



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 latitudinarian platform of "Nature" to the science of Anthropology and fact, will progress in the right direction. The Doctor after stating "the writing was altogether involuntary" as well as "the mental operations which accompanied" it, says:

"Almost any one, unacquainted with the principles of physiology and psychology, would have unhesitatingly declared that neither the thoughts nor the writing were his own, and would have immediately attributed them to disembodied Spirits but my conclusions were far different."

Physiology is here made authority for a "different conclusion," but the method and logic by which the conclusion is deduced, no where appears in the Doctor's article. The only allusion in the arguments that looks at all towards physiology for a solution, is the fact that the Doctor lost "ten pounds" of flesh during his week of mediumship, a statement more mysterious and incomprehensible than the marvels of Spiritualism, when we remember the Doctor declares in italics that the writing was altogether involuntary, as well as "the mental operations which accompanied it. Now here is effect without assignable cause, and the argument is therefore absurd. We say without a cause, as we consider the statement afterward made by the Doctor about "automatic excitation," 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 their 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 significance 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 Doctor's physiological pretensions, much less his theory of muscular motion, hypothetical and fanciful, we have good authority for believing, for Currier said long since, "what causes the body of the muscle and consequent contraction of its tendons, either by act of will, or by involuntary irritation, is wholly unknown to us. The substance employed, whether it be fluid, gaseous, elastic, electrical or none of these, or nothing resembling these, is also unknown. We see nothing like this contraction in any machine which we can execute." This concession (generally by the way comes from as learned and as generally received authority as the Doctor can bring, including his own discoveries) will suggest to the reader an outline of the phenomena to be 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 pen, through a series of protracted and exciting communications, should have suggested to the 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.

As this, however, is purely an assertion, we must translate its value, by the wisdom manifest in other portions of the Doctor's statement, where he not only repudiates "Spirit agency," but the Will, which heretofore has been the accredited agent and acknowledged motive power of general motion.

The absurdity of this method is no less apparent than the tendency of the logic is injurious and unwise; for we are called on to give up what we do know for what we can not prove, thereby ignoring the demonstrations of Science and the inductions of philosophy for conjecture and mysticism.

Here, however, where the Doctor's theory is obviously at fault, and his conduct condemned, Spiritualism comes to his aid, for in explaining, or at least giving assignable, proper and adequate cause for the manifestations, writing and otherwise, it 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 manifestation comes within the normal functions of the mechanism, or in any way does violence to the general economy of "Law 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. So much we have felt moved to say, as to the physiological pretensions of Doctor Norton, because this confidential appeal to physiology implies, that the relations, manifestations, and characteristics of mediums to the physiological side of science, is lost sight of—if at all known by Spiritualists.

But had we any disposition to be dogmatic, we might have cut the discussion short, by saying that the assumptions and pretensions of the Doctor over-

ince both ignorance of physiology and Spiritualism, since the former, where its philosophy is known, is against him, and the latter contradicts his denial of Spiritual agency, by the most positive evidence—the evidence of facts.

By facts we do not mean that class of manifestations 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 the circle.

For instance, hundreds of persons can be found in this country who are knowing to manifestations, in which the Spirits wrote independent of the medium, for the pencil was seen to move and mark out characters on paper, when no human agency was near to aid in the writing of the communication. We have been in circles, and have had brief communications of this kind addressed to myself, when the position of the medium precluded the possibility of a proximate, much less an actual and physiological relation to the manifestation.

We state this not to under-value or ignore the necessity for physiological investigation, but to offset the Doctor's assumption that the Spirits have nothing to do with these manifestations, and that 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 experience and positive fact.

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 simple and comprehensive. Neither science nor speculation has enabled them to trace, with even an approximation to accuracy, the operation of those apparently subtle and mysterious principles which are the springs of motion, and which, in regulating the actions of animal life, connect the whole of its movements in one harmonious system. The mechanism of the different parts of the body has, consequently, been viewed as too complicated and intricate to admit of our applying the principles of inductive philosophy to the investigation of its diversified actions. Yet the philosophical mind cannot doubt but that they are dependent on laws as diffusive and comprehensive in their character, as those of gravitation, electricity or magnetism.—Seventeenth edition; page 9, 1839.

Lectures on Comparative Anatomy.—Translated by Ross, and quoted by Dr. Beale, 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 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 "fogyism" of the conservative, and demands that we "prove all things, hold fast that which is good."

This fact goes far to apologize for the conservative, where and when the mind is qualified to appreciate its value, and large and generous appreciation should be given by the candid thinker to this phase of human life and experience. Still the GREAT TRUTH should never be lost sight of, that the radical and reformatory facts of God's unfolding providence have ever eaten up and otherwise disposed of the conventional fictions, which fear and ignorance had conjured up and called into being.

Were this truth recognized as the central truth 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 them.

These reflections have been called to mind by thinking over the issues that have been and are made on Spiritualism, some of which have been of late republished in the columns of the Norristown Olive Branch.

As however, the editor of that paper is candid and liberal enough to allow its advocates to speak for themselves and vindicate the facts of Spiritualism, we will extract so much of a late issue as will illustrate the truth, that the radical facts of progress have ever been against, and are corrective of the fictions and fears of conservatism.

The writer having answered the assumptions of two theological gentlemen, meets their dogmatic detractions as follows:

"Mr. Fulton admits the phenomena of Spiritualism, I understand, but attributes them to evil Spirits. Is it morally impossible for good Spirits to communicate to man, and yet entirely possible for evil Spirits to hold communion? In other words, is the Spirit of angels and of God possessed of less power than the Spirit of demons? Absurd, Mr. Fulton.

But here comes "Presbyterus" with stereotyped objections to everything that has not the taint of age upon it. Spiritualism is false because it conflicts with some dogmas of the Church, or as he says, of Christianity. Spiritualism is not more opposed to the Bible than Geology and Astronomy were once supposed to be. This absurd notion of flinging the Bible into the path of all new discoveries, is becoming stale. Astronomy is false, said the Church, because it conflicts with the doctrines of the Bible. Geology cannot be true, said the bigots, because it does not tally with the Bible account of creation, at least it makes the world millions of years old, while the Bible commentators have decided it to be but six thousand.

So "Presbyterus" comes with such an argument against Spiritualism. The very position which the Pope and his Cardinals assumed in order to demolish Luther and his doctrines. No, Presbyterus, Spiritualism must be met on its own merits, and decided upon its own ground, and if it be established, like Astronomy and Geology, the discovery will 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, or the prosy lucubrations and metaphysical jargon of a "Presbyterus." SMITH.

A HYPOCRITE is one that neither is what he seems nor seems what he is. He is hated by the world for seeming a Christian, and by God for not being one.

NEWS ITEMS AND REMARKS.

Among the signs of the times that indicate that 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 2d., the subject of Spiritualism is more discussed, less ridiculed, and better understood. These reasons warrant the conviction that the day is not far distant, when not to know, and in some degree, to intellectually understand the philosophy of Spiritualism, will be to pass for an ignorant in sensible and well read society. There is a moral as well as an intellectual side to this idea, which should not be lost to the Spiritualist, since it recognizes the need of an enlarged culture to meet the issues and supply the demands of the advanced minds and an advancing civilization. Doubtless, this will be attended to, since the same intelligence that "rapped" the world from its speculative materialism, will still minister to the needs of the age, and wisely labor for its progress. We have presumptive evidence for this conclusion, for the selection, education and general qualification of the mediums have thus far 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 immortality and angel ministrations, we will leave for the secular, if not the opposition press to tell.

