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THE DESIGN OF SPIRITUAL KNOWLEDGE, AN SPINITUALIST, No. 553 Broadway, New-

### PACTICAL TOLERANCE. THE TRUE BASIS OF RELIGIOUS LIBERTY AND

mar Prime Munister of England. The Astacles that still obstruct, the sa, was there in pointed out; and their ten racis act only projudicial to, but destructive at that enters into true and harmonic provevez, the need of a practical and immediate studies sufficiently prominent by his Lordor, out the reader with a fitting counterpart e following "Oration." It was delivered William H. Seward, at the Annual Meetscendants of the Puritans" at Plymouth , also, 1-55. We give it a place, believing av of Mr. Seward, that he in common with es and enlightened Progressionists, will be his "Oration" extensively diffused. We of nears that warm and give soul to the ssliberal, calightened and progressive, than ous arrived at are Christian in spirit, American must r, and harmonic in tendency. Of this, however, mader must judge for himself. We copy from a pamphand d'a Weed, Parsons and Company, in Albany,

Solety and Government are mutually related in linseparable. The material, intellectual, moral a i Spiritual conditions of every people, determine, thruth either a direct exercise of their will or herrassive consent, the nature and form of their remment. Reasoning from the attributes of the rater and from the constitution of Man, we style adult that a high stage of social happies is attaliable, and that beneficent government therefore ultimately possible. Any different Lerry makes the hopes which sustain virtue delishe and the Delty, who inspires them, a demon, thally to be flare I and hated. Experience, howstates les us that the advances of mankind towark such happiness and government are very Ar. Petry, indeed, often presents to us pleasages of national felicity; but these are purefrimerity, while history is an almost unrelieved tamive of political crimes and public dangers And other letters

We dissever, by induction, moral laws as inflexas it the naterial laws of the universe. We how, therefore, that the tardiness of political procoss results from a fulure thus far to discover or only those moral laws. The failure, at first view, exites surprise. Social melioration is apparently in adject of general and intense desire. Certainly, hearts which subserve material safety, subsisince and comfort have been eminently improved. We construct useful engines recently conceived; Fescarch the whole surface of the round earth all comparative case: we know the appointed tuses and seasons of worlds which we can scarcegree. It is doubtful whether the arts of architecse painting, semipture and poetry, are susceptible The period on Why, then, does political to remain obscure, and the art of government a stain and perplexed?

The har litherty exacted excessive care; in Sandages, because the advantages which result from manding rovements are indirect and diffuwer burdishy because the science is in its na-Viscosonine, and the art intrinsically difficult.

"mard retired."

Unsider only one State. Its magnitude is im-Manse, its outlines are indistinct, it is without syma confused aggregate of the imperfectly understood Principles and dispositions of many thousands or eren many millions of men. The causes which have chiefly given form and direction to these printipes and dispositions are either unknown or forgotten; those which are now modifying them are too subtle for our examination. The future of States involves further conditions, which lie outfore are called accidents. Human life is short, while the process of induction in political science losophers seldom enjoy facilities for that process.—

cording to the States where they live, what is received law, and not what ought to be law." A constitutional alteration is often necessary to

an alteration cannot be made without a previous of the Marquis of Worcester, who announced his Puritans. change of public opinion in the State, and even of invention of the steam engine itself in those words, opinion in surrounding States; for nations are so- as full of piety and benevolence as of joy: cial persons, and members of an universal commonwealth. Habits resist such changes. Timiwith far sighted veneration, which always looks backward, opposes such changes. Laws, however erroneous, or however arbitrarily established, acquire a supposed sanctity from the ceremony of their enactment, and derive great strength from protracted acquiescence. In a despotic State, no inspiring lightnings in their native skies. subject can move changes. In a free one, each member may oppose, and opponents more easily combine than advocates. Ambition is the ruling g Lecture, delivered by Lord passion of States. It is blind to defects and dangers, while hurrying them on in careers of aggression and aggrandizement. The personal interests and ambitions of many effective members of the State cling to its institutions, however erroneous or injurious, and protect them against innovation .-Reform can only appeal to reason and conscience. Conservatism arouses prejudice, cupidity and fear, and adroitly excites and directs hatred against the person of the reformer. Retaliation too naturally follows; and so the controversy, which properly ought to be a public and dispassionate one, changes imperceptibly into a heated conflict of factions .-Humanity and benevolence are developed only with increasing knowledge and refinement. Hence, castes and classes long remain; and these, althou equally interested in a proposed melioration, are, by an artful direction of their mutual antipathics, made to defeat it by their implacable contentions. Material interests are immediately roused and combined in opposition, because they suffer from the least disturbance. The benefits of a social change are more distant, and therefore distrusted and undervalued. The law of progress certainly does not require changes of institutions to be made at the cost of public calamities, or even of great private inconveniences. But that law is, nevertheless, inexorable. A necessary reformation will have its way, peacefully if favored, violently if resisted. In this sense, the Founder of Christianity confessed that he had come upon the earth to bring, not peace, but a sword. Revolutions are not divinely appointed attendants of progress, nor is liberty necessarily born of social convulsion, and baptized with blood. Revolutions, on the contrary, are the natural penalties for unwise persistence in error. and servile acquiescence in injustice and oppression. Such revolutions, moreover, are of doubtful wars, and for a flash are hot and active; but they cool from natural unsteadiness of temper, and abandon their objects, and, destitute alike of principle, honor, and true courage, betray themselves, their associates, and even their cause, however just and sacred. Happily, however, martial revolutions do not always fail. In some cases, the tempers and dispositions of the nation undergo a propitious change; it becomes generous, brave and self-denying, and freedom consequently gains substantial and end tring triumphs. It is hard, in such cases, to separate the share of fortune from that of merit, in analyzing the characters of heroes. Nor is it absolutely necessary. The martial heroism of such revolutions is wisely honored, even with exaggeration, because such honors stimulate a virtuous and healthful emulation. Mankind seek out

universal veneration to the world's end. We recognize such impersonations in Tell and Alfred, in Chappens, in some degree, because material Wallace and Washington. These successful martial revolutions, however, only consummate changes which were long before projected and prepared by bold, thoughtful, earnest and persevering reformers. There is justly due, therefore, to these reformers award to their homage which redeemed nations award to their and manager and led as irksome and fruitless.— benefactors. We shall increase that tribute, if we Lord his and pronounces, and he explains:— reflect that the sagacity which detects the roots and For the wit and mind of man, if it work upon causes from which national calamities and thralmatter, which is the contemplation of the creatures doms spring, and proceeds calmly to remove them, of 6.4, worken a cording to the stuff, and is libilled thereby; but if it work upon itself, as the remedy, or prepare that remedy so that it shall be offer weighth his web, then it is endless, and effectual, combines the merits of genius, of prubiags from history, then it is sometime, addence and humanity, with those of patriotism. make for the finence s of thread and work, but of Our admiration of these reformers will rise still no sticket or profe. How could the study of higher when we remember that they always are grows he etter casier or more satisfactory than eminently good men, denied the confidence and that of it his dual man? The same philosopher sympathies of the country which they are endeavoring to save. They are necessarily good men, because only such can love freedom heartily.

the noblest among the successful champions, and

investing him with imaginary excellence in addi-

tion to his real merit, set him apart as an object of

"All others love not Freedom, but license, which neve hath more scope or indulgence than under tyrants. Hence Betty of parts; its principles and dispositions are it is that tyrants are not often offended, nor stand much in doubt of bad men, as being all naturally servile; but in whom virtue and true worth most is eminent, these they fear in earnest, as by right their masters. Against these lie their hatred and suspicion. Consequently, neither do bad men hate tyrants, but have been always readiest, with their falsified names of loyalty and obedience, to color over

The devotion of these real authors of all beneficent revolutions to the melioration of human soside of the range of human foresight, and there- ciety, is therefore the most perfect and impressive, form of magnanimity.

I know very well that this estimate is not gener reaches through generations, and even ages. Phi- ally allowed; nor is the injustice of the case peculiar. It occurs in all other departments of ac-Hence, they "make imaginary laws for imaginary tivity. We justly honor the name of Watt, who commonwealths, and their discourses are as the applied the ascertained mechanical power of steam stars, which give little light, because they are so to the service of the useful arts of social life—and high." Statesmen, on the contrary, "write ac- the memory of Fulton, who converted the steam virtue, as well as of rising to greatness and good- had wrested from the Pope; and with singular ca- it is still gaining new and wider and more enduring the ultimate secular consequences of the great

knowledge, civilization and freedom. Yet we sel- cing the progress of mankind. I desire so to consecure a desirable social improvement; but such dom recall the previous and indispensable studies template the working of the leading principle of the

"Thanks to God, next to those which are due for creation and redemption, for having vouchsafed an insight into so \$7 50 dity, though looking forward, is short sighted; and great a secret of nature, beneficial to all mankind, as this

> We cheerfully accord renown to Morse, who produced the electric telegraph; but we are prone to forget that Franklin discovered the germ of that great invention, by boldly questioning the awe-

There is abundant excuse for the popular neg lect of peaceful, social reformers. Either they are engaged in apparently idle and visionary speculations, or else occupied in what seems even more absurd, an obstinate contention with the prevailing political philosophy of their age. Those speculations assume the consistency of science—that contention, the dignity of knowledge-only when in some later age the principles they announced have been established. In the meantime, they pass for malcontents and fanatics. The rude taste of society It still held the nations in the bonds of a common claimed, stood midway between the uncompromisgenerally delights in themes and characters which prefers the march, the camp, the siege, the surprise, the sortie, the charge, the battle, with its quickly vibrating fortunes—the victory, the agonies of the night which follows it, and the pomp and revelry of the day which banishes the comhumanitarian's placid studies, or the bewildering debates of polemic politics.

Excusable, however, as the injustice is, which I have described, it is nevertheless unwise and injurious. It discourages necessary, noble and gensuperstition and despotism. The energies of men known." can never remain stationary. A nation that will not tolerate the activity of intellectual energy in the pursuit of political truth, must expect the study of that truth to cease. A nation that has ceased to produce original and inventive minds, restless in advancing the land marks of knowledge and freedom, from that moment has begun to recede to- from the soils through which they run, so do civil wards ignorance and slavery. Every stage backwards renders its return more hopeless.

I am sure that this great error will no ways, and yet I do not think it is near its end .-How long it shall endure, is known only to Him through the continent, calling the faithful away who, although he commands us to sow and to from all ostentatious ceremonies of worship, to that plant with undoubting faith, that we shall reap pure and spiritual one which God prefers "before and gather the fruits of our culture, reserves to all temples." The feudal policy, although founded success. Most men engage readily enough in civil himself, nevertheless, not only the control, but even the knowledge of the forth coming seasons.

It is because I am unwilling to forego a proper and political rights and privileges which otherwise occasion for disavowing that error, that I am here would have been swept away, as they were in Asia, to celebrate, over the graves of the Forefathers, on by the desolating hand of absolute power. Chivalry, this day devoted to their memories, the virtues, the a wild vine, engrafted upon Christianity, was bearlabors and the sufferings, of the Puritans of New ing abundant fruits of courage, constancy, gallan-England and Old England. My interest in the cel- try, munficence, honor and elemency. The maebration is not, like your own, a derived, but only chinery of mercenary armies was not yet perfected, a reflected one. I am not native here, nor was I and the security of government was still held to born to the manner of this high and holy observ- depend, not on laws and force, but on the approval ance. The dogmatical expositions of the Christian and sympathies of the people. Commerce had disscheme pronunced by the Puritans have not alto- covered that the oceans were designed, not to sepgether commanded my acceptance. I shall, there- arate, but to unite nations, and was extending its fore, refrain from even an approach to those finer field over all habitable climes, and taking on the parts of my great theme, justly familiar to your dignity of its new functions as an anxiliary of emaccustomed orators, which reach the profoundest pire. Manufactures had been incorporated as a depths of reverence and love in the bosoms of the distinct wheel in the enginery of national wealth; lineal descendants of the founders of New England. and the productive classes had already attained a A few years after the death of Napoleon, I stood before the majestic column in the Place Vendome, wise policy of liberal naturalization was breaking up that lifts his statue high above the capital of France. When I asked who scattered there a thousand wreaths of flowers, freshly gathered, that covered its base, the answer came quickly pared that decline of aristocratic orders which back. "All the world." So I, one only of the still continues. Just notions of the free tenure of same vast constituency, cheerfully cast my garland upon the tomb of the Pilgrims and lend my voice dom of labor, which is now agitating the world, preto aid your noble purpose of erecting here a worthier and more deserved monument to the memory of the Pilgrims. It is, indeed, quite unnecessary to their fame; yet it is, alas, only too necessary to correct the basis of the world's judgment of heroic worth. Make its foundations broad as the domain which the adventurers of the May Flower, peacefully and without injustice, rescued from the tramp of savage tribes! Let its material be of the imperishable substance of these everlasting hills! Let its devices and descriptions be colossal, as becomes the emblems and tributes which commemorate a world's ever upheaving deliverance from civil and religious despotism! Let its shaft rise so high, that it shall east its alternate shadows, changing with the progress of the sun in his journey, across the Atlantic and over the intervening mountains to the Pacific coast! It must even then borrow majesty from the rock which was the first foothold of the Pilgrims on these desolate shores, instead of imparting to it sublimity.

through the divinely divided floods of the Arabian broad and enduring foundations. Sea; or, without temerity almost sacrilegious, lift but temporarily forsaken of God.

engine into a marine power, and sent it abroad on ness, to study with due care and reverence the opall lakes, rivers and oceans, an agent of commerce, eration of sublime principles of conduct in advan-

I confess that the Puritans neither disclosed nor discovered any new truths of morals or of government. None such have been discovered, at least tains that looked down upon Jerusalem.

Nor was it their mission to institute a new progress of mankind. Although the eastern nations. the first to enjoy the light of civilization, had long before the age of the Puritans, sunk into that deep erating with the pure influences of Christianity, States against the aggressions of ambitious princes.

The foundations of that comprehensive interna-

tional code, which is now everywhere accepted,

were broadly laid. It was then clearly taught that

"there are in nature certain fountains of justice,

from which all pure civil laws flow, varying only in this-that as waters take tinctures and tastes ready summoned Europe to a new and more vigorous morality, and Calvin's sharp voice was ringing in very imperfect conceptions of civil society, had saved, through the recent decline, many personal position among the ruling elements of States. A sects and clans, and distributing the seeds of material and social improvement throughout both hemispheres. Indolence, expense and faction, had prelands, and even that great idea of the universal frec-

vailed quite widely. Italy, "The dark'ned ages' last remaining light."

had never failed to present examples of republican institutions. The monarchical constitutions of that period contained sharply-defined limitations, and they were vigorously guarded and defended. It was a general theory that the subject could not be taxed without consent of the legislature, and that princes could only govern in conformity to laws. England especially had a parliament, the type of and majestic arch for the support of civil liberty. public and private rights.

