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TIPS THE DIFFUSION OF SPIRITUAL KNOWLEDGE, SHAN SPIRITUALIST, No. 553 Broadway, New-

For the Christian Spiritualist, HARMONIUS. Can broke the German of Zschokke

STROKA WILDURN. fConcluded.] Wessendhim of our liveliest attention. He measure, and said: "May your curiosity the mail by fatigue in listening, for the story of sucinteresting, but to me it is of meaning. Fralenz while, I could not forget the bird.

agar smile, but for a long time afterwards, I mints and it in every bird that resembled it. "Aschenture with a dog, recalled my loss, and tered the remembrance. I was walking one ing and fatigued with exercise upon the Dom-Tristed myself awhile upon a bench bewith wide spreading chesnut trees, and ob-"I had not observed that a young dog had ap-

uched me. He softly touched my feet, as using me; I took no notice. At last, he bene so familiar, that he raised himself, and laid paws upon my knees. I looked at the animal th astonishment. He seemed to speak to me with his eyes, and wagged friendly with his tail. I zi. I caressed it. It was beautiful; had silky az chesnut brown hair; its breast and paws were white, and its ears hung low and soft.

"As I was caressing the dog, there stood before dia a tone that denoted vexation, "Mylon." The is master, then slowly and timidly returned to me. Heathenism. "How is it, my friend," said the stranger to me na anywhere travelling?

"Not likely," I answered. "I have never seen your dog before, and have never as yet travelled." "That is astonishing," returned the stranger, "it wkum o him."

"He will the dog to him and went his way. I in, to investigate the matter. unusability followed. Mylon returned to me ignat circle around his master and myself."

mister continued their way. It was late in the

"A strange dream followed in the night, me-

rat; and spoke, "there is thy beloved bird." I of the overhanging trees. nked in that direction, and beheld behind the Et there were mutual caresses, and I awoke.

smag. It seemed as if this dream revealed to to learn them. he cause of the dog's friendship. I ventured to believe, even under the penalty of being deceived, that the soul of my bird animated the beautiful body of Mylon, and felt the same love as of old for

"I was leaving my room; I went to the door,

"I took the arimal up with emotion; I pressed in the place where I had espied the figure. a to my bosom; I wept tears of joy. All that but a moment before had appeared as illusion, disap-Peared. My bird and Mylon were now one. No sleep, for I awoke late, after sunrise, awakened by

doubt intruded upon the charming thought; on the the loud barking of my faithful dog. contrary all tended to convince me of it. "Mylon left me no more; neither he nor I ever

EF joy. But one strange coincidence I must refer you may call it chance.

chosen for its usual resting place. Let it be chance, opposite side. or a habit of Mylon's to choose that corner, in upon as a delusion.

fiend! he understood my language, my wishes.— become of me. He was so obedient, so true, so devoted to all my

tive city, spent some years in the high school, to stream near by.

with me my welfare and my woe.

I confess that I felt attracted towards Italy, not country, the halls of art in Florence, or the ruins of Rome, as by other circumstances. In Calarno, near Parma, lived the brother of my departed father, with his family. He had greatly increased his wealth by commerce in Leghorn, and had retired with his children, to enjoy his age in his beautiful country house in Calarno. Since the death of my father, all the friendly correspondence between him and us had ceased. I was eager to behold this man, the brother of one, who was to me the dearest among mortals, and whom he was said greatly to resemble. I hoped on beholding a beautiful soul, it cannot be annihilated." the features of my uncle, to recall the loved face of my father, and to be enabled to portray the

image which I possessed not. "But in Parma I was informed that he was no longer among the living. He died a terrible death, beneath the dagger of an assassin.

"All his children, my cousins, had left the dwelling in Calarno, had sold it, and had sought a home elsewhere. They had fled the ground, from which the blood of their unfortunate father called unto Heaven. So far as I could gain information, it was the priests and monks, who had been the bitterest enemies of my uncle.

"I went to Calarno, and to the country house which had been his. The lonely mansion lay in the midst of vine hills and luxuriant fields, to settine passing company that wandered up and which from all sides the most beautiful fruit trees gave their shade.

"My uncle must have honored the wise maxim of the Zendavesta, wherein Zoroaster tells the Persians: "He that tills the earth with care and foresight, has more merit before God, than he who repeats ten thousand precepts of prayer daily!"-But this saved not his pious life. May his blood be the last shed in the name of religion by priestly wa felt the liveliest sympathy for the little ani- fanaticism! One false, mistaken principle will always lead away and for ever, from the path of truth, and lead to eternal warfare with mankind and nature. The single doctrine that but one faith among all faiths, is the true and saving one, has eastranger in travelling costume, and who call- dyed with more human blood the lands of the old

> "They told me, that my uncle had been murlered beneath the ruins of an ancient abbey, and that his Spirit daily wandered there, strikingly resembling him as he was when living.

> "I laughed at the story. But when I heard it such as a young man of twenty-two may indulge

"One evening I went well armed, and accompastraidnes, barked cheerfully, and ran round in nied by my servant Matthias and my dog Mylon to the place indicated. A peasant guided us to the "I met some of my school-fellows on the way, end of a dark wood, from which we beheld the illumined by the moon.

We walked slowly towards the ruins, that were at times hidden from our view, then again revealed hought, I wandered in my father's garden; but themselves from among the bushes. An involunor father was at my side. I told him of my bird, tary shudder overcame me in this solitude. The Helistened to me smilingly, pointed to the fence moon hung pale among the clouds. The wind beamed through a golden sea of clouds; her rays wind, which divided the garden from the court mouned from time to time, among the dark foliage fell upon the blooming hedges, now bright, now

"How little is man when possessed of that suhave the brown Mylon, who seemed as if search perstitious fear, which has been implanted in his hidden, and half revealed by the playful foliage. bosom, by wrongly directed early teachings! The The whole landscape seemed more etherial, as if fare, and opened the gate. Mylon sprang towards every day path of education that obliges us, in age to spend more years in striving to unlearn the early poets of old behold their elysium. The dream was vividly present to me after received absurdities, than it took time in childhood

"Midnight passed without an adventure; already there appeared a pale reflection in the East- nied by holy feelings. But here there is something ern Heavens, that revealed the outlines of the hills. me. I found the filusion too beautiful, to seek to stitious fears, and felt grieved that no adventure had befallen me.

"At that moment, I heard a rustling among the and spined it. Mylon sprang towards me. I ruins. I shrank back; I looked again, and beheld right, when he told us, that when we question nalooked at him for a while in astonishment. He had in the twilight a human figure moving slowly along ture, we come to know of a more beautiful Heaven, abanded by tracker, had stolen into our house, the walls. I sprang forward, and with trembling than the one revealed to us in the catechism. I the way; filled my hat with the cool water and reand in all probability, had passed the night before voice called the figure. In the same moment, a have read the word of God in nature; it is the turned. portion of the wall fell in with a thundering sound, book of infinite wisdom and unending love.

"My senses forsook me. I sank into a deep

"As I opened my eyes, I beheld two men among the ruins. They ran towards me with speed. They The electric power which dwells in the eel, as well again beheld his master. I cannot portray to you were enveloped in short mantles, one armed with a as in the thunder cloud, was ever, and fills all stiletto, the other with a short sword. Mylon defended their approach. Enraged at the animal's us, only then, when united with those primary The first evening, I prepared soft bed for My- fidelity, they both fell murderously upon him; I causes, through which our feelings and ideas are beside mine. I thought to find him there next had won time to rouse myself, prepare one of my awakened by their power upon our senses. In the morning, but he was not there. He lay upon the pistols and fire. Almost at the same time there bare floor, in the same corner which my bird had fell another shot against these wretches from the active, which forms the wondrous crystals in the ing, for thou art weak."

"It was Matthias, who came to my aid. He told Place of the more convenient bed I prepared for me afterwards, that he had fled towards the forest, the acorns and palms, in the crab as in the eagle, him, it strengthened the idea which you may look after the falls of the ruins in the night; that by in the worm as in the lion, reveal the secret of dawn, he had again discovered the path leading to their growth and progressive development. "() how happy I became through this new the abbey, and had come hither to see what had

"The robbers fled. We did not follow them. parted, as the form of the material, out of which little whims. I felt the impossibility of rewarding Mylon moaned painfully, and dragged his bleeding the form, the body, namely the world of the plant, so much devoted love, and so many sacrifices of body towards me. He had been twice stabbed by was put together? Think you, that for every new, Self, which are often almost unknown to him that the murderers. I lifted him up, and weeping, I out of the earth sprung flowers, there must be a carried him to some soft grass and staunched his Some time after this, I left school and my na- wounds, while Matthias brought water from a

with me through Germany and Italy, and shared parting before us. In this dreary hour was renew- that showed you the lightning flash, returns to the ble signs of the bitterest poverty, and yet all was there has been more than one world discovered

out his true love with his life. "My sorrow increased, weeping, I repeated his

Mylon heard my voice; he once more opened his eyes, made a movement once more to lick my hand, and departed.

"I dug him a grave amid my tears."

"Softly rest, thou loving dust! cried I; "softly rest! Oh Mylon, we shall meet again; thou hadst

Here you have an addition to that, which first led me to love and to believe in the transmigration of souls. As a further proof, I will relate to you the story of my acquaintance with my wife, which occurred many years after.

"I see it, how strange my train of thought must appear to you. You are unacquainted with the thousand ideas that spring to life from the depths of the soul with every thought, you know not the entire concatenation of circumstance, and will think my belief fantastic.

"No, Harmonius," cried my neighbor; "your belief is also mine. Long have its seeds lain within my breast; they expand beneath the warmth of thy discourse. I understand thee altogether. The Spirits follow in their world their own pathway .-They associate with bodies by unknown laws, and depart from them again. Created from eternity, they progress for eternity. Here there is unending development, every death but a change of scene Unrelated to the earthly, they shall strive for the divine. I am immortal; the universe has no earthly limits for me; sooner or later I may hope, to be the witness of sublimer series.

"Oh Harmonius, I feel it, there is no sectarian Heaven, no doctrinal hell! there is an unending Spirit striving for the attainment, the elevation of all good and happiness! Harmonius, once I had doubted with childish doubtfulness. But since I world, and given the sanction of right to more have ceased to listen to the wisdom of the schools, in seemed afraid, left me, and humbly returned to crimes than all the false teachings of assembled since I question nature, the universe has become to

"Yes, ye eternally flaming flowers in yonder unlimited Heavens, ye are not planted there in vain! The dog and the eagle behold you, the worm and fish, yet none know you, they know not, that ye are earths and suns, beaming in those unrepeated from all sides, and seriously assured of it, lending realms. Man knows it. "In the Father's statistime I see this animal caress a person I determined in a spirit of boasting presumption, house above are many mansions!" Oh, perhaps, sooner or later, will my dwelling be in one of you; and while on earth, true friends will weep by the grave of the sleeping ones, I may feel there the unknown charms of another life!

"There I shall assemble round me new brothers, new sisters! Death led them from me, death part-Webst ourselves in conversation. Mylon and his ruins of the convent, rising above the bushes, and ed me from them, an eternal and eternally beautiful change! And amid all Spirits, perhaps, there will blingly on to the nearest tree. I followed her. be-for me one loving Spirit, one twin, brother Spirit!"

He was silent. We were all deeply moved. In a stream of emotions sank our souls. The moon dimmed. Between the boughs of the plantains and poplars, twinkled here and there the stars, halffloating in celestial haze around us. So did the

VIII. "Dear friends," at length began Harmonius, "I love the upsoarings of the imagination, accompa-

"My inspired neighbor was nevertheless in the sec her die upon my breast.

The life of the universe is the activity of the ever active powers and beings of the same, its eternal slowly raised herself up. swoon, which must have been followed by a sound approachings and departures. All powers of nature act beside, and through and in one another .-None of them can cease, only their relations and activities change, as the ideas in the human Spirit. earthly matter; but not always does it appear to same relation is the creating power existing and canes, and forms fibres and cells within the plant. Even so, the life powers, manifested in the masses,

"When the plant withers and dies, and dissolves in dust, think you, the life power has ever so de- of the geese, or carry milk, ornew, never before existing life power, out of nothing originating and being? No, what is, that was, and will be evermore. The life powers of the

ed the entire past, the death hour of my bird, My- universal mass of electricity, or like the earthly cleanly. A woman stood washing beside a living but of the dominions of the soul, we scarcely know lon's first caresses on the promenade in the Dom- part of plants, returning to the universal mass of Spring, that was shaded by flowery hedges. An the coasts, and the right landing from which we so much by the celebrated natural beauties of the field of my native city; his flight from his master organic matter spreads upon the surface of the old man lay moaning at the door, upon a mattrass could view the interior, and gain sight of the wonto me; his and the bird's favorite corner in my earth.

room. Now he lay here, to die for me, breathing The organic matter remains, or rather the active owers forever and forever too those powers, that unite with the material, to become visible to our senses. The life power changes only its garb, in which to appear to us.

"Higher, inexpressibly higher, than these lower powers, are the souls and the self conscious Spirits, in the sanctuary of God, in the inner of the unlimited all. And they too, it is certain, vanish not into unthinking naught with the form of their earthly envelope. They but unite with other powers, and appear in other forms anew. Whatever has ever lived on earth, yet lives; and the material, from which the first plants, animals and men were formed, is yet the same, from which the bodies of plants, animals and men are formed, that now are. Why should I doubt of the changes and transmigrations of Spirits, souls, and powers, when nature in her dominions reveals the same.

It is not therefore affirmed, that the Spirits in their metamorphoses are bound to our little world alone, that which we call the earth ball. Why should not the more elevated beings be the dwellers of other worlds, for we see many other lower powers transferred with incomprehensible swiftness from one star to another, and actively visible.-There is a wonderful affinity between the myriads city. The adopted parents shall be cared for by of worlds distributed in the universe. They are me; they shall not want. bound in bright garlands together, and the rays of light form golden bridges from one world to anther in the unlimited realms of space.

The belief in the transmigration of souls, which the dominion of nature. And though it seem to ing for Cecilia. vou a strange illusion to believe that I have met on call it an illusion, what an inexplicable feeling within with a loud, subdued voice, within the hut. me, what an inner voice tells me this is a certainty. I know three beings, to whom I have been unconsciously attached during my life of seventy years, in a most wonderful manner, as towards no other beings. In all three there was the same tenderness, wept, and sobbed; at times I could hear a few the same fidelity. The third of these beings was

"I was returning home from a business tour, when hear to a village, upon the high road, I beheld ! a young beggar woman, to whom one of the passers- this happiness that thou should'st send to my poor by replied to with, "go and work, thou art young, benefactors, thine angel of help?" and should'st be ashamed to beg."

