

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

THE LE LE

NEW.YORK, SATURDAY, APRIL 26, 1856.

will be assured.

Spiritualist, (hristian PUBLISHED BY THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL

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For the Christian Spiritualist. ORGANIZ ATION.

LY T. T. [Concluded. LUTTER IV. NEW YORK, Jan. 12, 1856.

FREND HACKER: In this letter, I have to sketch attatel organization so adapted to compentrate reformers in a sympathetic, fraternal, an lefticient co-operation, as to ultimate in an integra', stelal reformation.

As there is doubtless a three-fold developement of the individual, and thence, logically, three prineral methods of procedure in the developement of solety, I would suggest that, whenever three indiriduals, being heads of families, can be found, who are universal reformers, that they mutually appoint or elect each other as the representatives of each of the three grand processes by which, only, a exceptions to it, yet not enough to prevent the unitrue development can be realized, viz: the material, the social, and the Spiritual, corelated, and reciprocally acting to produce integral growth.

Supposing the average number, five, to constitute the family, and we have fifteen individuals, | turn. representing all the varied phases of life and development, as the nucleus around which to concentrate all elements, propertional to the attracting ing or buildings, adapted to the wants of the three powers of the nucleus.

As the first phase of common effort, let these three families, and such others as may be induced to participate, meet at each others houses at stated intervals. Let the first meeting be a Sociable, the second a Conference, and the third a Spiritual Circle.

At the sociable, endeavor to perfect all the innocent methods of amusement and recreation, in which both sexes may unite, that are customary in will devise methods, raise funds, and organize, in the neighborhood. Invent new ones of an elevat- suitable parts of the central buildings, a protective

their small remaining funds. in pursuit of social pleasures, and all excludingor nearly so-the idea of receiving any sufficiently satisfying pleasures in any manner, or through any media, other than the chosen one, which has been adopted, and which is allowed, so injuriously, to absorb the entire mind.

The meetings, as proposed to be held, whether 10 00 fying and giving strength and health to the indivimoral attributes, cannot but develop in each one

recreations, useful labors, or social intercourse;

is stated as the rule, and there are, doubtless, some

vail. The peculiar form of organization proposed,

it is confidently believed, will, if adopted, gradual-

As soon as numbers will permit, let there be

purchased or leased, in a central locality, a build-

1st. To the uses of a general protective union.

Each department to be under the sole charge

of the individuals appointed by the conference,

care being taken, to consult the preferences of all

The department devoted to material interests,

2d. To educational and recreative purpose.

proposed departments, to be devoted-

candidates as to the situations preferred.

3d. To religious purposes.

herein proposed, combining, as it does, various economies, in the conduct of the pecuniary relations of the members, with all their social, intellectual, moral, and religious interests and associations, each and all of which are here made to subserve | mentioned in my letter of the 20th ult.

inder the precise appellations suggested or not, if the sacred interest of the family,-upon which, all they are held statedly, with the purpose of grati- society primarily depends,-it is believed will command the active suffrages of all reformers, as soon dual, by due exercise of his physical, social and as its practicability is made apparent. Some in each of the departments, and all in more or less of the enterprizes originated in the several depart decided interest in all the meetings, and beget ments, will become efficient and valuable co-workearnest laborers in several of the enterprizes set on ers, having here found a true position, and can purfoot in each of the three departments. Individuals will come to realize that they have a positive intesue with zeal and devotion, the details or functions which correspond to the particular phase of develrest in societary matters, and cannot afford to allow any opportunity to pass by, without impressopement of the individual, whether male or female, ing their individuality, to modify whatever may be old or young. The success of any social scheme must be proportional to the capabilities of it, to enpassing through a formative state.

list all the sympathies, and satisfy all the wants of progression. This I deem to be the great essential It has ever been impossible to create in society a hearty interest and co-operation among the sevits members.