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

"On last Tuesday evening, Miss Jay delivered a lecture, ostensibly under the influence of Spirits. She began by sitting a few moments with closed eyes—became electrified, got up and delivered herself of a most finished discourse. Her manner was facile, 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 a casket. That the Spirits after death had an existence 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 in this life. We want facts to prove that this is so, and we can then find plenty of reasons for believing."

This last remark is consistent enough when expressed by a "Sadducee" 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.

If the writer of the above, however, (whom we suppose to be the editor of the paper,) has good and sufficient reasons for accepting the Bible narratives and rejecting Spiritualism, he would confer a favor on some of his readers, and save them from thinking him paradoxical, if he would put the same on paper, and publish at his earliest convenience.

The "Stars & Stripes" of Manchester, N. H., (March 29,) informs us under the head of Spiritualism, that

"A fellow by the name of Pease, styling himself insane, lectured two evenings at Smyth's Hall, last week. His admission fee was 10 cents, and his audience scarcely exceeded a baker's dozen. The public in regard to him. He is not recognized by them, as they rank him an imposter, doing more harm 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 speak forth, and having learned he was a smart speaker and zealous advocate of the faith, we attended the afternoon service. We found the Hall full to overflowing. Not posted up in regard to these meetings, we were somewhat surprised to find so many of our most respectable church-going people present, and embracing this doctrine.—Whatever may be our own views of Spiritualism, we are free to admit that Mr. Simmons, when speaking under Spiritual influence, or in the trance state, uttered many sound arguments and made many strong points in its favor. He was listened to with marked attention.

As we have to knowledge of the character, culture, social standing or mental sanity of the individual designated as "Pease" in the above, we can 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 good of Spiritualism and the harmony of Society are promoted by thus recognizing social order and moral fitness as well as intellectual aptitude as the basis of progress. There have been, and doubtless are other cases, which have been permitted to pass unnoticed, because Spiritualists dislike to direct attention to them, hoping experience and the providences of life would correct their excesses. The time is not far distant, however, when good sense, moral honesty, and a practical recognition of Order, will make this duty imperative among Spiritualists, although we hope it will ever be qualified by that charity, that "suffereth long and is kind."

CAN SPIRITS TELL FUTURE EVENTS.

In answer to this question, "the Spirit Advocate," gives the following:

All religionists believe in prophecy—and the same law that enabled the Seers and Prophets of a former age to tell what would occur in after time is still in force, and we have repeated instances of the ability of Spirits to reveal what is about to take place—and every such occurrence is proof that this world and the Spirit world are intimately connected. The following communication from Mr. Blanchard shows that Spirits can foretell things about to occur. In addition to that communication I would say that Mr. Smith has informed me that the accident was clearly presented to him; he saw the forward train of cars stop, and the other train rush upon it; he saw a man leap from the cars into the snow when they came together, and saw four or five that appeared to be killed or very much injured. 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 communication. All that was presented to him in a vision was confirmed by the published account of that disaster. Other scenes have been presented to him in a similar manner, which here also proved true. Will the advocates of "ed force" explain how it operates in such cases? We want more 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 saw in vision has proved true; have we not proof that the spirit world is near, and its inhabitants endowed with ability to impart information?

The following is the communication named above: To those who have not yet passed judgment, but are still waiting for more evidence of the Spirit's further development beyond the unaccountable

realities which ever and anon, meet men at every 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 said that my brother Rufus, who had gone to New 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 injured. 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 been candid, earnest and reformatory. Naturally enough, its Editor and friends should desire to see its usefulness enlarged, and the sphere of its activities multiplied, and it is therefore proposed to increase its usefulness, and enhance its worth, by devoting it in part, during the next year, to the issues of life—social and otherwise—that the philosophy of Spiritualism "may have free course and 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 Movement of the day is but the precursor of, and to some extent the means of reaching, a higher stage of human attainment, both individual and social; that its starting point, in the present moment, 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 Philosophy, 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 earthward from the Higher Homes.—BASIC FACTS which lie at the foundation of this movement, he may be expected to recognize prominently—as among the important ENDS which Spiritualism tends to secure, and as constituting some portion 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, 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 Deity.
5. The recognition of Individual Responsibility for all opinions and acts.
6. The individual exercise of Mental, Moral and Spiritual Freedom, in all things which infringe the rights of others, and the toleration of the same in others.
7. The promotion of Individual, Social, and Humane Progress in all good.

These points are not laid down as a creed for Spiritualists, but simply as desirable objects which Spiritualism may aid in securing.

In the advocacy of these, or any other specific objects or opinions, 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, or to 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 Proprietor of the N. E. Spiritualist, Boston, Mass.—To Clubs, five copies for \$5; Ten copies, \$15.

A SPIRITUAL MARRIAGE.

By the last issue of the Spirit Advocate, we learn that paper is about to be married to the N. W. Orient, and the Editor (Dr. Haskell) expresses the hope that the arrangement will be satisfactory to the friends and subscribers. The "united paper" will be sent inside of No. 12 of the Advocate, to the subscribers of that paper, and those wishing to continue their subscription, are requested to send their names and money to the publisher, J. N. Brundage, at Waukegan, Ill. This will, no doubt, be good news, and therefore satisfactory to the subscribers and friends, although the Advocate gave monthly evidence of its good will, and earnest determination to "prove all things, and hold fast that which is good," that being the law and the prophets of Spiritual progress. The reasons for this change, and the benefits likely to spring from it, are thus set forth by Dr. Haskell. He says:

By thus uniting the interests of the two papers, we hope to extend their circulation and influence, and when the present volume of the "Orient" shall be completed, it is expected that arrangements will be made to publish a good weekly paper, devoted to the cause of reform and progress. The editor of the Advocate will be connected with the "Orient and Advocate," for the present, and until other arrangements can be made that will better advance the cause of truth in unfolding the great principles of nature in their harmonious development. While hitherto laboring in the cause of human advancement from the thraldom of bigotry, error and superstition, we have had the consciousness of having acted honestly in proclaiming "the glorious gospel of the blessed God." We feel that the cause is of God, and must prevail; and the combined powers of men and devils can not prevent its final triumph.

We wish the enterprise all the success its best friends expect for it, for so far as we know, the parties interested in the publication, they are earnest and honest workers for humanity's culture and Spiritual reform.

SWEDENBORG'S CLAIRVOYANCE INDEPENDENT OF MESMERISM.

We give the following letter an insertion, although it has been published before, as many may read it now with interest and profit, who a few years ago, would look on all such statements as visionary and unreliable.

We quote from Atkinson's Lives of Man's Nature:

Kant, in writing to Madam Von Marsevise, says: "But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1750, when M. de Swedenborg, towards the end of February, on Saturday, at four o'clock, P. M., arrived at Gottenburg, from England, Mr. William Costel invited him to his house, together with a party of fifteen persons. About 6 o'clock M. de Swedenborg went out, and after a short interval returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm, (Gottenburg) and that it was spreading very fast. He was restless and went out often; he said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At 8 o'clock, after he had been out again, he joyfully exclaimed, 'Thank God! the fire is extinguished the third door from my house.'

This news occasioned great commotion through 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 questioned him precisely how it had happened. Swedenborg 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.