It was the age of Spenser, Shakspeare, Bacon and Milton. Poetry had risen from lyric beauty But I may not touch the domestic story of your to epic dignity; history, from fabulous chronicle to ancestors. Only a Jewish hand could strike the philosophical argument; and learning, from words cymbals with the boldness due to the theme of the and forms, to things and laws. Reasoning from march of the host of Israel, under the guidance of these circumstances, it seemed that the onward its changeful pillar of cloud and of fire, while pur- progress of society was assured, and that civil and

Nevertheless, a reaction had already begun, the side of the rivers of Assyria they sat down, and formation, and combined with kings against nawept the piteous captivity of their nation, beloved, tions. Henry VIII. arrogated to himself the very

by ecclesiastics who derived their appointments from himself, and held them at his own pleasure. and duty, in disobedience to civil authority, there The reign of Mary inaugnrated that relapse to is no middle course of dealing with them, between Rome, which the caprices of Henry had rendered the persecution that exterminates, and the tolerainevitable. Elizabeth reinstalled the Reformation, but renewed the regal claim to spiritual supremacy. since the Divine Teacher set forth the whole system | The people resisted all these ecclesiastical usurpaof private and public ethics among the clive groves, tions of the Tudors, and they, in retaliation, boldly on that one which was his favorite among the moun- attempted to subvert the constitutional authority of parliament. Elizabeth, under the advice of sagacious statesmen, and supported by temporizing churchmen, resorted to the favorite expedient of politicians-compromise. Compromise is a feasible and often a necessary mode of adjusting consleep from which there is as yet no awaking, yet flicting material interests, but can never justly or Europe was even then full of energy, enterprise wisely be extended to the subversion of the natural and hope. The better elements of the Oriental and | rights or the moral duties of subjects or citizens. Mediterranean civilizations had survived and, co-op- | Even where a compromise is proper in itself, it derives all its strength from the fair and full consent were enlightening and refining the southern and of all the parties whom it binds. Elizabeth caused western nations. The Western church, which the Roman Catholic creed, discipline and ritual to until recently was unpartitioned, had long defended be revised and altogether recast, under the directhe faith against the Saracens, and protected feeble tion of leaders of some of the conflicting sects; and thus a new system was produced, which, as was fraternity. Nor had it forgotten to proselyte, after ing Church of Rome and equally uncompromising are sounding, marvellous, and magnificent; and the primitive manner, by inculcating morality and latitudinarian Protestantism. The new system was charity. It had, by its potent command, addressed established by law, and a hierarchy was appointed to the conscience of Christendom, abolished through- by the crown, to whose care it was committed. out Europe that system of personal servitude in Absolute and even active conformity was comwhich a large, perhaps the largest, portion of every manded to be enforced by pains and penalties in community had been held, under every form of special and unconstitutional tribunals, acting withplaining memories of that fearful night, to the government. It bore its testimony steadily against out appeal, and in derogation of the common law. that system everywhere declaring that "God and The new system, whatever might be its religious Nature equally cry out against human slavery; and ecclesiastical harmony with the Divine prethat serfs and slaves are a part of the human family cepts, was, in its civil aspects, a mere political inwhich Christ died to redeem; and that equality is stitution. It was offensive and odious to a zealous an essential incident of that brotherhood which he people, who, though divided into opposing sects, erous efforts, and is chief among the bulwarks of enjoins as a test by which his disciples shall be agreed in regarding the political authority assumed by the State as a sacreligious usurpation. The friends of civil liberty also condemned it, as a turning of the batteries that had been won from the Roman See, in the name of liberty, against the very fortress of liberty itself. Nevertheless, a portion of the clergy, who had now become dependent on the State, members of the privileged classes, always disinclined to political agitation, placemen laws differ according to the regions and govern and waiters for places, the timid, the venal and ments where they are planted." Luther had al- the frivolous, early gave in their adhesion, and the compromise daily gained wider acquiescence through the appliances of political seduction, proscription and persecution. The Church of England was built on that compromise. Incorporated into the constitution with such auxiliary political

civil and religious liberties of the people.

scure religious sectaries, men of monastical devoutness, yet retaining the habits of domestic and social life; simple, but not unlearned; unambitious; neither rich enough to forget their God, nor yet poor enough to debase their souls; content with mechanical and agricultural occupations in villages and rural districts, yet conscious of the liberty with which Christ had made them free, and therefore bold enough to confront ecclesiastical and even royal authority in the capital. Serious as became their religious profession, they grew under persecution to be grave, formal and austere. Chosen emissaries of God, as they believed, they willingly became outcasts among men. Divinely constituted depositaries of pure and abounding truth, as they thought, they announced, as their own rule of conduct, that no article of faith, no exercise of ecclesiastical authority, no rule of discipline, and not even a shred of ceremonial or sacrament, should be accepted, unless sanctioned by direct warrant from the Scriptures as interpreted by themselves, in the free exercise of their own consciences, illuminated by the Holy Spirit. God, although a benevolent Father, was yet, as they believed, jealous towards disobedience of His revealed will, and would punish conscious neglect of its commandments.-These were the Puritans. They came into the world to save it from despotism; and the world comprehended them not. They refused to acquiesce in the compromise, because it involved a surrender of natural rights, and a violation of principles of daty towards God. Nevertheless, they were true Christians, and therefore they demodern legislatures, trial by jury, magna charta clined to set up their own convictions as a standand the common law, constituting one four fold and for others who subscribed to the Christian faith, and freely allowed to all their fellow subjects She had, moreover, emancipated herself from the the same broad religious liberty which they claimed supremacy of the See of Rome, and the popular for themselves. They persisted in non-conformity. mind was intently engaged equally in the pursuit | The more hardly pressed the more firmly they perof theological truth, and in the application of the sisted. The more firm their persistence, the more organic laws to the maintenance and defence of severe and unrelenting was the persecution they endured. More than an hundred years virtually outlawed as citizens and subjects, and outcasts from the established church, the Puritans bore unflinchingly their unwavering testimony against the Puritans appealed, was universally acknowledged. compromise, before magistrates and councils, in It was especially felicitous that the lives of the Puthe pillory, under stripes, in marches, in camps, in prison, in flight, in exile, among licentious sol- piety. Equally in domestic and social life, and in diery and dissolute companions in neighboring the great transactions of the State in which they sued by the chariots and horsemen of Egypt, religious liberty were about to be established on lands: on the broad and then unexplored ocean, when the mariners lost their reckoning, and the fear and without reproach. With all these advanships' supplies became scanty and her seams opened tages, the Puritans, as naturally as wisely, referred from the waving boughs the harps which the daugh- whose force is even yet unspent. The See of to the waves; on unknown coasts, homeless, houseters of Jerusalem hung upon the willows, while by Rome took alarm from the movement of the Re- less, famishing and dying; in the leafless forest, ciple which they promulgalted. With effective surrounded by ice and snow, fearful of savage simplicity, they confined themselves to the main beasts and confronting savage men. The compro- point in debate. They neither pretended to define same Spiritual supremacy, which, with the aid of the mise policy failed. Civil and religious liberty was nor to make summaries of all the natural rights of

price employed it in compelling conformity to the triumphs; and tyrants have read anew the lesson obnoxious faith and worship of Rome, conducted so often wasted upon them before, that where mankind stand upon their convictions of moral right tion that satisfies. The Puritans were not exterminated, they were not satisfied.

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The Puritans thus persisted and prevailed be cause they had adopted one true, singular and sublime principle of civil conduct, namely: that the subject in every State has a natural right to religious liberty of conscience. They knew too well the weakness of human guaranties of civil liberty, and the frailty of civil barriers against tyranny.-They therefore did not affect to derive the right of toleration from the common law, or the statutes of the realm, or magna charta, or even from that imaginary contract between the sovereign and the subject, which some publicists had about that time invented as a basis for civil rights. They resorted directly to a law broader, older and more stable than all these-a law universal in its application and in its obligation, established by the Creator and Judge of all men, and therefore paramount to all human constitutions. Algernon, Sidney, Locke and Bacon, and even Hooker, chosen and ablest champion of the Church of England, demonstrated the existence of this law, deriving the evidences of it, and of its universal nature and application, from natural and revealed religion, in the high debates of the seventeenth century. Blackstone, Vattel and Motesquieu, have built upon it their respective systems of municipal law, public law and government; and our own Congress of 1776 sunk into the same enduring foundation the corner stone of this vast and towering structure of American freedom. The Puritans could therefore lay no claim to the discovery of this great principle, or to the promulgation of it. But the distinguished glory of having first reduced it from speculation to actual and effective application, as a conventional rule of political conduct, is all their own.

This great principle was not only a disturbing,

but it was also an offensive and annoying one, It was an appeal from the highest sovereign power in the State to a sovereign power still higher, and therefore was thought seditious. It is of course encountered then the same ingenious sophistry which although often overthrown, has not even yet been silenced. It was argued, that if individual conscience may rightly refuse to acquiesce in the results of the general conviction collected by the State and established as law, it may also rightfully resist the law by force, which would produce disorder and lead to anarchy. It was argued, also, powers, it must necessarily augment the influence that insomuch as civil government is of divine apof the throne, and be subversive equally of the pointment, it must be competent to act as an arbiter between conflicting consciences, and that implicit obedience to its decrees, as such arbiter, is A conservative power, a new conservative power, therefore a religious duty. As might well have was necessary to prevent that fatal consummation. been foreseen, there arose on the side of the Puri-That power appeared in the form of a body of obtans, contestants worthy of the majestic principle they defended, contestants whose voices, then silenced by persecution or drowned by public clamor, have reached this more congenial age, and are now giving form and condensation to the whole science of political ethics. Not again recalling the names of Locke and Sidney, there was Edwards, profoundest metaphysician of all ages, and Milton, always disconted and distrustful among men, but familiar with angels, and learned in the counsels of Heaven. It was their sufficient reply, that unenlightened and unsanctified consciences will never disturb des potism with their remonstrances, and that consciences illuminated and purified cannot be perverted to error; that God has delegated to no human tribunal authority to interfere between Himself and the monitor which he has implanted in the bosom of every moral being, and which is responsible to its Author alone; and that the boundaries of human authority are the boundaries of Eternal Justice, ascertained by the teachings of that monitor which, were it free and fully awakened, must always be the same. They answered farther and with decisive engergy, that traditions and compacts subversive of freedom were altogether void, because the masses of men living at one time in a State must always have supreme control over their own conduct, in all that concerns their duty to God and their own happiness.

Fortunately, the Puritans had keen sagacity .-They would not ask liberty of conscience as a political concession; because, if granted as such, it might be revoked. Fortunately they were not purposely a political or civil body, but a purely religious one; a church in the wilderness, as they described themselves; a church without secular combinations, interests or ends; a church with no interest but duty, no end but to avoid the divine disfavor, and no head but God. Fortunately, also, the age was as yet a religious one. Skepticism, which has since so wildly overrun large portions of Europe, and scattered its poison even here, had not then entered the world; and the plenary nature and authority of the Holy Scriptures, to which the ritans vindicated their sincerity, magnanimity and became concerned, their conduct was without themselves to the Divine Revelations for the prin-It is a sure way of promoting knowledge and people and in the name of Christian liberty, he not overborne; it rose erect; it triumphed; it man which tyranny might invade, nor to trace out

in the Footsteps of their Labora. NEW YORK, SATURDAY, APRIL 5, 1856.

# SPIRITUALISM "CONSIDERED AND

ANALYZED PHYSIOLOGICALLY." In condemning the assumptions of Dr. Norton

we do not for a moment lose sight of his pretensions but rather give him full credit for seriousness and. honesty, when he says: "I venture the assertion that no one has had any stronger evidence of Spirit intercourse than myself," although we know the assertion to be destitute of any reliable value. As our assertion, however, is not proof, we shall examine in detail the Doctor's physiological argument in and by the light of physiology, and afterwards find if possible, to what extent, if at all, psychology explains the mental phases of Spiritualism. "Spirit writing" included. We do this, not because we attach importance to the assumptions or pretensions of Dr. Norton, but because we consider that any and all efforts made to narrow down the discussion, and bring the controversy from the latidunarian platform of "Nature" to the science of Anthropology and fact, will be progress in the right direction. The Doctor after stating "the writing was altogether involuntary" as well as the "mental experience and positive fact. operations which accompanied" it, says: " Almost any one, unacquainted with the prin-

ciples 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 disembodie d Spirits but my conclusions were far different."

Physiology is here made authority for a "differis the fact that the Doctor lost "ten pounds" of marvels of Spiritualism, when we remember the Doctor declares in italies that the writing was altotions which accompanied it. Now here is effect without assignable cause, and the argument is therefore absurd. We say without a cause, as we Doctor about "automatic cerebration," to be fanciful.\* Still, supposing it possible for the Doctor to have in mind an idea, we will give him the full benefit of his own explanation. He says:

"Intellections give rise to emotions, and emotions, in ther turn, render the process of thought more rapid and clear. I have no doubt that much of the writing will come under the denomination of emotional action, and it may be a question whether the intellectual operations which precede the writing do not, in every instance, influence the muscles through the medium of emotions."

As a part of the above explanation is confessedly hypothetical, ("it may be a question &c.,") it can have but little significancy in the present controversy, for at the very best, it is but theory theorized against presumptive fact.

That we are not assumptive in calling the Doctheory of muscular motion, hypothetical and fanciful, we have good authority for believing, for Cuvier said long since, "what causes the belly of the muscle and consequent contraction of its tendons. can bring, including his own discoveries,) will sugbe accounted for, since the Doctor ignores the philosophy of the "will" internal and external, personal and otherwise in order to have his involuntary writings bear some resemblance to the Spiritual phenomena, developed through the writing medium.

This, instead of relieving the Doctor from the necessity of an explanation, enforces the obligation for, the phenomena of muscular motion is still unaccounted for; and the physiology of his "Spiritual writings," as well as the waste ("ten pounds,") he avers his system was subject to, during the operation of his hand, remains unexplained.

And this, we insist, should have been the Doctor's first business; because the very act of holding the llustrate the truth, that the radical facts of propen, through a series of protracted and exciting gress have ever been against, and are corrective of moral honesty, and a practical recognition of Order, communications, should have suggested to the the fictions and fears of conservatism. Doctor, as a physiologist, the necessity of making the physiology of the fact evident, before he attempted to contradict, much less ignore, the Spiritual hypothesis.

translate its value, by the wisdom manifest in other rits. Is it morally impossible for good Spirits to portions of the Doctor's statement, where he not communicate to man, and yet entirely possible for only repudiates "Spirit agency," but the Will, evil Spirits to hold communion? In other words, which heretefore has been the accredited agent and is the Spirit of angels and of God possessed of less acknowledged motive power of general motion.

