward to universal nature, returning disturbed in their inward flow by every discordant contact, and in the same degree disturbing the harmony of mind as they empty turbidly within its even surface. The sympathetic mind responds to every known discord in the universe its susceptibility of such response being one of the enough in the Everlasting. Not ages, but eternities | Heaven. Our constant aim should be to build up am!" "Put out your children—nobody"! help measures of its capacity for good. Good unfolds in are before, awaiting endless intercourse and asso- society after the pattern and example set by Jesus you while you keep such a large family about happiness. Happiness is essentially spiritual, pro- ciation with the Father, when the earth-mind shall Christ. We ought to take especial pains to educate you!" "Don't pity him at all—he's lazy!" Don't ceeding from the intellectual or moral condition. Every mind's capacity for happiness depends upon dom, and adorned by works. It is natural to be not of kindness, mingles too much in the discipline its inability to desire the happiness of others—upon wise—to be ignorant is educational. its ability to suffer for others' pain. The happiness it may attain, depends upon the extent of that which it has the ability to bestow—the measure of the good it can do. The performance of such good, exactly and infallibly, produces this happiness. The the following extract from Mr. Ira Porter's lectureintensity or degree of consciousness which the Will in the North Western Orient for February. can infuse in any exercise of our faculties for doing spiritual, of matter or of mind.

The mind to be most envied is not the one most purified and made strong with love.

unselfishly, love without asking to be loved.

overlay the vast soul-tracts stretching endlessly out- guide. ward. Yet love is mind; of divine birth alone—imof these dangerous streams that outflow from Love acts, sayings, life and death, owes its value to the ining while it warms, the sheeted skies that spread amongst you, let him be a servant of all."

heel-trodden worm, or the inanimate storie, and to conquer or perish. feels the tie, however unappreciably. The oneness is there. Not entire consciousness that thence he clude that it is not because the Christian maxims sprang, but yet, not entire insensibility of being a are defective that the Christian world is disordered. child of the mute earth, unfolded from the gnar.

The divine law of Harmony is the governing prinalike in physics and in mind. To all mind, har- fiction. They have no faith in the law of love. mony is religion, discord the only sin-harmony is Force and fear are the only engines of reform they truth, discord the only error-harmony is happi- appear to understand or appreciate. The realizaness, discord the only misery-harmony is heaven, discord the only hell. The rationalistic Christian forgive them, for they know not what they do,"principle comprehends harmony, and nothing more To do any wrong destroys harmony, because right is the divine law which creates it. To learn thisto comprehend and feel that all justice, all truth, all beauty, all happiness are one, and that to arrive thereat, Mind must dwell in perfect harmony, not only with nature, but with all objects, animate and inanimate, external and internal, constitutes the highest mortal wisdom, and the largest inspiration, and dispenses with all need of churches and of priests; because the church required for the ceremonials of intellect thus redeemed, is a glorious edifice, compared with which all architectural, and all material splendor, are but rottenness and deformity-the immortal Mind; and the priest and confessor a minister, which is the sole one, now or ever, ordained of God-the sublime Reason.

But sectarianism—the theologies—the inculcated ignorance, so honored in the schools, are the bane of harmony and of progress. Men would learn by intuition, by influx, by the atmospheric inspiration, as it were, of truths, but that they are besotted with putrid mountains of offal that overpile the ar--huge discords that load down all harmonies to

"-enough to shake one into tears." What is comprehended by Progression? In inanimarch towards mind-in mind, it comprehends the the boundless store-houses of creation, but has its place in this inexpressibly grand and ceaseless minds, that has more. And globes and atoms are alike innumerable and infinite. Human minds deduce laws from historical facts and occurrences. belied. Earth with its generations, after generations, and endless ages succeeding ages, is a span The grand law of God is rarely yet perceived by finite mind, in its onward advancement to the conof retrogression exists, is but the lapsing of the efin sordid interests; it relapses daily amid the splendid moral ruins that lie open to the eyes of angels indispensably consequent upon prevailing superstitions, cowardice, selfishness, craft. Yet have not Truth from the celestial spheres, direct-not its

IS CHRISTIANITY PRACTICAL?