"I came nearer, leaving my travelling carriage far behind me, the man continued his way.

"Unconsciously I remained standing there. I pitied her. I observed the delicate figure of the young beggar, her childish face so full of care, so expressive of sorrow and anxiety.

" A glowing blush overspread as the reflection or morning glories her lovely countenance. Then she became pale, and tottering to one side. held trem-"Thou art not well, my child!" said I, and me-

thought, I had known her long. "She did not answer, although her lips parted as leave you; I will willingly die for you!" if to speak. She gazed at me long and intently,

with her innocent look, as if she would read into my soul. Then she turned suddenly around and "I remained immovable on my place. At ten

paces distant from me she leant against an oak, and the humbly rich saint became my wife. looked towards me, she wept, and strove to suppress her tears.

"I approached her, what ails thee, my child?" asked I.

"Art thou unhappy?"

"She did not answer. Her sorrow overpowered her. She sobbed aloud, gazed at me with tear more to be found, than webs of the fancy, formed filled eyes, strove to flee, then as if overcome by This inconceivable attraction towards that unfor-My blood became cooler. I laughed at my super- of rainbow gleams. There is here a deep earnest- her emotions, tottered towards me. I received her ness of nature and reason. I would recall you to in my arms. Her eyes were closed, her face overcast with a deadly paleness, I trembled, fearing to

> "I laid her gently down in the soft herbage, ran to a living spring that flowed under the rocks across

"The young girl had awakened. She heard my footstep, and with the effort of all her strength,

"A faint colour again tinged her cheeks. She smiled gratefully upon me. "Thou art very ill!" said I.

trembling voice, "indeed I am not!" "I drew my purse, and instead of searching for

thought to have given her too little. "The young girl blushed, returned me the money, and said, "I desired not so much."

"Then let me at least go with thee to thy dwell-

"It is not far from here," said she. "Hast thou thy parents there?" asked I.

"Oh no. My parents are dead. I am an orphan. have had pity upon me. But they can give me laws it is subjected to, as all is. Only the spirit that a spirit like that of Harmonius, should return nothing beyond the shelter of the hut. I take care of man is free of will, not the soul, that is the sen-

"Why dost thou not go into service?" "I cannot. The old man in our hut would then not be taken care of. He is sick.'

"And how old art thou?" asked I. " Fourteen years."

With this conversation, we reached the maiden's advance myself in knowledge. My faithful com- "His moans became fainter. He licked my withered plant have only returned to the universal encircling Ivy that surrounded it, and adjoining a were one, as if we had but one being from eternity. Panion accompanied me everywhere. He travelled hand and looked at me, as if he knew of the long mass of all life; the same as the electric power, steep red rocky wall. Inside were the unmistaka- Friends, upon the much navigated ocean of science

of leaves. We sat down upon a wooden bench, in the vicin

ity of the hut; before us there opened a smiling prospect, amid the fields and hills, and the murmuring stream on the other side.

"May I offer you some fresh milk, and some black bread, for breakfast?" asked the maiden.

"I nodded an affirmative. Joy beamed upon her face, she ran, she flew away. "During her absence I spoke to the woman

about her adopted daughter. She answered me with emotion, said the child labored often, until she was overcome with fatigue. She was good and pious. Cecilia was the name of the poor child. After a while Cecilia re-appeared, she placed milk

and bread before me, in clean wooden vessels. "Cecilia," said I, "I pity thee, thou art unhap-"She blushed; her sorrowful eyes glistened with

tears." "Wilt thou always continue a beggar?" con-

tinued I. "Poverty has not made me unhappy," sighed

"I would do all for thee," said I again, after pause. "I will clothe thee; will give thee money to travel, and thou wilt go before me to my native

"The adopted mother had heard me speak .-Cecilia cast down her eyes in deep anxiety. The woman hastened towards me, and used all her persussion to induce Cecilia to accept her good fortune. o the ignorance of later times appeared as an ab- The obedient child obeyed her. I gave the woman surdity, will yet return to its noble imaginings in money, and sent to the village to buy better cloth-

I remained alone. After some time I heard a earth in different forms, the same beloved soul, so low sobbing; I knew it to be Cecilia; she spoke

> I hastened thither. Though a half open door I beheld the poor girl standing in the room. Her back was towards me, she stood with arms outstretched towards Heaven, and clasped hands, and

"Thou hast seen my tears!" said she, overpowered by the feelings. "Thou hast counted my sighs! Oh my God, my God, how have I merited I

The prayer that arises from the over-burdened heart, is like the tear. It takes from suffering the wounding thorn, and divests joy of its poisonous

I sat down upon the wooden bench; Cecilia came

towards me with tear-filled eyes. She gazed upon me intently, as I upon her. "Why dost thou weep, dear Cecilia?" asked I.

Unrestrainedly now flowed her tears; she threw herself on her knees before me; she took my hand, pressed it to her lips, and cried, "Oh, my much! I will be your faithful servant; I will never

I will not detain you any longer with my stay in the beggars hut; I took Cecilia to a neighboring town, to one of my acquaintances, who was the directress of an establishment for the education of females. She remained there a few years; then

Of some importance in this story are a few other considerations, as well in regard to myself as soul form other affinities, so is the divine order. of Cecilia. It remains with you to call these circumstances dreams, or the play of so-called chance. For me they bore something of significance. To this belongs the strange feeling that overpowered me at the first sight of the little beggar girl .tunate, may perhaps be nothing wonderful. For the examples are many, that persons, who had never seen each other, are attracted at the first powers, that serve them as instalments towards sight, by a sudden and reciprocal feeling; vet do these revealments belong to the mysteries of our inner being, that have not yet been solved. Why this involuntary attraction towards a being, whom a thousand others would meet with indifference?

It is not altogether the magic power of beauty which causes this wonder, for we know, that we often acknowledge that as beauty, through life, for which we feel no irresistible atttaction; and that hearts will be in affinity with those forms, that according to the universal judgment, would approach "She smiled, and answered me with a soft and to what is termed ugliness. In all attraction, or love, as in the conviction of truth, there dwells no will, only necessity, natural compulsion. That the small coin, gave her the entire contents; I still first pleasant impressions of any human form, upon the tender disposition of childhood, be ineffaceable, and would lead the judgment upon beauty, or the emotions of pleasure in beholding this or that agreeable form, even in later years, is an idea unproved by experience, and ridiculous to a sane understanding.

This inward attraction, or repulsion, seems of a necessity to me to be a peculiarity of the soul's naspirit is conscious. The soul knows only emotions gorian and the Platonic ideas, and which dwelt in and instincts. In the spirit dwells the aspiration for perfection, in the soul dwells love.

dwelling-a rude hut-that seemed upheld by the beauty, that moved me, but her mind and mine

ders and secrets of life.

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Still more surprising to me, was what Cecilia communicated to me, in her conversations. She affirmed, that before she knew me, even in the first dream of her childhood, to have beheld a form like mine, and to have seen it in her later dreams. She had become accustomed to the appearance of this form, no matter by what surroundings, as the God of dreams presented it that her memory retained the image often awaking. Only once a year, perhaps more seldom, did my form appear to her in sleep, but then was always encountered by her with the same yearning love. She described the emotions, which she then felt, in a manner almost unintelligible to me, as an indescribable oppression, a strange, painfully pleasant contraction of the breast. She affirmed that for several days after the visitation of the dream, to have retained these feel-

ings, until they gradually weakened, and so disappeared. One day, as she was gathering strawberries in the forest, she was overcome by the same oppression, although the dream had not preceded it, but this quickly recalled the dream to her recollection. She heard the sound of a horse's hoof, upon the pathway leading through the forest. She gazed upon the rider. It was myself, who was travelling on business through that part of the country .-But I did not remember seeing the strawberry gatherer. But as Cecilia told me, she was as if paralyzed by the sight of me. She held on to a

ran after the hoof marks of my horse, upon the road, to behold me once more, even in the distance, but her endeavors were fruitless. Explain now to yourselves, the strange emotion in which I found her, as I gave her alms, upon the road leading to the village. She doubted not then of the real existence of the form she beheld in her dreams; but had lost the hope of again beholding

neighboring tree, to prevent herself from falling to

the earth. She doubted, whether she was dream-

ing or awake. After I was past a long while, she

it, in reality. Enough of this, dear Friends. I have given you the explanation of the words which you desired.

"Imperishable love in all forms." May you find in the story I have communicated, the play of accident, or coincidence of a deludin imagination; may you find another key, to that which appeared wonderful to me. I give you all the right to do so. But the highest of my faith convictions can never be eradicated, never shaken. You cannot destroy for me, the harmony of experience with reason, of the Past with the Future,

of time with eternity. Man, placed between the all-eternal nought and the all-eternal reality, cannot comprehend the possibility of the one, nor the other. But I am conscious of myself, and of the reality surrounding me. It is, and because it is, annihilation and not being is impossible to that which is; therefore. happiness is too great! how could I hope for so what is, is eternal, the power in the atom of dust, as well as the power which thought in Plato .-All is power, all is spirit, all is active. That is the unlimited realm of nature, the world is but the manifestation of the same upon the spirit and the soul. The play of the manifestations are manifold; the ever-active unchangeable. The world changes, nature does not.

> Not the beings in themselves, only their relations among themselves, undergo change. Spirit and The strength or weakness of the holy will, which the self-conscious spirit possesses, necessarily determines its rise or fall. That is its Heaven, that its Hell. There is unending progression of the spirit towards perfection, as the systems of suns with their worlds wander amid the domains of the boundless all. Eternal activity! new affinities, entered upon by the spirits and souls with new their intercourse with all of being, that is transmigration of souls. Another kind of continued being and continued activity, we cannot think of .-Whether upon the earth star, or upon another, is immaterial, but brighter do some spirits behold things, clearer view them than others.

> That which we behold far beneath us, called in its unconscious seeming powers, attraction and affinity, and the love of higher beings among themselves, is all equally eternal, is out of God. For God is love; and this love is borne by all souls in affinity with each other, unchanging throughout all forms.'

> So spoke Harmonius. But these are not his words that I give, only the fragments of his chain of thought. We all found ourselves strangely entangled in the same, nor could we free ourselves by contradiction, nor become altogether intimate with the strange belief.

What Harmonius related to us, of his favorites on earth, did not seem any stranger to us, than what has been related of Pythagoras. I pass no judgment upon the principle of these peculiar ideas ture, that itself without will, obeys the natural upon nature. Still it appears remarkable to me, sitive organ of its nearest envelope. Only the man, of the Indians and Egyptians, of the Pythathe songs of Pindar.

For the thinker, the communication of the peculiar range of thought of a reflecting spirit, cannot At my first meeting with Cecilia, I could not be less interesting, than the portrayal of any strik-control my feelings, but felt irresistably attracted ing peculiarity of character, in the outward life. towards her. It was neither her poverty, nor her not quite meritless, in giving the most significant part, from the conversation of the love-worthy old

JUNE 16, 1855.

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SPIRITUALISM "CONSIDERED AND ANALIZED PHYSIOLOGICALLY."

The variations and modifications of human opinion, however diversified and antagonistic they may appear to the student of history and the observer follows: of life, will be found on examination to classify themselves under two heads, vis: the Natural and the Supernatural.

advocates as that series of causes and effects, which in writing only one week, during that time I lost in their several sequences enter into, and ultimate was so affected that I could scarcely hold a pen. I in the development of the varied phenomena of nature and life. This exposition and definition in modern times is known severally as the "system frightful dreams. Involuntary muscular move-of Nature." "Principles of Nature." "Laws of Na-ments, and inability to fix my attention, with gidof Nature," "Principles of Nature." "Laws of Nature," and "Naturalism."

Supernaturalism, by its advocates is made in one form or another to recognize and comprehend all of ing back upon my condition, that I was on the very these systems-principles and laws, but makes them secondary to an Intelligence and Power above Nature-an Intelligence to Whom all things are plastic, because they "more and have a being" only by virtue of, and through the agency of this controlling Mind. This system comprehends the "Gov- so great. How should the mere exercise of movernment of God," the "Divine Economy of Nature," "Providence," "Preternaturalism," and "Spiritualism."

These systems, although considered by some minds to be antagonistic and irreconciliable, are by others accepted as mere intellectual distinctions. made for the benefit of the student, rather than because of any inherent unfitness for harmony .-The benefit will be obvious, when it is known that some distinction must be made, if the mind is to be made acquainted with, and capable of classyfying phenomena, for by virtue of it, the mind learns to discriminate between the common and the uncommon in life, the natural and the preternatural in Nature. Now these systems, however extremish and seemingly antagonistic, have but one idea in common, and that is the unity of Cause, which unity of manifestation in things natural and Spiritual. And this persistency of thought in either direction, has both good sense and rational consistency for doing so, since it is generally acknowledged that causes should not be multiplied. Nevertheless, these systems at present are severely marked, and in some particulars are far removed from each other, for they have for centuries antagonized turally enough, therefore, Spiritualism in its modern form, will be analized and accepted, reviewed and rejected by the disciples and advocates of these schools, just in proportion as they find that in Spiritualism, which has affinity for, and reflects the characteristics of their respective systems.

is analized and harmonized with common knowlaccount for the phenomena of Spiritualism, for though it may fail and come far short of the glory of analysis, still it may prove suggestive from its being a failure. The proof of this is found in the history of the past seven years, for during that time, we have had as many explanations and exposes of Spiritualism, as could rationally be expected in an age, that prides itself on its Scientific attainments. These explanations, however, have not Supernatural magnifying glass, and concluded both or say on the subject.