The absurdity of this method is no less appa- Fulton. rent than the tendency of the logic is injurious | But here comes "Presbyterus" with stereotyped

viously at fault, and his conduct condemned, flinging the Bible into the path of all new discoit harmonizes with common knowledge and universal experience.

True it ascribes the active and directing intelligence to the agency of Spirits, and makes that Spirit external to and independent of the mind or body acted upon, but does not insist on this. where the manifestration comes within the normal functions of the mechanism, or in any way does violence to the general economy of " Low and Order." This method is suggested and authorized by the wisdom of all schools; since it not only avoids the necessity for multiplying causes, but preserves the analogies of Nature, and enforces the testimony of experience. Somuch we have felt moved to say, as to the physiological pretentions of Doctor Norton, because this confidential appeal to physiology characteristics of mediums to the physiological side of a "Presbyterus." of science, is lost sight of-if at all known by Spirit. ualists.

the assumptions and pretensions of the Doctor ev- one.

ince both ignorance of physology and Spiritualism, since the former, where its philosophy is known, is Spiritual agency, by the most positive evidencethe evidence of facts.

By facts we do not mean that class of manifesations that have become complex and controversial, because of their necessary connection with, and at times reflecting the personality of the medium, but independent, objective facts, facts which have been seen, and are known to be independent of the consciousness and active mediation of all in 2d., the subject of Spiritualism is more discussed, the circle

in this country who are knowing to manifesta- distant, when not to know, and in some degree, to jured. tions, in which the Spirits wrote independent of intellectually understand the philosophy of Spiritthe medium, for the pencil was seen to more and unlism, will be to pass for an ignoramus in sensible mark out characters on paper, when no human and well read society. There is a moral as well as agency was near to aid in the writing of the com- an intellectual side to this idea, which should not munication. We have been in circles, and have be lost to the Spiritualist, since it recognizes the had brief communications of this kind addressed need of an enlarged culture to meet the issues and to ourself, when the position of the medium pre- supply the demands of the advanced minds and an cluded the possibility of a proximate, much less an advancing civilization. Doubtless, this will be atactual and physiological relation to the manifesta-

necessity for physiological investigation, but to off- for its progress. We have presumptive evidence set the Doctor's assumption that the Spirits have for this conclusion, for the selection, education and nothing to do with these manifestations, and that general qualification of the mediums have thus far we hold no intercourse with the departed.

The Dr's statement being purely personal and assumptive, the only way to correct it is by personal

\* That this remark may be significant of sense and meaning, rather than personal dissent, we extract the following from Doctor Sherwood's " Motive Power," as it is pertinent to the issue. He says :

"The phenomena which constitute animal life have hitherto baffled all the endeavors of physiologists to reduce them to those general laws which have rendered the study of inorganic matter so ent conclusion," but the method and logic by which simple and comprehensive. Neither science nor the conclusion is deduced, no where appears in the speculation has enabled them to trace, with even an Doctor's article. The only allusion in the arguments approximation to accuracy, the operation of those that looks at all towards physiology for a solution, apparently subtile and mysterious principles which are the springs of motion, and which, in regulating flesh during his week of mediumship; a statement the actions of animal life, connect the whole of its more mysterious and incomprehensicle than the movements in one harmonious system. The mechanism of the different parts of the body has, consequently, been viewed as too complicated and ingether involuntary, as well as "the mental opera- tricate to admit of our applying the principles of and we can then find plenty of reasons for believinductive philosophy to the investigation of its diversified actions. Yet the philosophical mind cannot doubt but that they are dependent on laws as consider the statement afterward made by the diffusive and comprehensive in their character, as those of gravitation, electricity or magetism .-Seventeenth edition; page 9, 1853.

† LECTURES ON COMPARATIVE ANATOMY.—Tran sia ted by Ross, and quoted by Dr. Beach, in his "Elements of Physiology."

### To be continued.

FACTS VS. FICTIONS.

Inasmuch as caution is functional to the mind. and wisely adapted to the needs and conditions of life, conservatism and the philosophy it teaches cannot be wholly ignored nor become insignificant, however ridiculous soever its advocates | ualism, that may make it.

Were this possible, the crudities, angularities, and absurdities of the conservatives of all ages, would have shamed the philosophy of fear out of existence long ere this, but the world's experience has proved other things absurd as well as the "fotor's physiclogical pretentions, much less his gyism" of the conservative, and demands that we

"prove all things, hold fust that which is good." This fact goes far to apologise for the conservative, where and when the mind is qualified to appreciate its value, and large and generous appreeither by act of will, or by involuntary irritation, is ciation should be given by the candid thinker to wholly unknown to us. The substance employed, this phase of human life and experience. Still the whether it be fluid, gaseous, clastic, electrical or Great Truth should never be lost sight of, that these meetings, we were somewhat surprised to none of these, or nothing resembling these, is also the radical and reformatory facts of God's unfold- find so many of our most respectable church-going unknown. We see nothing like this contraction in ing providence have ever eaten up and otherwise any machine which we can execute."† This condisposed of the conventional fictions, which fear we are free to admit that Mr. Simmons, when W. Orient, and the Editor (Dr. Haskell) expresses

Pethan's Monthly for April. New York. Dix the lead of the conventional fictions, which fear we are free to admit that Mr. Simmons, when W. Orient, and the Editor (Dr. Haskell) expresses

Were this truth recognized as the central truth gest to the reader an outline of the phenomena to of history, a belief in the providence of God, would imply something like order and harmony of purpose in the development and mission of the ages and the reforms that moved and had a being in

> These reflections have been called to mind by thinking over the issues that have been and are good of Spiritualism and the harmony of Society made on Spiritualism, some of which have been of late republished in the columns of the Norristown

for themselves and vindicate the facts of Spiritual-

two theological gentlemen, meets their dogmatic charity, that "suffereth long and is kind." detractions as follows:

" Mr. Fulton admits the phenomena of Spiritual-As this, however, is purely an assertion, we must ism, I understand, but attributes them to evil Spipower than the Spirit of demons? Absurd, Mr.

and unwise; for we are called on to give up what objections to everything that has not the taint of place—and every such occurrence is proof that this of men and devils can not prevent its final triumph. doubtless there are those who may think it irrev- them, for in this case the greatest care and it we do know for what we can not prove, thereby ig age upon it. Spiritualism is false because it connoring the demonstrations of Science and the in. flicts with some dogmas of the Church, or as he ductions of philosophy for conjecture and mystic- says, of Christianity. Spiritualism is not more opposed to the Bible than Geology and Astronomy Here, however, where the Doctor's theory is ob. were once supposed to be. This absurd notion of say that Mr. Smith has informed me that the acci- Spiritual referm. Spiritualism comes to his aid, for in explaining, or veries, is becoming stale. Astronomy is false, said ward train of cars stop, and the other train rush at least giving assignable, proper and adequate the Church, because it conflicts with the doctrines cause for the manifestations, writing and otherwise, of the Bible. Geology cannot be true, said the snow when they came together, and saw four or five bigots, because it does not tally with the Bible aclions of years old, while the Bible commentators have decided it to be but six thousand.

So "Presbyterus" comes with such an argument Pope and his Cardinals assumed in order to demolish Luther and his doctrines. No, Presbyterus, soon be made (by such men as "Presbyterus") that the Bible and Spiritualism harmonize most beautifully.

Let the public have the facts, and they will not be influenced by the asinine witticisms of a Fulton, implies, that the relations, manifestations, and or the prosy lucubrations and metaphysical jargon

A Hypoerite is one that neither is what he seems But had we any disposition to be dogmatic, we nor seems what he is. He is hated by the world for might have cut the discussion short, by saying that seeming a Christian, and by God for not being but are still waiting for more evidence of the Spir-

#### NEWS ITEMS AND REMARKS.

against him, and the latter contradicts his denial of Spiritualism is becoming a fixed fact, if not a "peculiar institution" in the age, are the news items of Spiritualism, made by the secular press. This department comprehends lecturers and lecturing, as well as the manifestations and marvels of the Spirits, a department of Spiritualism now attracting considerable attention. Two reasons present themselves why this should be as it is:

1st. There are more lecturers in the field, and less ridiculed, and better understood. These rea-For instance, hundreds of persons can be found sons warrant the conviction that the day is not far tended to, since the same intelligence that "rapped" the world from its speculative materialism, will still We state this not to under-value or ignore the minister to the needs of the age, and wisely labor been mostly the worst of our angel friends. How far their labors bespeak their fitness, and with what success they preach the living gospel of immortalism and angel ministration, we will leave for the secular, if not the opposition press to tell.

In a late issue of the Norristown Clive Branch, we find the following:

"On last Tuesday evening, Miss Jay delivered a cture, ostensibly under the influence of Spirits. She began by sitting a few moments with closed eyes-became electrified, got up and delivered heroif of a most finished discourse. Her manner was faultless, and her matter well digested. She attempted to prove that man had a two-fold nature, Spiritual and physical. That the Spirit used the physical as a medium through which to communicate; that if deprived of the external sense, the Spirit would be locked up, like a gem in casket. That the Spirits after death had an exstence was admitted by almost common consent, that they ever use the bodies of mortals as mediums, she contended was not at all unreasonable. since our Spirits use the body merely as mediums We want facts to prove that this is so,

This last remark is consistent enough when expressed by a "Sadducce" or Materialist, but is contradictory, if not absurd when made to express the belief of a "Christian" or any person having a rational credence in the narratives of the Bible.

suppose to be the editor of the paper,) has good and sufficient reasons for accepting the Bible nara favor on some of his readers, and save them Deity.

5. The recognition of Individual Responsibility ratives and rejecting Spiritualism, he would confer same on paper, and publish at his earliest conve-

The "Stars & Stripes" of Manchesier, N. H., Spiritual Freedom, in all things which infringe not the rights of others, and the toleration of the (March 29.) informs us under the head of Spirit- same in others.

"A fellow by the name of Pease, styling himself insane, lectured two evenings at Smyth's Hall, last Spiritualists, but simply as desirable objects which week. His admission fee was 10 cents, and his audience scarcely exceeded a baker's dozen. The 'Spiritual Association" of this city caution the public in regard to him. He is not recognized by them, as they rank him an imposter, doing more hurt than good.

On last Sabbath, however, Spiritual services were held through the day and evening at Granite Hall, of a highly interesting character. Mr. A. E. Simmons, of Woodstock, Vt., was announced to hold forth, and having learned he was a smart speaker and zealous advocate of the faith, we at- Proprietor of the N. E. Spiritualist, Boston, Mass tended the afternoon service. We found the Hall To Clubs, five copies for \$8; Ten copies, \$15. full to overflowing. Not posted up in regard to people present, and embracing this doctrine.— By the last issue of the Spirit Actocate, we learn Whatever may be our own views of Spiritualism, that paper is about to be married to the N. state, uttered many sound arguments and made many strong points in its favor. He was listened to the friends and subscribers. The "united paper" to with marked attention.'

say "nothing" about him, but we do feel strongly moved to thank the "Spiritual Association" for cautioning the public in "regard to him," since the are promoted by thus recognizing social order and basis of progress. There have been, and doubtless As however, the editor of that paper is candid are other cases, which have been permitted to pass and liberal enough to allow its advocates to speak unnoticed, because Spiritualists dislike to direct attention to them, hoping experience and the provism, we will extract so much of a late issue as will dences of life would correct their excesses. The will make this duty imperative among Spiritualists, The writer having answered the assumptions of although we hope it will ever be qualified by that

cate,' gives the following:

to occur. In addition to that communication I would and honest workers for humanity's culture and dent was clearly presented to him; he saw the forupon it; he saw a man leap from the cars into the that appeared to be killed or very much injured. count of creation, at least it makes the world mil- He saw Mr. B. anxiously hunting for his wife after the collision, and saw her in a most deplorable condition. With all these things impressed upon his mind, he called upon Mr. B. as stated in the against Spiritualism. The very position which the communication. All that was presented to him ture: in a vision was confirmed by the published account of that disaster. Other scenes have been present-Spiritualism must be met on its own merits, and ed to him in a similar manner, which have also decided upon its own ground, and if it be establish- proved true. Will the advocates of "od force" exmore light-we are seeking for truth, and those who have been fortunate enough to discover it, should disclose it to the world. If what Daniel of old saw in vision was true, and what H. Smith also tants endowed with ability to impart informa-

above:

To those who have not yet passed judgment, it's further development beyond the unaccountable the third door from my house.

realities which ever and anon, meet men at every Among the signs of the times that indicate that step in life's journey, the following statement may not be wholly without its uses:

On the 7th day of January last, Mr. Hugh Smith a respectable resident of Chicago, came to me and York for the purpose of getting married, would meet with an accident on the railroad; and added that he knew more about the accident than he thought proper to tell, as he did not wish to create any unnecessary alarm.

About 20 hours after Mr. Smith told me the above, the accident took place at Poughkeepsie, N. Y., in which my brother's wife got seriously in-E. A. BLANCHARD.

THE NEW ENGLAND SPIRITUALIST. The last issue of this Spiritual Expositor, closed the first year of its usefulness and labors. The first volume, although dedicated for the most part to explaining the facts, and vindicating the philosophy of Spirit intercourse in tone and logic, has clock. its usefulness enlarged, and the sphere of its activities multiplied, and it is therefore proposed to inosophy of Spiritualism "may have free course and witnesses to the memorable occurrence. be glorified." The better to have its purposes and position understood, we extract the following from the prospectus to the second volume. Its Editor speaking of himself, says:

"He is deeply convinced that the Spiritual Movesome extent the means of reaching, a higher stage of human attainment, both individual and societary that its startling phenomena are but the trumpet call to a new and triumphant struggle against Error, Wrong, Misdirection, and Imperfection of every kind, -and those who are satisfied with what is merely novel, marvelous, or self-gratifying in these demonstrations, greatly miss their high intent, and that, if Spiritualism shall fail to give to the world a purer Morality, a truer Religious Philoso- it of the article, prove that late research is tending phy, a higher and nobler Individual and Social Life, than now generally prevail, it will prove of little worth to mankind. He is, therefore, greatly desirous of giving fuller scope and expression to those mighty reformatory influences which are now flowing earth-ward from the Higher Homes .-Hence, while he would by no means neglect the movement, he may be expected to recognize prominently—as among the important ENDS which Spirportion of THE GOOD it is destined to confer-the following objects:

1. The unfolding of a comprehensive Philosophy of the Spiritual Nature, Capabilities, and Destiny of Man.

2. The development of a Rational Theology, If the writer of the above, however, (whom we based on intrinsic and not on external authority. 3. The establishment of a Pure Morality, founded on internal and divine, rather than human law.

4. The recognition of an Ever-living and Universal Inspiration, connecting Man everywhere with

6. The Individual exercise of Mental, Moral and

7. The promotion of Individual, Social, and Hu-

manitary Progress in all good.