"On the Monday evening a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately after it had ceased, for the fire was extinguished at eight o'clock.

"What can be brought forward against the authenticity of this occurrence? My friend, who 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 respectable houses, and where he has obtained the most authentic and complete information; as the greatest part of the inhabitants who are still alive were witnesses to the memorable occurrence.

"I am, with profound reverence, &c., EMANUEL KANT."

KONIGSBERG, August 18, 1768.

LITERARY NOTICES.

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 spirit of the article, prove that late research is tending towards the Spiritual and mysterious in history, and promises, ere long, to tell the question, if not the standpoint from which to make a consistent historical survey. The following will illustrate this:

The first question that every one will ask, who hears that Dr. Liddell has told again the history of Rome, is, How has he dealt with the mythical or legendary portions? What degree of credibility has he attached to them? Has he followed the example of Arnold, and reserved for them a peculiar styleavoring of antique simplicity; or has he followed 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 distinguish 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 development as a crime. He says:

With the same instinctive hospitality towards every form of delusion, the Tribune opened its accommodating columns to the Spirit-Rappers, who, notwithstanding a few hundred cases of insanity, and other small evils, have, in Mr. Parton's opinion done much good.

The probability is, this reviewer knows as much of the history of "Spirit-Rappings," as he does of Horace Greely's worth and usefulness, neither of which will keep him awake over night. At the same time he tells some plain truths for home consumption, which are not only worth reading, but remembering.

Besides these, the present number contains Montell, "The Greek Church, Niagara and the Filibusters, the Scottish Fisheries," Sidney Smith, Peerage for Life and Wensleydale Creation.

PITMAN'S MONTHLY for April. NEW YORK, DIX & EDWARDS, 221 Broadway.

Two articles in this number have attracted our attention, and well repaid for the reading. The first being the opening article on "Religious Freedom in America," the second, "Have Animals Souls?" The article on Religious Freedom had hardly full of interest, if read with attention, as it gives convincing proof that the world moves onward and upward, for it carries the mind back to the dark days of American persecution, torture and intolerance, making us realize anew the folly of prejudice, and the criminality of bigotry.

"Have Animals Souls," is a suggestively but not affirmatively discussed question. The traits of animals given, and the characteristics described, will help the thoughtful mind to a new appreciation of the wonders and novelties of the animal kingdom, though it fails to answer the question, calling the article forth. Let us hope that the revelations now being made by our Spirit friends, will ere long furnish the necessary proof, and bring conviction to the questioner. Besides these, this number contains, "How I Courted Lula. The sky is a drinking cup. The Rain, Robert Browning, Scampavias Part II. The Ocean Depths. What the voice said to the Student. The Sculptor of Albany. A talk about popular songs, &c., &c.

WHAT IS TO BECOME OF THE AMERICAN CHURCHES?

This subject may appear presumptive, and doubtless there are those who may think it irrelevant, but we ask it in all seriousness, for in one form or another it is forced upon us from many and conflicting stand-points.

Mark it now, however, as we intend to introduce testimony to convince the reader, that the assumptions that make Spiritualism responsible for the condition of the Churches, and the irrelevant tone of "public opinion touching them, is both preposterous and absurd."

For instance, a writer in the Christian Examiner, (the Unitarian Review) after discussing the conditions, wants and prospects of the American Church gives his own hopes and fears for the same, which are anything but consoling to orthodoxy, as the following will prove:—

"To conclude. When the now discovered fragments of the bodies known as Liberal Christians—the Unitarians, Universalists, Christians, Hicksite Quakers, Swedenborgians, and various other sects,—can so far forego their several isms as to be willing to work together cordially for the founding and extension of the true American Church, it will be a happy day for them and a hopeful one for our country. For we do verily believe that the Gospel of Jesus Christ, divine, heaven-commissioned, and solemnly sanctioned as it was, will yet become almost obsolete and inefficient in this free country, if we try to identify it in the past. They must repudiate the irrational dogmas of the past. They must associate such doctrines as are preached in nine-tenths of our churches of the United States. They will not stand long on ceremony, but take a short cut to infidelity. This is done, and is doing now. What can save the Gospel from rejection, and the Church from decay or extinction?"

Every religious mind, whether in or out of the

Church, will answer this question instinctively, with the bold and honest declaration, "God and His Angels," for the latter; under God, are powerful to save, when all else fails.

But mark the conclusion of the writer; the people "will repudiate Christianity itself, if with it they must associate with such doctrines as are preached 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 of the future. We wish the reader to observe that the conclusion is not based upon the advent of Spiritualism, or the opposition of its advocates to Church organizations or observances, but on the inherent unfitness of "the doctrines preached" to the intelligence of a civilized and educated people. Doubtless Spiritualism has a phase of manifestation, which must, on the present condition of things, Spiritual and theological, prove rather destructive 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 dissertations and opinions, and brings conviction to the most skeptical of "another and a better world," in which, as in this sphere "God is no respecter 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 future, and make its members "a peculiar people, zealous of good works."

MR. REDMAN AT WASHINGTON.

"Good report" had long since made us acquainted with the marvels and test manifestations, given through this medium, when a few days ago our own observation confirmed the wondrous tale. While, however, we have seen enough to awaken expectations, and confirm past experiences, we have not seen sufficient to suggest a description, much less a dissertation on the characteristics of Mr. Redman's mediumship, and we therefore leave that for those who have seen more of the medium, and know the man better than ourself. We wish to notify our Southern friends, however, that Mr. Redman has gone to, and will remain in Washington for some weeks, having been invited there by "persons of distinction in the National Council." Mr. Redman's presence at the Capital will furnish those anxious for "tests," with the best means of investigating the claims of Spiritualism, or of phases thereof as are developed through him; and we hope much good will be effected through his mediation, as there are many in Washington who there doubtless are in every city in the Union are not only hoping for, but willing to try any medium thus qualified to aid in the day's investigations.

Dr. Gardner, of Boston, accompanies the medium, and promises to be of great benefit to him and those who may investigate the phenomena of Spiritualism through him, as the Dr. is well qualified to give clear and intelligible explanations of the various phases of the phenomena thus far developed.

NOTES BY THE WAY.

NO. XXXI.

WORCESTER, MASS., March 22, 1856.

BROTHER TOONEY.—In my last episode, I gave you concerning the youth I had with me at Physical Medium.

I therein stated my views with regard to her circles. And I would again record my testimony against them as being unsatisfactory in the extreme. I also stated, that I feared he had been wilfully guilty of deception. After writing and posting my last, I had a serious conversation with the lad, and he acknowledged to me that he had, times, dissembled, or otherwise cheated, both the audience, by imitating the Manifestations. The name of the youth I will not give to the public, hoping that the lesson he has received, will teach him to be truthful in the future. Yet I desire to record my conviction of the entire nonence of his mother. I believe from the content of her letters, that she has not been privy to the matter.

This circumstance has been a matter of great regret to me. First, because a creature, and one of so tender an age, has proved to be such an adept in deception. But because the fact of Spiritualism here used as a weapon against Spiritualism, and caused more retiring brethren and sisters to stand back.

Third and last of all, because they have accepted my name in a very unjust way with the deceptions, for the purpose of injuring me and hindering the progress of the Truth.