For the benefit of all such, a gentleman by the name of John C. Norton, M. D., has put his experience and conclusions on paper, and as they have logic of the Doctor, is that mediums "live fast," man having heard and seen much of the so called Spiritual writing, seated himselfat a table, resolved to test the matter by personal experience, he having mediums, and so obvious the benefits resulting to of God from all sorrow and affliction? been told in a Circle, that he was both a "writing the table, pen in hand, he "called upon the have felt, reasoned, and concluded differently, had return to earth to help those loved ones to a fuller when you leave the earth form. Learn the use of Spirits" to move his hand, and to his "astonish he enlarged his experience, and prolonged his "exment," his "hand began to move." The Doctor's periment," for it is no less absurd to attempt to labor of love is welcome to us, for we can aid them fulfilled without it. We are impressing this on first efforts at writing, gave no "intelligible characters," but soon he commences with A. B., and goes and professional mind to judge of the ripe fruits of related, and therefore can impress them in mothrough the whole alphabet; and so rapid in mediumship by the experience of "a week." deed is the Doctor's progress, that in one week. (" I was engaged in writing these communications about one week,") he writes invitations from the Spirits to "Come to Ireland," is promised "property" to the amount of "thirty thousand pounds," with the names of the testator, executor and the much of both might be profitably occupied in an-

All this was written, that the Doctor might have confidence, and "commence legal proceedings."-But it was no go, the Doctor was informed that the nrincipal witness was "dead," which convinces him that "no more dependence can be placed upon the reports of the Spiritual telegraphs than upon our material ones in this lower world."-Nevertheless, so profuse was the Doctor's "Spirits" in their communications, that he says, he would weary the patience of the reader, if he "were to mention one tenth part" of them. Besides these, he "received a great number of communications, purporting to be prophesics of a war, that was to commence in "Germany," "spread over Europe and Asia," and end in, and by the overthrow of emperors, kings, and princes, causing "the universal diffusion of civil and religious liberty."-In addition to all this, the Doctor received communications on the Spirltual philosophy (six or seven in number,) covering "from three to four pages of foolscap," "commencing with aphorisms," and "closing with poetry," "the idea and style" of which were of the most remarkable character."

"Poets" wrote at the Doctor's request; "obscure points in physiology" were explained, "diseases" accounted for, and "prescriptions given," and last but not least in this catalogue of wonders, " the signers of the Declaration of Independence," and "the deceased Presidents" were in attendance to write their autographs at the Doctor's suggestion. being "altogether involuntary," as well as the mental operations" accompanying them; and now Spirit friends.

reader, that full justice may be done him, we will if at all he has accounted for the phenomena, to which he has been agent. He says: "Almost any one, unacquainted with the prin-

iples of physiology and psychology, would have unhesitatingly declared that neither the thoughts nor the writing were his own, and would have immediately attributed them to disembodied Spirits; but my conclusions were far different."

The reasons for these conclusions are set forth as

"In the first place, that the ideas originated in my own brain, was evidenced by the waste to which my whole nervous system was subjected, and the effect upon the process of nutrition and se-The Natural is recognized by its disciples and cretion throughout the body. Although engaged was afflicted with palpitations and tremors, loss appetite and constipation, disturbed sleep and diness and headache. Any one to have seen me would have said that I had passed through a long siege of sickness. In fact, I am satisfied, by lookborders of insanity. Every medical man knows that these are precisely the effects of long-continued and severe mental exertion. Now, if the mo-tion of my hand was produced by the influence of Spirits external to my body, I do not see how the effect upon my body and mind should have been ing my hand, when produced by the agency of another person, thus affect me? It may be said that I was frightened, and that my nervous system was case. I could talk as familiarly with the supposed Spirit as an intimate acquaintance. I could joke as much as I pleased, and really enjoyed those conversations remarkably."

Some of these effects (exaggeration apart,) are just what any intelligent Spiritualist would have expected, for if the Doctor was medium to seven tenths of the manifestations he avers were performed through him, it could not be otherwise, notwithstanding he cannot "see how the effect on body and mind should have been so great." He might have seen and known, however, had he compared notes with any intelligent medium, whose development comprehended a like experience, since it is generally known, that the first attempts to condevelops uniformity of design, and accounts for the trol the medium are more or less exhaustive, even when the developments are moderate and the manifestations few. We incline to the opinion, however, that the Doctor is retailing some of his was a "long time ago," and was addressed to fish-'poetry" in the above description of the "effects," for we cannot see, and we think it will puzzle any physiologist to show good and sufficient reason, why the "the mere exercise of moving the hand," should bring a mind "acquainted with the principles and denounced one another in behalf and by vir- of physiology and psychology" to the very borders tue of the authority of Science and Religion. Na- of "insanity," whether performed by his own, or the agency of another person.

We venture the assertion, for the whole coloring of the above as well as some of the statements are to us inexplicable, when we remember the Doctor wrote "involuntary and the mental operations which accompanied the writing were equally involuntary.' This at least has been true of it thus far, and Between this statement which ontlines in a marked will continue to be true of it, until its phenomena and emphatic manner the conditions of mind and body under which the writings were performed, edge. Taking this view of the "progress of the and the severely marked exaggeration which colors intellect," we are pleased whenever an attempt is what the Doctor calls the "effect" of his mediummade by the educated and so called intellectual to ship, we are at a loss to see any logical or physiological connection. We say this after attentively studying the testimony, and comparing it with experiences of mediums in general, for it is so exceptional to all we knon of this phase ("Spirit vriting,") of manifestation, that we are strongly tempted to doubt the Doctor's freedom from bias and prejudice, notwithstanding his solemn averment to the contrary. That the Doctor may have "lost ten pound weight in a week" is granted, and been confined to the natural philosopher, for the that his "nervous system was affected" we are theologian has scaned the phenomena and analiz- also free to concede; but until we know more of of the communication as has most point and bearing ed the manifestations of Spiritualism, through his the Doctor's general habits, and the way he passed on the ministry of angels, that others who may the remaining portion of the "week" after ceasing were of the devil. This, however, is not the uni- to write, we shall think he has omitted some imform report of the Supernaturalist, for many are portant fact in his estimate of causes, which if resorely puzzled about, and know not what to think membered and fully appreciated, might enable him to give credit, where credit was due.

er to draw from the partial statement and loose All-wise Providence of Him, who has provided for for man and woman are co-workers with us in hubeen published in a few papers, it may not be amiss and die soon after entering on their mission, where- therefore, (as some are led to believe,) in Spirits reto look into his physiological analysis. This gentle- as we know the effects of medinmship to have a turning and clinging to those beloved ones, who

Indeed so uniform have been the experiences of their minds and bodies, from their "development," gather figs of thistles," than for the materialistic

[To be continued.]

ZSCHOKKE'S "HARMONIUS."

The conclusion of this story is so deeply suggestive, that had we the time and room for comment, alyzing its philosophy and elaborating its moral.-As it is, we can only express the hope, that it may be read with attention, and thought of with reverence, for the relations we sustain to the animals around us, are at times more lasting, and much more mysterious and Spiritual, than the world is generally aware of.

We say this, knowing the immortality of animals is a question not yet disposed of among Spirtualists. We know, also, that the theological world has generally ignored the question of animal immortality, and have long since considered the transmigration of Spirits as heathenish in conception, and pantheistic in tendency. For all this, we wish the subject was more freequently thought of. for the barbarities to which some of our domestic animals are daily, and almost hourly, exposed; are second in cruelty only to the more refined barbari-

ties of social life. It may be pantheistic to associate Spiritism and immortality with even the wisest and best of the animal kingdom; but when we remember the force of habit, and realize the power of example, we can not but bid God speed to any ism, the moral and philosophy of which will refine our feelings, correct our errors, and cause us to think respectfully of every thing the Great Father has united to the family of man. And there is a truth in pantheism that Christendom will one day recognize and appreciate, when many of our present mummeries will have

passed away. In sight of this stupendous prodigality of Spirit mals are thought of and treated as they are; for shall emerge from the dark clouds that have so long says: It is not to be wondered at, however, that anipower, we are not at all surprised at the Doctor's the majority of men having grown sufficiently "wise enveloped him. He is about to overthrow the tysaying: "I venture the assertion that no one has in their own conceit," to doubt of human immortalihad any stronger evidence of Spiritual intercourse sphere and destiny of animals. We are not, howthan myself," considering that the development of ever, disposed to argue the question of animal imhis mediumship and the writing of the communical mortality, as we prefer for the most part to a betain must do, for he has become weary of what the two shall sit together for the purpose of influencing must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall sit together to a betain must do, for he has become weary of what the two shall be the two shall be the two shall be the two shall be twell be two shall be twell be two shall be twell be two shal tions occupied but "about one week." But we are from speculative issues; but we do insist on human surprised at the Doctor's conclusion, the writing heing "altogether 'involuntary," as well as the

Those who would like to study a fresh chapter is immortal. examine his physiological theory, and learn how far, on the policy that governs the above departments of ecclesiastical life; would do well to give the article (Interesting Correspondence, &c.,) on the fourth page, an attentive reading. The conclusions of the Minister may be old, but this edition is fresh, and the Vatican and a village Meeting House. They one another by the noise and extravagance of their explosion, rather than by any essential difference in character. Two things, however, are illustrated and enforced by those letters-if there is nothing new in them to be learned.

1st. They illustrate the fact, that lay-members and learned ministers agree, there is a point in Church history where "free agency is a fallacy," and "forbearance ceases to be a virtue." This is forgetful of his creed and theology, as to allow the "holy spirit," the "heavenly dove," or any other celestial agent or influence, however "spiritual" or 'quickening" soever, to suggest or inspire him with a new, or in some cases, a rational idea, "not nominated in the bond," as all such manifestations of spirit are considered indicative of "carnality of mind" and "hardness of heart." inconsistent with "the faith once delivered" to the Church member. The external and unconverted mind may talk of limitations and exclusions, but what of that? all earthly and human things are finite, and that truth thus operated upon; but this was by no means the might as well be learned in Church as out of it.— Good ecclesiastical logic.

2nd. Should this logic fail, however, to convince the honest thinker, those letters will teach him, that the Church is not destitute of other means by which to influence the mind, and subdue the will. It is true this part of the Church's policy, smacks somewhat of moral, spiritual and intellectual cowardice; but fear is natural, and excommunication a thing not to be laughed at by those who know the tyranny of "public opinion"the effect of Church proscription-and attach any importance to the prospective chances of an "eternal damnation." It is true, also, Jesus said, "Ye cannot serve God and mammon," and that he fortified the moral and "spiritual man of his disciples. by giving them this wholesome caution-"Beware when all men speak well of you." This, however, ermen and peasants, who were a very different sort of people from our "dollar and dime aristocracy." Very different, indeed, for the former went about doing the best good they knew how, being "fishers of men" and saviors of souls; while the latter are very fashionable and respectable, having a standing to mantain, and a position to support. To such the censure of the Church is very significant, not a few of whom have concluded that "fear is wisdom," and fllattery much more serviceable in the social relations of life, than "moral excellence." These phases of Church life and ecclesiastical policy, indicate the diseased and enfeabled condition of the spiritual man, and appeal alike to the sympathies of good angels, and pure men, for correction and

SPIRITUAL MINISTRATION AND MENTAL DEVELOPMENT.

The following purports to be a Spiritual communication from Gen. Wolf, "a messenger of truth and love," which was given through Mrs. E. A. McKenzie, a writing medium, at Green Point. The communication comes testified to, as having been written by the above medium, but as there is nothing preternatural in the mere act of writing, such testimony is unnecessary, the main thing being the mental qualifications and Spiritual characteristics of the medium. These being omitted, we have no means of knowing in what degree the following sentiments reflect the mind of the medium, or are independent of her thoughts and culture. As we cannot determine this point, we give so much know the characteristics of the medium and the life his tory of the communicating Spirit, may draw their own us are such, as effect the reading rather than the sense or logic of the thought.—Ed.

Look abroad on Nature, God's own work, and do sisters. The inference most natural for the general read- ve not see beauty, that speaks to the heart of the all even the sparrow? Is there anything dreadful,

appreciation of these joys and consolations. This much and teach them, wherein they err, as we are many minds at this time, and ere long, many wil ments of mental rest and Spiritual repose. And those, even those who are not believers in Spirit communion, who do not know where these impressions come from or who bestows them are blessed. Thus, we are doing our work, and are ever removing mountains of error and vice, by earnestly and urgently appealing to the heart's purest and best ffections, by virtue and in behalf of the good and oure phases of truth and angel ministration.

And soon you shall see us face to face, as it was in the days of old, and speak as man to man.

The dark ages are passed, never to return, and you therefore need no leader, but purity, as your heavenly Father is ever mindful of His children's wants. Be ye then always ready to receive instruction, for our object and mission is to aid in your progress and development.

We commenced our work by influencing the litaffinity among them. But now we are influencing the Florida, and no doubt you will have the exquithe middle aged and hoary headed, that it might be fulfilled that which was spoken, "except ye become as little children, ye cannot enter into the kingdom of Heaven." This is known to immortal man, and should be appreciated by him, as he is fashioned in the image of his Creator, and perfected by hungering and thirsting after righteousness, while performing the duties assigned him by his Creator. Man's purest thoughts and highest aspirations, however, are as yet but partially developed, for he is still in his infancy, and has yet to show his fellow the true fruits of Spirit life and angel ministration.

Our mission is to aid earth's children in this path. that they may properly perform the work assigned them by their All-wise Father, through whom all things are related and harmonized. And the dawn ranny of opinion, that have been and is oppressing world calls "religion," his aims being higher and each other. nobler. The child wishes to know the why and bondage? Nay, his mind is expanding and nobler in Spirit communion.

The whole of earth's children are yet to be made happy by a soul felt appreciation of this truth.-Then be ever on guard and let your watchward be upward and onward. Stand firm on the outward wall, which shall never be rent, and proclaim in shows clearly enough, that ecclesiastical authority and to Zion the great truths of Spirit communion. and theological thunder, are essentially the same in Cry aloud in behalf of progress, for the inner man is yet to be developed, and great things ahall be differ in degree, not in kind, and are separated from achieved by him and made manifest to outward sight; yea, great and glorious things will be realized, and man will live out the nobleness of his soul, in the aspirations of his being. All fears shall be dispersed by the unfolding and practical actualization of higher and holier joys. These things were done in part long ago, but now is the time for a fuller and more complete development of the whole man. To that end, Science will be refined and made religious, by the aid and counsel of good made manifest, when any member becomes so far and loving Spirits, who are working to harmonize life's lessons and labors. To that end, the laborious part of man's work will be superceded by easier methods and better means, which will be for the benefit of all.