These points are not laid down as a creed for Spiritualism may aid in securing.

In the advocacy of these, or any other specific objects or oninions, the Editor will aim to exercise the fullest toleration towards those who may differ from him-his paramount desire being to elicit TRUTH, and not to inculcate specific dogmas—to Horace Greely's worth and usefulness, neither of contribute to the ADVANCEMENT OF THE RACE, and not to the establishment of a sect."

Those wishing the paper for the coming year, will inclose two dollars to A. E. Newton, Editor and

# A SPIRITUAL MARRIAGE.

ession (which by the way comes from as learned and ignerance had conjured up and called into speaking under Spiritual influence, or in the trance the hope that the arrangement will be satisfactory & EDWARDS, 321 Broadway. will be sent inside of No. 12 of the Advocate, to attention, and well repaid for the reading. The and the audience, by imitating the Manifestical As we have no knowledge of the character, cul- the subscribers of that paper, and those wishing to first being the opening article on "Religious Freeture, social standing or mental sanity of the indi- continue their subscription, are requested to send don in America," the second, "have Animals Souls?" vidual designated as "Pease" in the above, we can their names and money to the publisher, J. N. Brun- The article on Religious Freedom can hardly fail of teach him to be truthful in the future. Yet made dage, at Waukegan. Ill. This will, no doubt, be interest, if read with attention, as it gives convincgood news, and therefore satisfactory to the sub- ing proof that the world moves onward and upward, scribers and friends, although the Advocate gave for it carries the mind back to the dark days of monthly evidence of its good will, and earnest de- American persecution, torture and intolerance, mak- privy to the matter. termination to "prove all things, and hold fast the ing us realize anew the folly of prejudice, and the This circumstence has been a matter of a moral fitness as well as intellectual aptitude as the good," that being the law and the prophets of Spiri- criminality of bigotry. forth by Dr. Haskell. He says:

hitherto laboring in the cause of human advance- about popular songs, &c., &. All religionists believe in prophecy-and the ment from the thraldom of bigotry, error and supsame law that enabled the Seers and Prophets of a ersition, we have had the consciousness of having WHAT IS TO BECOME OF THE AMERIformer age to tell what would occur in after time is acted honest'y in proclaiming "the glorious gospel still in force, and we have repeated instances of the of the blessed Gad." We feel that the cause is of ability of Spirits to reveal what is about to take God, and must prevail; and the combined powers world and the Spirit world are intimately connec- We wish the enterprise oll the success its best ted. The following communication from Mr. Blan- friends expect for it, for so far as we know, the par-

chard shows that Spirits can forcte'l things about ties interested in the publication, they are earnest and conflicting stand-points.

# PENDENT OF MESMERISM.

We give the following letter an insertion, although it has been published before, as many may read it For instance, a writer in the Christian Examiner, now with interest and profit, who a few years ago, would look on all such statements as visionary and tions, wants and prospects of the American Church

We quote from Atkinson's Laws of Man's Na-Kant, in writing to Madam Von Marseville, says

have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary ed, like Astronomy and Geology, the discovery will plain how it operates in such cases? We want 1759, when M. de Swedenborg, towards the end of ling to work together cordially for the founding and cordial good wishes, and the promise to visit the gift out of all possibility of doubt. In the year old saw in vision was true, and what H. Smith also Swedenborg went out, and after a short interval resaw in vision has proved true; have we not proof turned to the company quite pale and alarmed.— obsolete and inefficient in this free country, if we labor in other fields, which may be even in 1800. that the spirit world is near, and its inhabi- He said that a dangerous fire had just broken out try to identify it in the minds of the people with the The following is the communication named and went out often; he said that the house of one churches of the United States. They will not only aim has been, as I trust it ever will be the a chart and the house of one only aim has been, as I trust it ever will be the a chart and the house of one only aim has been, as I trust it ever will be the a chart and the house of one only aim has been, as I trust it ever will be the account. claimed, 'Thank God! the fire is extinguished from decay or extinction?"

the whole city, and particularly amongst the company in which he was. It was announced to the Governor the same evening. On the Sunday morning, Swedenborg was sent for by the Governor, who save, when all else fails. questioned him concerning the disaster. Sweden-

said that my brother Rufus, who had gene to New borg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the Governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster.

of the fire. In the letters brought by him, the fire the conclusion is not based upon the advent of the fire. was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the Governor's with the melancourier arrived at the Governor's with the menan-choly intelligence of the fire, of the loss which it and demand arrived at the doctrines preached" to the intelligence of a similar demand of a similar demand of a similar demand. choly intelligence of the are, of the 1055 hand gence of a civilized and educated people, Doubt and ruined, not in the least differing from that which

been candid, earnest and reformatory. Naturally authencity of this occurrence? My friend, who enough, its Editor and friends should desire to see wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also about two months ago, at Gottenburg, where he is acquainted with the most respeccrease its usefulness, and enhance its worth, by table houses, and where he could obtain the most devoting it in part, during the next year, to the authentic and complete information; as the greatissues of life-social and otherwise-that the phil- est part of the inhabitants who are still alive were

"I am, with profound reverence, &c., "EMANUEL KANT." Konngsburg August 18, 1768.

LITERARY NOTICES.

ment of the day is but the precursor of, and to BLACKWOOD'S MAGAZINE for March. New York, LEONARD, SCOTT & Co., 79 Fulton st.

> This number comes to us well filled with readable and suggestive matter, Its opening article on Liddell's History of Rome," is not only suggestive but instructive, as it outlines many of the controversies, and analyzes many of the "legends" which called them forth. The selections and general spirtowards the Spiritual and mysterious in history, and promises, ere long, to tell the question, if not the stand-point from which to make a consistent historic suvey. The following will illustrate this:

The first question that every one will ask, who hears that Dr. Liddell has told again the history of EASIS-FACTS which lie at the foundation of this Rome, is, How has he dealt with the mythical or legendary portions? What degree of credibility and know the man better than ourself. We has he attached to them? Has he followed the ex- to notify our Southern friends, however, that itualism tends to secure, and as constituting some ample of Arnold, and reserved for them a peculiar style savoring of antique simplicity; or has he folowed the older, and, we think, the wiser course, of Livy, and told them with genuine unaffected eloquence, without either disguising their legendary character, or making the very vain attempt to dis- those anxious for "tests," with the best means tinguish the germ or nucleus of real fact from the accretions and embellishments of oral tradition?

The next article that attracted our attention, is a critical and severe review of the biographies of Horace Greely, and James G. Bennett, under the head of "Biography gone Mad." The writer omits no opportunity of making these men ridiculous and their lives contemptible, and even construes the little tolerance which Greely and the Tribune extended to Spiritualism in its first stages of devolopment as a crime. He says:

With the same instinctive hospitality towards every form of delusion, the Tribune opened its ac. of Spiritualism through him, as the base commodating columns to the Spirit-Rappers, who, well qualified to give clear and intelligible expired notwithstanding a few hundred cases of insanity, tions of the various phases of the phenomen. and other small evils, have, in Mr. Parton's opinion far developed. done much good.

The probability is, this reviewer knows as much of the history of "Spirit-Rappings," as he does of which will keep bim awake over night. At the same time he tells some plain truths for home consumption, which are not only worth reading, but you concerning the youth I had with me as a Parremembering.

Besides these, the present number contains Monteil, "The Greek Church, Nicaragua and the Filli- circles. And I would again record my testing busters, the Scotish Fisheries," Sidney Smith, Peer- against them as being unsatisfactory in the age for Life and Wensleydale Creation.

Two articles in this number have attracted our

tual progress. The reasons for this change, and "Hate Animals Souls," is a suggestively but not creature, and one of so tender an age, has the benefits likely to spring from it, are thus set affirmatively discussed question. The traits of ani. | proved to be such an adept in deception. mals given, and the characteristics described, will because the foes of Spiritualism here use that By thus uniting the interests of the two papers, help the thoughtful mind to a new appreciation of tion as a weapon againt Spiritualism, and care we hope to extend their circulation and influence, the wonders and novelties of the animal kingdom, more retiring brethren and sisters to stand but and when the present volume of the "Orient" shall though it fails to answer the question, calling the be completed, it is expected that arrangements will article forth. Let us hope that the revalctions now nected my name in a very unjust way with the be made to publish a good weekly paper, devoted being made by our Spirit friends, will ere long fur- ceptions, for the purpose of injuring means to the cause of reform and progress. The editor of nish the necessary proof, and bring conviction to dering the progress of the Truth. the Advocate will be connected with the "Orient the questioner. Besides these, this number conand Advocate," for the present, and until other ar- tains, "How I Courted Lula. The sky is a drink- will not believe the assertions made, and that CAT SPIRITS TELL FUTURE EVENTS, rangements can be made that will better advance ing cup. The fitting tooling, comparing the cause of truth in unfolding the great principles Part II. The Ocean Depths. What the voice said know me, and because the cause of Truth entrol is a control of the cause of truth in unfolding the great principles. rangements can be made that will better advance ing cup. The Rain, Robert Browning, Scampavias know me not, will cease to believe wher that In answer to this question, "the Spirit Advo- of nature in their harmonious development. While to the Student. The Sculptor of Albany. A talk be hindered by the united efforts of the world, or,

# CAN CHURCHES.?

erant, but we ask it in all scriousness, for in one gence was had by me, to prevent the profess form or another it is forced upon us from many

Mark it now, however, as we intend to introduce testimony to convince the reader, that the as- me. Let others take warning by my extra sumptions that make Spiritualism responsible for SWEDENBORG'S CLAIRVOYANCE INDE- the condition of the Churches, and the irreverent for, however real may be the Manufestation tone of "public opinion touching them, is both preposterous and absurd."

> (the Unitarian Review) after discussing the condigives his own hopes and fears for the same, which kindly received and entertained by Brother are anything but consoling to orthodoxy, as the fel- Corrant. lowing will prove :-

"To conclude. When the now discinbered frag-"But the following occurrence appears to me to ments of the bodies known as Liberal Christians," Lecture in. I lectured three successive exempts are the greatest weight of proof, and to set the Unitarians, Universalists, Christians, Hicksite Quakers, Swedenborgians, and various other sects, -can so far forego their several isms as to be wil-February, on Saturday, at four o'clock, P. M., ar- extension of the true American Church, it will be rived at Gottenburg, from England, Mr. William a happy day for them and a hopeful one for our Costel invited him to his house, together with a country. For we do verily believe that the Gospel party of fifteen persons. About 6 o'clock M. de of Jesus Christ, divine, heaven-commissioned, and where, by divine permission, I shall conclude in Stockholm, at the Sudermalm, (Gottenburgh is irrational dogmas of the past. They will repudiate about three hundred miles from Stocholm,) and Christianity itself, if with it they must associate may be said, with a clear conscience, feeling the that it was spreading very fast. He was restless such doctrines as are preached in nine-tenths of the have walked in integrity of my heart, and that it of his friends, whom he named, was already in stand long on ceremony, but take a short cut to ashes, and that his own was in danger. At 8 infidelity. This is done, and is doing now. What save my brother man, and to glorify my flester o'clock, after he had been out again, he joyfully ex-

Every religious mind, whether in or out of the

This news occasioned great commotion through Church, will answer this question instinctively with the bold and honest declaration, " God and h Angels," for the latter; under God, are powerful

But mark the conclusion of the writer; the people " will repudiate Christianity itself, if with it they must associate with such doctrines as are present ed in nine-tenths of the Churches in the United States."

This certainly is a startling conclusion, and yet it may prove to be, but a prophetic statement one of the many solemn facts that await the Carch might have been involved in the disaster.

"On the Monday evening a messenger arrived at one of the many solemn facts that await the Content of the future. We wish the reader to observe the conclusion is not based upon the advantage. tualism, or the opposition of its advocates to Church organizations or observances, but on the inheren less Spiritualism has a phase of manifestation which must, on the present condition of things Spiritual and theological, prove rather destruction lock.
"What can be brought forward against the than otherwise; but it must be obvious to all who study genius and spirit, that its mission is providential, since it gives facts for dogmas, proofs and demonstrations, for dissortations and opinions, and brings conviction to the most skeptical of "another and a better world," in which, as in this sphere "God is no respector of persons."

While, therefore, the critical and speculative mind is asking what is to become of the Church? Let it be known to the glory of Spiritual philosophy that the ministry of angels has made plain to "the way faring man," the immortality of the soul, and the presence of God in history, two truths that constructively will enter into the Church of the fature, and make its members "a peculiar people, cally

### MR, REDMAN AT WASHINGTON. "Good report" had long since made us acquaig-

ed with the marvels and test manifestations, picethrough this medium, when a few days ago own observation confirmed the wondrous take While, however, we have seen enough to awake expectations, and confirm past experiences, have not seen sufficient to suggest a descript much less a dissertation on the characteristics Mr. Redman's mediumship, and we therefore least that for those who have seen more of the media Redman has gone to, and will remain in Washin ton for some weeks, having been invited there "persons of distinction in the National Council Mr. Redman's presence at the Capital will furnish investigating the claims of Spiritualism, or s phases thereof as are developed through him; we hope much good will be effected through mediation, as there are many in Washington there doubtless are in every city in the Tail who are not only hoping for, but willing to any medium thus qualified to aid in the d investigations.

Dr. Gardner, of Boston, accompanies medium, and promises to be of great benefit him and those who may investigate the phenon

#### NOTES BY THE WAY. NO. XXXI

Worcester, Mass., March 22, 1530 BROTHER TOOREY: -- In my last epistle, I would ical Medium.

I therein stated my views with regard to d treme. I also stated, that I feared be had wilfully guilty of deception. After with the lad, and he acknowledged to me that he by times, dissembled, or otherwise cheated, bolic

The name of the worth I will not given a public, hoping that the lesson he has received: I desire to record my conviction of the emina nocence of his mother. I believe from the fire tone of her letters, that she has not been my

erable regret to me. First, because a

Third and least of all, because they have

I say, least of all, because those who kas a as the Bible says, The Gates of Hell cannon prevail against it. One branch of my education is, how ever, I believe new complete, and that is, I have learned the lesson, that however good the mediamay be for dark Manifestations, it is impossible This subject may appear presumptive, and with greatest care to satisfy the unbeliever! deception in any way. Yet every appliance brough forward for that end, was looked upon to suspicion, and has been used as a weapon when and let all unite in frowning down dark dark

> production. I now turn to a pleasanter theme. On W nesday last, I went to Leominster, where I

cannot be received as such, because of Since

which appears to be a necessary element 14 22

The friends here had provided a Hall for int Lecture in. I lectured three successive evening most cordiality was shown me by all the friends? Truth, and I left them this morning with the

again, if possible, at no distant day. On Saturday morning I returned to this plan

labor in other fields which may be epen to me I shall leave this place, notwithstanding all b

> I am, yours for Truth and Humanity, J. W. MAYHIW.