I say, least of all, because those who have not will not believe the assertions made, and that I know me not, will cease to believe what they know me, and because the cause of Truth cannot be hindered by the united efforts of the world, or as the Bible says, "The Gates of Hell cannot prevail against it. Our branch of my church is, however, I believe now complete, and that is, I have learned the lesson, that however good the medium may be for dark Manifestations, it is impossible with greatest care to satisfy the unbeliever of them, for in this case the greatest care and diligence was had by me, to prevent the possibility of deception in any way. Yet every applicant, forward for that end, was looked upon with suspicion, and has been used as a weapon against me. Let others take warning by my example, and let all unite in frowning down dark doings, for, however real may be the Manifestations, cannot be received as such, because of the deception which appears to be a necessary element in the production.

I now turn to a pleasant theme. On Wednesday last, I went to Leominster, where I kindly received and entertained by Brother Corran.

The friends here had provided a Hall for the Lecture in. I lectured three successive evenings, and had large and very attentive audiences. The most cordiality was shown me by all the friends. Truth, and I left them this morning with the cordial good wishes, and the promise to visit them again, if possible, at no distant day.

On Saturday morning I returned to this place, where, by divine permission, I shall conclude my labors to-morrow evening, and then to visit labor in other fields which may be open to me. I shall leave this place, notwithstanding all that may be said, with a clear conscience, feeling that I have walked in integrity of my heart, and that my only aim has been, as I trust it ever will be, to save my brother man, and to glorify my Heavenly Father.

For the Christian Spiritualist.  
**THE EVENING STAR.**  
BY CORA WILBURN.  
A Spiritual glory  
Is in thy gleam;  
Is in thy joy;  
Is in thy gladness;  
Is in thy peace;  
Is in thy calm;  
Is in thy solemn silence;  
Is in thy sweet attraction;  
Is in thy sweet smile;  
Is in thy sweet reflection;  
Is in thy sweet glow;  
Is in thy sweet peace and gladness;  
Is in thy sweet love;  
Is in thy sweet hope;  
Is in thy sweet faith;  
Is in thy sweet charity;  
Is in thy sweet mercy;  
Is in thy sweet kindness;  
Is in thy sweet gentleness;  
Is in thy sweet meekness;  
Is in thy sweet lowliness;  
Is in thy sweet humility;  
Is in thy sweet modesty;  
Is in thy sweet simplicity;  
Is in thy sweet purity;  
Is in thy sweet holiness;  
Is in thy sweet righteousness;  
Is in thy sweet truthfulness;  
Is in thy sweet faithfulness;  
Is in thy sweet steadfastness;  
Is in thy sweet perseverance;  
Is in thy sweet patience;  
Is in thy sweet gentleness;  
Is in thy sweet meekness;  
Is in thy sweet lowliness;  
Is in thy sweet humility;  
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**THE ETERNAL YOUTH OF THE SPIRIT.**  
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A German poet has said, that the spring time of the heart blooms but once in a life-time, and it is the generally received idea, that youth is the only fitting era for the beautiful soul blossoming of love, with all its holy and kindred emotions, its thousand blissful dreams, that are the given heavenly glimpses of its divine origin, and everlasting holiness. Like many a long cherished, and oft referred to tradition, the sunshine of the heart's most glorious aspirations and warmest affections, is restricted to the period of our earthly or physical youth; and it is believed that the awakening of experience, the busy cares, and many trials of nature life, cast their gloomy reflections upon the radiant visage of the ideal loveliness, pervading earth and beautifying Heaven, and that the poetry of life is gone forever, when the fleeting years of youth are past.

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How can this be, when as experience advances along the path of life, and sorrow purifies and bereavement elevates the soul with the sweetly whispered consolations of the eternal reunion beyond earth's portals; the progressing Spirit, can we say, joyfully and exultingly, that the

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insist on the truth of the old. Our mission is love, truth, and justice. God has given you all that is necessary to increase your souls in strength, and fit them for enjoyment here, and for happiness in the life that awaits you.

The bright heralds of salvation are passing and re-passing through the earth's sphere, sending forth rays of light. The chariots of salvation speed their flight, bearing ministering Spirits over land and clime, proclaiming to the inhabitants of earth that God is love.

The extracts from Spiritual communications will be discontinued for the present. Those already given are deemed sufficient to elucidate the point in view, which was to give some idea of the nature and occupations of Spirit-life. The conditions and circumstances under which these communications were given, had great weight at the time with myself and others, when taken in connection with the communications themselves. They were given, a letter at a time, to a circle of the most inveterate skeptics, perhaps, that ever assembled together for any purpose. We believed nothing till we were mentally knocked down by its evidence—hardly then. Every possible theory to account for the foreign intelligence was advanced and discussed, and efforts were made to mystify the responses or prevent them entirely, but without effect. The communications went on, rebutting all our educational prejudices, and preconceived opinions. The main point to which I directed my attention, was to discover what part of the mysterious drama, was performed by the minds of the circle. I was willing to believe we were the unconscious actors of the whole performance, and I cling to that darling idea for a long time without finding anything to strengthen it in the manifestations. To refer to the testimony that overcame me would be a tedious repetition of what is common knowledge to almost every investigator. Let it suffice that I became a Spiritualist against education, faith, and will. In this, however, I was assisted somewhat by the weakness of the opposition. I have watched the opposition closely, and examined carefully all their theories, and I find no disrespect, when I say that these theories in toto, utterly fail to explain the simplest manifestation I ever witnessed.

One of our circle left us for a more practical knowledge of a state of existence in which she fondly believed. Shortly before the transition, she promised to manifest her presence as soon as possible after awakening to the new life. We were waiting with subdued, yet anxious solicitude, for a message through the customary channel. But we were agreeably surprised in hearing from her through a stranger. A lady who knew her not while in the form, was entranced while plying her needle, and the Spirit speaking through her gave the name of our departed friend, and requested those present to inform us that she was alive, and had taken this way to redeem her promise. This test was characteristic of the major portion of the testimony which constitutes the basis of my religion. Like a great many others, it came in a different 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 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. We have only to turn to the history of Romanism to see that the grand cardinal idea of that church, to ascribe all humanity in one creed has been a magnificent failure. The religious wars of Christendom have been occasioned, to a great extent by the tyranny of opinion, and still individualism has moved forward with accelerated progress. If men were all created precisely alike, we might expect they would think alike; but knowing as we 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, law 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, 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 harmonized by logical reasoning, but not by arbitrary detraction on either side, because then if one side prevails, the stronger swallows up the weaker, and the weaker loses his stand-point and identity. This is a real loss, if we admit that everything has a use and purpose, which seems to be a self evident fact.

Paul says: "But the manifestation of the Spirit is given to every man, to profit withal." Now, if every man has a Spiritual gift, it is also a natural gift, and must have a natural existence or expression, unless some self-created dictator can make it appear that he is superior to the Spirit of Inspiration.

Inspiration may convey ideas to the mind of an individual, that no other member of the human family is capable of receiving, or comprehending at the time. Ideas are thus given from age to age, to individuals of certain constitutions, and temperaments. All departments of knowledge are thus founded, elaborated, and carried towards perfection. Hence the expediency of respecting individual stand-points, for the world has never yet honored a prophet in his time, nor admitted the merits of the benefactor of humanity till he had passed away. Unless we are willing to be classed with the murdering Jews, we must learn to admit the right of every man to perform his mission in accordance with his impulses.

tried by many a sore affliction, disenchanted of many an early formed illusion, arriving at the knowledge of the True, that is the real, of the beautiful, that is the everlasting; at the self recognition that gives to the soul the deepest humility, while it bestows unlimited aspirations for future unfolding and ultimate perfection, must not that human Spirit be in the undisturbed possession of the unfolding ever glorious treasures of love and hopeful expectation; youth's fairest attributes?