Earth's children, however, know not at present how near their heavenly Father is to them, nor can they now realize by how many agencies, He is urging them internally and perceptively to Spiritual and outward progress. All should think of this, and learn the use of earnest prayer, as much depends on the practical use of this advice. Still, the Spiritual ark of Immortalism floats bravely on, freighted as it is with "glad tidings" and deathless hopes, amid the buffeting waves of skepticism and

materiality, and so far has outlived the storm. Her voyage is not vet ended, although many messengers have been sent forth, to tell the world of her safety and the rich joys she brings to the children of earth, out of which many untold truths are yet to be proclaimed. Being man'd and managed by mortals and immortals, she still speeds her way smid the storms of life, but promises soon to be moved where storms will cease, and great joy prompt all to proclaim the love and wisdom of the All-Father, Who for countless ages has ruled and directed the Spiritual and temporal destinies of the world. O man! be joyous and contented, be united in harmony and truth. Love one another truly, and loving Spirits will join you in your work of

You all should have your inmost souls immortalized with deeds of love and purity, for bright and angelic Spirits assist your progress. The time is not far distant, however, ere the faculty of soul seeing shall be confered upon all, who sincerely seek the Spiritual, and shall prophecy as in olden times. Take the Bible for your guide, for many of its truths are now dawning on your mind. Then brother! arouse, lay not inactive, but be up and doing. Many are trying to aid you, and steadfastly are urging you onward in the cause of true progression. Mercy is thrown around you, our loves of the children of men. We wish to enlarge their faculties, induce them to deeds of love and wisdom, that they may show forth the righteous fruits of

Man has too long listened to the dogmas of olden times; he must now be made to understand for himself, and rest on his own individuality. All these things are to, and will elevate mankind, as we Spirits are aiding and doing the work of reformation. Old theories and reasonings must pass away, for all Spirits are born equal, and God never intended any to live without the exercise of his own reason. Therefore will he soon be able to soar beyond self, and seek to live right with his heart bare before God, who knows and sees all things.

We have long looked on earth's children with sorrow and compassion, when in the midst of sufferings, trials, and afflictions, yearing to aid them, but we were made to know it was for the best, and would end in elevation and purification, beand man. Much of this is natural, as the children conclusions. The alterations and amendments made by of earth are prone to err, but it is the duty and mission of Spirits to set them right and promote their welfare, for they are our friends, brothers and

Join with us, then, in the rapture of doing good. manity's progress. Join with us, and look heaven ward, while learning the great value of the truths you receive. Try and make your homes a heaven directly opposite tendency in the majority of cases. are yet in the form, since we try to console and below, for you have the elements of the kingdom purify them, that they may be lifted up in the love of heaven within you. Then be wise in time and live Christ-like as your Heavenly Father wishes all The heart's purest thought is ever pouring forth to cultivate a pure affection, that you may be and rapping medium." Having seated himself at that we cannot help thinking, that the Doctor would to the giver of all good, and we are permitted to prepared to meet in the grand assembly of angels prayer, for the earth never had any wise purpose find it a delightful duty to unite in earnest and sincere prayer to their heavenly Father, for all the gifts he may have to bestow.

NEWS ITEMS. The Free Democrat (Wis.) says:

"Spiritualism and Spirits are producing some excitement at Hebron, Jefferson County. The circles gather every evening to invoke the Spirits and listen to the wondrous revelations." A correspondent of the Mobile Weekly News

writing from New Orleans, says: "The celebrated Rev. T. L. Harris is here, lec uring on Spiritualism, at the Odd Fellows' Hall, and from the numbers that attend upon his lec-

tures, I am inclined to believe the people of New Orleans are quite Spiritual in their belief.' This writer does not fancy Brother Harris' doctrine nor style, and adds:

izing one fair being here so far, that this day she is to become his bride, and that their honeymoon tle children among the Shakers, there being great is to be spent in Mobile. They leave to-day on site pleasure of hearing him again in Mobile.'

"But rumor says he has succeeded in Spiritual-

The Waltham Sentinel thus notices a recent debate on Spiritualism: "The Watertown Debating Society met in Town Hall, March 3d, to consider the subject of Spirit-

ualism. Mr. Miles Pratt. President. Mr. Charles II. White delivered a very able lecture upon the above subject, which was well received by the audience, after which a very interesting discussion took place on the general merits

of the question. The following vote was passed by two to one: Resolved, That Spiritual Manifestations, so-called, cannot be satisfactorily explained by any natural laws as discovered up to the present time.'

Friend Starbuck, of Troy, in writing to the Spirit- to number among her great men." ual Telegraph a respectful and complimentary notice of Miss Bebee's lectures in that city, concludes with the following, which will correct the rumor being passed, the day is nigh at hand, when man that Sectarianism was in that place like to die. He this:

has passed an edict, or issued a Bull, forbidding him. The chains that has so long bound him, are their members from attending the meetings or cirnow being rent and will soon be cast off. This he cles of Spiritualists, and further ordaining that no of Public opinion." What bigotry! What stupidity! side, and I thank God they cannot take from us wherefore, and think you man will linger in mental the blessed, thrice blessed knowledge (not belief)

having placed the Doctor's testimony before the CHURCH RELATIONS AND EXCLUSIONS. thoughts possess him, for he thinks and feels his soul WAS THE REV. JOHN WESLEY A SPIR-

We do not ask the above question because there is any doubt in our mind on the subject, but in hopes that those of our Methodist friends who dislike the facts and philosophy of Spiritualism will give us the necessary information if in error. In the meantime, and that their zeal may not get the the meantime, and that their acts and the following better of their knowledge, we submit the following better of their knowledge, we submit the following better of their knowledge, we submit the following does business in this situ. In rook the following the state of the situation of the situat the New England Spiritualist, favoring the affirmative of the question. The writer introduces his selections as follows: "I now proceed to extract, from the Rev. J. Wesley's

Journal, facts of Spiritual manifestations, to which he personally testifies. My edition of his works is that published by John Emory, in New York, 1831, for the Methodist Episcopal Church, in 7 vols., in vol. iv., pp. 279-286, will e found the following remarkable manifestation."

"May, 1798. Wednesday 25, and the two following days, being at Sunderland, I took down, from one who had feared God from her infancy, one of for the third time, and with so much earnestness one who had it ared God from the strongest accounts I ever read; and yet I can that without any apparent or imaginable reason, the strongest accounts I could be the strongest I could be the strongest accounts I could be the strongest I could be the strongest I could be the strongest I could be the stro character of the person excludes all suspicion of fraud; and the nature of the circumstances them fraud; and the nature of the chemical selves exclude the possibility of a delusion. It is it superstition to give the least heed to those mystrue there are several of them which I do not comtrue the protecting hand of a merciful Providence does not also the protecting hand of a merciful Providence does not also the protecting hand of a merciful Providence does not also the pro jection; for what is it which I do comprehend, even of the things which I see daily? Truly not 'The smallest grain of sand, or spire of grass.'

I know not how the one grows, or how the particles of the other cohere together. What pretence have I then to deny well-attested facts, because I cannot comprehend them? It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all account of witches and apparitions as mere old more than implies the immediate and direct need wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn pro- subject, a view that is contradicted both by Rease test against this violent compliment which so many and Revelation, by the former, because reason; that believe the Bible pay to those who do not be- fuscs to accept a PARTIAL Deity, while the late lieve it. I owe them no such service. I take everywhere speaks of angels as the immediate and knowledge, these are at the bottom of the outcry properly appointed administrators in the economy which has been raised, and with such insolence of God's providence. Much might be said on the spread throughout the nation, in direct opposition subject, as comment is invited by the above fire. not only to the Bible, but to the suffrage of the but we leave it with the good sense of the reads wisest and best of men in all ages and nations,* for here as elsewhere, the constructive and frient, They well know, (whether Christians know it or genius of Spiritualism, explains away apparent not.) that the giving up witchcraft is, in effect, giv- contradictions and harmonizes fact and philosometry ing up the Bible; and they know, on the other by accepting the ministry and recognizing the hand, that if but one account of the intercourse of terrention of the angels. This is illustrated men with separate spirits be admitted, their whole the following, which we take from the editority castle in the air (Deism, Atheism, Materialism,) lumns of the New England Spiritualist; falls to the ground.

I know no reason, therefore, why we should suffer even this weapon to be wrested out of our markable visitation which he had himself er hands. Indeed there are numerous arguments be- rienced. The Spirit of a young lady of his chiral side, which abundantly confute their vain imagina. tions. But we need not be hooted out of oneneither reason nor religion require this.

counts, which I have known urged over and over, are centered in you, and yearn for the happiness is this, 'Did you ever see an apparition yourselt?' No; nor did I ever see a murder; yet I believe there morning learned that the young lady had been is such a thing; yea, and that, in one place or an- leased from the earthly body at the very hours other, murder is committed every day. Therefore had visited him. His friends at the time re I cannot, as a reasonable man, deny the fact, algiven to understand that he considered it a grade though I never saw it, and perhaps never may. Spirit manifestation." The testimony of unexceptionable witnesses fully convinces me both of the one and the other. But to set this aside, it has been confidently alleged, that many of these have seen their error, and have been clearly convinced that the supposed preternatural operation was the mere contrivance of artful men. The famous instance of this, which has appear to be at a low ebb among the Chine. been spread far and wide, was the drumming in The Priest sits down in front of an Altar will Mr. Mompesson's house at Tedworth: who, it was said, acknowledged it was all a trick, and that he hand, and a string of beads in the other, be behad found out the whole contrivance. Not so. My to hum or half sing a number of words; this eldest brother, then at Christ Church, Oxford, inquired of Mr. Mompesson, his fellow collegian whether his father had acknowledged this or not. ing. In this latter particular the Chinesen He answered, 'The resort of gentlemen to my father's house was so great he could not bear the ex- own country who look to the Ministers to h pense; he therefore took no pains to confute the the praying. report that he had found out the cheat; although heand I, and all the family knew the account which was published to be punctually true."

*Dare our skeptical "Olive Branch," and anti-"Chrisian Advocates" copy this truthful sentiment! not they

his suggestion of any importance? Well, if one un-loubted case of Spiritual manifestation is such an excel-ent thing to Mr. Wesley, why should ten thousand be such pestilent heresy to some ?-C.

BLACKWOOD'S MAGAZINE FOR FEBRUARY .- Publish of articles against the popular lecture system ed by Leonard Scott & Co., No. 79 Fulton street, New York.

This number contains ten articles, most of which are well worth an attentive reading, allerror! though there is much critical matter in them.

"Modern Light Literature" is an appreciative but critical commentary on the poets and poetry cal, the Mystic, and the Rationalistic. To the of modern times. "A Military Adventure in the Pyrenees" is concluded. "The Wondrous Age" contains much that should be known by many of and the Irvingites; to the third the Socinians, our ultra friends, as it reminds the reader of Lightfriends, and the German Calables. The ! some phases of the past, which the rapid and rail-tionalists generally are not a sect, but a theological road life of the present has outrun-not outlived, school and party in the Established Churches, while The temper of the article may be inferred from the annexed extract:

"We could instance much more fully, O Age! the levelling tendencies of thy materialism. But if it Scriptures in England.—In the English Lower be true-and surely there must be proof before us House of Convocation, Canon Selwyn has give -that thy doctrines are shading the brightness of notice of a motion to propose a petition to the C youth, and mumming the majesty of old age, then per House, requesting his grace and their lordship do we know enough to be certified that those are not to take into their consideration the subject of all gain! Ring out the table of thy exports, exult address to the Crown, praying that her most g over the lists of thy shipping, the number of thy cious Majesty may be pleased to appoint a bedr markets, the increase of population, the multiplica. | learned men, well skilled in the original larger tion of comforts and conveniences, the rapidity of of Holy Scriptures, to consider of such thy communications, the spread of thy education! ments of the authorized version as have her Yet still would we say, Woe to the land whose youth is not as a vision of gladness! woe to the all persons who may be willing to offer the land where old age is not reverend or revered !-Such a land may know a material prosperity, a passages when it may be deemed advisable; commercial greatness which shall dazzle the world amine the marginal readings which appear to -may produce men, able in counting-house and been introduced into some editions since l on bourse-men ready in speech and debate:but it will not, we think, possess the elements either changed their meaning or become elements which produce the great qualities-the Heroicthe Poetic-the Moral-the Truthful-on which hitherto have been built the grand structures of the world's glory. Nor do we think that it would of the English Bible, by a Convention of Delegation retain virtue enough to continue a line of merchant princes, such as England has ever rejoiced

"Public Lectures," and "Mr. Warren on Labor," has some good suggestions and extracts, the tendency of which may be inferred from Anglicized, thus, for instance: "And these

"On the whole, we regard the rise of this so-"Within a short time several Spiritualists have cial phenomenon with much satisfaction. It is been read out of one, and another, a Presbyterian, the best safeguard, and an ever-living protest, against that worst of all tyrannics, the tyranny

"Besides these, there are papers on "Touching at Oxford, "The Ancient Coins of Greece," But let them do their worst; we have truth on our "Tickler among the Thieves," "The Drama," "Lessons from the War," and "Religion in Com- in Turkey, and the mission staff comprises in

SPIRITUAL PRESENTIMENT. We find the following in the "New Chu

Herald of March 22d. "Meeting an acquaintance to-day, (Monday March 17th,) we remarked that we were gratify to see him alive and safe; that we had felt some apprehensions lest he might have been on board the steamboat that was burned on Saturday night

does business in this city. In reply to this remark, we received the following singular statement: "I was walking," said our friend, "down to the Walnut street wharf, in company with a gentleman who resides in Camden, intending to pass one on the 'New Jersey,' the boat that was burned he we approached the wharf, my companion stopped suddenly and said, 'For some reason I do not like to cross over on that boat,' still we went on, until we had reached the wharf, and were about stepping on the boat, when the same remark was repeated

to another boat." Incidents like this often occur. Some men call not sometimes, in this way, snatch us from in

In the case now referred to, the boat from which those gentlemen thus turned away without an apparent reason, was, in a few minutes after, veloped in flames. The sad story has been peated in all the secular papers. It is suppos that at least fifty persons were removed to the S ritual world.

The writer of the above statement speaks of th manisestation as a "merciful Providence," which of Deific agency. This is the common view of the

"A Methodist clergyman, not many months so related to his friends the particulars of a very whom he knew to be sick, had appeared to him his own room in the night, but when he was fiawake: she was accompanied by unearthly may One of the capital objections to all these acland a brilliant light, and laid her hand tangi upon his head. He was so much affected by event that he passed a sleepless night, and the ar

THEOLOGICAL ITEMS. The following are from the Tribune, of the

and may prove as suggestive of thought, as a are expressive of "the Signs of the Times :-RELIGION AMONG THE CHINESE.—Religion with small taper burning, and with a small malleting pears to be all the worship they have, and thank lief is that the Priest can and must do all the pri alone; there is a large class of religionizi

VATICINATIONS OF A RELIGIOUS JOURNAL-Puritan Recorder (Boston) states that exprayers have been dispensed with in Cambridge with the consent of the Board of Overseeral cause the students were so unruly that demand could not be preserved. The Recorder (notwithstanding eminent orthodox Ministers proved the change,) that nothing but the sare of orthodox government of the college can rest this evil. The same journal is also leveling as It thinks that Ministers who become lectures themselves for their professional duties, and infidel and heterodox lectures sow the see

Sects in Germany.—The German sects may divided at present into three classes: the Erang belong the Moravians, the modern Baptists, Methodists; to the second, the Swedenborg's was once stronger than the Catholic party, but i now rapidly diminishing.