To aid in the discussion of this question—we make

good, is the precise measure of the happiness which dom of Heaven, he must adopt and practice the docthat exercise will afford. Nothing has been left trines of Heaven. Have such doctrines ever been the throne of Israel with his dying father's request, by the Divine Goodness to uncertainty or chance, preached? I assume that they have been. The but its natural and appropriate fruit is unfolded principles of action upon which heaven depends are in peace, it is not strange that he should say, from the growth of every substance, physical or as old as the laws of mind. They are as certain or repulsion. They were implanted in the consti- should be so bedimmed with false education as to beloved, but that which most loves. The power tution of social order before the morning stars sang imagine that such a maxim is in harmony with the of love sways the object loved. The better the con- together, ere yet the spirit of God "moved upon divine law of love, as taught by Jesus Christ. To dition of the mind loving, the greater this power- the face of the waters." These laws are the climax our children, kindness, humanity, a disinclination the better the condition of the object loved, the of Infinite wisdom. In periods long gone by, there to inflict unnecessary pain on aught that feels, more irresistable its force. Spirits are drawn ir- have been individuals upon our planet unfolded to should be taught as rudimental principles of actionresistably towards you by the strength of your af- a receptivity of divine truth, and through their They should be exemplified in all our relations to fection. However much they may sympathize with mediumship the divine will has been partially unanimate creation. The greatest of all sins must be the you, they cannot approach, unless you are yourself folded to man. In the Celestial Empire, more than unnecessary infliction of suffering upon that which The loving soul sits throned in Mortality, perhaps heaven's illuminated sons, who peered through the It is our duty to make ample provision for the wants unloved here for lack of comeliness, yet succulent shades of selfishness that then brooded like a dark of all people, so far as in our power. No man or with the sweet breaths of unseen angels, serene in pall over the childhood of humanity, and read from the atmosphere of its own love that unconsciously the scroll of the Eternal, as it hung over the battle- want, can ever develope into the highest type of teems with glowing but silent responses, musical ments of Heaven, "Whatsoever ye would that men humanity. The body that is overtaxed, is not a with undying harmonies heard by the inner sense should do unto you, do ye even so unto them. meet instrumentality for the highest development unknowing whence, blind yet never craving sight, Whatsoever ye would not that men should do of mind. isolated yet never feeling loneliness, homely yet unto you, do not ye unto them." This is the golden Indolence and over-exertion are to be alike avoidbeautiful emotionally. Happy heart! the divine rule deciphered by Confucius—Heaven's own social ed. In order that proper conditions may be pretreasures that underlie the thin surface of mortality, law. It is to the spheres of bliss what gravitation pared for all, it is necessary that all should work and are to you of more value than silver and gold—their is to the spheres of matter, the great attractive all economise. In the present phase of society, some inscriptions in the book of your destiny more en- force which holds each in his orbit, where he may have too much others too little. Some are drones, during than fissures in the rock-for you can love forever revolve, without conflict, in perfect harmony. others slaves. Some live in luxury, others in want. Love is mind. It veins its way in the external monious enactments, was proclaimed in another laborers, and are themselves producing nothing, and, life—its rivers pour through the sensuous universe portion of our earthly heritage by one who, prac- in the light of the bogus Christianity of the age, of man, turbid and precipitous, receiving in its im- ticing what he preached, was so far in advance of vainly dream that they are followers of Christ, pulsive embraces impure and uncongenial forms, his age that he excited the prejudices of popular ig- "who had not where to lay his head." The laws flooding in its passionate overflows, almost to drown norance and error, and died their victim, leaving of the country enable them to appropriate thouing, the spontaneous and luxuriant growths that his precepts and example for our instruction and sands of property, and say of it, "it is mine."

white ship of the Soul may be stranded on the rocks him, and not he them. All that is valuable in his and not even that when his fellow lacks bread. -her virgin canvass stained with corruntion, her fact that he was the victimized discoverer and faith-