For the Christian Spiritualist, THE EVENING STAR. BY CORA WILBURN. utiful world! a Spiritual glory Is in thy gleam; rdense harmonies of joy seem wafted As in a dream, gthe midnight's calm and solemn silence Sent from afar; with the heliness and peace that brightens The Evening Star!

from certals cares and dark surroundings The soul of faith as the untold slories of the future, Where dwells no death. Do death. le aspirations roam, and the second of the second o - Spirit Home!

glycliness and grandeur the eye; stofficst dream of heaven; The soul-lit sky Harity's divine reflection, A. i sheds the glow gra relestial peace and gladness Nor all below.

at hearts' treasured ones there wan

as an remeas the sweet attraction of kindred ties, cray ancw awakens The bosom's joy ; of threeast earth's given tokens to the analysis of

The hartiful, the far, the holys vect dreams of home; of the Future's bright unfolding of his and love to come. goldle blacty source of inspiration In all around; as temony pervading The hallowed ground.

j icautiful is guarding With watchful care, has of the lears that darken Euth's aspect fair, Appro and silvery brightness. denning afar : and a night's tranquil bosom, The Evening Star!

morthal wondrous beauty! angel dwelling. lmmortal shore! Shirt les musie, calling T wait me o'erand stear-tinged hopes and gathering

Tymbers the band d adorgotten kindred Spirits Road hand in hand! Ema March 17, 1856.

### F. tibe Christian Spiritualist. OF FLOWERS IN WIN-

me of he city! Oh methicks within Help ero there has an angel spirit. ; are breath is thus distill'd in fragrance what vir. Ye are sweet links ein temendrance bind me to the spring Amber my full heart burst forth in tears out that places, and the whole world en while field of beauty. I have charshed flowers. them sell so deeply that my life but displate without them. rister flowers bledia whisperings of Hope, apon my heart, in hidden strains -there yet shall dawn a spring herry source of my life. nd my path shall bloom, not only these as of nature, but the yet more rare renzed perrenial flowers er, sympathy and love. MYRA THORNE. For the Christian Spiritualist,

### EADICAL THOUGHTS FOR EARNEST THINKERS.

MPMLED BY S. M. PUTERS, S. E. Taucrea A. K .- "O, if all the opposers warmly emonations could view humanity et deferming; could they then marvel and such to earth? They now enquire. my oint to point, with the facility of thought, i he the atmosphere of Love.

Usik out among different classes and them clothed in garments of pride, and insh fluty rags; with a cloak of suffishaged around them to hide their shame. vat r-und fear with mighty trembling,

workliping wood, and stone, and lumps with his impulses.

150 far distant, when they will see " gator of principles, I took an "One in theory and practice. J. L. Throwa A. K .- "God has written a ch the soul can understand.

Look in the heart of Nature, and you past. form thing there, corresponding to the Tes of the soul, and teaching you how in which you are hastening.

life that awaits you.

The bright heralds of salvation are passing and repassing through the earth's sphere, sending forth unfolding and ultimate perfection, must not that clime, proclaiming to the inhabitants of earth that hopeful expectation; youth's fairest attributes? God is love. J. V. W.

letter at a time, to a circle of the most inveterate ever youthful Spirit gains foreknowledge here? coverwhat part of the mysterious drama, was perform. of daily trial with hope and joyfulness supreme. in toto, utterly fail to explain the simplest manifestation I ever witnessed.

knowledge of a state of existence in which she fond- still beautiful, and bright, and joy bestowing, the ly believed. Shortly before the transition, she soul's ever enduring youth, can shed its rays of promised to manifest her presence as soon as pos- gladness, and the immortal gifts of affection, irrasible after awakening to the new life. We were diate with a divine glory, the presence of a loving died. waiting with subdued, yet anxious solicitude, for a human heart. message through the customary channel. But we through a stranger. A lady who knew her not destroying influence, imagination's blissful charm, of her old father warmed towards her, and he took while in the form, was entranced while plying her the Ideal's beauteous and spontaneous worship, her to his home. needle, and the Spirit speaking through her gave though wrinkles deck the brow, and silvery threads the name of our departed friend, and requested appear amid the midnght darkness of fair woman's her. They were displeased at their father's kindthose present to inform us that she was alive, and locks, though years and changes have implanted ness to her, and did all that spiteful women could had taken this way to redeem her promise. This furrows upon the manly face, and bent the once do, to render her life a misery to her. The poor test was characteristic of the major portion of the erect form of strength, it matters not, the ever woman, who was naturally timid and shrinking, testimeny which constitutes the basis of my religion. youthful, the upsoaring Spirit is still beautiful, and became melancholy, and sunk into a state of al-Like a great many others, it came in a different still true to its holiest feelings, to its better and most apathy. Existence became a weary burden, way or character, from what was expected.

There was one point in the messages to our circle, often strenuously insisted upon, and that was individual right. We were instructed to respect awakening heart of youth's earliest spring time. the principles and opinions of others, and always to assert our own. A careful consideration of this position will, I think, impress upon any candid mind the propriety and even necessity of individualism, not only among human society, but throughout all the departments of the organic kingdoms. fate of ever renewed and beauteous nature. We have only to turn to the history of Romanism The glorious sunshine beams on for ever, source bed-side, living and real, was the form of her tion and pay of the same. She will in this, to see that the grand cardinal idea of that church, of light and warmth and earthly joy! And Husband, whom she had regarded as "dead hithto absorb all humanity in one creed has been a to the heart loving on for ever, all things eternal erto," until that time to which she had looked to the public, for the benefit of Skeptics or such magnificent failure. The religious wars of Chris- and beautifully true, the poetry of life departs not, forward lately with such a desperate hope, when tendom have been occasioned, to a great extent with the fleeting existence of a few years, that she herself should die, and go to meet him. He by the tyranny of opinion, and still individualism worldly custom sanctions as the only fitting period stood there now, he was alive, he looked at her has moved forward with accelerated progress. If for the awakening of the God implanted feelings of with loving eyes, as of old. Her heart leaped in men were all created precisely alike, we might ex- the immortal Spirit. peet they would think alike; but knowing as we | The sky of unclouded serenity, or sublimely | She could not be mistaken. She put out her do, that there are characteristics in every individual distinct from all others, we cannot gainsay the foregone conclusion, that every man is an individual and every woman as much, if not more. Therefore, hiw and gospel are inadequate to aggregate, and extinguish the individualities of parties, in any idea, either social, political, or religious. An opinion, to be original, must be individual, or in other words, truest attributes, appreciation of the spiritual beau- you-and I know how much you have suffered .it must be the natural outgrowth of observation, otherwise it would not be an opinion, or at least not an individual opinion, and of course not original, but borrowed. Opinions may become harmonised by logical reasoning, but not by arbitrary dictation on either side, because then if one side prevails, the stronger swallows up the weaker, and is a real loss, if we admit that everything has a use thusiasm, that lifts the soul aloft, and gives free-see them all married, and loved to tell her grandis a real loss, if we admit that the perfectly fulfilled. We fact

Paul says: "But the manifestation of the Spirit

with joy, a goodly number, who individual, that no other member of the human leave the heart to coldness. The disenchantments, the considered whimsical by his neighbors. His wife, down upon the world. I see at the time. Ideas are thus given from age to age, Youth, may darken the spirit for a time, but never can always takes his hand, and always warns him not Corrubt an elevated station in Spiri- to individuals of certain constitutions, and tempera- the heart's hospitable chambers be closed against to marry. ments. All departments of knowledge are thus the radiant corners, the true angels claiming ad- A very good and intelligent Scotchman, who founded, claberated, and carried towards perfect mittance there. Never can man or woman's heart lived in my neighborhood, related, one day, the Amest investigators of well establition. Hence the expediency of respecting individual deny Love's boundless influence, and life beau-following circumstance: He was, he said, when a justified before the world, and stand-points, for the world has never yet honored a tyfying speil, nor reject the cherishing of a halfoung man, an atheist, utterly unbelieving of evofficialists, with their frothy brains prophet in his time, nor admitted the merits of the lowed and elevating friendship. Alas for Life and ery theory that recognized soul or spirit as separate Progression, if its holiest attendants were but the from matter, and like most atheists, very fond of L. D. Unless we are willing to be classed with the mur- welcome visitants of earthly Youth. If beauty enlightning others. He loved nothing so well as an contains 500 pages, octavo, and two splendid steel 14. Theorem R. - "Oh, this superstition, dering Jews, we must learn to admit the right of should cease to charm when the hair turns gray opportunity to throw ridicule upon everything that then contract the folly of falling on their every man to perform his mission in accordance and the eye loses its first undimmed brightness; others reverenced. One evening he was returning latter has written an elaborate introduction and

# During my earthly so- THE ETERNAL YOUTH OF THE SPIRIT.

BY CORA WILBURN. A German post has said, that the spring time of Firegien. But the breath of God fitting era for the beautiful soul blossoming of love, "Wist they pleased, they would resort ed to the period of our earthly or physical youth; It were a denial of the sublime and truthful of their Gods for approval. Some of and it is believed that the awakening of experience,

along the path of life, and sorrow purifies and after, and surrounding our Spirits here with cre- John related his visions. Yet the friends are so sense, and appreciate the blessings of bereavement clevates the soul with the sweetly ations of beauty and holiness; the loving emana- much like other men that they cannot believe truth whispered consolations of the eternal reunion tions of a truthful and love-dedicated heart. Then that does not present itself from their point of view,

As life unfolds its seeming mysteries, and sorgiven are deemed sufficient to elucidate the point place to its better developed, and now divinely illucircumstances under which these communications that trouble the soul's serenity, and for the flectwere given, had great weight at the time with my ling cloud woven visions of youth, still ever living self and others, when taken in connection with the Hope, and sweet anticipation give golden undimcommunications themselves. They were given, a med promises of celestial happiness, of which the for to us, Life and Love are inseparable, and un-

skeptics, perhaps, that ever assembled together for To the progressive soul of the Spiritualist, there any purpose. We believed nothing till we were is no darkening of the beauty tints of youth, no mentally knocked down by its evidence-hardly dimming of its imagination's charm; no chilling then. Every possible theory to account for the influence of worldliness allowed to breathe upon foreign intelligence was advanced and discussed, and those heaven sent feelings, that form the angel part efforts were made to mystify the responses or pre- of the earth dwelling Spirit. It is a beautiful and vent them entirely, but without effect. The com- most consoling thought, sanctioned by the expemunications went on, rebutting all our educational rience of many a true, warm heart, that "love prejudices, and preconscived opinions. The main goes with us to the bourne beyond," withdrawing point to which I directed my attention, was to dis- not its holy radiance here, but lighting up the path

ed by the minds of the circle. I was willing to believe When the heart awakens from idle dreams, that we were the unconscious actors of the whole per- bound the soul with ties of earth bound affections formance, and I clung to that darling idea for a long only; then do the revealments of truth find there time without finding anything to strengthen it in a sanctuary, and love becomes the divine attendant the manifestations. To refer to the testimony that of the earth pilgrim, love, the pure, the wise, the overwhelmed me would be a tedious repetition of beautiful, accompanied by the angel forms of peace what is common knowledge to almost every investi- and contentment. Then, can holiest friendship gater. Let it suffice that I became a Spiritualist build within the human breast her altar of blessedagainst education, faith, and will. In this, however, ness, which seraphs guard, and memory secures, was assisted somewhat by the weakness of the from the forgetfulness attendant upon life's lesser opposition. I have watched the opposition closely, and more fleeting visitants. Can the love of the beauand examined carefully all their theories, and I in-tiful ever become extinguished in the soul, that wortend no disrespect, when I say that these theories ships at Nature's ever lovely shrine? Though youth's outward manifestations of rosy cheek and springing step of gladness be exchanged for the wrinkled One of our circle left us for a more practical brow, the sorrow dimmed eye, the lingering walk,

> higher nature, and hope and aspiration, hallowed and she longed to die. love, and heaven consecrated friendship, may dwell

extinction of loveliness and brighteness, is not the than words.

enveloped storm, the sea of translucent calm, or of hand to touch him, but felt nothing, and yet there Miss Fox is employed for the purpose of converting storm tossed fury, the mountain heights of impos- he stood! Just the same! just the same! and then | the skeptical, rather than to contribute to the pleaing grandeur, or the smiling plains adorned with he spoke to her, and she recognized so well those sure of the Spiritualistic believer, and it is expected, nature's unrivalled light of silvery stream and loving and familiar tones, that nothing more was golden sunshine; contrasted with forest depths of wanting to complete her conviction. mysterious shade; they are all welcome and glad- "Annie," said he, "they do not treat you kindly dening views, to the spirit-cherishing youth's here. I know it. I am near you-watching ty, that renders earth so near unto Paradise, in all Be comforted, for I can sympathize with you stillthings given by the Father's bountous hand, em- and the time will soon come, when we shall be to, anating from His Love and Goodness, reflected gether again, never to part!" upon earth's graceful form of Life.

impress by Love and Friendship formed? That a up from her sick bed, and courageously cared for few passing seasons serve to dampen the holy cn- her children, to whom she returned. She lived to dom to the seeker for truth and knowledge; free- children the story above related. dom to speak the heart's convictions, to act out the Another instance of Spirit visitation has often Progression, if its holiest attendants were but the welcome visitants of earthly Youth. If beauty should cease to charm when the hair turns gray and the eye loses its first undimmed brightness; if melody should no more delight, because falsehood has breathed its discordant accents, to the ear attuned to life's sweet harmonies; how sad were earth, how dark our fate! But it is not so. The ments of the Future's Glories, come to the up- to my house, a divine aspiration blazed before my | 553 Broadway, N. Y. the to discal warfare of the world. I the heart bloomed but once in a life-time, and it is raised soul in all life's seasons; and inspirations eyes. It was Jesus Christ. Bewildered, struck to The mone-solizers, not only in poli- the generally received idea, that youth is the only whispers thrill the receptive spirit; no matter in the heart, I staggered into the house, but not till what garment enveloped, to what age advancing; I had heard like Paul, words that convinced me The the dry bones, will drive these with all its hely and kindred emotions, its thou- and cheerfulness illumines, and hope smiles be- that it was indeed "Jesus whom I had perse-19. A the light advances, (and it sand blissful dreams, that are the given heavenly nignantly on the soul true to its best intuitions, to cuted." To the of the principles will go down. glimpses of its divine origin, and everlasting holi-lits unperverted feelings; and loveliness pervades endenis made to themselves one Great ness! Like many a long cherished, and oft referred the earthly landscape, and the sweetly anticipated They had a God to tradition, the same hine of the heart's most glo- scenes of the Spiritual worlds; though the gait high places of modern Israel say that miracles and Wisconation they wished to gratify, rious aspirations and warmest affections, is restrict- be tottering, and the physical strength be gone.