REVISION OF THE AUTHORIZED VERSION OF THE ready proposed, and to receive auggestion for communicate with foreign scholars on and to point out such words and phrases as in the lapse of time. Universalist View of Bible Revision-

Christian Freeman (Universalist) favors a rev from all denominations of Christians, to be selve from their learned scholars by the denomination respectively. In respect to those words on with are rested the proof of disputed doctrines, it no have the Greek and Hebrew words retained, go away into aionion punishment, but the righter into aionion life."

BIBLES AMONG THE ARMENIANS .- Within years upward of one million copies of hibles, in and similar publications, have been circular among the Armenians. Near nine millions pages were issued during last year from the p ing-press at Constantinople. Bible schools h also been established in a hundred different pla

For the Christian Spiritualis. SPIRIT CONSOLATIONS. This burden—O this weariness of life, Tis hard betimes to bear! Gadly the Spirit turneth from its strife, and from its cankering care, and looketh upward to the opening skies, If haply it may gaze on Paradise.

They are not happiest who are happy here, This world shall pass away, interest soul shall change this nether sphere For one of nobler day, not they who forward look, and not behind

Title while and they who patient wait, and labor cheerfully, Inches stand before the golden gate, and ener pyfully, And with hands of Angels in their own,

And war gladly near the eternal throne. these angel-friends shall around them

inistry,

archem ever upward to the Father, dring them to be minimum daughters of the eternal Love, regants each of blessings from above. Carnet man is left to wander here, Carationless and lone, The when he sorrows, Spirits are not near

Josell his grievous moan; highen joy flashes from his lighted eyes, Ta Sprits do not share his ecstacies! We know it - know it! and no smile of scorn. crity from the wise, y mighty word of human wisdom born,

No old authorities, tar reach our consciousness of that which is Craffre away a faith so dear as this.

lived enes and holy, that around us stand, And hear us when we speak, tri soch our fevered brows with angel-hand, And his our burning cheek; had whisper comfort and sweet sympathy, When but for your dear love our hearts would

Hew can we disbelieve you, though our eyes Be gard not with sight, Intelligent that before us ye prise In cartil's material light. We Spiritually feel that you are near, We fel you, hear you, and our souls you cheer.

Smelines a gifted one, with sight unveiled. Sees your pure Spirit-forms; Immertal ones, whom dead we have bewailed-And then earth's night of storms, May gather thick with prophesies of death, And we shall smile at what the prophet saith.

For lo! to man the vision has arisen, of Spiritual life, And now we know this life is but a prison, And that our souls so rife With aspirations after higher birth Shall find their hopes fulfilled beyond the earth

For the Christian Spiritu adst. CLERICAL CONSISTENCY.

In the last issue of the Independent, appears mespondence in which Rev. Henry Ward Beether disposes of Spiritualism in a very summany manner,-no doubt to his entire satisfaction; but I suspect, not quite so conclusively to numerous seekers after truth. His letter has been called sat by one he received from a Mr. McConochie, r heard it asserted by said heretics that the above green, and the future peace of the town of Scott of this he had no doubt.

Have hi doubt Mr. McConochie is a very conhis combativeness, I shall endeavor to speak the ence now as it ever was. rath in the love of it. I think then if he had and's authority. I am reminded here of a case in

dist, which will serve to illustrate the thought. The great Whitfield, while out walking one day, reintercepted by a man who came reeling up to endently under the influence of alcohol, when

leffllowing colloquy took place: "Good morning, Mr. Whitfield." "Good morning, Sir."

Tam very glad to see you; I am one of your Cas to Christianity." all well! I should say you looked just like

uned my awkward journey-work!" Exactly 50 my friend, Spiritualists manufactured in

dismanter would not be likely to be of much beand to the cause. But as Mr. McConochie seems to place implicit reliance upon the opinions of the Reversed gentleman, while he charges upon Spiritvalues as attempt to destroy the validity of the recondition in the course of this review, endeavor to give as tenty as possibly his (Mr. Beecher's) own words in report to the Book in the plenary epiration of which, to doubt, Mr. McConochie is full believer.

Bat I will here give place to the letter first above

BROOKLYN, March 15, 1856. Data Siz: Your letter asking me whether I habener in modern Spiritualism, is but one of number which are before me. And by publishboth your inquiries and my reply, it will serve distingentles and my reply, stories which have been circulated in your

lave no doubt that there are curious and ing phenomena witnessed in "spiritual cirquite worthy of scientific attention and in-The fact that imposture is often and with such exhibitions, and that many peripaexhibitors are in part or wholly designing men, not alter the fact, that the phenomena wited in these circles are often, such as have never theen adequately accounted for.

2. But I am a stout unbeliever in the spiritual public, by speech and by pen. And they to represent me as believing in modern Spirit alism, do so without any warrant whatever in the ruth. The substance of the "communications" quite turned the stomach of my faith. Nor sphere of Spirit life. e results of such faith in others incline me to

Although many sincere and excellent people

mentalism and tedious platitudes instead of the inspired truth. And the general adoption of the modern spiritualistic doctrines, I should regard as no better than a march of Infidelity in the gar-ments of Faith. Without doubt, those who have represented me as a Spiritualist, have done so honestly: but, without any foundation in fact. Truly yours,
H. W. BEECHER.

Mr. Beecher honestly admits, in his first premise, as all enlightened minds must, that there are curious and surprising phenomena witnessed in "epiritual there is confusion. If we cannot do that, how can circles, quite worthy of scientific attention and in- we communicate with beings of other spheres, be- did not abandon me entirely in my extremity, but ladder extended before, a wide platform of white restigation. To those, therefore, who accept him tween whom and ourselves the medium of commuas authority, the cry of humbug and imposture, nication is very imperfect? as relate to the facts continually occurring, must

for ever cease. But he says again, secondly, "I am a stout unbeliever in the Spiritual origin of these phenomena, either by good Spirits, or bad Spirits, or any Spirits whatever." Well, it is a consolation to many whose faith in consequence of the teachings of what they believed to be spirits, have been shaken and but few laborers. It is a momentous work, in sectarianism, to learn that if they are no Spirits and on its success depends the redemption of the the second condition of life, in the Spirit world. at all, they cannot be the seducers the Bible speaks human race, from that temporal and Spiritual of, and of which the church in its fast hold upon thraldom, whose iron grasp has so long fettered their slavish fears, had almost persuaded them to their Spirits, and crushed the image of God in the beware. Mr. Beecher's belief, however, or his dust. Remember that God is the Superintendent non belief without adequate reasons, will have of the great work to which you are called. All but little weight with a very large class of individ- who hear this calling, and engage in this service, uals who require what they are always ready to willbe rewarded a thousand fold for their labor .give-a reason for the truth they have received - Day by day, will your Spiritual perceptions be Mr. Beecher's experiences have been particularly strengthened, till you are enabled to look forth on unfortunate," in having turned his stomach," as the fields of a never-ending eternity. You will be under such circumstances any thing would necessarily wear a sickly appearance, and he could not so clearly judge of the proper quality of food, as and love. when his stomach was in a healthy condition. In at, in the unfolding of the ages. Any amount of ually. testimony could be produced, were it necessary to

I pass on. While he admits in the third place, there are many sincere and excellent people who do believe in modern Spiritualism, and that some may be brought to a belief in the Scriptures by it, yet, "in so far as he has had opportunities for observing, it has served to weaken the hold of the Bible upon the conscience and the affections, and to substitute diluted sentimentalism and tedious platitudes instead of the inspired truth." This charge comes with a bad grace from one, who, but a short time since, in one of his recent lectures, done more to weaken sectarian and blind faith in the plenary inspiration of the Book, than could have been accomplished by a host of outsiders. The extract was published in the Christian Spiritualist, of the 8th inst., as taken verbatim from the New York Courier, and inasmuch as Mr. McConochie may have got his impressions from said paper, that the Spiritualist laid claim to Mr. Beecher, I will here extract from a note by the Editor at the head of the article:

"Whether Mr. Beecher is a Spiritualist or not, (in the technical sense of the term,) is to us a matter of indifference, so long as we know he is working for "God and the right."

I now quote from the extract from the Courier, so much as is pertinent to the question:

"The whole of Mr. Beecher's remarks on the Bible went to encourage freedom of thought, and to break down that slavish reverence with which rival Christian sects have so long aimed to surround that ancient book, so as to prevent all trial and question of their interpretations of its precepts on he part of the laity. Mr. Beecher said that the Bible was made up of separate books, written in different ages of the world-was in fact a library emembers out West, who being alarmed by the of books gathered together for convenience into its and spread (in his once peaceful town of Scott) present form; that much of it, especially of the fifthe heretical doctrines of Spiritualism, and hav-old Testament, was history, written and collated by certain persons, of the particular times and inch they relate ; that the idea that th dents to w numed distinguished individual was a Spiritualist, different books bound up within the lids of the times it necessary to obtain from the Reverend Bible are to be considered slavishly as the Word genieman himself a categorical answer to his of God, is absurd; that with large proportions of coming are you a Spiritualist? as upon this anwas necessary. There were portions which his
was necessary. swir depends the fate of suffering humanity in soul received as spoken by the mouth of God, and

"With respect to intercourse between the natural and spiritual worlds. Mr. Beecher said that the Old Testament was full of it as well as the New; silenters, God-fearing man in his own sectarian Old Testament was run of the section that if it occurred then, it occurred under the opriest, yet while I trust I may say nothing to excite eration of a law, and that law was fully in exist-

With respect to inspiration, he declared it genethe same pains to investigate for himself as add to know Mr. Beecher's opinion of Spirituality, the necessity for such insular miles that our relations to the Deity are such that the m, the necessity for such inquiry might have been Omnipotent mind comes directly and inevitably wided. Neither do I think much of that class of in contact with our minds, operating upon them, and arousing them to effort, and inspiring them with high motives and high thoughts.'

Here follows the remarks of the writ r, "I am not aware that Mr. Beecher considers himself technically a Spiritualist; but certainly his teachings on these vital points are all that Spiritualists desire, and are philosophical and just as their free avowal is noble on the part of the man."

As far as my knowledge extends, I believe a what is said in the above extracts: "the very head and front of their offending having this extent !no more."

But for the propagation of such and kindred sentiments, Spiritualism is denounced even by Mr. Beecher, as having a tendency to Infidelity, weakening the hold of the Bible upon the consciences and affections of men.

In regard to the sentimentalisms and tedious plaitudes he allludes to, I confess to the pleasure, not only of listening to them at Stuyvesant Institute. but occasionally at Plymouth Church, from the lips of the Reverend Gentleman himself.

For the Christian Spiritualist. RADICAL THOUGHTS FOR EARNEST THINKERS.

COMPILED BY S. M. PETERS, S. R.

S. T. M.

No. 6 Through A. K .-- When you are questioned about Spiritual Manifestions, speak out your sentiments boldly. Let no skeptic have it to say, that you have minced the matter, or withheld the truth- If your Spiritual eyes were opened, you your reward, in the fulfilment of the promises .and mission of Spirits after they leave the body .-In their short-sightedness they would bestow upon some immediate bliss, and consign others to endsin of these phenomena either by good spirits or less woe. We, who have arrived only at low hell that was in store for me. spirits, or any spirits whatever. This testispheres, know not the joys of the higher, and can I have borne again and again, in private only conceive of them, by the foretaste that is per-S. A.

a question among the mortals of earth. Yes man, you sessed me. I could see no way to obtain happilently and wonderingly, amid the glories of that belive id modern Spiritualism; and although will live again, in all the essential requisites of your ness, or escape from the work of my own hands.— palace home, until I found my wanderings checked

human family,

communication is so delicate, that the least confusion is liable to produce incorrect impressions.— We cannot commune with our own thoughts where My friends, do take my advice: keep high-

minded, wise and devotional feelings. J. W. No. 8, Through A. K .-- My friends, we hail with joy inexpressible, the interest which we see you taking in Spiritual cultivation, and the truths and

co-workers of angels, and learn of them, and with

You will be drawn together, and erect a social regard to the results growing out of the advent of fabric, on the firm basis of love, justice, and Spiritualism, they are not within the human mind brotherhood, whose end and aim will be the develto calculate, and can only be proximately arrived opment of men, intellectually, morally and Spirit-M. W.

them, and each day increase in happiness, wisdom

show its redeeming power in individual cases, but small; they will find they are on the wrong track. and angel natures assert supremacy, and reveal-Then, mortals of earth, look about you; do you not discover the heavenly fiame that is kindling, and doing its work of redemption? The time is tions of immortal life and endless joy thrill to the coming when you must dispense with your salaried living Spirit's inmost depths! Priests, and gorgeoos Temples; with your judges, prisons, and wrangling legislatures. Great efforts are being made in our sphere, and the sphere above The heaven-sent dreams, the partial revealments of us, to accomplish this mighty end. No power of the untold glories of the Hereafter, the fleeting rushed towards the flame and the light, that so darkness, nor all the powers of ignorance and error combined, can arrest the car of progress. The are no self-favored illusions, the offsprings of caprigreat God has said, "Let there be light," and it cious fantasy. The beautiful world of dreams may will be so. The church and world are looking, be a region of reality, in which the Spirit form shall at the portrayal of the would-be marvelous. It is with jealous eyes, upon the lovers of truth and progress; but they cannot hurt you: fight on in and the bonds of earth no longer enchain the the ranks of truth.

> Seer, by you called Jesus, you would now be in renovated loveliness, preferring the hard, cold glit. still to my strange and oft-renewed dreams, placing advance of many Spirits in the Spirit land. The ter of gold to the sunshine's wealth; passing by have become so garbled, that scarce a vestige of ous a hand, to gaze delightedly upon the diamond's the truth remains. Those truths shall again be brilliancy or the sapphire's ray, to which earth's made manifest to the world.

O, the joy of bursting the chains that had bound the Spirit to the lower sphere. Upon entering the second sphere, I was surprised to observe the condition of those, who were believed by themselves dition of those, who were believed by themselves of the sound special control of the society, subject to the direction and pay of the same. She will in this, as in her former engagements, sit, without charge to the departed. With introductory to the public, for the benefit of Skeptics or such for which men strive and toil; and alas, but too development. It was astonishing to see the total ing of a vain and limited ambition. change from the first to the second sphere. The

setting, playfully smiling on the sleeping waters .- | the future, revealing the mansions of blessedness to centrated to come within the scope of your vision "Onward and ever upward!" at one glance, fall far short of giving you a just conception of the scene around me.

darkness, sorrow, and despair, of the lower circles. large class of Spiritualists would mostly assent to I began to find an affinity among those who taught me how to approach nearer to the Great First B. F. Cause.