As life unfolds its seeming mysteries, and sorrow sanctifies its uses to the awakened soul, as the falsely based illusions of the untried heart, give place to its better developed, and now divinely illuminated intuitions; does not the peacefulness of resignation quell the sometimes rebellious murmurs that trouble the soul's serenity, and for the fleeting clouded visions of youth, still ever living Hope, and sweet anticipation give golden undimmed promises of celestial happiness, of which the *dear youthful Spirit* gains foreknowledge here?

To the progressive soul of the Spiritualist, there is no darkening of the beauty tints of youth, no dimming of its imagination's charm; no chilling influence of worldliness allowed to breathe upon those heaven sent feelings, that form the angel part of the earth dwelling Spirit. It is a beautiful and most consoling thought, sanctioned by the experience of many a true, warm heart, that "love goes with us to the bourne beyond," withdrawing not its holy radiance here, but lighting up the path of daily trial with hope and joyfulness supreme.

When the heart awakens from idle dreams, that bound the soul with ties of earth bound affections only; then do the revelations of truth find there a sanctuary, and love becomes the divine attendant of the earth pilgrim, love, the pure, the wise, the beautiful, accompanied by the angel forms of peace and contentment. Then, can holiest friendship build within the human breast her altar of blessedness, which seraph guard, and memory secures, from the forgetfulness attendant upon life's lesser and more fleeting visitants. Can the love of the beautiful ever become extinguished in the soul, that youths outward manifestations of rosy cheek and springing step of gladness be exchanged for the wrinkled brow, the sorrow dimmed eye, the lingering walk, still beautiful, and bright, and joy bestowing, the soul's ever enduring youth, can shed its rays of gladness, and the immortal gifts of affection, irradiate with a divine glory, the presence of a loving human heart.

Deep within the Spirit's unsounded depths may dwell undimmed by time, untouched by the world's destroying influence, imagination's blissful charm, the Ideal's beauteous and spontaneous worship, though wrinkles deck the brow, and silvery threads appear amid the midnight darkness of fair woman's locks, though years and changes have implanted furrows upon the many face, and bent the once erect form of strength, it matters not, the ever youthful, the upspringing Spirit is still beautiful, and still true to its holiest feelings, to its better and higher nature, and hope and aspiration, hallowed love, and heaven consecrated friendship, may dwell as glowingly, within the breast of age as in the life awakening heart of youth's earliest spring time.

Even the earth's varied beauties are unending, they change, they disappear awhile to give place to new forms, and to delight the eye with new beauties and new unfoldings, but the desolation, the extinction of loveliness and brightness, is not the fate of ever renewed and beauteous nature.—The glorious sunshine beams on for ever, source of light and warmth and earthly joy! And to absorb all humanity in one creed has been a magnificent failure. The religious wars of Christendom have been occasioned, to a great extent by the tyranny of opinion, and still individualism has moved forward with accelerated progress. If men were all created precisely alike, we might expect they would think alike; but knowing as we 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, law 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, 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 harmonized by logical reasoning, but not by arbitrary detraction on either side, because then if one side prevails, the stronger swallows up the weaker, and the weaker loses his stand-point and identity. This is a real loss, if we admit that everything has a use and purpose, which seems to be a self evident fact.

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spring time of life blooms everlastingly, and that an ever-blooming and smiling May of peace and gladness dwells within our souls. That love dwells there unalterable; the guardian angel of every human wish, and earth unfulfilled desire; divested only of its terrestrial revealments of selfishness; transformed by the lapse of years and the attainment of self-knowledge, into a purely celestial gift of blessedness; worshipping no form of outward loveliness, forming no dissoluble ties; but joined in eternal and heaven-consecrated union, with its kindred and devoted Spirits! For ever, true, and pure and beautiful, throughout the countless ages of eternity; gaining at every step in power and intensity of joy and holiness; in the bestowal of its gifts of boundless knowledge; in the renewal of loving memories, and reciprocated angel thoughts!

Therefore, let us, the advocates of Spiritual belief, and endless progression, "be exceeding glad," for to us, Life and Love are inseparable, and unending.

"From the Land where 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 distinct 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 diseased imagination.

It is so pleasant 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 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, 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, and had several children. Somewhat more than twenty years after their marriage, her husband died. He left her poor, and in a delicate state of health. Burdened with small children, she found the cares of life too much for her. Then the heart of her old father warmed towards her, and he took her to his home.

But her sisters were hard and pitiless toward her. They were displeased at their father's kindness to her, and did all that spiteful women could, to render her life a misery to her. The poor woman, who was naturally timid and shrinking, became melancholy, and sunk into a state of almost apathy. Existence became a weary burden, and she longed to die.

One day, she was lying upon her lonely bed, weeping silently over the Past, and the Present.—No one on earth to share her life, why should she care for it? Why, indeed, except for the sake of the little one, whose helpless hands were clasped to her dress, and whose delicate face appealed to her Mother's heart in language that was louder than words.

All at once she saw a vision. Standing at her bed-side, *living and real*, was the form of her husband, whom she had regarded as "dead hitherto," until that time to which she had looked forward lately with such a desperate hope, when she herself should die, and go to meet him. He stood there now, he was alive, he looked at her with loving eyes, as of old. Her heart leaped in her bosom!

She could not be mistaken. She put out her hand to touch him, but felt nothing, and yet there he stood! Just the same! just the same! and then he spoke to her, and she recognized so well those loving and familiar tones, that nothing more was wanting to complete her conviction.

I have heard from the Irish peasants, who are so plenty among us now, many curious and beautiful illustrations of Spirit Manifestations. I particularly remember a dream which an Irish domestic of mine once related to me, which was poetic and beautiful in the extreme. She was a young girl of about fifteen, and her brother was two or three years her senior. She dreamed one night that she was standing alone in a field, and her brother came to her, pale and deathlike. She trembled on seeing him so pale, took his hand, and asked him, tenderly, "what he ailed." All at once, a large white bird was seen descending from Heaven, towards them. It drew nearer and nearer as she looked, and alighting at her feet took her brother upon its back and carried him away.

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 our 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. UNBND.

**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 Bible are not to be understood in a literal sense, particularly the five books written by Moses.

The opinion has hitherto been entertained that our earth was literally created about six thousand years ago, about which time also the heavens were 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 the dog star, is 2,200,000,000 miles from the earth. A ray of light from Sirius, traveling at the speed of a cannon ball, would reach the earth in 323,211 years, yet it is the nearest fixed star. This fixed star must, therefore, have been in existence 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 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 interpreted literally. Who can tell us what is the meaning of the Word, as recorded in the Book of Genesis? Only one person, we believe, has ever given an interpretation widely differing from the usually received literal interpretation. That man is Emanuel Swedenborg. His writings are but little read, and therefore his views are but little understood.

**MISS KATE FOX.**

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 direction and pay of the same. She will in this, as in her former engagements, sit, without charge to the public, for the benefit of SKEPTICS or such 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 Miss Fox is employed for the purpose of *converting the skeptical*, rather than to contribute to the pleasure of the *Spiritualistic believer*, and it is expected, 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 Mediums.