doctrine of Progression, to assert that our most practice. the do the same in principle, though they the busy cares, and many trials of maturer life, Spiritual feelings, bade us farewell when Youth age of the ideal loveliness, pervading earth and idealizing power, and the whispered melody of of. beautifying Heaven, and that the poetry of life is sea and air, are ours for ever, if we but resist the For its pages, as dictated by him who is gone forever, when the fleeting years of youth are worldly deadening influences, with the fortitude of have not been by any means uncommon. I have How can this be, when as experience advances the beginning of that life to which we aspire here- among them, in which some Elijah figured, or some and to make a new revelation, but to beyond earth's portals; the progressing Spirit, can we say, joyfully and exultingly, that the and in their colors,

truth, and justice. God has given you all that is many an early formed illusion, arriving at the an ever-blooming and smiling May of peace and plenty among us now, many curious and beautiful necessary to increase your souls in strength, and fit knowledge of the True, that is the real, of the gladness dwells within our souls. That love dwells illustrations of Spirit Manifestations. I particularthem for enjoyment here, and for happiness in the beautiful, that is the everlasting; at the self recog- there unalterable; the guardian angel of every ly remember a dream which an Irish domestic of nition that gives to the soul the deepest humility, human wish, and earth unfulfilled desire; divested mine once related to me, which was poetic and while it bestows unlimited aspirations for future only of its terrestrial revealments of selfishness; beautiful in the extreme. She was a young girl transformed by the lapse of years and the attain- of about fifteen, and her brother was two or three rays of light. The chariots of salvation speed their human Spirit be in the undisturbed possession of ment of self-knowledge, into a purely celestial gift years her senior. She dreamed one night that she flight, bearing ministering Spirits over land and the unfading ever glorious treasures of love and of blessedness; worshiping no form of outward was standing alone in a field, and her brother loveliness, forming no dissoluble ties; but joined came to her, pale and deathlike. She trembled on in eternal and heaven-consecrated union, with its The extracts from Spiritual communications will row sanctifies its uses to the awakened soul, as the kindred and devoted Spirits! For ever, true, and tenderly, "what he ailed." All at once, a large be discontinued for the present. Those already falsely based illusions of the untried heart, give pure and beautiful, throughout the countless ages white bird was seen descending from Heaven, toof eternity; gaining at every step in power and in- wards them. It drew nearer and nearer as she in view, which was to give some idea of the nature minated intuitions; does not the peacefulness of tensity of joy and holiness; in the bestowal of its looked, and alighting at her feet took her brother and occupations of Spirit-life. The conditions and resignation quell the sometimes rebellious murmurs gifts of boundless knowledge; in the renewal or upon its back and carried him away. oving memories, and reciprocated angel thoughts! Therefore, let us, the advocates of Spiritual belief, and endless progression, "be exceeding glad,"

> "From the Land wher angels dwell, Comes the whisper, "Love is endless From the Land where angels dwell."

PHILADELPHIA, March 31, 1856. For the Christian Spiritualist.

VISIONS AND APPARITIONS. Since Spiritualism has come to be a distinc philosophy, we dare tell many things which would, except among those who believe that the departed may visit us, be treated as hallucinations of a disceased imagination.

It is so pleasanl to me, this afternoon, to remember some incidents that have been related to me, in which Spirits appeared and sometimes spoke, that I cannot forbear to put them upon paper.

The first that comes to my memory, happened about sixty years ago. A young girl, the daughter of one of the wealthy inhabitants of Long Island, married against her father's will, in fact, opened derstood in a literal sense, particularly the five her window in the dead of night, and ran away with her lover, who, though a man of respectable family, and good character, was not considered her equal by her family and friends. She was cast off, years ago, about which time also the heavens were the only property her father gave her being two Slaves, and some articles of household furniture .-Her brothers and sisters treated her with great contempt, and never visited her.

But she was happy in the love of her Husband, twenty years after their marriage, her Husband

He left her poor, and in a delicate state of

One day, she was lying upon her lonely bed, as glowingly, within the breast of age as in the life weeping silently over the Past, and the Present .-No one on earth to share her life, why should she Even the earth's varied beauties are unending, care for it? Why, indeed, except for the sake of they change, they disappear awhile to give place to the little one, whose helpless hands were clasped new forms, and to delight the eye with new beau- to her dress, and whose delicate face appealed to ties and new unfoldings, but the desolation, the her Mother's heart in language that was louder

All at once she saw a vision. Standing at her her bosom!

The presence upon this disappeared. But the Who dare say, that years efface the Divine poor wife was cheered, and encouraged; she rose

heart's best holiest impulses, to guard from earth been told me, which is quite curious. A gentlealloy the unshackled thought, the mighty endeaver, man, whom I well know, a widower, has often been is given to every man, to profit withal." Now, the fervent aspiration! It is the unreal, the false, advised, as widowers are apt to be by kind friends, if every man has a Spiritual gift, it is also a natural the mistaken feelings, the wrongly taken views, to marry. He refuses to do so, simply because, as gift, and must have a natural existence or exprest that time effaces, that experience destroys with he declares, wherever he has thought of marrying sion, unless some self-created dictator can make it unerring hand. The errors of Youth are by his wife has invariably appeared to him; taking his and to hear a sound—the voice of God appear that he is superior to the Spirit of Inspiration at a sound—the voice of God appear that he is superior to the Spirit of Inspiration at sound—the voice of God appear that he is superior to the Spirit of Inspiration at sound—the voice of God appear that he is superior to the Spirit of Inspiration at sound—the voice of God appear that he is superior to the Spirit of Inspiration at sound—the voice of God appear that he is superior to the Spirit of Inspiration at sound—the voice of God appear that he is superior to the Spirit of Inspiration at sound—the voice of God appear that he is superior to the Spirit of Inspiration at sound—the voice of God appear that he is superior to the Spirit of Inspiration at sound dwelling angel powers, heaven's best gifts of Love panion. This person is an old-school country Inspiration may convey ideas to the mind of an and inspiration, they can neither diminish, nor gentleman, and his ideas of conjugal love are family is capable of receiving, or comprehending dispelled illusions of a misplaced enthusiasm in he says, always appears to him dressed in white

That man, from that hour forth, was a believer

in the Christian religion. And yet teachers in the revelations have ceased, and that the letter of the Scriptures is the only guide we have for faith and

All these instances occurred long before Spirit- gaged. cast their gloomy reflections upon the radiant vis- was past. The spring time, and the sunshine, the ualism, in its present acceptation, was thought

Among the friends, these Spiritual appearances Spiritual strength and endeavor, living on earth, heard and read many anecdotes, in circulation

insist on the truth of the old. Our mission is love, tried by many a sore affliction, disenchanted of spring time of life blooms everlastingly, and that I have heard from the Irish peasants, who are so seeing him so pale, took his hand, and asked him.

> When she awoke that morning she found her brother ill, and in three days from that time he died. I became convinced, by talking with Rosanna, that there is, after all, more truth in Irish superstition, than in many of the dogmas of the wise. They are a simple people, chaste and loving in their natures, and having but the one vice of lying, which is chargeable upon their priests. Why should not the "Angels whisper" to such?

I have merely written here a few things that have never been written before, and that have been told to but few. They form but a drop in the ocean of human testimony, as to "that which we have heard, that which we have seen, and onr hands have handled" of Spiritual manifestation, yet every drop does its part towards making up the whole, and the little memories that have been pleasant to one may also give pleasure to another. Unding.

LITERAL INTERPRETATION.

Many divines of the present day, we will not say the most of them, have been driven by the developments which science is making to acknowledge that large portions of the Rible are not to be used to be us that large portions of the Bible are not to be unbooks written by Moses.

The opinion has hitherto been entertained that our earth was literally created about six thousand created, including the stars and planetary systems. The developments made by geology, prove that the earth must have existed, in some form, hundreds of thousands of years. And how about the "heavens," including the fixed stars? Sirius, or and had several children. Somewhat more than the dog star, is 2,200,000,000,000 miles from the earth. A ray of light from Sirius, traveling at the speed of a cannon ball, would reach the earth in 523,211 years, yet it is the nearest fixed star. This Deep within the Spirit's unsounded depths may health. Burdened with small children, she found fixed star must, therefore, have been in existence were agreeably surprised in hearing from her dwell undimmed by time, untouched by the world's the cares of life too much for her. Then the heart at least half a million of years. So also must the sun, from which it derives its light, have been in existence an equal length of time, or Sirius could But her sisters were hard and pitiless toward have had no rays of light to travel to the earth. The conclusion is inevitable. The account of the creation in the Book of Genesis, cannot be inter-to-creation in the Book of Genesis, cannot be inter-to-creation in the Book of Genesis. creation in the Book of Genesis, cannot be interpreted literally. Who can tell us what is the meaning of the Word, as recorded in the Book of Gerbard of Gerbard of Gerbard of the Word, as recorded in the Book of Gerbard of G nesis? Only one person, we believe, has even given an interpretation widely differing from the usuallyreceived literal interpretation. That man is Emanuel Swedenborg. His writings are but little read, and therefore his views are but little understood.

# MISS KATE FOX.

FREE COMMUNICATIONS.

It is with pleasure that the Society for "THE DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the public of the continued labors of Miss Fox at the Rooms of the Society, subject to the direcas in her former engagements, sit, without charge ENQUIRERS as are not yet convinced of the reality of Spirit-intercourse, and know not the consolations of Spirit Mediation.

Hours, from 11 to 1, every day, Saturday and Sunday excepted.

The Society wish it distinctly borne in mind that therefore, that those who are converted will NOT occupy the time of the Medium.

This change is warranted not only by the experience of the past year and a half, but suggested by the consideration, that those who may wish communications from their Spirit friends can, and should, avail themselves of the services of other

#### AGENTS. THE CHRISTIAN SPIRITUALIST, the HEALING OF

THE NATIONS, and other Spiritual works and publications, are kept on sale by the following named persons, who are authorized to receive subscrip-

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principle on which they make and state, for the reason that the toleration of condefence of the one natural right which was discontained and State, for the reason that the toleration of condefence of the one natural right which was discontained and State, for the reason that the toleration of condefence of the one natural right which was discontained and state, for the reason that the toleration of condefence of the one natural right which was discontained and state, for the reason that the toleration of condefence of the one natural right which was discontained and state, for the reason that the toleration of condefence of the one natural right which was discontained and state, for the reason that the toleration of condefence of the one natural right which was discontained and state, for the reason that the toleration of condefence of the one natural right which was discontained and state, for the reason that the toleration of condefence of the one natural right which was discontained and state, for the reason that the toleration of condefence of the one natural right which was discontained and state, for the reason that the toleration of condefence of the one natural right which was discontained and state and the reason that the toleration of condefence of the one natural right which was discontained and the reason that the toleration of condefence of the one natural right which was discontained and the reason that the toleration of condefence of the one natural right which was discontained and the reason that the toleration of condefence of the one natural right which was discontained and the reason that the toleration of condefence of the one natural right which was discontained and the reason that the toleration of condefence of the reason that the toleration of condefen ferences and endless controversies, it is, nevertheless feeting the art of government. the one common and principal element which consympathies of men and of nations. The right as- fifty years of controversy, it was carried into the tagenets. It is simply ornamental. The lords, sailed brought equally conscience and the love of British constitution by the judicial decision in So- Spiritual and temporal, still constitute distinct es- up for us in heaven, where we doubt not but to rest forliberty, the two most clastic and enduring springs merset's case that a slave could not breathe the air tates, and retain their ancient dignity. But their ever with those that have before our days suffered for the of activity, into resistance. Its invasion was sac- of England. Ten or fifteen years later, it was real political power and influence have passed manner:

"Upon a careful examination of the Holy Scriptures, we find the English hierarchy to be different from Christ's institution, and to be derived from Antichrist, being the same the Pope left in this land, to which we dare not subject our selves. We farther flud that God has commanded all that believe the gospel to walk in that holy path and order which he has appointed in his church. Wherefore, in the reverend fear of his name, we have joined ourselves together, and subjected our souls and bodies to those laws and ordinances, and have chosen to ourselves such a ministry of pastors. teachers, elders and deacons, as Christ has given to his church on earth to the world's end, hoping for the promised assistance of his grace in our attendance upon him notwithstanding any prohibition of men, or what by men can jesty's laws, and no ways prejudicial to the sovereign power, and to disprove the public hierarchy, worship and willingly to sustain such deserved punishment as shall be if we overthrow not our adversaries. . . . pray that we may have the benefit of the laws and of the public charters of the land, namely, that we may be received to bail, till we be by order of law convicted of some crime deserving of bonds. We plight our faith unto God, and our allegiance to her Majesty, that we will not commit anything unworthy of the Gospel of Christ, or to the disand that we will be forthcoming at such reasonable warning as your lordship shall command. Oh, let us not perish before trial and judament, especially imploring and crying supplication may come, to witness that we have here truly advertised your honors of our case and maze, and have in all humility offered to come to Christian trial." How sublimely, and yet with touching effect,

does this opening of their cause by the Puritans illustrate the Divine instruction that the fear of the Lord is the beginning of wisdom!

Let us consider now the scope and full import rowed by any failure of the Puritans themselves to part to cover it fully in their own political conduct. Christianity is the same, however narrowed or perverted by erroneous creeds or practices among the faithful. Nor is the real merit of the Puritans diminished, because they did not fully comprehend all possible applications of the principle they maintained. Human progress is only the following of an endless chain, suspended from the throne of God. The links of that chain are infinite in number. The human hand can grasp only one of them

man, as well those which concern his duty to questionable sincerity. himself and his duty to others, as those which arise out of his direct duties towards God. Certainly the Creator and Ruler of the Universe, the benefiself, and yet regardless of the neglect of other when he commands us not only to walk humbly before Himself, but also to perfect our own nature, quired. Our bodies and goods, and all we have are in Hel men, he has given us the same absolute right to the God, who is able to save and condenn us." free exercise of our faculties, in performing these latter duties, that he has given us for the perform-He that leveth not his brother whom he hath seen, how can be love God, whom he hath not seen?