It may be objected, that the programme is too eral classes. This has been most observed, with large to be realized in small villages, or in country of authority, in social etiquette, in political usage, reference to the different ages. Youth do not neighborhoods. To this I would reply-every and in ecclesiastically imposed morality and reliheartily unite in sympathy with the middle aged, family has to market its own products, purchase its gion. Then the mind will become freed from the or the middle aged with the aged, either in studies, supplies, educate its children, and provide for its shackles hitherto binding it, and at liberty to obsocial and religious wants, in some form and de- serve, to discriminate, and to reason. Then, whatbut on the contrary, they act, as a whole, as if the gree. If this can be accomplished by one family, ever its judgment approves, it adopts, undeterred experiences, trials or enjoyments of one class were t can be by two or three families together, at less by time-honored rules, customs or creeds. Pronot of the least importance to another class. This cost of labor and money, and in a more perfect manner; and if for two or three families, it can be cles must necessarily disappear, and, step by step, versal, social disquietude and antagonism which prefamilies, the economy and perfectness of the opewill be attained. ration always being in proportion to the magnily put an end to this state of things. But to retude of it, until a minimum or pivotal point is reached, at which the result may be realized.

As this centre of attraction, whether instituted by a large or small number of families, becomes ties, in order more rapidly to realize the improved perfected, those taking the deepest interest, will naturally desire to reside near it; hence, many will will now briefly remark upon, and then conclude sell out their present homes, and purchase new tire property immediately around the union, will which reformers have been classified heretofore in be absorbed by reformers, and those who have these letters. been converted to their views; while the conservatives who cannot bear the ideas of their progresinculcations-will betake themselves to more congenial quarters.

At this point, will be developed a new element of progress, which the movement has brought pro-

Space will not permit a further presentation of natural productions of the soil, mineral wealth, The more comprehensive form of organization the present.

> of organization for the second class of reformers, cality. For a truer life on earth, thine. LETTER V.

Feb. 7, 1856.

some foolishly wise, and others viciously absorbed the members lose confidence, and soon draw out tellectual and moral culture, and universal progress, s low, and in Virginia, upon what are erroneously ular education as the science of geography or as deemed worn-out lands. On account of climate, tronomy is at present.

I have been looking into the old quarto on the the subject, and this meagre sketch must suffice for manufacturing facilities, the central position, and occult sciences which you were kind enough to the advantages of water and railroad commusend me, and find in it much curious lore. The In my next, I will give the outline of my plan nications, I should prefer Virginia to any other lo- learned author, "Ebenezer Sibly, Fellow of the Harmonic, Philosophical Society at Paris," seems

The mode of organization proposed, it is obvious, would render such a community very popular in ger and sinfulness of coming into voluntary rap-

a sparsely settled country, and would make all is port with the souls of the departed. I admit that olated dwellers tributary to the unitary method temporary evils, such as nervous and mental deestablished in their midst. The community would rangements, not unfrequently occur from an imgramme, adapted to both city and country, for re- possess the mills and machinery, the schools, libra- prudent and unconditional surrender of the mind to new ideas and new influences. Yet these are evils which we must learn to meet and avert by state of society that will ultimately become as per- lation. The rising generation would become edu- due caution and self-control if we would become cated in the new system, and prepared fully to acquainted with the beautiful and eternal laws of adopt it, upon setting out in life. Spiritual phenomena, the relations of mind to mat-

ter, of soul to soul; if we would learn the potent rived from such a mode of emigration to, and set energies and miraculous agencies of the human tlement in, a new country. A joint fund being will, and ascertain the true conditions of a healthraised for the purpose, the domain selected and ful and harmonious intercourse with the wise and purchased, and central, unitary buildings being good who have preceded us. We must, as it were, become acclimated to the atmosphere of the Spiritual spheres before we can receive with impunity

to have some old-fashioned notions about the dan-

NUMBER 51.

The facts of Spiritualism are admitted. The world waits for an interpretation of these facts. Shall we timidly abstain from investigating them ? added to these advantages, would be educational, Shall we fear to read, studiously and with due reverence, the most wonderful pages of the open Book of God?

As for the sin of such investigations, we must remember that it was once deemed a sin to "tempt posure in a new country, without the commonest Providence" by the use of lightning-rods, or to tempt the arch-enemy by the application of mesweather-subsisting upon unwholesome food, and merism as a therapeutic agent. It has been deemcompelled, as he must be, to excessive toil, to pro- | ed a sin to peruse the primæval history of the earth, inscribed on tables of granite by the Creator's hand-to evoke from the silent stars the sewould possess attractions strong enough, to forever | cret of their hidden laws, or to cross the pathless dead-letter curiosities of history. Faith and scito reveal their majestic mysteries. The earth, the ocean, and the stars give back (ever more clearly of the organization proposed, but only to give such and articulately) their glorious responses. "Day

letter-who either have already, or who intend to draw off by themselves, to form separate communiconditions which a re-organization will produce, I by some general observations upon a few branches

countries ! It will doubtless be found important in all

method of procedure is indispensable, and may be formers. The legitimate deductions of all seeking restore to us all that imagination and genius have,