> No. 11. THEOUGH W. M .- Man be free: Heaven to be free. Man be free, both physically and Spiritually be free. The sound has gone forth, the knell has been struck for the doom of Spiritual despotism. Listen; do you not hear that still. small voice, that is calling you to assert your freelight. Drink of the watars that flow from the spheres of Heaven.

Then man be free; for the Creator of the Universe has given freedom for your inalienable right Be no longer led by the hypocritical sanctity of the modern pharisees. T. P.

No 12. THROUGH W. M .- I committed suicide in the town of Lansingburgh, on the 10th of July, would behold Spirits around you, who know your 1836. I was led to the commission of the deed by inmost thoughts. Walk in the light you have, and a passion, that is by the children of earth called more will be given, when needed. You will have Love. Cn awakening to consciousness, I could scarcely realize that the great and final separation, Mortals have an unjust conception of the position of the Spirit and body, had taken place. Tuen my punishment began. All the pangs of the imaginary hell that I was told of while on earth, if concentrated, would form but a small portion of the

No. 7, Through A. K.—Shall we live again? is and oh, the anguish, the hopeless despair that pos- eration met my seeking eyes, and I passed on sithere may be some who have been brought by it to being. How necessary it is to have the true doc- I wandered in the place of graves, a fatality at- by a small, square space of ground, pavement like,

had opportunities for observing, it has seemed to weaken the hold of the Bible upon the conscience and the affections, and to substitute diluted sentiof mankind. Where the truth is known, it takes myself, for a great length of time, with the pangs but tranquil deliberation, and I determined to venaway all fear of the change that is allotted to the of hell raging within me, and darkness all around ture the ascent; a winding staircase, wide and surme. Oh, the agony of those long years of misery; rounded with bannisters of dark wood, stretched Wisdom reigns in quietude. All of our best every moment appeared to be a year, and every out before me, while the surrounding walls shut impressions, and heavenly aspirations, come in year an age. But the bright Spirits of the higher out the view of the busy world beyond. All around times of quietude. When there is confusion in spheres approached me. I could see them dimly, me was vivid, natural and life-life. I felt the sunthe external world, it creates disturbance and com- the darkness being, in a measure, removed from my shine's gleam of warmth upon my uncovered head, motion in the internal world. The medium of vision. Again they would depart, leaving me I felt the beatings of my heart as I ascended fearalone, or only with Spirits of the same cast as my- less and daringly the staircase that led to unknown self, and then the darkness and the pangs returned regions. I would pause every now and then to with tenfold force, for I had seen the light, and take breath, and cast a wondering glance around, darkness, again was over me. The good Spirits winding and turning in all directions the unending came to me, whispering of hope, and love, and so wood, here and there, inviting to repose and the the periods of darkness, and pain, became of renewal of strength. I had attained midway, and shorter duration.

A short time since, I found I was slowly ascending a plane to a point of happiness, compared to beneath me, rendered diminutive by the distance, my first condition. I cannot avoid contemplating my former life, but with bright Spirits to guard principles connected therewith. It is a mighty me, and by works of love, I hope to obtain a work; a work in which there is a great harvest, higher, and happier, state. I do not despair, that has left me and given place to hope. I am now in pursuit of game or pleasure, and then I resumed

For the Christian Spiritualist. DREAMS.

BY CORA WILBURN.

Who will say that angels do not minister to us on the calmly-attuned soul when sleep closes the mortal vision, and aspiration leads the soul amid unfelt, while earthly anxieties pervade the harassed Spirit, leaving no place for thoughts beyond the the weary, perhaps tear-stained eyelids, when the care-worn brow relaxes into peacefulness, and sweet tranquility obtains admittance within the ments from the lands of eternal loveliness beam upon the sleeper's soul-seeing vision, and anticipa-

They are no vain imaginings of a distempered

fancy, these glimpses of celestial light and beauty. wander when the mortal tenement is abandoned, H. C. | emancipated Spirit of the aspirant to immortal No. 10, Through W. M.—If the truth had joys. How many behold not earth's visible and been preserved, as it was taught by Joshua, the varied beauties, nature's inexhaustible store of ever- ments of immortality, I attach a deeper meaning great truths taught by him have been perverted, the thousand gems that adorn the earth's smiling through the ignorance and design of man, till they visage, her fragrant gifts, scattered with so generdwellers have assigned an imaginary value; forget-Were it possible, I would give you a succint his- ful of the dew-drop's lustre upon the green sward's tory of my experience in casting off the trammels emerald tinge; the splendor of the noon-day sky, that confined me to earth. The transition is in the ocean's tranquil depths of purest azure, undescribable to the comprehension of mortals, heedful of the glories of the earth surroundings, dition of those, who were believed by themselves for which men strive and toil; and alas, but too while in the first sphere, to be of exalted moral often darken the Spirit's purity, for the false allur-

How strangely the heart's inmost depths bevenerable grand-sire was being led by the infant; come revealed in dreams; how instantaneously the slave was teaching his master; the beggar was spring into life actions born of noble thoughts and teaching the rich man that drove him from his true affections; how fulfillment follows upon the door; the outcast was teaching the priest; some footsteps of hope; and realization awaits the cherwere moving tardily; others passed rapidly along, ished and deeply-hidden angel desires, for eternal The husband was passing, and leaving behind the reunions, eternal love, unending happiness! wife, who had entered the Spirit world before him. Though there are dreams that sadden, as with Parents were passing their children, and children prophetic voice, announcing woe and change. their parents, when they might have gone on to- though strange fancies mingle, and impossible gether, if they had obeyed the great laws of God. events assume the aspect of reality; yet do some As I passed on, all my senses were ravished by dreams appear fraught with a distinctness that the beauty, and glory, of the world upon which I stamps them indelibly upon the waking memory had entered. I have no language to bring it to with a beauty that bespeaks them of heaven-sent your understanding; but, I will endeavor to do it origin; with a solemnity of meaning that mingle by comparison. Thou hast seen the brilliance of awe with consolation's soothing whispers; as the the rising sun. Thou hast seen the sun in its dream's voice foretells the coming of trial and sorglorious meredian. Thou hast seen its beauteous row, yet beautifying that pathway by glimpses of Thou hast seen all the grandeur of mountain, and the toiling child of humanity, and in encouraging forest, yet all the beauties of your sphere, if con- Spirit tones, repeating the celestial watchword,

Many years ago, ere sorrow and trial had touched the heart that now acknowledges the uses of I felt an all-pervading joy on gaining a new adversity and experience; ere the shadow of sepepoint in progression. I had left behind me, the ration had fallen upon the small household band ere the starry worlds had assumed for me their holv significance, as the dwelling places of my soul's be loved ones; there came to me, often renewed, beautifully clear, and vividly distinct, a strange and wondrous dream; for whose interpretations man be free. You are called by the hosts of I have often sought, but which my own mind and reasoning could never fully and satisfactorily give.

I dreamt that I stood before the entrance of a spacious mansion, upon a flight of steps leading thereto; that I entered within the wide folding doors of dark wood, into a luxurious apartment dom. Let not the bigot hoodwink your Spiritual where beauty and silence reigned supreme. The perceptions. Linger not, but come forth to the gaily contrasted colors of the costly draperies that decked the walls of that spacious hall were formed of fountains of the Spirit-world. No longer be led by the rarest cashmere shawls, of varied and fantastic the leading strings of the bigot, and priest. As patterns. Superb mirrors, in massive gilded frames. soon as you have asserted the freedom that the shed light around, and a splendid chandelier re-Almighty has given you for an inheritance, you flected the rainbow's hues upon its glittering penwill behold the beauties that we bring you from the dants. Soft and downy as the spring-side moss was the luxurious carpet on which the footfall fell unheard; its clusters of flowers and leafy profusion, the perfect imitation of nature's lavish bounty, 'neath summer skies and bounteous climes. Folding doors most hospitably open, leading into another apartment of the like undisturbed beauty and silence. The same costly draperies and wealth of ornament, sunny pictures and polished mirrors but a large, antique-looking bedstead occupied the centre of this room, its heavy damask curtains, surrounding it like an azure cloud. With a serene curiosity I passed through the folding doors, leading on to another scene of tasteful arrangement and silent richness; and so on, from room to room. each slightly varied in its colors and surroundings, but all presenting a picture of peaceful retirement, How different I found the Spirit-world from what and unsurpassed order and harmony. But SILENCE brooded over that mansion of wealth and beauty; mitied us here. The progress is onward, and up- ation of my sufferings, but I found the transition no music tones awakened the slumbering air, no ward, for ever and ever. The earth is among the so slight, that for a time I could scarcely believe approaching footfall broke upon the solemn still smallest of God's creations, and is the rudimental that I had severed the cord that bound me to ness, pervading that abode of seemingly eternaearth. I found myself in almost total darkness, quiet. No form of youthful liveliness or aged ven.

a belief of the Scriptures, yet, in so far as I have trine set before the world. The terror of the tracted me to the grave of my own body. I that was surrounded by a high wall, that seemingwas standing on the snowy platform, when a beautiful and novel sight greeted my vision. Far, far and yet beautifully distinct, spread a far-extended city, with its domes and spires, and crowded streets, and thronging, busy multitudes. I beheld the pigmy-looking crowd, their fairy-like carriages,

their gay and mingling attire, their eager haste in

my upward journey, still fearless and tranquil.

And now, the near-seeming walls again shut out surrounding objects, and green trees, with snowy flowers, bent in rich profusion caressingly over the rough and frowning walls. No fragrant roses, no gaudy wild flowers, no other buds were there, but the green leaves bathed in mellow sunshine, with their snowy, drooping clusters. Above the dim clouds gathered; amid its shadowy covering I in dreams, that Spiritual melodies breathe not up- could see the dark wood bannisters, my long journey's probable close. And now I heard footsteps behind me, a heavy, measured tread, that awakened a superstitious dread within me, and caused me the beauties of the worlds above. In the day- to look around with trembling fear, and pause uptime, cares and troubled thoughts disturb the on my way. No form was visible in the now overmind's serenity, and the Spiritual influences are spreading twilight; and when my own footsteps ceased to fall, those of my unseen pursuer were also unheard. I thought to save myself from the invisible presence by a more rapid flight, and I hurearth. But when the gentle hand of slumber closes ried on until my breath came quick, and my frame trembled with the fear of being overtaken by tha. unseen and dreaded follower; but clear and terribly distinct that heavy footfall sounded, faster No. 9, Through A. K.—Great men will become troubled breast, then the influences of better worlds unknown dread was upon me. Once more I cast and nearer, and despair and terror, the fear of an my eyes upward, I beheld my jrurney's end! platform, wider than the rest, marked that winding stairway's close: and enveloped in misty clouds appeared a small and tenantless habitation, like to our sentry boxes, its door was half opened, round glass window above it, from behind which beamed, with crimson radiance, a full moon, that reflected its beams upon the last-ascending steps of the mysterious pathway. I reached the plat-form—the pursuing footsteps were unheard. I portrayal of the beauties of the Spirit world, they strangely welcomed me-and awoke to find that my Spirit had been wandering, that the earth was

yet my dwelling place. the unexaggerated narrations of a dream that haunted me for many months, until it had become familiar and expected. Since Spiritualism has shed its benign influences upon my heart, and doubly endeared to me the intuitions and revealmyself beneath the sure protection of the Univer sal Spirit Father, trusting to the protecting guardianship of my angel mother and Spirit friends. PHILA., March 18, 1856.

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For the Christian Spiritualist. ONWARD! - UPWARD! BY W. SEAMAN BEARE.

Onward! let thy watchword be; Pressing forth to gain the prize, What is sorrow, toil to thee, Rest is thine beyond the skies? Ceaseless labor—onward still! On to deeds of holy love; Be cheerful, 'tis thy Master's will To fit thy heart for realms above.

Upward let each thought ascend, With a fervent, steadfast trust. Ever with thy actions blend A ray of light o'er darken'd lust. Daily o'er thy path of life, Rugged steeps and trials new Rise like phantoms-in the strife Keep His precepts still in view.

Onward! loiter, linger never; Let each pulse with fervor start, Thrilled with zeal, all holy ever, Pure and sacred from the heart. Nerve thy soul! the battle won Peace and joy forever thine, Brilliant as the noonday sun, Guides thee to the victor's shrine!

Onward! Upward! Time and death Claim thee. Let each thought renew With thy flitting, passing breath, The will to try, the strength to do! Look up! the star of Hope still shines, Illumes thy path with beauties fair, Reflecting from its priceless mines Hidden treasures buried there.

Onward! Upward! What to thee Are the clouds that daily rise? Soar above them—o'er the sea Where are cloudless, sunlit skies. Onward in the path of right, Let thy watchword ever be, Upward to the realms of light; Realms that claim eternity! BROOKLYN, March 24, 1856.

THE BEAUTY OF DEATH. Wrap not the dying bed in gloom, As though alone the sinner's doom Were being spoken there: Nor think thee, that the death-bed sigh Is one, which heavenly watchers nigh, Hear and avert a saddened eye, And mournful glances wear.

The swan, as ancient legends say, In death pours forth her sweetest lay, The fluest note the last; As though to every breeze he'd tell That music had a power to swell, E'en on the bosom of the knell, Of life's tide ebbing fast.

The dolphin, 'mid expiring throes, More exquisite in beauty grows, As fades the strength of life; And tintings bright of sapphire blue, And rainbow lights of every hue, More exquisite each moment shew, As fainter grows the strife.

The sun has garments far more bright, With all the harmonies of light, As he descends to rest: And then he seems to bid us gaze, Undazzled, on his parting rays, And softer far than morning's blaze, We love that time the best.

Thus, too, when autumn's gentle breeze Steals through the glade of forest trees, With softly rustling tread: She whispers them that they must wear Their brightest dyes and vestments rare. Most levely they appear, and fair, Yielding themselves to death.

"Tis thus the Christian bows his head, And conq'ring on his dying bed, Pourth forth his sweetest lavs . Thus have we seen the Christian die, With hope assured, and glist'ning eye, Flashing the immortality Of countless holy days.

And as the Spirit's loos'ning hold Shrinks from the uncongenial cold Of the poor body's clay; Beauties most exquisitely bright, Rays of the celestial light, Falls on the tranc'd and new-born sight, Opening on endless day.

The Spirit now, with choiceless grace, Arrays herself for that high place, She owns in yonder sphere; And round her draws her nuptial dress, Of heaven's own perfect holiness. The shadow of that loveliness, She lets ye gaze on here.

FRAGMENTS FOR THE MIND.