The Paritan principle further involves the political equality of all men. Absolute rights arise out planting ourselves with our wives, our little ones and our of the moral constitution of man. There is only one moral constitution of all men. The absolute rights of all men are therefore the same. Political equality is nothing else than the full enjoyment, by evil conscience. We are not seditious to the interests of every member of the State, of the absolute rights Caesar." which belong equally to all men. Any abridgement of that equality, on whatever consideration, except admit the full tendencies of their principle cannot by discriminating justice in the punishment of justly excite surprise. We necessarily fear, and crimes is therefore forbidden to human government feel our way, when we are treading on unknown by the Divine authority. The Puritans so under- ground, or in the dark. "Let no one who begins stood their own great principle, in its bearing upon an innovation," says Machiavelli, " expect that he the right of conscience.

is the natural right of every man. \* \* \* He that will to be, and never consciously were secular or politilook back on the past times, and examine into the true causes of the subversion and devastation of states and ed it, lay all within the Church of Christ. They countries, will find it owing to the tyranny of princes and the persecution of pricets. The ministers of the Established Church say, 'if we tolerate one sect, we must tolerate all.' This is true. They have as good a right to presented itself, that, by reason of their fidelity to their consciences as to their clothes or estates. No opin- their profession, a purer and better political state ions or sentiments of religion are cornizable by the maris- would arise out of the commotions through which

But this latitude of the principle of tolerance has been always vigorously and efficiently opposed all have learned how slowly the sentiment of indeby prejudice, pride and bigotry, in every church, pendence, and the principle of republicanism, riin every sect, in every State, and under every form of government. Each sect has claimed liberty of conscience for itself as a natural right, but with gross inconsistency, which invalidated its own argument, has denied that liberty to other sects-as if the Supreme Ruler had made men to agree, instead of differing, upon non-essential as well as upon essential articles of religious faith. The principle has nevertheless continually gained, and is still gaining, fresh triumphs. After a long contest in England, toleration was granted to all but Roman Catholics image and resemblance of God himself, and were, by pri- injustice never fail to provoke contest; because and Jews. One hundred and fifty years after the vilege above all the creatures, born to command and not to if unalarmed, they are overbearing and insolent; if organization of the Puritans, the principle entered obey. The power of kings and magistrates is nothing else into all the American constitutions. Fifty years later, it emancipated the Roman Catholics through-

tions, at some period not far distant.

winstanding any promotion of mea, or una of mean with the institu-be done unto us. We are ready to prove our church order of one man, whether that man was Pope or King. tions, due to its still more direct and potential into be warranted by the word of God, allowable by her Ma- What form of government, other than the pure fluence. From Plymouth Rock to Labrador, to republic, can there be where there is complete se- Magellan, and around, by bay, gulf, and Headland, government, by such evidence as our adversaries shall not be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand, protesting, if we fail herein, not only be able to withstand be able to with the connection of the able to withstand be able to with the connection of the able to without the connection of the able to without the connection of the able to without the connection of the connection of the able to without the connection of the able to without the connection of the tion of church and State and all political distinc- pervades this hemisphere. Such are the already inflieted upon us, but to become conformable for the future, tions between the members of the State, in any of ripening and ripened fruits of the vigorous plants \* We there- the kingdoms or empires of Europe, and what of Puritanism, gathered equally and promiscuously fore, in the name of God and of our sovereign the Queen, would remain, or could exist there, but a pure re- from the parent stock in England, and from the exthe pure republic, by virtue of its conservative pro-lished and reared, by the Pilgrim Fathers. tection of the individual member of the State Behold how the unfolding, justly and naturally against its corporate oppression; by virtue, also, as I trust, of a theme primarily local, sectional, and turbance of the common peace and good order of the land, of its elevation of individual conscience—thus even sectarian, has brought us to the solution of bringing down the importance of the aggregate the great problem of the progress of mankind tomass, and raising the personal importance and dig- wards social happiness and beneficent government. out to you for the same. However, we take the Lord of nity of the subject or citizen; by virtue of the im- That higher stage of social happiness, that purer heaven and earth, and his angels, torother with your own portance it attaches to personal rights, exalting form of republican government, to which we are consciences and all persons in all ages, to whom this our them above material interesis-and so making tending, are but faintly shadowed forth in the disthose rights, and not property, the primary object turbed transition scenes through which we are of the care of government; and by virtue, still passing, and even in the most perfect institutions further, of the openness, directness and frankness which have yet been framed from the confused maof conduct which it requires. Equal tolerance in terials of dilapidated and decaying systems. Prereligion, and equal enjoyment of the other absolute sent defects and imperfections no more warrant of the Puritan principle. That scope is not nar- or cabals. The Puritan principle tends to the pure the ultimate failure of Christianity itself. comprehend it, or even by any neglect on their abridge the powers of government, and substitute structure proceeding from human hands shall come ciple is happily illustrated in our own republic, human nature. which, although constituted by an ever-increasing | What, then, shall be the rule of our own connumber of distinct States, has, nevertheless been duct? Shall we grasp and hold fast to existing held together eighty years, and is, I trust, to be constitutions, with all their defects and deficiencies, held together forever, without, for that purpose, and save them from needed amendment, or shall even the shadow of a standing army-an anomaly we amend and complete them, and so prevent reas pleasing as it is full of profitable instruction.

" Altho' (said they to Elizabeth) Her Majesty be incensed against us, as if we would obey no laws, we take the Lord the bottom of our hearts. Her Majesty to be our lawful lowed successfully without adopting their own cent Father and Preserver of all life, the universal Queen placed over us for our good; and we give God our noble temper and spirit. They were faithful, pa-Lawgiver and Judge of all moral beings, is not in most humble and hearty thanks for her happy government; tient and persevering. They forgot themselves, any human sense a jealous and exacting God, in- and both in public and private we constantly pray for her censed by the withholding of homage due to him- prosperity. We renounce all foreign power, and acknowledge Her Majesty's supremacy to be lawful and just. We and labored and suffered, that after-coming genehuman duties which he has prescribed. Assuredly, jesty will not think us disobedient, seeing we suffer our and freer and happier than themselves. It can selves to be displaced rather than yield to some things re and to do justice, and love mercy towards other Majesty's hands; only our souls which we reserve to our

Long afterwards, and after the Puritans in America had practically enjoyed a pure republican govance of the first. Nor is there any homage to God ernment through some generations, the colony of so acceptable as the upright heart and pure. Massachusetts saluted Charles II. on his restoration, with this loyal address:

"To enjoy our liberty, and to walk according to the faith and order of the gospel, was the cause of us transsubstance, choosing the pure Christian worship, with a good conscience in this remote wilderness, rather than the grims needed no others. leasures of England with submission to the impositions of the hierarchy, to which we could not yield without an

Nevertheless, the reluctance of the Puritans to shall stop it at his pleasure, or regulate it according to his intention." The Puritans never aimed cal reformers. Their field of labor, as they boundsought not an earthly republic, but only the kingdoin of heaven. When sometimes the thought gious purpose for which they had combined. We pened in these colonies during the early stages of the revolutionary contest, and how these free institutions rose suddenly under the hands of a people per. The courageous reformer will shrink from no who were even yet protesting an enduring loyalty controversy, when the field is open, the battle is to the throne and parliament of Great Britain. It set, and the lists are fair. But, on the other hand was not so, however, with the master Spirits, he will neither make nor seek occasions for activity; Adams, Otis and Jefferson. Nor was it so in the case of the Puritans with Milton.

"No man, (said he,) who knows aught, can be so stupid to deny that all men naturally were born free, being the but what is only derivative, transferred and committed

defence of the one natural results and cancer of people do not know, and what no man knows who tend one process the lear of people do not know, and what no man knows who tend one process the lear of people do not know, and what no man knows who tend one process the lear of people do not know, and what no man knows who tend one process the lear of people do not know, and what no man knows who tend of the process the lear of people do not know, and what no man knows who tend of the process the lear of people do not know, and what no man knows who tend of the process the lear of people do not know, and what no man knows who tend of the process the lear of people do not know, and what no man knows who tend of the process the lear of people do not know, and what no man knows who tend of the process the lear of people do not know, and what no man knows who tend of the process the lear of people do not know, and what no man knows who tend of the process the lear of people do not know, and what no man knows who tend of the people do not know, and what no man knows who tend of the people do not know, and what no man knows who tend of the people do not know, and what no man knows who tend of the people do not know, and what no man knows who tend of the people do not know, and the public utility, but on the grounds alone that completely established. That separation has been in England, and ultimately, though on their part un-selves: public utility, but on the grounds and the American constitutions, with abunconsciously, became the leading element of that vade or surrender it, without sin against the Divine dant advantage to both the cause of religion and cause, both in Europe and America. Thus identiwade or sufficiency is, meaning and America. Thus identified and eminent the Puritan cause effected the majesty. It was the pecuniary of the Puritans advancing steadily towards the adoption of the same establishment of a republic which endured through their crowning advantage. Religion is the pro- broad, just and beneficent policy. The separation a short but glorious period in England. Though their crowning accounting the whole of our of church and State may therefore be regarded as the British nation soon relapsed, and monarchy was to yield ourselves into the hands of men; to suffer what nature. Apparently the cause of innumerable dif- a contribution made by the Purtians towards per- restored, yet the Puritan principle, nevertheless, soever God hath appointed us to suffer, for the perfecting modified the constitution, and gave to it the popu- of the commandments of God and a clean conscience be-The political equality of men has also met with lar form which it now bears. A throne yet towers fore the commandments of men. Not despising men, theretrols the actions of all men. It sustains the Puri- obstinate resistance, and has also achieved many above that edifice, but it is no longer the throne of tans. It gradually won for them the respect and and auspicious triumphs. After one hundred and the Stuarts or of the Tudors, or even of the Planreligious, because it assumed to add to the Divine theoretically adopted and promulgated in the De- away, and the commons, no longer contesting inch commandments, and to take away from diso-claration of American Independence. The sup- by inch for their constitutional rights, are virtually bedience to them the curses that are written pression of the African slave trade, by conventions the rulers of the British empire. France oscillates against it in the Book of Life. Primitive apostolical of the States of Christendom, transferred the same | so uneasily and tremulously between the republic elequence, which reminds us of the inspired apol- principle to the law of nations. The abolition of and military despotism, that no one who is hopeogy of Paul before Agrippa, revived in its defence. African slavery by all of the European nations, ful of progress doubts where the needle will settle The Puritans spake from their prisons after this and, with few exceptions, also by all of the Ameriat last. It has become a proverb, that Europe can States, is indicative of the universal adoption must soon be either republican or despotic. When of the same great principle by all Christian na- the compromise system of limited monarchy shall have retired, and only the two systems of republi-You are now prepared, I trust, for another and canism and despotism are left to confront each still more comprehensive view of the Puritan prin- other on that continent, in an age of still increas ciple, namely; that its full and perfect develop- ing intellectual and moral energies, the triumph of ment is the pure system of republican government. the former, though uncertain in the points of time Such was its marked tendency in the beginning .- and manner and field of contest, will nevertheless "A generous disdain of one man's will," says a be assured. The Puritan principle is shaping, altruly philosophical writer, "is to republics what ready, future republics on the islands and contichastity is to woman-a conservative principle, not nents of the Pacific Ocean, and on the heretofore to be argued upon or subjected to calculations of neglected coasts of Africa, while the American utility." Puritanism was a protest against the will continent is everywhere crowned with free instituparation of church and State and where absolute to Nootka Sound, the republican system, more or public? If the argument is not yet conclusive, otic one so carefully transplanted on this rugged consider then that the Puritan principle tends to coast, and so sedulously watered, watched, cher-

republic still more obviously, because it seeks to It is a law of human progress, that no work or consent and free acquiescence as the bonds of union forth complete and perfect. Improvement, at the

actions, and the need of sanguinary revolutions ?-Puritans. Indeed, I know none other that is sure, of Heaven and earth to witness that we acknowledge from or even safe. Nor can even that great rule be foland their own immediate interests and ambitions, never be too well understood that the generations of men, in moral and political culture, sow and plant for their successors. "Let it not be grievous constant leader, to the small and forlorn Pilgrim commonwealth, that he was landing on this rock in mid-winter-" Let it not be grievous to you that you have been made instruments to break the ice end." Such was the only worldly encouragement

It is a familiar law of nature, that whatever grows rapidly also declines speedily. Time and trial are necessary to secure the full vigor without which no enterprise can endure. It was only by long, perilous and painful endurance and controwhich, without consciousness of their own, qualified them to be the leaders of the nations.

treacheries and desertions by allies, such as Milton graphically describes:

"Another sort there is, who, coming in the course these affairs to have their share in great actions above the form of law or custom, at least to give their voice and approbation, begin to swerve and almost shiver at the majes- so faithfully when on the earth—gather yourselves, trates, any further than they are inconsistent with the peace they were passing, it seemed still to them a merely ly entered into a great sin, disputing precedents, forms and not the useless honors we pay to your memories, want of deeds in substance done with just and faithful expedition. To these I wish better instruction and virtue equal to their calling."

> Nor will all these qualities suffice, without discretion and gentleness as well as firmness of temand he will be always unimpassioned. Truth is not aggressive; but like the Christian religion, is first alarmed, they are rash, passionate and reckless.

The question occurs, Whence shall come the faith, the energy, the patient perseverance and the

principle on which they insisted. They rested the onsequence of an absolute separation of church easily explained. Civil liberty is an object of uni by them, extinguished selfishness and ambition, And these last know, I trust, what some poor

"Knowing, therefore, how horrible a thing it is to fall into the hands of the living God, by doing that which our and indulging the lust of the flesh, and the lust of consciences (grounded upon the truth of God's Word and the example and doctrine of ancient fathers,) do tell us were evil done, and to the great discrediting of the truth whereof we profess to be teachers, we have thought good fore, but trusting in God only, we seek to serve him with a clear conscience so long as we shall live here, assuring ourselves that the things that we shall suffer for so doing shall be a testimony to the world that great reward is laid

Contrast these sentiments, so profoundly self-renouncing and reverential of God, with the blashemous egotism of the French revolutionists of 1798, and contrast also the slowly formed and slowly maturing, but always multiplying and ripen ing fruits of the Puritan reformation, with the blasted and shriveled benefits of that other great modern convulsion, and you have an instructive and memorable lesson upon the elevation and purity of spirit which alone can advance human pro-

Increase of wealth and commerce and the enargement of empire, are not truly primary objects of the American patriot. These are, indeed worthy of his efforts. But the first object is the reservation of the spirit of freedom, which is the soul of the republic itself. Let that become languid and the republic itself must languish and decline. Let t become extinct, and the republic must disastrousy fall. Let it be preserved and invigorated, and the republic will spread wider and wider, and its noble institutions will tower higher and higher .-Let it fall, and so its example fail, and the nations will retrograde. Let it endure and the world will get be free, virtuous and happy. Hitherto, nations have raised monuments to survive liberty and empire. And they have been successful. Egypt, Assyria, Greece and Italy are full of those monuments. Let our ambition be the nobler one of establishing liberty and empire, which shall survive the most stupendous material structures which genius can devise or art erect, with all the facilities of increasing knowledge and public wealth.