FRIEND HACKER :- In my last, I proposed a prories, museums, etc., and would form the great formers everywhere, which, if observed, will corfocus of attraction, for all classes of outside popurect present disorders and abuses, and produce a

fect as it is possible for anything to become in this rudimental state of existence. That programme was a simple one, and designed

Not less obvious are the advantages to be deprimarily, only to beget in the minds of reformers, a willingness to recognize and adopt the law of need of society, because such willingness presupposes the emancipation of mind from the thraldom constructed in advance of the arrival of any considerable number of settlers, all could be accommodated, as they arrive upon the groud, with board, their benign influences.

clothing, lodging, and all requisites to a comfortable living, at or near cost, for which payment might be made in products, if desirable. Supersocial and religious privileges, use of machinery, gress, universally recognized as the law, all obstaand locomotion over passable roads. The settler would also be exempt, to a great degree, from the still more advantageously for ten, twenty, or more as conditions are established, all things desirable disease, suffering and death, consequent upon ex-

necessaries of life-even without shelter from the The organization adapted to the wants of that other class of reformers*-referred to in a former

duce these first requisites of existence. How perfectly apparent it is, that such a method prevent, in any locality where these facilities were ocean in search of new worlds. These, and many provided, the miserable log huts, and other more similar judgments of the past, are becoming mere ones nearer the union, and thus gradually the en- of the subject, pertaining to both classes, into miserable conditions, which ordinarily form the circumstances surrounding the first settlers in all new ence still question the earth, the ocean and the stars

It is not my purpose to enter into the details such undertakings-nay, of the utmost importance sive neighbors,-nor digest the strong meat of their -to observe the principles of organization, as set an outline as will convey a general idea of the unto day uttereth speech, and night unto night forth, and to adopt as a basis, the provisions con-scheme. It will be seen also, that it is not intended showeth knowledge." Mighty truths have been tained in the preceding letters. The three-fold to ignore the claims of any specific reform or re- won from nature, in which science seems about to

adopted, and lived to,

ing character, and endeavor to induce all, both old | union, which will procure and distribute supplies, and young, heartily to engage in them.

at cost, to all members; provide a common mode At the Conference, try to secure an expression of marketing, under one head, of all the products cithe views entertained by each upon whatever of members, whether mechanical or agricultural, substanty be introduced. Here set on foot all so far as they may find it to their interests to make mesures that can be agreed upon, for the mutual use of the union, to effect sales and purchases .-change, whether relating to temporal, intellec- The union will also provide for use, by all memtal religious matters.

bers, so far as required, any labor-saving machines, di de Spiritual Circle, cause all to set down in not in general use, and which, in consequence of a Chair, and if the numbers are too great, let the cost, or because of their only occasional use, or Circles be formed within Circles, or let Circles be of any other circumstance, are kept out of general fitmed in separate rooms. use, and their introduction prevented, to the great

For these Uircles, with the general understand- loss of the community. This department will also ing, that whoever may feel a desire to speak upon devise and institute any other scheme likely to reany subject in harmony with the objects of the sult in mutual benefit. meeting, shall be privileged freely to give expres-

The department devoted to educational and resion to the feelings and impressions resting upon creative interests, will institute in other parts of the mind; as well as spontaneously to invoke the the same or adjoining buildings, stated amuse-Divine blessing, sing, or engage in any orderly ex- ments, schools, lectures, reading rooms, &c., toercise that may be appropriate to the occasion, gether with the stated conference meetings, which and to which any may feel thereunto moved. will now assume increased importance. This de-I would here remark, in passing, that I do not partment will add, from time to time, as facilities use the term Spiritual Circle in any technical or increase, all that is requisite to satisfy the intellec-

conventional sense. Although I am a believer in the tual yearnings of all. modern manifestations as of Spiritual origin and The department having charge of religious culsignificance, yet I know that many social reformers ture and charity, will devise and carry into effect we tot Spiritualists, as well as the more strange measures to develope a genuine religious sentihet, that many Spiritualists are not social reform. ment, that will result in satisfying the desires of es Batit is not my purpose now to discuss Spi- the whole population co-operating in the general ficalism or its tendencies, notwithstanding the in- movement for individual and collective religious erests which at this time attaches to the subject. growth, and that will secure universal toleration of l simply suggest a mode, whereby all may be priopinion. To parts of the central building or build-Taged to participate in exercises calculated to de- ings adapted to the uses of this department, will They was Spiritually, and impart strength to the be transferred the union circles, composed of lesser "station which the religious nature is based, ones held at private houses, and here also will be here giving freedom to the mind, by freeing it held larger and more formal religious meetings, as from the shackles of authority. the same may be demanded by the growing appre-