**AGENTS.**  
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Since writing the above work the author has changed his views in regard to the Bible as the only revelation from God to man, and in other respects. He has now published a new work, which has been well received by all classes, and the arguments advanced have been considered worthy of the careful consideration of the learned and the unlearned. It is 64 pages; no doctrinal opinions are introduced; but the "answers" rest on the fundamental truths of scriptural revelation and undisputed facts.  
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principle on which they insisted. They rested the defence of the one natural right which was distinctly invaded, on no grounds of expediency or of public utility, but on the grounds alone that God had given it, and that man could not either invade or surrender it, without sin against the Divine Majesty. It was the peculiarity of the right thus invaded and defended, that lent to the Puritans their crowning advantage. Religion is the profoundest and the most universal affection of our nature. Apparently the cause of innumerable differences and endless controversies, it is nevertheless the one common and principal element which controls the actions of all men. It sustains the Puritans. It gradually won for them the respect and sympathies of men and of nations. The right assailed brought equally conscience and the love of liberty, the two most elastic and enduring springs of activity, into resistance. Its invasion was sacrilegious, because it assumed to add to the Divine commandments, and to take away from disobedience to them the curses that are written against it in the Book of Life. Primitive apostolical eloquence, which reminds us of the inspired apology of Paul before Agrippa, revived in its defence. The Puritans spoke from their prisons after this manner:

"Upon a careful examination of the Holy Scriptures, we find that the British 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 ourselves. We further find 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 be done unto us. We are ready to give our whole order to be warranted by the word of God, allowable by the sovereign power, and to disprove the public hierarchy, worship and government, by such evidence as our adversaries shall be able to withstand, protesting, if we fail herein, not only to be unwilling to sustain such a desecrated parchment as shall be inflicted upon us, but also to be ready to suffer for the future, if we overtake our God and our sovereign the Queen, that we may have the benefit of the laws and of the public charter of the land, namely, that we may be received to land, till we be fully of law convicted of some crime deserving of bonds. We give 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 disturbance of the common peace and good order of the land, and that we will be forthcoming at such reasonable warnings as our lordship shall command. Oh, let us not perish before trial and judgment, especially imploring and crying out to you for the same. However, we take the Lord of heaven and earth, and his saints, together with your own consciences and all persons in all ages, to whom this our supplication may come, to witness that we have here truly advertised your honors of our case and hazard, 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 of the Puritan principle. That scope is not narrowed by any failure of the Puritans themselves to comprehend it, or even by any neglect on their 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 at once.

The Puritan principle of the inviolability of the right of conscience, necessarily covers the inviolability of all the acknowledged natural rights of man, as well those which concern his duty to 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 beneficent Father and Preserver of all life, the universal Lawgiver and Judge of all moral beings, is not in any human sense a jealous and exacting God, incensed by the withholding of homage due to himself, and yet regardless of the neglect of other human duties which he has prescribed. Assuredly, when he commands us not only to walk humbly before himself, but also to perfect our own nature, and to do justice, and love mercy towards other men, he has given us the same absolute right to the free exercise of our faculties, in performing these latter duties, that he has given us for the performance of the first. Nor is there any homage to God so acceptable as the upright heart and pure.—He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?

The Puritan principle further involves the political equality of all men. Absolute rights arise out 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 every member of the State, of the absolute rights which belong equally to all men. Any abridgement of that equality, on whatever consideration, except by discriminating justice in the punishment of crimes is therefore forbidden to human government by the Divine authority. The Puritans so understood their own great principle, in its bearing upon the right of conscience.

"Liberty of conscience is one of the earliest and most sacred of the natural rights of every man. He that will look back on the past times, and examine into the true causes of the subversion and devastation of states and countries, will find it owing to the tyranny of princes and the persecution of priests. 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 their consciences as to their clothes or estates. No opinions or sentiments of a human are excusable by the ministers, any further than they are inconsistent with the precepts of civil government."

But this latitude of the principle of tolerance has been always vigorously and efficiently opposed by prejudice, pride and bigotry, in every church, in 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 and Jews. One hundred and fifty years after the organization of the Puritans, the principle entered into all the American constitutions. Fifty years later, it emancipated the Roman Catholics throughout Great Britain. Only a year ago, it removed the disfranchisement of the Jews in the British dominions. It has thus irrevocably become a part of the constitution of that great Empire.

The Puritan principle draws closely after it the

consequence of an absolute separation of church and State, for the reason that the toleration of conscience can in no other way be practically and completely established. That separation has been made in the American constitutions, with abundant advantage to both the cause of religion and the cause of good government. Great Britain is advancing steadily towards the adoption of the same broad, just and beneficent policy. The separation of church and State may therefore be regarded as a contribution made by the Puritans towards perfecting the art of government.

The political equality of men has also met with obstinate resistance, and has also achieved many and auspicious triumphs. After one hundred and fifty years of controversy, it was carried into the British constitution by the judicial decision in Somerset's case that a slave could not breathe the air of England. Ten or fifteen years later, it was theoretically adopted and promulgated in the Declaration of American Independence. The suppression of the African slave trade, by conventions of the States of Christendom, transferred the same principle to the law of nations. The abolition of African slavery by all of the European nations, and, with few exceptions, also by all of the American States, is indicative of the universal adoption of the same great principle by all Christian nations, at some period not far distant.

You are now prepared, I trust, for another and still more comprehensive view of the Puritan principle, namely; that its full and perfect development is the pure system of republican government. Such was its marked tendency in the beginning.—"A generous disdain of one man's will," says a truly philosophical writer, "is to republics what chastity is to woman—a conservative principle, not to be argued upon or subjected to calculations of utility." Puritanism was a protest against the will of one man, whether that man was Pope or King. What form of government, other than the pure republic, can there be where there is complete separation of church and State and where absolute political equality prevails? Abolish the connection of church and State and all political distinctions between the members of the State, in any of the kingdoms or empires of Europe, and what would remain, or could exist there, but a pure republic? If the argument is not yet conclusive, consider then that the Puritan principle tends to the pure republic, by virtue of its conservative protection of the individual member of the State against its corporate oppression; by virtue, also, of its elevation of individual conscience—thus bringing down the importance of the aggregate mass, and raising the personal importance and dignity of the subject or citizen; by virtue of the importance it attaches to personal rights, exalting them above material interests—and so making those rights, and not property, the primary object of the care of government; and by virtue, still further, of the openness, directness and frankness of conduct which it requires. Equal tolerance in religion, and equal enjoyment of the other absolute rights of man, are inconsistent with the secrecy and fraud which monarchy and aristocracy necessarily employ, and cannot endure private councils or cabals. The Puritan principle tends to the pure republic still more obviously, because it seeks to abridge the powers of government, and substitute consent and free acquiescence as the bonds of union between the members of the State, instead of armed or military force. This operation of the principle is happily illustrated in our own republic, which, although constituted by an ever-increasing number of distinct States, has, nevertheless been held together eighty years, and is, I trust, to be held together forever, without, for that purpose, even the shadow of a standing army—an anomaly as pleasing as it is full of profitable instruction.