Many reverse the Scripture rule, 1 Cor. xiv. 20, and are in understanding children, in malice men. The barren fig-tree was not cursed because it bore bitter fruit, but because it bore no fruit. Reviling may be less common and less polite, but

it is not more wicked than flattery. To be cast down by undeserved censure or ele-

vated by unmerited compliment, is alike proof or A wronged creditor, a neglected wife, a slander-

things whose presence give great pain.

and ignorance of God, Job. xl. 5, 6, No folly can compare with Spiritual folly, no blindness can equal Spiritual blindness, no losses are like Spiritual losses, no judgments are so ter-

rible as Spiritual judgments. and then runneth into the fire; so is he that saith, of Endor for his medium, and through her consult- spirit-intercourse was called "witchcraft," "necro-"Lead me not into temptation," and then, without necessity, subjects his principles to trial.

most wrong is commonly harder to be reconciled than he who has suffered most wrong. The rea- mitted against the Lord, even against the word of

him doubly irritable piety once delighted in, fond of works of taste to slew him, and turned the kingdom unto David the rits" under one head, as "uniformly and sternly the neglect of the Scriptures, and severe in judg- son of Jesse." ing another man's conduct, are among the darkest

signs in the lives of some who otherwise seem to be consistent Christians.

ime.—Am, Messenger.

From the New England Spiritualist. INTERESTING CORRESPONDENCE, Between a Pastor and a Spiritualist Church-Member.

MR EDITOR:-The following correspondence has been put into my hands, with permission to offer it to you for publication, should you deem it proper and of interest to the public. I presume the author cannot lie, is it not evident that Spiritualism is not of the first letter will have no objection to its be- of God? You perceive that I do not enter at all ing read by as many of the "deluded" class to into the questions, whether the spirits really make which it has reference as read in your paper; while communications through the agency of mediums, the reply may perhaps serve as in some respects a or whether the rappings and tippings are the result model for numerous others which are likely to be of jugglery, or whether they are caused by some called forth by similar circumstances, as the spirit- mesmeric agency: all speculations respecting the ual awakening proceeds. Certain it is that the solution of the mysteries, is aside from my purpose. calm, modest and kindly spirit which pervades the It is sufficient for me and for this church, and it answer, contrasts finely with the harsh, dogmatic, should be sufficient for you, that Spiritualists profess overbearing and denunciatory tone of the clerical to consult the spirits and to receive answers from assault; while I think none can fail to see that the them; that God expressly forbids all meddling with positions so confidently assumed by the church spirits and with Spiritualism, as sin; and that He and its pastor, and the arguments by which they has declared his unalterable purpose to pour out his evidently thought to overwhelm and terrify a wrath upon all who are guilty of this sin. If spirits may share the fate of the "Edwards Congregational You are commanded to have no fellowship with

Newbury, Vt., Jan. Sth, 1856. the First Congregational Church in this place, was the spirits, but unto God. was, Shall we hold fellowship with Spiritualism?-

Yours

in this matter.

swer this question unanimously in the negative. - whether you do not allow yourself in known sinthat you have fallen into a great error, and, mindful of the obligations which we sustain towards you, we warn you of your error, and exhort you to reto give you suitable counsel and admonition in this matter, I shall now briefly set before you the

and its retribution. Those persons who profess to have intercourse consulters with familiar spirits. These were the but their system was essentially identical with the system of modern Spiritualists. God uniform- hands of the living God. ly and most sternly denounced them and their

1. God, in his Word, declares the conduct of those who act as mediums, to be grossly and unpardonably wicked. Ex., 22, 18. "Thou shalt not suffer a witch to live." Lev., 20, 27. "A man also or a woman that hath a familiar spirit, or that is a wizard' shall surely be put to death; they shall stone them with stones: their blood shall be upon them." Deu. 18; 9, 14. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abomination of those nations. There shall not be found Thou shalt be perfect with the Lord thy God. is in Heaven. For these nations which thou shalt possess, heark ened unto observers of times, and unto diviners: some great one; to whom they all gave heed, from the right ways of the Lord?" Paul, in his epistle

try, and such like. 2. God, in his Word, denounces those who con-Lev. 19: 31. "Regard not them that have familiar them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people to the law and to the testimony? If they speak Church. not according to this word, it is because there is and observed times, and used enchantments, and voke him to anger." The practice of consulting spirits is declared by God to be a heathenish practice. This is affirmed in Deu., 18; 9-14, which ed neighbor, and a guilty conscience, are four has been already quoted. Also in Is., 19:3.-'And the spirit of Egypt shall fail in the midst The chief things proven by him who professes thereof; and I shall destroy the counsel thereof; to be perfect, are ignorance of himself, 1 John i, 8. and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the

the works of the flesh; adultery, fornication, idola-

wizards." The Bible is, perhaps, nowhere else more clear and emphatic in its condemnation of Spiritualism. than in its narration of the story of King Saul. In sin in so doing, he was slain in battle the next day. In contests among men, the party doing the In proof of this, I refer you to 1 Chron., 10: 13, 14. "So Saul died for his transgression which he comson is, he hath a quarrel with himself, which makes the Lord, which he kept not, and also for asking records of which almost every page from Genesis counsel of one that had a familiar spirit, to inquire to Revelation give some trace. You have classed To be impatient of reproof, weary of deeds of of it, and inquired not of the Lord; therefore he all "intercourse with disembodied or angelic Spi-

3. God denounces against all Spiritualists, both mediums and their followers, the doom of eternal death. Lev., 20: 6. "And the soul that turneth themselves, according to their own accounts, held Some of the best men have left the world bitter- after such as have familiar spirits, and after wizards, ly reproaching themselves for two things, lack of to go a whoring after them, I will even set my face zeal and lack of industry in the improvement of against that soul, und will cut him off from among sources have been considered as divinely authorihis people." Again, God declares, Rev. 21: 8, that tative, by both Jewish and Christian churches .--

and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

In view of these declarations of God himself, who "weak woman," are most thoroughly demolished by are in communion with mediums, it is very certain the keen yet quiet and unanswerable response of from the Bible that they are bad spirits, infernal Mrs. Battles. It seems not improbable that the spirits, lying spirits, spirits leagued with Satan. in "First Congregational Church in Newbury, Vt.," the dreadful work of destroying the souls of men.-Church, Boston," (of which you have some recol- the unfruitful works of darkness, but rather to lections) should they undertake to proceed further reprove them. You are forbidden to consult with spirits, and are directed to take for your guide the Word of God, which is a "light to your feet and a lamp to your path." And in accordance with the Mrs. Nancy Battles:—Dear Madam,—Your let- Divine commands and prohibitions, I exhort you to ter of Dec. 12th, requesting to be dismissed from break off from your delusions, and to seek not unto

duly received and laid before the Church. In | I appeal to you, whether, since you have conyour letter you state that you have become a Spir- sorted with Spiritualists, you have not lost all relish itualist; and so the question before the Church for the word of God-whether you do not think more of the spirits than of God-whether you do The Church could not, and did not hesitate to an not neglect family prayer and the sanctuary-We cannot in good conscience give you a letter, whether you are not growing indifferent to the weldeclaring you to be in good standing with us, and fare of the church and to vital godliness,-and recommending you to a sister Church. We judge whether, in view of all this, you are not having all divine. proof in your own experience, of the evil conse quences of giving heed to seducing spirits?

I trust that you have for your excuse, in part, nounce it. Having been requested by the Church that you have been bewildered and led unwittingly into this great sin. I trust that, seeing (as you may see) that Spiritualism is utterly opposed to testimony of God respecting the sin of Spiritualism | the Bible, and destructive of all true piety, and that its wages is eternal death, you will at once return, and by a humble confession of your sin, to with disembodied or angelic spirits, and by their this church and to God, cause our hearts to rejoice aid to make supernatural disclosures, are styled in in your restoration to a sound faith, and procure the Bible, wizards, witches, necromancers, sorcerers, for yourself the pardoning mercy of your offended God. For this we devoutly pray. Receive mediums of ancient times. Their arts may have the word of admonition. Turn not away from the differed somewhat from those of modern mediums, truth. Resist not this, it may be your last call to repentance. It is a fearful thing to fall into the

In behalf of the 1st Congregational Church in

Your affectionate pastor, A DEAN, JR.

REPLY. Boston, Feb. 1856. REV. A. DEAN, JR., Pustor of the 1st Congregational Church, Newbury, Vt.

DEAR SIR:-Your letter of Jan. 8th, in behalf of the Church, was duly received, and has been earnestly and properly considered by me. While I acknowledge with gratitude the kindly interest among you any one that maketh his son or his which it evinces in my behalf, the sincerity of daughter to pass through the fire, or that useth di- which I do not question, yet it also indicates so vination, or an observer of times, or an enchanter, entire a misapprehension of my wishes, and of the or a witch, or a charmer, or a consulter with fa- real nature of Spiritualism, in which I have avowed miliar spirits, or a wizard, or a necromancer. For myself a believer, that I am induced to address all that do these things are an abomination unto the a few words by way of reply. I do so in all huthy God doth drive them out from before thee .- | know the truth and do the will of the Father who

First. The Church misapprehends my request, in as much as I do not ask a recommendation to any but as for thee, the Lord thy God hath not suffered other Church, or any endorsement of my present thee so to do." In the 5th chapter of the Acts, we views. My feeling is simply this: I voluntarily read of Simon, who "used sorcery, and bewitched united with you and assumed certain covenant obthe people of Samaria, giving out that himself was ligations. My convictions have been so changed the least to the greatest, saying, "This man is the of the relation into which I then entered, in a mangreat power of God." And a little after, it is re- ner that would be satisfactory to the Church.corded that Peter denounced him as being "in the I therefore wish no longer to be held responsible gall of bitterness and in the bond of iniquity." In for them or their convictions, nor do I wish them the 13th chapter of the Acts, is given an account to be responsible for me. I merely wish the reof Elymas, a sorcerer, a false prophet, who with- lation to be discontinued; and having roluntarily stood the Apostles, seeking to turn away the dep- entered into it, I do not see why I have not a moral uty, Sergius Paulus, from the faith; against whom right roluntarily to withdraw, when I find that the Paul hurled the rebuke, "O full of all subtilty, and purposes of it can no longer be enjoyed. Wishing all mischief, thou child of the devil, thou enemy to show all proper respect for those with whom I of all righteousness, wilt thou not cease to pervert have been associated in one of the most interesting relations of life, instead of treating the matter with to the Galatians (5: 19, 20), ranks witchcraft with silent neglect, as I might have done, I asked for a mutual release from the obligations subsisting between me and the Church, frankly telling you the reason why I desired it. Since this can be granted without sult spirits through mediums, as guilty of great sin. | implying any sanction on your part for my present views, I see no good reason why it should be spirits, neither seek after wizards, to be defiled by withheld. Its withholding, however, cannot be exthem. I am the Lord your God." Is., 8: 19, 20. pected to have the slightest effect on my present "And when they shall say unto you, Seek unto convictions, since those have been formed in the fear of God and the love of truth; but it would indicate, in my humble view, a want of magnanimity seek unto their God? for the living to the dead? on your part, unworthy of a professedly Christian

Secondly. The counsels and admonitions which no light in them." It is said of Manasseh, 2 Kings, you so solemnly, and doubtless sincerely, address that every place is a "sanctuary" to the pure in 21: 6, that "He made his son pass through the fire, to me, indicates what seems to me an entire misapprehension on your part, of the nature of that dealt with familiar spirits and wizards; he wrought | Spiritualism from which I have derived so much much wickedness in the sight of the Lord, to pro- of instruction and profit; as well as of its relations of pure and angelic beings, ever hovering around, to the Spiritualism of the Bible, on which you as ministers of God, to aid me in triumphing over found your religious belief and your hopes. So every temptation,—nor do I see how it is supposafar as I can see, they are precisely identical, and if ble that any other than an elevating and soul-puri-I reject the one as all evil and ruinous, I must the fying influence can flow from such a faith; that I other also.

I will not undertake here to go into an examination of the various passages you have quoted from the Bible and applied to modern Spiritualism .-I admit that they go to show that there was intercourse with spirits in the ancient times, which was, or was deemed to be by the writers of the Bible, evil and polluting, and was therefore forbid-As he who prayeth that he may not be burned, the latter part of his reign, Saul chose the Witch den under terrible denunciations. This class of ed with the spirit of Samuel; and because of his mancy," "sorcery," "divination," etc., etc.; and for it I have no apology or defence to make. But every reader of the Bible must know that

there was also another kind of Spirit-intercourse, represented to be of an opposite character, of the denounced of God." Now it hardly seems necessary to say to an intelligent Christian, that most if not all of the prophets and writers of the Bible "intercoure with disembodied or angelic Spirits," and that the communications received from such

"The fearful, and unbelieving, and the abominable, Need I remind you that Moses himself talked with an "angel at the bush," (Acts 7: 80,) and that he received the law by "the ministration" or "disposition of angels," (Heb. 2: 2-Acts 7: 53) ?-and attention the following article from the London that he at one time spent forty days in intercourse with them in the mount? (Ex. 24: 18.) Or that dox and the Heterodox on a single point of theol-Samuel, Elijah, Isaiah, Ezekiel, Daniel, and other prophets describe the interviews they had with Spiritual beings? (See 1 Sam. 3. Isa. 6. 1 Kings, ment. 19: 5, 7, 11. Ezek. 40: 3. Daniel 8: 16, also 9: 21. 10: 5, 16.12: 6, 7.) Or need I refer to you the case of the transfiguration of Jesus, when he, with Peter, James and John, saw and conversed with Moses and Elias, who had long been in the ing of the text; any record which is in contradicwith Moses and Elias, who had long been in the light that text, if not reconcilable by hypotheders. Any one putting his fingers under the light to with the text, if not reconcilable by hypotheders. Any one putting his fingers under the light to be light to b of other instances of angelic intercourse, as recorded in Acts 1: 10. 10: 3. 11: 12. 12: 7, 8. 16: fact turns out to be in contradiction with the text, wrote the whole book of the Apocalypse under the and altered so as to agree with the undeniable fact. direction and inspiration of an "angelic Spirit," who at the end announced himself to be his "fellow servant, and of his brethren the prophets?" their origin, but having beforehand settled their (Rev. 22: 9."