In the external life all things tend to self—in the bitable, is so powerful that it rests from the robber ceed the Scribes and Pharisees of his history. Will some daring genius will make long voyages of disling allies, 23 from jealousy or rival animosity, and spiritual life all things tend from self. The vast his rapacity. It disarms the wild, warlike savage tianity that earth itself shall become Heaven, and some of our intellectual magnets draw them forth, physical Unity, whose circumference surrounds the of his tomahawk and his scalping-knife, and binds here, in this rudimental sphere, shall we qualify and look at them from the light of the Nineteenth bus-like he finds the new continent so much desir- who are now so friendly, have had their "togs" physical man, is governed by the law—but imper- him in the silken cords of fraternal love and friend- ourselves to become graduates in the higher circles Century.—Ed. Ch. Spt. fectly, where all is imperfection. The circles break- ship to a strange people of uncongenial habits and of love and wisdom, which pertain to celestial ing far outward from the spiritual centre, reach education. Shielded by this law, Wm. Penn and life.

faintly to the remote external, yet the remotest his compeers were enabled to smoke the pipe of is not unreached—there may be seeming isolation, perpetual peace with the red men of the Delaware, long continued, persevering struggle? Surely, our and to the last of her career she could not sign her but no distance breaks utterly the thread of Unity. the Schuylkill, and the Susquehanna, while the remorning and evening prayer ought perpetually to own immortal name. She was a gentle, beautiful, The most selfish mind is related indissolubly to the sistant Puritans of New England were constrained be, Oh, Divine Spirit, aid us to live more pure, holy, bashful child, deeply imbued with religious feel-

Far from it. Modern Christianity is skeptical, and believes not its own doctrines. To many of its vociple of all motion—its violation constitutes discord taries, even the immortality of the soul is a dreamy tion of Christ's prayer for his enemies-" Father, they deem impossible, and would sooner pronounce host, which no man can number, who rising in their patriotism. Her internal world became endowed it pernicious and impracticable goodness, than the harmonious development of divine wisdom and

Entertaining these opinions, they cannot fail to provide for their spiritual world a hell of either fire and brimstone in fact, or of mental unending torment appropriately represented by such a flame. It is natural that those who have a hell, should want a gallows; that they who make the devil a necessity of the divine government should want a hangman. The frame of mind that fills the spiritworld with God provided hobgoblins-the eternal, legitimate and divinity appointed tormentors of the damned, would, of course, invent for earth instruments of torture and punishment. The inquisition, the stock, the whipping-post, the guillotine, are the amiable machinery which a perverted Christianity supplied of old, and still deems necessary for the government of society. These are the terrestial fruits of the force doctrines—the appropriate accompaniment to man's faith in an angry God, and a consequent endless hell; but they are as far from guments of Nature, and the Divine effluence of God the peaceable and loving truths unfolded in the hell is from heaven. Be assured, your righteousness must transcend these, or you can in .no wise enter the Kingdom of Heaven.