Here my reflections on a subject infinitely sug-

restive come to an end. They will not be alto-

gether fruitless, if I have been at all successful in illustrating the truths that continual meliorations of society and government are not only possible, but certain; that human progress is slow, because it is only the unfolding of the divine providence concerning man; that the task of directing and aiding that progress is rendered the most difficult of all our labors, by reason of our imperfect knowledge of the motives and principles of human conduct, and of countless unforeseen obstacles to be rights of man, are inconsistent with the secrecy conclusions against that better future which has encountered; that this progress, nevertheless, must and fraud which monarchy and aristocracy neces- been indicated, than the incompleteness of the de- and will go on, whether favored or resisted; that sarily employ, and cannot endure private councils velopment of Christian principles justifies a fear of it will go on, peacefully, if wisely favored, and through violence, if unwisely resisted; that neither stability, nor even safety, can be enjoyed by any State, otherwise than by rendering exact justice. which is nothing else than pure equality, to all its between the members of the State, instead of arm- cost of labor and of trial, and even suffering-end- members; that the martial heroism, which, invoked or military force. This operation of the prin- less improvement, at such cost, is the discipline of ed after too long passiveness under oppression and misrule, sometimes achieves the deliverance of States, is worthy of all the honor it receives; but that the real authors of all benign revolutions are those who search out and seek to remove peacefully the roots of social and political evils, and so avert the necessity for sanguinary remedies; that the lightning-a measure equally futile, since many Puritans of England and America have given the instances have been preserved in which the fluid Let it be confessed that the Puritans, as a body, Shall we compromise the principles of justice, free- highest and most beneficient illustration of that has fallen upon the water with the same destrucright of conscience, necessarily covers the inviolability of all the acknowledged natural rights of dencies. They disclaimed them long and with unof a single, true and noble principle of conduct, and know no better rule of conduct than that of the by patient and persevering fidelity to it; that they thus overcame a demoralizing political and social tity of fish rose instantly to the surface as supplied reaction, and gave a new and powerful impulse to the inhabitants of the neighborhood with eight human progress; that tyranny is deceitful, and tons full. And on the fourteenth of December. mankind are credulous, and that therefore political 1772, the lightning descended into the Doybs, near compromises are more dangerous to liberty than open usurpations; that the Puritan principle, which was so sublime and so effective, was nothing else than the truth that men retain in every State all the natural rights which are essential to the performance of personal, social and religious duties; that their dwellings, wrap themselves in long black the principle includes the absolute equality of all men, and therefore tends to a complete development to you," said Bradford, the meek but brave and in pure republican systems; that it has already modified the institutions of Europe, while it has brought into existence republican systems, more or less perfect throughout the American continent, and is fixing and shaping such institutions wherever for others. The honor shall be yours to the world's civilization is found; that hindrances, delays, and leaf. reactions of political progress, are nevertheless unathe truthful founder of the Plymouth colony could voidable, but that they also have corresponding give to his guileless comrades. Happily, the Pil- benefits; that it is our duty to labor to advance that progress, chiefly by faith, constancy and perseverance-virtues which can only be acquired by self-renunciation, and by yielding to the motives of the fear of God and the love of mankind.

Come forward then, ye Nations, States, and Races-rude, savage, oppressed and despised-enversy, that the Puritans acquired the discipline slaved, or mutually warring among yourselves, as ye are—upon whom the morning star of civilization hath either not yet dawned or hath only dimly Need I add, that there can be neither great deeds broken amid clouds and storms, and receive the nor great endurance without faith; and that true, assurance that its shining shall yet be complete firm, enduring faith can only be found in generous and its light be poured down on all alike. Receive and noble minds. The true reformer, therefore, our pledges that we will wait and watch and strive must calculate on frequent and ever-recurring for the fullness of that light, by the exercise of faith, with patience and perseverance. And ye reverend men, whose precious dust is beneath our unworthy feet, pilgrims and sojourners in this vale of tears no longer, but Kings and Princes now at the right hand of the throne of the God you served but our resolves of fidelity to truth, duty, and freedom, which arise out of the contemplation of the beneficient operation of your own great principle of conduct, and the ever-widening influence of your holy teachings and Godlike example.

TRUE GENTLEMEN AND LADIES.

morning to young and old, rich and poor. to be gentlemen and ladies. All of you, I say. voltaic electricity—the messenger by whom he pure, then peaceable. Nor need the reformer fear There is not a poor man in this church, perhaps, transmits his thoughts from land to land, in the that occasions for duty will be wanting. Error and who has not before now said in his heart, "Ah if I electric telegraph—the indicator of his every hour were but a gentleman!" You see around you in the and minute, when adapted to the measurement of world thousands plotting and laboring all their time in the electric clock. Thus far it has been lives long to make money and grow rich, that subdued, and it is impossible for any amongst us they may become (as they think) gentlemen, or, to conjecture how much further our triumphs may joyfully reach its haven? When the out Great Britain. Only a year ago, it removed the disfranchisement of the Jews in the British donatural birthright."

the disfranchisement of the Jews in the British donatural birthright."

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the disfranchisement of the Jews in the British donatural birthright."

The property without the aid of a grotto, the seal skin, let not thy courage fail thee. Let Virtue by a tall vigor of the great chiefts of property without the aid of a grotto, the seal skin, let not thy courage fail thee. Let Virtue by a tall vigor of the great chiefts of property without the aid of a grotto, the seal skin, let not thy courage fail thee. Let Virtue by a tall vigor of the great chiefts of property without the aid of a grotto, the seal skin, let not thy courage fail thee. Let Virtue by a tall vigor of the great chiefts of the great ch are very precious to them; and would sooner give or the laurel wreath, and with a few rods of wire rudder, Hope thine anchor, and they will tion of

house, and a good table, and horses and carriages. the eye, and the pride of life; for these last ought to know that the right to be called gentlemen and ladies, is something which this world did not give, and cannot take away; so that if they were brought to utter poverty and rags, or forced to dig the ground for their own livelihood, they would be gentlemen and ladies still, if they ever had been really and truly such; and what is more, they would make every one who met them feel that they were gentlemen and ladies, in spite of all their poverty.

Now, people do not understand clearly why this s. They feel, more or less, that so it is; but they cannot explain it. I could tell you why they cannot; but I will not take up your time. But if they cannot explain it, there are those who can .-St. Paul explains it in the Epistle. The Lord Jesus Himself explains it in the Gospel. They tell us why money cannot make a gentleman .-They tell us why poverty will not unmake one; but they tell us more. They tell us the only thing which makes a true gentleman. And they tell us more still. They tell us how every one of us, down to the poorest and most ignorant man and woman in this church, may become true gentlemen and ladies, in the sight of God and of all reasonable men; and that not only in this life, but after death, for ever, and ever, and ever. And that is by charity, by love .- Charles Kingsley's Sermons for the Times.

#### SUPERSTITION ABOUT STORMS.

Caverns are supposed by the Romans to be secure places of refuge during thunder storms, and they believed that lightning never penetrated further than two yards into the earth. Acting upon this superstition, the Emperor Augustus used to withdraw into some deep vault of his palace, whenever tempest was feared, and it was recorded by Suetonius that he always wore a skin of seal around his body, against lightning. That both precautions were equally unavailing, needs scarcely to be mentioned. Lightning has been known to strike ten feet into the earth; but not even the marvellous accuracy of modern science can determine at what distance from the surface a safe retreat may be found from the descending fluid; and even were this ascertained, the dangers from ascending electric currents, remain the same. With regard to seal skins, we find that the Romans attached so much faith to them as non-conductors, that tents were made of them, beneath which the timid used to take refuge. It is a somewhat curious fact, that in the neighborhood of Mount Cevennes, in the Languedoc, where anciently some Roman colonies were known to have existed, the shepherds cherish a similar superstition respecting the skins of serpents. These they carefully collect, and having covered their hats withal, believe themselves secure against the dangers of the storm. M. Laboissiere is disposed to see a link of interesting analogy between the legend which yet lingers in the mind of the peasant of Cevennes and the more costly superstition held in reverence by his Latin ancestors.

The Emperors of Japan retire into a deep grotto during the tempests which rage in such severity in their latitude; but, not satisfied with the pro fundity of the excavation, or the strength of the stones with which it is built, they complete their precautions by having a reservoir of water sunk in their retreat. The water is intended to extinguish vol. xiv,) that in the year 1760 the Lake of Rirtznitz was struck by lightning, and that so large a quan-Bensancon, leaving shoals of stunned and dead fish floating on the current.

The Tartars have an extreme terror of the phenomena of storms. As soon as the first warning thunder is heard, they expel all strangers from woollen cloaks, and sit silent and immoveable till the danger is past.

The Chinese pin their faith upon the preserving | Catechism. Copies of it still exist. qualities of the mulberry and peach; and Suetonious informs us that the Emperor Tiberius never failed to wear a chaplet of laurel, under the be condition of religious thought in the perlief that lightning would not strike this kind of whom it was used.

It has been generally supposed, that a feather bed or mattrass offers a secure retreat during storms of thunder and lightning; but it has of late years been proved that these simple means are deserving of little reliance.

Birds, despite their feathers, are frequently killed by the destructive meteor; and on the 5th of September, 1838, at the barracks of St. Maurice, in the city of Lille, a flash of lightning entering one of the dormitories, rent two mattrasses completely in fragments, without injuring the soldiers who were sleeping upon them at the time.

Such are a few of the superstitions, and founded now and then upon the doubtful deductions drawn from accident and observation, which, originating with the nations of antiquity, have descended in many instances to the present day. Thanks to science, and to many inexpensive channels through which its beneficent and beautiful results are conveved in a popular form to the poorest as well as to the wealthiest, these childish and sometimes dangerous errors are fast disappearing from the minds of even the least educated among us. By means of a slight metallic rod carried up a chimney or a tower, the electricity of the charged thunder cloud may be turned aside as easily as the blow from the hand of a wilful child; and this very fluid of which the world has stood in dread from all time, this electric current, which has been regarded even in our own day, as the special expressions of Divine anger, and by persons with some pretensions to education—this swift and terrible agent of the storms, becomes in the grasp of the My friends let me say a few plain words this natural philosopher the very slave of man—the silversmith to whom he entrusts the decoration of Now you all, I suppose, think it a good thing his most graceful ornaments by the process of quences so vast have followed the merely religious was so with the Puritans. Their fixed purpose to up house, land, money, all the money upon earth, and an iron rod, direct the lightning as we please, thee through all dangers safe to land. First claim The Puritan principle draws closely after it the action of the Puritans? The apparent mystery is retain the right of conscience, fully comprehended than give up being called gentlemen and ladies.— and like Ajax, defy the storm.—Frankford Herald. German.

For the Christian Spiritua TO MRS. HARRIET P. ..., Jr., OF BO TON, MASS. This, thy destiny will be, If thou wilt follow after me. I am sweet Wisdom's truthful word.

Remember this, I am thy Lord Be never harrassed by a fear, Nor let the clouds of doubt appear. But ask for light thy way to cheer

And thou shalt see. Be not dismayed when foes invade. Be not alarmed, nor yet afraid. If God's pure law thou hast obeyed Thou wilt be strong.

Then faint not, weep not by the way, But ever hope and inward pray, And thou wilt never, never stray Far from the truth.

If wise to day thou'lt do full well, To-morrom's sun no tongue can tell, Oh, save thyself from present hell, No other dread.

The present right no wrong can be, From present wrong then ever flee, And never wrong will come to thee. All will be right

Remember this, and do no harm, But lends to life a Spirit charm, And peaceful rest thy heart will calm, A Dove of Love !- E. E. G.

#### FASTING. "Neither, if we eat, are we the better: ne

we eat not, are we the worse."-1 Cor. 8

"Ye fast, for strife and for debate."-Isa. The man who starves himself in Lent, And thinks by this to heaven he's sent, Appears more fanatic than wise, Except it be in his own eyes. Are we the better if we eat? Or worse, to let alone the meat? Or should we thankfully partake Of blessings for the Giver's sake? Why should the poor in spirit pray, Our Father, feed us day by day, If, when the food is gathered in, To cat it is a mortal sin? When man is overwhelmed with woe. Bowed down by some unlooked for blow That sinks deep in the broken heart, And rends its tender cords apart. He then will fast. No priest's control Is needed to direct the soul. There was a man, in ages past, For forty days was known to fast Oppressed with sins, but not his own. He sought, in solitude, alone, A spot, where he could pour his prayer In ears that listen everywhere-Wherever breathes the heart's distress The city or the wilderness.

That some Pharisaic rule,
Long honored in tradition's school,
But sorrow's mantle, round him cast,
That brought him to this spot to fast.
What says the Prophet?—plain his specification of the words we too will preach:
For strife and for debate ye fast,
And to applaud your holy caste.
Is this the fast that heaven requires—A day to quench the heart's desires?
Is it to walk with mopish tread,
And, like a bulrush, bow your head?
To step on ashes scattered round,
And sackcloth spread upon the ground?
This is the fast by heaven decreed—

These The city or the wilderness. This is the fast by heaven decreed-The hungry, starving poor to feed; To gather to your ample fire The shiv'rer ready to expire, The naked clothe; and those who week Oh, teach with joy their hearts to leap! he will the will be with the works imposed by man's decree The yoke imposed by man's decree Break off, and let th' oppressed go free And greet, with language soft and mild.

The prattlings of a little child!

[Chr. Intelligence and and content of the content of t

BL BO D. Commercial Control of the Action of

ikness.

DOES THE WORLD IMPROVE: The oldest English Catechism, of which we that any account, was called the "Master of Or

The following extract of questions and at this are will give some notion of its character, and wasort

Q .- Say we now, where was God when heaven and earth?

A .- I say in the further end of the wind Q .- Whereof was formed the name of

A.—Of four stars; this be their name-A Derx. Arostolym, and Momfumbres O.-Of what state was Adam when he

A .- A man of XXX winters of age.

Q.—Of what length was Adam?

made?

A .- Of four score and seven inches. Q.—How long lived Adam in this world? A .- Nine hundred and thirty winters; and wards in hell, until the passion of our Lord ?

Q.—What is the best herbs that God love! A.—The Rose and the Lily. Q.—Wherefore is the sun red at even?

A.—For he goeth toward hell. This Catechism was in use in the time d'I

V. Could it now be used there or book we any College Professor who could will and lish such a Catechism? No. It is to be below the present condition of religious thought theologians who encouraged the use of such felt vastly wise. They had quite as rent consciousness of infallibility, and quite as ker fierce a scent for heresy, as the most famous ologians of our time. They, too, were watchmen of the Present, who mourned a little the Past. They, too, forbade men to presbelieve anything different from the established tions of religion, and they had faggets and fir enfore their prohibition. So it is and ki theological Mrs. Partingtons, stare, sceld, E their hands with holy horror, and do battle their breath is gone, if they will-progres hich sl thought is possible, and the world dees more Independent Page

THE VOYAGE OF LIFE. - Wouldst thou, Oh tal, sail safely o'er the dangerous sea of life ensions