In fact, it would be very easy to show from the Bible itself, that in all cases where superior personal beings have shown themselves to men, and order to arrive at a conclusion, he has to make it made communications to them, they were either the standard by which he accepts or rejects evidisembodied human or angelic Spirits. For altho' dence. His criticism is a deductive process, which Moses, Isaiah and others appear to have thought has for its axiom. they saw and talked directly with "the Lord," yet The Hebrew writings are from beginning to end the New Testament says that "no man hath seen revealed truth. And it is only while orthodoxy God at any time," (John 1:18, and 1 John 4: 12,) strictly adheres to this point of view that it is on -that God is "immortal, invisible." " whom no man safe and consistent ground; for if we are to examhath seen nor can see." (1 Tim. 1: 17. 6:16.)- ine a book for proof-though it be only confirma-And it also says, in the passages I have quoted tory proof-of its origiu, we must have some criteabove, that it was an "angel" who appeared to ria to judge it by, and we can only obtain such cri-Moses at the bush, and that the law was given by teria by borrowing them from pure historical critic the instrumentality of "angels." The Deity, being ism, an ally that must be ultimately incompatible universal and omnipresent, as I understand, mani- with rigid orthodoxy. As long as we rely implicfests himself as a person only through personal and itly on testimony as evidence of a man's health, we finite intelligences; and these, whether human or have no need to examine the indications of health angelic, gives us the "words of God," just so far in his person; but the moment we feel the testias they give us truth, wisdom and love, which are mony insufficient, we must have recourse to physic-

It is therefore a great mistake to suppose that all 'intercourse with disembodied or angelic Spirits" is prohibited in the Bible; and it is plain that the denunciations you quote are just as applicable to extension of the 'accommodation' theory. As the such ancient mediums and Spiritualists as Moses, Deity, it is said, in speaking to human beings, must Isaiah, Daniel, Jesus, Paul, Peter and John, as to use human language, and consequently anthropohonest, pure-minded, and devout people in our own morphic expressions, such as the 'eye of God,' the day, who cherish Spirit-intercourse for the same arm of God, the laughter and jealousy of God, high and holy purposes as did they.

6-18,) lest the people should be led away from Evangelical brethren. their "God." No one thinks of enforcing such laws as these in our day; and if a part of them have been abolished, then the whole have. In the New Testament we find no such prohibitions .-Christians are supposed to have enlightenment and good sense enough not to need any restrictions like these to keep them from idolatry. They are alpriety of free interconrse with all the nations of the globe, and with all intelligences in the universe who can communicate with them, -under the injunction to "thy the Spirits whether they be of God," before they yield credence to them. (I John 4: 1. This injunction, I think, would be utterly out of place, if we were not allowed to com-

municate with Spirits of any kind. Finding thus that communion with "disembodied and angelic spirits" has the sanction of the to believe in its propriety, and to rejoice in its unspeakable privileges. All esteem it a great blessing to be allowed freely to converse with the wise and good of earth,-to learn their views of truth, and to listen to their exhortations to goodness,-even up to the last moment of their earthly existence.that I can no longer conscientiously fulfil the duties I cannot see how it can be wrong to continue to converse with them, a moment or an hour or a year after they have passed the change called death, any more than a moment or an hour before. Nay, they are permitted thus to commune, they may be capable of informing us of that which is of far more use and interest to us than anything they could say before; and hence it may be not only our privilege, but our duty to avail ourselves of such converse. That it is permitted, I have most and all of you could enjoy it with me.

> all honesty and sincerity, that since I have "consorted with Spiritualists," I have lost no relish, in the slightest degree, for the "word of God," but on the contrary my love for it has been greatly increased, and I find that "word" not merely written in one ancient book, but inscribed everywhere throughout God's universe-for all truth is God's word; that I do not "think more of the spirits than of God," since it is impossible to think more of a single drop of water than of the infinite ocean of which it forms a part; that I have no disposition "to neglect secret prayer and the sanctuary," since it is the constant and sincere aspiration of my soul to know more of truth and of God, and since I find heart, for God is there; that I do not "allow myself in known sin," at least in any greater degree than before I became convinced of the constant presence am not "growing indifferent to the welfare of the true church," nor "to vital godliness," but feel more deeply than ever their importance in the redemption of humanity; and that my own experience affords no "proof of the evil consequences of giving heed to seducing spirits," since I have earnestly endeavored to avoid all such, and to heed those only who could bring me new supplies of wisdom and truth from the great Fountain of all good. I do not see how He who has said, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not," can be "offended" with me for having thus asked, nor for accepting what He has been pleased to send through His own appointed channels-that is, the angels, who are ministering spirits to all His children. Therefore, I see nothing in this matter of by very grave and competent scholars, and whatwhich to "repent," or for which to seek "pardoning

Hoping, that in view of these explanations, you and the church will see your way clear to grant my request, and thus release me from a false position, and that in the same kindly and Christian spirit in which it is made, I remain, and trust I

ever shall be,
Yours for the good and the true, NANCY BATTLES. ORTHODOXY AND HETERODOXY.

We have among our readers some who are inter-Leader. It merely states the positions of the Orthothese subjects clarified occasionally by a lucid state

"Extreme orthodoxy says, that since there is ir-"Extreme orthodoxy says, that the divine origin and so becoming rarefied or tempered, enters the and direct verbal inspiration of the Hebrew Scriptures, the critic has simply to interpret the meansis, is to be pronounced false; but if an undeniable According to this theory the critic has not to examine the Hebrew writings in order to ascertain origin, he has to explain everything so as to make, it accord with this premise. He is not an inquirer, but an advocate. He has not to weigh evidence in

logical criteria, which are common to every human organism.

The first symptom that orthodoxv begins to feel the pressure of historical criticism is shown in an which we have no difficulty in understanding figu-It is also worthy of note that the prohibitions ratively, so he must adapt the form of His revela which you cite from the Old Testament were for the tions to the degree of culture which belongs to men most part included in a code of laws which also at the period in which His revelations are made. He prohibited, under equally terrible penalties, the teaches them as a father teaches his children, by kindling of a fire or the doing of any work on the adapting the information he gives to their narrow seventh day (Exod. 35: 2, 3;) also the holding of stock of ideas. It was in this way that the candid intercourse with any of the surrounding nations, Dr. Pye Smith explained the narratives of the or inquiry into their religions (Deut. 7: 1-5. 13: | Creation and the Deluge, to the great scandal of his It is easy to see that this system of interpreta-

tion is very elastic, and that it may soon amount to little more than a theological formula for the history of human development. The relation be- ducing an injurious effect, no matter how slice tween the theory of accommodation and that of the brain? development is analogous to the relation between the doctrine that the brain is the organ of mind, lowed to use their own judgments as to the pro- and the doctrine that mind is the function of the brain; in both cases the manifestation of mind is determined by the conditions of the body. And thus the "accommodation" theory necessarily leads to what may be called a mitigated orthodoxy or a mild heterodoxy, which allows the presence of mythical and legendary elements in the Hebrew records, and renounces the idea that they are from beginning to end infallible, but still regards them as the medium of a special revelation. as the shell that held a kernel of peculiarly divine Lord: and because of these abominations the Lord mility and sincerity, as I desire nothing but to good and great in all past times, and finding no truth, by which a monotheistic faith was preprohibitions against it which can rationally be served, and the way prepared for a Christian disconsidered of any binding force, I must continue pensation. They who hold this theory believe that the Hebrew nation was the grandest instrument Providence-the Hebrew writings, the vehicle of sepurhuman truth; but they do not believe in talking serpents and talking asses, or in divine commands to butcher men wholesale; and they hold that, to identify a belief in such fables with the faith of a Christian, is as dangerous to reverence as it would be to fix an absurd popinjay on the divine symbol of the Cross. The laws of Moses are something more to them than the laws of Menu—a Hebrew prophet something more than a man is forty-five pounds of carbon and mine religious and patriotic poet-a chapter of Isaiah something more than the Hymn of Cleanthes. They do not feel about the Hebrew temple and the Hebrew worship as they feel about a temple of Isis or the Eleusinian mysteries; the history of Israel abundant proof, and most heartily wish that each is a sacred precinct to them—they take their shoes from off their feet, for it is holy ground. To them, fuss and feathers." In answer to your closing appeal, I would say in therefore, the Old Testament is still an exceptional book; they only use historical criticism as a winnowing fan to carry away all demands on their be- that his cultivation is as noble and praisewer lief, which are not strictly involved in their acceptance of Christianity as a special revelatioh.

Extreme heterodoxy, on the contrary, holds no conviction that removes the Hebrew Scriptures from the common category of early national records, which are a combination of myth and legend, gradually clarifying at their later stages into genuine history. It enters on the examination of the by any amount of practice, could overcome its na Old Testament with a perfect freedom from presuppositions, as unreserved a submission to the guidance of historical criticism, as if it were examining the Vedas or the Zendavesta, for the fragments of Manetho and Sanchaoniathon. On thus looking at the Hebrew records by the "light of common day," without the lamp of faith, hetero- birds. It would be a long list, were we to F doxy finds in them no evidence of anything exceptionally divine, but sees in them simply the history and literature of a barbarous tribe that gradually Pallas Athene herself gave the knowledge rose from fetichism to a ferocious polytheism, offer- language of birds to Tiresias, to console ing human sacrifices, and ultimately, through the loss of his eyes. Helenus of Troy, guidance of their best men, and contact with more and Melampus claimed to possess it. Solomin civilized nations, to Jehovistic monotheism. It had wisdom exceeding much, and spake diss finds in them, as in other early records, a mythical and of fowls, and of creeping things, cosmogony, an impossible chronology, and extravagant marvels tending to flatter national vanity, or to aggrandize a priesthood; it finds discrepant conceptions of Deity in documents attributed to ing of such wonderful knowledge; and King one and the same source; it finds legislative enactments, springing from an advanced period, stamped with the sanction of primeval names, or of my-levery country on earth. Gerbert or Serils thical crises in the national history; in short, it not only finds in the Hebrew writings nothing which cannot be accounted for on grounds purely human, but it finds them of a character which it would be monstrous to attribute to any other than a human

ever opinion may be held concerning them, no educated person can dispense with some knowledge of the evidence on which they are based."-Life Mustrated.

HUMAN GLORY .- There are two things which ought to teach us to think but meanly of human glory—the very best have had their calumniators, scheme which Thomas Gardener, in the mix the very worst their panegyrists.

FLING AWAY THE RAZOR

Each hair is furnished with a distinct gland, ela. ested enough in matters theological to read with borately and beautifully complete. Under the facial are innumerable nerves, immediately connect. ed with various organs of the senses, ramifying in every direction, and performing most important ogy, without siding with either. It is well to have functions. This hair, when in full growth, forms natural protector to the nerves, and also holds, as it were, in suspension, a quantity of warm air. through which the cold air in breathing passes, lungs without giving to their delicate textore that severe shock which arises from the sudden atoms. sion of cold, so often the forerunner of fatal dis. of his head will there feel warm air. The hair also wards off east winds, and prolific sources of tooth useful and ornamental appendages, the teeth.

It is said that an intimate connection exists between the moustache and the nerves of the eye, and that many diseases of the eye are traceable to shaving. Who has not felt his eyes smart under the application of a dull razor?

May not shaving, by depriving the lungs of the mail of their natural protection, and by exposing them to the uninterrupted action of cold air, tend to weaken the chest, and that weakness being transmitted in an increasing proportion from generation to generation, at length inducing consumption and consumptive tendency?

Persons who wear their hair under their chins do not, excèpt in rare cases, suffer from sor-

There is in the crypt of Hyde Church a vast pile of bones, which were gathered many years after a battle fought upon the seashore, between the Danes and Saxons, about one thousand years since and among them the skulls of aged warriors, finely developed, the teeth in many of which are so perfect, so beautifully sound, and so firmly embedds! in their sockets that you cannot move them. The owners of these teeth wore beards; and the write remembers witnessing, several years ago, some er cavations on the site of the old priory at Spaldit when many stone coffins were dug out, whose is mates had, almost without exception, sound, e tire and elegant sets of teeth. Did not beards

Shaving occupies, on an average, fifteen minut A man who shaves every morning for 50 years thus employs in that upwards of 380 days. hours each. Is this a profitable application of fleeting moments?

The face exposed to a microscope immediate after shaving presents a most unsightly appearant the stumps assuming the forms of marrow box

Did not teachers of the faculty approve of East taches—and are they not of opinion that they most important part in the animal economy it not probable that by unduly stimulating growth of hair by shaving, we draw too largely and so cause an unnatural action of the nerves,

Did not patriarchs and sages of old wear bear and were they not remarkable for longevin well as for being exceedingly fine-looking fello Is not shaving a bore—and does not a man, whi undergoing the operation, look extremely ride lous? And if it is right to rasp the chin, why the eyebrows and the head also?

Does it not appear foolish to share on and morning that which nature has provided to protect us against the cold? Do we not despise and hold too cheaply a beneficent arrangement, and in fringe a natural law, when we cut off what Prove dence says so plainly shall grow? for the more man shaves the more the hair grows, even to hour of his death. The head shall become his but the face never!

In conclusion, when man was created had given him a beard, and who will dare to say the was not a good gift? Turn to the first chapter Genesis, and you will find that God saw every that he had made, and behold it was very god

WHAT (SOME) MEN AND WOMEN AM A London Review, in answer to the quasi-"What is man?" says: "Chemically speaking

diffused through five and a half pailfuls of wing In answer to the question, "What is were a bachelor wag says: "Mechanically speaking woman is one hundred pounds of flesh and two pounds of silk, ten pounds of cotton, szi pound of whalebone, with an indefinite amon

Theodore Parker, the somewhat unbelied vine, taking a vegetable view of man, maint science as the cultivation of a cabbace!

And, taking an animal view of the matter may add that man is undoubtedly "the purpu animals:" for he can do what no other amina -that is, snuff tobacco, smoke tobacco, clerto bacco, and, after sufficient practice, smallow white co juice. We do not believe that eren a polect tural disgust for tobacco in any shape.-Month!

UNKOWN TONGUES-THE BIRD. The best known of animal tongues, are course, the most perfect among them-thee tion but half of the curious literature, that cl and of late has been written on this so fishes, is reported to have understood the of every bird's song. Pliny even gives, in !! tural History, an unfailing receipt for the who was a master of the science, kept specific which brought him the news of the world great christian master of the Black Art, kr, to explain the flight and notes of birds; and k dict IX, who rose to the Holy See at the age of twelve years, knew their voice, and tell from it what had happened to-day, yester and the day before, anywhere through the These are results arrived at in the present day range of Christendom. It is not long since man scholar studied the language of gees, issued proposals for a dictionary of their Two adventurous Frenchmen; Dupont de mours and Pierquin de Gembleux, carried or unfinished plan, and actually published work the language of birds and other animals. It been a favorite task of many authors to set the of birds to music, and to give their meaning Nature, has more fully developed.—In.d Court