mate substance, it comprehends the march towards Kingdom of Heaven, you must have faith in the if they may not have dressed themselves in old intelligence—in intelligence, it comprehends the divine efficacy, the triumphant power of the law of clothes to impose upon us. We have often been love. You must hold it stronger than all evanes- deceived-what shall we do?" march towards immortality. In all, it comprehends cent circumstances-more sacred than any tempothe march towards God. There is no atom in all rary interest. You must feel that it is better to the more immediate wants of nature, a meal a bear wrong than to do it. Truly did Christ say, bed, or the means to pay for a supper and a night's "Ye cannot serve God and mammon." Ye can-lodging; and then if you can reconcile it with your march towards the unimaginable goal-there is no not serve the law of force and the law of love. You conscience to do nothing more, either because you globe, with its countless millions of self-conscious must cleave to the one and abandon the other. Both have but little to spare, or because you are almost cannot be faithfully served by the same person at sure the petitioner does not need it, let him go his the same time. Is it not high time that they who way. He will leave you his blessing and not his are convinced of the soul's immortality, who have curse; and the Friend of All will accept of your real and unreal, not from proofs and inspirations, studied the laws of spiritual life, who profess a venatural and intuitive-and hence are belittled and neration for Christ and his doctrines, who entertain and announce the conviction that there is no hungry." Make it an invariable rule to set a comheaven but a voluntary consociation of kindred fortable meal before every applicant for food; for spirits. knowing and practising the law of love, that it is a world of want and woe, and why should hunthere is no hell except what flows from force, | ger be added to its countless miseries? dition which awaits it, of universal harmony through prompted by selfishness, self-righteousness, bigotry, divine and inobstructible progression. Whatever and an unholy desire to control others as we would not be ourselves controlled,—is it not time I say, is asking for cold meat and bread and a night's fect of the spiritual principle which ever occurs un- that those entertaining these sentiments should be shelter? What have you done to merit the luxuder sensual influences and amid human wrongs. It distinguished from the world of discord by their ries which surround you? Do you hold God's note relapses in animal appetites, in emotional religions, avowed principles and their known practices? Having the light, is it not true that we should walk in it, that our deeds should be made manifest?

The world of mind is arousing from its lethargy.

these the remotest bearing upon the law. Relapses reflected light-is beaming upon mankind. It vindicated in every immortal mind. As the human divine precepts of Christ. It tells us, God is lovethat fruition which is consequent upon Progression, harmony, and not in conflict, with the Divine Paadvancing through cycles after cycles beyond the rent of the Universe-that he was guided by that rudimental nursery or earth world, to be recognized righteousness which exceeded that of Scribes and and known by His eternal child. There is time Pharisees, and which, wherever it exists, makes County House!" "You are as able-bodied as I become worthy—purified by love, exalted by wis- rightly the coming generation. The law of force, of our children. Mankind have mistaken the words Invisible listener whom you cannot deceive. Heof an ancient debauchee, polygamist, apostate and idolator, for the words of the Almighty, and have vainly imagined that to spare the rod would be to spoil the child. Think not that I would speak harshly of Solomon for his erroneous maxims. He was not to blame. He spoke according to his light. He says:-Before man can enter into the King- Himself the offspring of a conjugal union, conceived in lawless lust and cemented by murder, receiving not to allow his enemies to descend to their graves 'Spare the rod and spoil the child." It is only and invariable as the laws of gravitation, attraction strange that the mental vision of Christendom twenty-five hundred years ago, there arose one of our common Father has seen fit to usher into life. woman or child, oppressed with wrong or pining in

Hundreds of years later, this law, with other har- Thousands are consuming the products of many Hence, they conclude that it may all be morally, These come to us, not recommended merely by rightfully used for their self-indulgence! Fatal mortal and incorruptible-of all stains and poisons the purity and true and holy life of him who utter- mistake! "The earth is the Lord's and the fulness purified and redeemed through its birthright; by ed them, but by their own intrinsic weight and im- thereof; and whoever may be his steward, and howits inherent strength that overcomes all weakness, portance. These principles are older than Christ- ever much he may possess and control, he has no its inherent purity, that casts offall impurities. The greater than he, independent of him. They made right to use more than is necessary for his comfort,

These ought to be taught by all the sanctions of Love is mind; the spiritual and intellectual element | arch is the "practice of the law of love,"-" resist | be assured that the day of Millenial peace and love | in her labors. that expands and ascends, without pause, upward not evil,"-" if a man smite you on the one cheek, is not a mere dream of fanaticism. When we shall

In view of these premises, I am forced to con- and thirsting for righteousness—an insatiable crav- the time, and was learned at her mother's knee. ing "to know and do" all thy will concerning us!