Let it be confessed that the Puritans, as a body, were slow to discern these consequences and tendencies. They disclaimed them long and with unbecoming sincerity. "Altho' said they to Elizabeth) Her Majesty be increased against us, as if we would obey no laws, we take the Lord of Heaven and earth to witness that we acknowledge from the bottom of our hearts, Her Majesty to be our lawful Queen placed over us for our good: and we give God our most humble and hearty thanks for her happy government; and both in public and private we constantly pray for her prosperity. We renounce all foreign power, and acknowledge Her Majesty's supremacy to be lawful and just. We detest all error and heresy. Yet we desire that Her Majesty will not think us disobedient, seeing we suffer ourselves to be disciplined rather than yield to some things required. Our bodies and goods, and all we have are in Her Majesty's hands; only our souls which we reserve to our God, who is able to save and condemn us."

Long afterwards, and after the Puritans in America had practically enjoyed a pure republican government through some generations, the colony of 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 transplanting ourselves with our wives, our little ones and our substance, choosing the pure Christian worship, with a good conscience in this remote wilderness, rather than the pleasures of England with submission to the impositions of the hierarchy, to which we could not yield without an evil conscience. We are not seditious to the interests of Caesar."

Nevertheless, the reluctance of the Puritans to admit the full tendencies of their principle cannot justly excite surprise. We necessarily fear, and feel our way, when we are treading on unknown ground, or in the dark. "Let no one who begins an innovation," says Machiavelli, "expect that he shall stop it at his pleasure, or regulate it according to his intention." The Puritans never aimed to be, and never consciously were secular or political reformers. Their field of labor, as they bounded it, lay all within the Church of Christ. They sought not an earthly republic, but only the kingdom of heaven. When sometimes the thought presented itself, that by reason of their fidelity to their profession, a purer and better political state would arise out of the commotions through which they were passing, it seemed still to them a merely secondary object, subordinate to the one sole religious purpose for which they had combined. We all have learned how slowly the sentiment of independence, and the principle of republicanism, ripened in these colonies during the early stages of the revolutionary contest, and how these free institutions rose suddenly under the hands of a people who were even yet protesting an enduring loyalty to the throne and parliament of Great Britain. It was not so, however, with the master Spirits, Adams, Otis and Jefferson. Nor was it so in the case of the Puritans with Milton.

"No man, (said he,) who knows audit, can be so stupid to deny that all men naturally were born free, being the image and resemblance of God himself, and were, by privilege above all the creatures, born to command and not to obey. The power of kings and magistrates is nothing else but what is only derivative, transferred and committed to them in trust from the people, to the common good of them all, in whom the power yet fundamentally remains and cannot be taken from them, without a violation of their natural brightness."

How, then, has it happened that civil consequences so vast have followed the merely religious action of the Puritans? The apparent mystery is

easily explained. Civil liberty is an object of universal and intense desire. The cause of civil liberty in England, and ultimately, though on their part unconsciously, became the leading element of that cause, both in Europe and America. Thus identified and eminent the Puritan cause effected the establishment of a republic which endured through a short but glorious period in England. Though the British nation soon relapsed, and monarchy was restored, yet the Puritan principle, nevertheless, modified the constitution, and gave to it the popular form which it now bears. A throne yet towers above that edifice, but it is no longer the throne of the Stuarts or of the Tudors, or even of the Plantagenets. It is simply ornamental. The lords, Spiritual and temporal, still constitute distinct estates, and retain their ancient dignity. But their real political power and influence have passed away, and the commons, no longer contesting inch by inch for their constitutional rights, are virtually the rulers of the British empire. France oscillates so uneasily and tremulously between the republic and military despotism, that no one who is hopeful of progress doubts where the needle will settle at last. It has become a proverb, that Europe must soon be either republican or despotic. When the compromise system of limited monarchy shall have retired, and only the two systems of republicanism and despotism are left to confront each other on that continent, in an age of still increasing intellectual and moral energies, the triumph of the former, though uncertain in the points of time and manner and field of contest, will nevertheless be assured. The Puritan principle is shaping, already, future republics on the islands and continents of the Pacific Ocean, and on the heretofore neglected coasts of Africa, while the American continent is everywhere crowned with free institutions, due to its still more direct and potential influence. From Plymouth Rock to Labrador, to Magellan, and around, by bay, gulf, and Headland, to Nootka Sound, the republican system, more or less developed, and more or less firmly established, pervades this hemisphere. Such are the already ripening and ripened fruits of the vigorous plants of Puritanism, gathered equally and promiscuously from the parent stock in England, and from the exotic one so carefully transplanted on this rugged coast, and so redulously watered, watched, cherished and reared, by the Pilgrim Fathers.

Behold how the unfolding, justly and naturally as I trust, of a theme primarily local, sectional, and even sectarian, has brought us to the solution of the great problem of the progress of mankind towards social happiness and beneficent government. That higher stage of social happiness, that purer form of republican government, to which we are tending, are but faintly shadowed forth in the disturbed transition scenes through which we are passing, and even in the most perfect institutions which have yet been framed from the confused materials of dilapidated and decaying systems. Present defects and imperfections no more warrant conclusions against that better future which has been indicated, than the incompleteness of the development of Christian principles justifies a fear of the ultimate failure of Christianity itself.

It is a law of human progress, that no work or structure proceeding from human hands shall come forth complete and perfect. Improvement, at the cost of labor and of trial, and even suffering—endless improvement, at such cost, is the discipline of human nature.

What, then, shall be the rule of our own conduct? Shall we grasp and hold fast to existing constitutions, with all their defects and deficiencies, and save them from needed amendment, or shall we amend and complete them, and so prevent reactions, and the need of sanguinary revolutions?—Shall we compromise the principles of justice, freedom and humanity, by compliances with the councils of interested cupidity or slavish fear, or shall we stand fast always in their defence? I know no better rule of conduct than that of the Puritans. Indeed, I know none other that is sure, or even safe. Nor can even that great rule be followed successfully without adopting their own noble temper and spirit. They were faithful, patient and persevering. They forgot themselves, and their own immediate interests and ambitions, and labored and suffered, that after-coming generations, among which we belong, might be safer and freer and happier than themselves. It can 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 to you," said Bradford, the meek but brave and 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 for others. The honor shall be yours to the world's end." Such was the only worldly encouragement the truthful founder of the Plymouth colony could give to his guileless comrades. Happily, the Pilgrims needed no others.

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 controversy, that the Puritans acquired the discipline which, without consciousness of their own, qualified them to be the leaders of the nations.

Need I add, that there can be neither great deeds nor great endurance without faith; and that true, firm, enduring faith can only be found in generous and noble minds. The true reformer, therefore, must calculate on frequent and ever-recurring treacheries and desertions by allies, such as Milton graphically describes:

"Another sort there is, who, coming in the course of 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 majesty and grandeur of some noble deed; as if they were newly entered into a great sin, disputing precedents, forms and circumstances, when the commonwealth itself perishes for 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 temper. The courageous reformer will shrink from no controversy, when the field is open, the battle is set, and the lists are fair. But, on the other hand, he will neither make nor seek occasions for activity; and he will be always unimpassioned. Truth is not aggressive; but like the Christian religion, is first pure, then peaceable. Nor need the reformer fear that occasions for duty will be wanting. Error and injustice never fail to provoke contempt; because if unalarmed, they are overbearing and insolent; if alarmed, they are rash, passionate and reckless. The question occurs, Whence shall come the faith, the energy, the patient perseverance and the moderation, which are so indispensable? I answer, that all these will be derived from just conceptions of the great objects of political action. It was so with the Puritans. Their fixed purpose to retain the right of conscience, fully comprehended

by them, extinguished selfishness and ambition, and called into activity in their places the fear of God and the love of man. Let them explain themselves:

"Knowing, therefore, how horrible a thing it is to fall into the hands of the living God, by doing that which our consciences (grounded upon the truth of God's Word, and the example and doctrine of the 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 to yield ourselves into the hands of men; to suffer whatsoever God hath appointed us to suffer, for the perfecting of the commandments of God and a clean conscience before the commandments of men. Not desiring men, therefore, 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 up for us in heaven, where we doubt not but to rest forever with those that have before our days suffered for the like."