Brethren, the light is breaking upon our planet. The clouds of a corrupt and vain theology are dis- internal world peopled with saints and angels, and persing. The great truths of Heaven, pronounced this inward life became dearer and nearer than her playing fountains; and the light, tempered pleaeighteen hundred years ago by Christ, are being outward existence. She was a poet as well as a santly by rose curtains of embroidered satin, kinpresented to us in their naked simplicity and love- devotee, and the greatest that France ever had. dles up gor geous old paintings with a halo bright liness. Angel fingers are pointing out to our en- She was indifferent to the pastimes of youth, and as a rainbow. It is as if fresher sunshine were raptured vision the heavenly lineaments of Christ spent much time in prayer to St. Catherine and falling earthward on the bower of beauty. The doctrines, which attest their divine origin. Under St. Margaret. The disturbed state of her country canary sings in his gilded cage—her canary; and this divine instruction are being developed a great kindled her devotion into a flame of self-devoted the lark raises his note higher and higher on the strength, have burst their sectarian chains with as much ease as Sampson his green withs. These are themselves into voices, and shapes, visible to her thin, quivering skin? Why do you shut your teeth anxiously enquiring, What shall we do to enjoy our entranced eyes. The sense saw what the soul inheritance of eternal life? '

The morning of theories is well nigh past. The garden, she heard the voice of the Archangel hour for action has come. The sons of progress will Michael calling upon her to go to the succor of the dream-vision of the painter. Surely nothing could organize. A higher and better state of society will king. Then came voices naming her the deliverer be developed. Wiser practices must spring from of France, No historian doubts her faith in the more truthful opinions. All this must result from reality of what she saw. The most modest and voluntary action excited by ordinary motion, the bashful of women she resisted long this inward

love of happiness. Who is willing to be a pioneer in the Lord's decided her. work? Whose the craven spirit that seeks inglorious ease and safety, leaving others to perform the work? Actions will tell. The spirit who readily responds to the calls of duty, rejoicing in its strength, sha'l is not common. She was permitted to go to the dwell on the hill-tops of Zion, and drink living Dauphin at Chalons, 150 leagues, through a counwaters fresh from the throne of the Eternal. For try occupied by the enemy. She detected the dissuch there is a glorious and endless career of joy and exultation. If we choose it, we may each be of and assured him Heaven had sent her to see him that number?

"FEED THE HUNGRY."

"Shall we give to beggars, not knowing if they be worthy or unworthy, not searching them to see To be a genuine Christian, to enter into the if they have money in their pockets, not knowing

good intentions.

Turn no human being away who says, "I am

Why should you be housed and fed, and wrapped in costly fabrics, while that poor, pitiful creature for "value received," and are you only receiving your pay in these comforts and elegancies of life? Say, do you know anything of labor as a necessity? Have you ever had a personal acquaintance with the gaunt friend, Want? Has hunger gnawed into your very vitals, like the sharp, keen tooth of are atoned in penalties, and the law is ever self- sheds a fresh halo of beauty and harmony upon the Death, until your once proud spirit was humbled in the dust, and you would have bartered your own father, for a time, consigns the infant to mother dom that when Christ said, "Father forgive them, for fair name—yes, given up your hope of Heaven for and pap, the nursery and the maid, so God awaits they know not what they do," he was acting in bread! Bread! Great God! the world is full of it, yet thousands starve!

"Feed the hungry!" Out upon that wretched cant-"We don't give to beggars!" "Go to the use this slang, friend, for although you may cheat the human bystander by this language, there is an knows you are too stingy to give, and use all those

big words to cover your meanness. "Feed the hungry." But don't go to your kitchen and order your servant to bring up that mouldubread and tainted beef because its "only a beggar"-remember the "golden rule;" and give your unfortunate brother just such good, palatable food as you would like to have set before you, if you hadn't eaten for the last fourteen hours. Remember, that the Great Disposer of events may see fit to send you a begging for bread before another vear: and then, you would like to have the rich man or woman, say to you: "Walk in Sir and rest vourself," and to the cook: "Betty, broil a steak, and get a good meal for this gentleman as soon as vou can." "Nonsense!" say you; I could not come to beggary." "Could not?" and pray sir who are you? Could not He who "overturns and overturns" the affairs of nations, dispose of a wee-bit of a body like you, with all your rast possessions, in less time than we have spent in talking with you? "When my sons work for yonr's"—said a poor day laborer to the owner of a whole village of mills

will work for your's, more probably; for wealth is an uneasy bird, and don't build her nest in the same tree for three generations." And all those great mills and factories did pass into the hands of became their hirelings. So goes the world, a nabob to-day, a beggar to-morrow.

But if you have no heart, your head is as hard you understand what might be a benefit to you. called "The Holy Bible."

JOAN OF ARC.

peasant in the province of Lorraine. She was peaceful influence over the world .- N. I. Dispatch. France. There were 28 distinct wars.

Dear brethren, is not such a result worthy of one taught to sew and spin, but not to read and write. generous and disinterested lives! Give us a hungering ings. Her religion was the concrete Romanism of This religious teaching instilled into her soul, be- jessamines, and camelias, with their large glossy came the life of her whole being. She lived in an leaves. with external existence, and her visions pushed the nails draw the rich, rosy blood through the together, and hiss between that one word-"hush" wished. At thirteen years, walking in her father's impulse. The news of the siege of Orleans, at last

the Governor, which at last forced his common

sense to yield to the persistency of that sense which guised Dauphin, told him he was the true heir crowned in the city of Rheims. After much hesitation her aid was accepted. Her work now was to relieve Orleans and to see the Dauphin crowned in the city of Rheims, then in the hands of the English. Her inspired earnestness spread enthusiasm around, and many believed in her powers She was hailed as a saint. She reformed the army -converting the soldiers from marauders into crusaders, and changing the camp into a camp meeting. Her name went before her, and fought her battles in the armies of the English. It was a superstitious age, and they said if she is of God, it is impious to fight against her; if of the Devil, how can we prevail against all France backed by Satanic powers. With 200 men she entered the city, without opposition from the English. Great was the joy of the beseiged. Religious ceremonies answer. Closer-closer you clasp the slight, fair were performed, and then came the attack. Her figure; painfully you press your lips to the cold military skill consisted only in resolution and au- brow. She is dead! dacity. She mounted the walls of the English forts, and though struck down by an arrow, she again ascended, and struck terror into the English, who thought her dead. They began to see visions on them no more? And what is death-her death? in their turn, and declared that St. Michael ap- Few people knew her; no nation will raise a mon. peared in the air cheering on the French. In seven ument to her memory! But she was yours-yours days the English burned their forts, raised the all! No, yours and God's; and your year of joy seige and retreated. Two months after Rheims is over, and she rests on His bosom now in heaven. opened its gates, and the king was crowned. Joan's They have dug a grave for her. Spring flowers task was done-her vision accomplished. She brighten over it, and the green grass smiles with asked to be allowed to return to her mother and daises and violets. You go there, and sigh, and the care of her flocks. Policy dictated a refusal, pray, and ask God if you, too, may come home? and she was still retained to sustain the cause she and when no answer comes, your proud heart rises had saved. The only reward she asked was that up in bitterness, and with the bold, wicked words her native village might not be taxed, which it was upon your tongue, you pause; for your guardian not for 300 years. But she no longer felt she was langel looks down from heaven, and whispersdoing the work of God, and her heart was not in "Hush!"—Home Journal. the work. The saint was sinking into the soldier, when she was saved by captivity. She was taken prisoner by a Burgundian soldier, and sold to the English for 10,000 livres. Their joy knew no bounds. The hated "witch" was at last in their hands, and they prepared to glut their vengeance. Charged with heresy and sorcery, she fell into the hands of theological wolves and foxes, who exerted all the malice and ingenuity of their mean natures to entrap her, without success. Her simplicity and truthfulness evaded all their snares. Having persecuted her from a heretic to a Catholic, these infamous creatures persecuted her back again from a Catholic to a heretic, that they might condemn her to the stake. She was burned in the city of Rouch on the 10th of May, 1431.

Thus was consummated one of the darkest crimes recorded on the pages of history, which, as it blazons on the eye, across the interval of four names of those who perpetrated it.