Contrast these sentiments, so profoundly self-renouncing and reverential of God, with the blasphemous egotism of the French revolutionists of 1798, and contrast also the slowly formed and slowly maturing, but always multiplying and ripening 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 progress.

Increase of wealth and commerce and the enlargement of empire, are not truly primary objects of the American patriot. These are, indeed, worthy of his efforts. But the first object is the preservation 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 it become extinct, and the republic must disastrously 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 fall, and the nations will retrograde. Let it endure and the world will yet 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 suggestive come to an end. They will not be altogether 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 encountered; that this progress, nevertheless, must and will go on, whether favored or resisted; that 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 members; that the martial heroism, which, involved 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 Puritans of England and America have given the highest and most beneficial illustration of that conservative heroism which the world has yet witnessed; that they have done this by the adoption of a single, true and noble principle of conduct, and by patient and persevering fidelity to it; that they thus overcame a demoralizing political and social reaction, and gave a new and powerful impulse to human progress; that tyranny is deceitful, and mankind are credulous, and that therefore political 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 the principle includes the absolute equality of all men, and therefore tends to a complete development 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 civilization is found; that hindrances, delays, and reactions of political progress, are nevertheless unavoidable; but that they also have corresponding 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—enslaved, or mutually warring among yourselves, as ye are—upon whom the morning star of civilization hath either not yet dawned or hath only dimly broken amid clouds and storms, and receive the assurance that its shining shall yet be complete and its light be poured down on all alike. Receive our pledges that we will wait and watch and strive for the fullness of that light, by the exercise of faith, with patience and perseverance. And ye reverent 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 so faithfully upon the earth—gather yourselves, immortal and awful shades, around us, and witness, not the useless honors we pay to your memories, but our resolves of fidelity to truth, duty, and freedom, which arise out of the contemplation of the beneficent operation of your own great principle of conduct, and the ever-widening influence of your holy teachings and Godlike example.

TRUE GENTLEMEN AND LADIES.

My friends let me say a few plain words this morning to young and old, rich and poor.

Now you all, I suppose, think it a good thing to be gentlemen and ladies. All of you, I say,—There is not a poor man in this church, perhaps, who has not before now said in his heart, "Ah if I were but a gentleman!" You see around you in the world thousands plotting and laboring all their lives long to make money and grow rich, that they may become (as they think) gentlemen, or, at least, their sons after them. And those here who are what the world calls gentlemen and ladies, know very well that those names are names which are very precious to them; and would sooner give up house, land, money, all the money upon earth, than give up being called gentlemen and ladies.—

And these last know, I trust, what some poor people do not know, and what no man knows who fancies that he can make a gentleman of himself merely by gaining money, and setting up a fine house, and a good table, and horses and carriages, and indulging the lust of the flesh, and the lust of 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 is. 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. Laboisserie 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 profundity 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 the lightning—a measure equally futile, since many instances have been preserved in which the fluid has fallen upon the water with the same destructive effect as upon land. Thus we learn from Weichard Valasar, ("Philosophical Transactions," vol. xiv.) that in the year 1760 the Lake of Rirtz was struck by lightning, and that so large a quantity of fish rose instantly to the surface as supplied the inhabitants of the neighborhood with eight tons full. And on the fourteenth of December, 1772, the lightning descended into the Doybs, near 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 their dwellings, wrap themselves in long black woollen cloaks, and sit silent and immovable till the danger is past.

The Chinese pin their faith upon the preserving qualities of the mulberry and peach; and Suetonius informs us that the Emperor Tiberius never failed to wear a chaplet of laurel, under the belief that lightning would not strike this kind of leaf.

It has been generally supposed, that a feather bed or mattress 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 mattresses 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 conveyed 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 natural philosopher the very slave of man—the silversmith to whom he entrusts the decoration of his most graceful ornaments by the process of voltaic electricity—the messenger by whom he transmits his thoughts from land to land, in the electric telegraph—the indicator of his every hour and minute, when adapted to the measurement of time in the electric clock. Thus far it has been subdued, and it is impossible for any amongst us to conjecture how much further our triumphs may yet be carried. Sufficient, as regards the subject of the present inquiry, that we can secure life and property without the aid of a grotto, the seal skin, or the laurel wreath, and with a few rods of wire and an iron rod, direct the lightning as we please, and like Ajax, defy the storm.—Frankford Herald.

### For the Christian Spirituality.

TO MRS. HARRIET 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 harassed 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 all well,  
To-morrow'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.

FASTERING.

"Neither, if we eat, are we the better: neither if we eat not, are we the worse."—1 Cor. 8: 8.

"Ye fast, for strife and for debate."—Isa. 58: 6.

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 eat it is a mortal sin? When a man is overwhelmed with woe, Dowed 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. 'Twas not 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 speech, His are 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— The hungry, starving poor to feed; To gather to your ample fire The shiverer ready to expire, The naked clothed; and those who weep, Oh, teach with joy their hearts to leap. 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!

### DOES THE WORLD IMPROVE?

The oldest English Catechism, of which we have any account, was called the "Master of God's Catechism. Copies of it still exist.

The following extract of questions and answers will give some notion of its character, and condition of religious thought in the period of whom it was used.

Q.—Say we now, where was God when he began heaven and earth?  
A.—I say in the further end of the world.  
Q.—Whereof was formed the name of Adam?  
A.—Of four stars; these be their names—Derx, Arastolym, and Momfumbres.  
Q.—Of what state was Adam when he was made?  
A.—A man of XXX winters of age.  
Q.—Of what length was Adam?  
A.—Of four score and seven inches.  
Q.—How long lived Adam in this world?  
A.—Nine hundred and thirty winters; and afterwards in hell, until the passion of our Lord.  
Q.—What is the best herbs that God ever made?  
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 of Henry VIII. Could it now be used there or elsewhere, we any College Professor who could translate a fish scale a Catechism? No. It is too gross in the present condition of religious thought, and too vulgarly wise. They had quite as much consciousness of infallibility, and quite as much fierce a scent for heresy, as the most fastidious oligarchs of our time. They, too, were watchmen of the Present, who mourned a present the Past. They, too, forbade men to believe anything different from the establishments of religion, and they had faggots and theological Mrs. Partingtons, stare, scold, and beat their hands with holy horror, and do battle with their breath is gone, if they will—progress thought is possible, and the world does move.

THE VOYAGE OF LIFE.—Wouldst thou, O mortal, sail safely o'er the dangerous sea of life, joyfully reach its haven? When the breath softly on thee, let not thine heart be with pride; when the tempests rage around, let not thy courage fail thee. Let Virtue be thy rudder; Hope thine anchor, and they will be the through all dangers safe to land.—Geruan.