Such beautiful simplicity, such angelic devotion. was never before nor never hereafter, will be witnessed on earth. Victorious over persecution, peerless among patriots, noblest among women, the of European women from China. The progressive name of Joan of Arc will perish not so long as beauty, devotion and goodness shall be cherished Samson's strength lay in his hair. Bereft of this among men.

WHY MEN RUN AFTER STRANGE GODS.

There is no denving that the religious opinions no longer. of mankind are becoming rapidly modified. Orthodoxy is breaking up, like ice in spring-time, and unless it is to try his patience, if he is to spend his as a matter of course, more or less disasters must follow so sudden a change. As the breaking up of right to a manifest existence. The beard is an emwinter often swells brooks and rivers to overflowing, thus inundating plains, destroying property, and sometimes life; and as immense fields of ice "Stop," said the wise proprietor, "my children are floated down the rivers, carrying away bridges, and doing other damage; so the breaking up of the long winter of theological darkness and superstitious frost must swell the streams of life and their schemes of theology. It is a modern innovathought immoderately, sweeping away old institu- tion to shave off the whole beard. It was not comthat day laborer's sons; and that rich man's sons tions with sectarian icebergs, flooding the fields of knowledge with the waters of truth, doing damage in isolated cases, but generally loosening up and beard, and David, when his Embassadors were in washing away the rubbish, and preparing the way sulted by Hanan's shaving off one-half their bearing as a brickbat, and there's no use of trying to make for a new life and an immortal bloom. Let us not despair, then, at the present confusion in the reli-You will have the truth made manifest to your gious world, but hope, as we do in spring-time, blunted sensibilities when it will be too late. Go when the flood is upon us, for "truth is mighty your way friend. Gather and hoard and enjoy; and will prevail." The seed time and the harvest but if you don't come to poverty in this world it are sure to follow. The elements of life and the chin is never becoming, yet sometimes it will not be because you do not deserve it. We thought will ultimately shrink back into their acwould recommend a certain book to you, however, customed channels, or plough new ones more diand ask you to read it for our sake and your own, rect and expeditious, and the fair face of Nature (as we know you haven't up to this date.) It is will smile again as it did in the infancy and purity nor beauty. Some few are greatly improved of man.

The reason why men at the present time are prone to run after strange gods—to form new sects | quires an artist's eye to decide on what is most be The Portland Transceipt, in reporting Mr. Whip- and nunciate new philosophies—is because the coming. Nature leaves a varying outline to the ple's lecture on this remarkable and world-re- old orthodox season has run its course and is passnowed character, gives the following outline of her ing away in the warmth and light of Nature and cut by the razor." history. Her life should be better known by the and Reason. "Religions take their turns." The precept and example, as rudimental principles of Spiritual family, as many facts in her history present theology has done its work, and become hulk shattered in the raging foam—but Love, ful exponent of those divine principles upon which Christianity, to the rising generation. If we will prove her to have been a remarkable medium—if effete and inadequate to satisfy the growing needs dent" of the New York Mirror reports that out purified, shall redeem what Love had lost. For the heavenly temple rests. The key-stone of its faithfully, patiently and hopefully do this, we may she was not otherwise commissioned and directed of the time. Hence men are looking elsewhere for 587 wars—the present excepted—which have been are looking elsewhere for the heavenly temple rests. support. They demand "light, more light still" waged in Christendom since the Christian cra, 1 How Mr. Whipple disposed of these facts we and they will not rest contented till they obtain it. mainly resulted from the desire of territory. and outward to incorruption, whitening and illum- turn the other also,"—" he that would be greatest live up to these greatfundamental principles, taught learn not from the report, but we hazard nothing They will obtain it; for there is no limit to the as- from the desire of plunder, 24 from revenge, and illustrated in the precepts and examples of in saying, that few subjects would command more piration and expansion of the human mind; it has settle questions of honor, 6 from disputed claims gloriously over struggling and yearning Humanity. This principle of action, made known and indu- Jesus Christ, then shall our righteousness so far ex- notice at this time, than a full and catholic analysis reached no point beyond which it cannot go; and 41 from disputed titles, 30 from pretence of asist covery on the ocean of the unknown, till Colum- 28 from religious bigotry. England and France, ed and needed as the birth-place and home of a war." From 1110 to 1814, a period of 704 years, Joan was born in 1411, the daughter of a poor new order of things which shall shed a benign and there were 270 years of war between England and

SHE IS DYING! She is dying. Hush! she is dying. The sun light streams through the plate glass windows the room is fragrant with the sweet breath of the southern flowers—large milk-white African lilies, roses a nightingale would stoop to worship; Cape Through the open casement steals the music of

brighter than those golden curls. And she loves you, too! Ah! yes, any one can read that in the deep violet eyes, raised so tenderly to your own. Ah! that is it; your young wife loves you. Then commenced that course of entreaty with

perfumed air. Why do you clench your hands the

It's a beautiful home, I'm sure; and that lady,

be purer than that broad, high brow; nothing

She linked to yours the existence of an angel, when she knelt beside you at the marriage altar. and placed her hand in yours.

For twelve long, golden, sunny months an angel has walked or sat by your side, or slept in your bosom. You know it! No mortal woman ever made vour heart bow before a purity so divine! No earthly embrace ever filled your soul with the glory from the stars; no earthly smile ever shone so unchangingly above all such noisome things as your earth-worms call care and trouble. She is an angel; and other angels have been singing to her in the long days of the pleasant June time.

"Hush," you say; but you cannot shut out the anthem notes of heaven from those unsealed ears! Louder, higher, swell the hymns of the seraphs: and brighter grows the smile on your wife's lins.

She whispers, "Dearest, I'm almost home, and vou will come by-and-by, and I am going to ask God to bless you!" But you cannot bear it-you turn away, and the big tears gather in the eyes.

You had held her there on your bosom all day -all night; are you tired? But you cannot

What is it to you that the sunshine is bright? what that its cheerful rays fall on the broad landyour lands? What is it-now that she can walk

A LADY ON BEARDS.

A lady correspondent of the Home Journal pens the following sensible remarks in favor of wearing

"It is astonishing what a change a few years has wrought in regard to shaving. Once, everybody shaved, but now, I much mistake, if every gentleman has not found to shave or not to shave, a question suggested by his morning toilet. Also gone. I hope he will succeed in finding another, for the present generation will be a bearded race.

I was quite interested last Winter in reading 'Natural History of the Human Species,' by Lieutenant-Colonel Charles Hamilton Smith, in which he states that the bearded races are the conquering races. For this reason the beardless races are adverse to the union with them. This aversion he centuries, throws a lurid glare of infamy on the states to be the result of experience, proving the superior activity of those who have sprung from such races. Jenghis, Timur and Nadir Shah, wire directly, or in their ancestry, descended from Carasian mothers, and hence, also, the jealous exclusion nations, he tells us, are a bearded and hairy race his mighty power was gone. The lion is king of the forest. How much of his proud beauty he owe to his magnificent mane. Shave him and he iskin

> I cannot imagine why a beard is given to a EL, time in daily cutting it off, as it daily asserts it blem of manly power and dignity, and is certainly an element of manly beauty. The Father of the Faithful and all the old Patriarchs and Prophets wore a beard; so did our Saviour, when he dwelt as man among the hills of Judea. So, too, most of the venerable divines who have transmitted to us mon before the commencement of the last century. Moses forbade the Jews to mar the corners of the permitted them to tarry at Jericho till their

> beards had grown. While the beard, properly worn, is an ornama it is sometimes rendered hideous by the manual which it is trimmed. A round mass of bristian cheeked, long-faced gentlemen elongate their our tenances in this way. Often these tufts imports low, animal expression; they never conferding full whiskers, others by a moustache. Some look best with the beard trimmed rather close. It tebeard which is more perfect than any semi-circle

WAR AND CHRISTIANITY. - A "curious correspor-