It may be objected, that individuals, whose ciation of the people, and such as are likely to reministremesty absorbed by ideas of specific re- sult in good. Specific means for the religious inform, which the lattracted to the various forms of struction of the young, will be devised and carried efort that may be necessary to enlist the sympa- out, to replace the present system of Sunday the and energies of all. This objection, if it schools, which is allowed to pervert the underhave force at all, also shows the necessity of ac- standing, and warp the judgment and affections of here, except that portion whose interests, or the the direction indicated, because it is very the rising generation, to the support of all the that an integral reform demands integral hoary wrongs which priestcraft has been able to which, of course, cannot be hoped for saddle upon the back of society. The department short of the participation of all classes of the po-will also organize conciliation tribunals, to settle ample employment, at profitable rates. Supposing pelation. If difficulties arise, they can be only harmoniously any differences or controversies that unporary, because the geometrical progression may arise between individuals in any of the desecured by the enlistment of entire families, must partments, or between individuals and the union, son attract the requisite number to carry forward without resort to the law of the land. 467 enterprize of either of the three departments, The system of protective unions in vogue in

the are specially fitted for the work, by their ren- New England, has been sufficiently prosperous to leting it a speciality, which they pursue from warrant the belief, that a more comprehensive there. All other occupations will be participated system cannot fail to be more successful. Nearly in, by all, for the sake of variety, and to maintain all local failures of the union stores, may be attri- breadths of soil. the corporate sympathy and the integrity of the buted to the smallness of the individual interests movement.

minently into view. It is well known, that about of the individual. seven-tenths of the rising generation, as soon as tive places and emigrate from the old settled States side. It is that tendency, produced by a growth to the West. A single couple purchase the old of evils, to make discovery of remedies to remove homestead, by contracting a debt with the heirs, them. Now when this tendency is met by an orthat will require a life-time of toil to pay off. The ganization properly based, we shall find a constant old neighborhoods remain sparsely populated, and convergence of truer conditions, tendencies and but poorly improved. The population left, may be proclivities, which will ultimate in universal, integ-

divided into nearly two classes, viz: families with ral re-formation. more land than they can cultivate, and families without any land. The latter are composed of day judgment, tastes and dispositions of all reformers. laborers, mechanics and small manufacturers, whose business is nearly destroyed by the compe- unity of action, conscientiously believing that astition of large establisments in the cities, and large sociated interests alone can heal all the ills of sovillages. All classes left behind, are existing in ciety; others, who hold this doctrine as a theory, discomfort and dissatisfaction, and anxious to who have no conscientious scruples on the subject, change their condition.

I will now briefly refer to the newly developed element of progress alluded to. In all neighbor- unitary directions; and still others, who prefer hoods, there are numbers of single persons of private, separate business interests, and isolated adult age, who are hangers-on, upon families, for homes, yet, from economical, educational and social the reason that they have no where else to go .--

There are also, in every neighborhood, several families that are miserably poor. Now these parties will be powerfully attracted towards the union centre, in which is combined, to so large a degree, ganization to be adopted by those reformers who the interests of the whole population. It is here, above all other places, that most will want to be, vide an ample field for each of the three classes and could they find facilities at the union-sepa- named; andrate suits of rooms for families, and for single persons, with a refectory and laundry-at prices less than cost of living in private, separate tenements, they would eagerly avail themselves of them .-hold. Many others would do the same, or dot themselves down in beautiful cottages around the union, in

such close proximity as to enable them to avail themselves of the benefits of the refectory, laundry, and all other common privileges, which could not be partaken of, if they were situated at a distance. The whole population would concentrate force of habit, would prevent.

Long ere this, there would be put in operation, various small manufactures, which would afford nett products to be the measure of compensation, it would not only be entirely unnecessary for any to leave, but the idea would be extremely repugnant to all. The consequent increase of population, would require fine culture of the soil, which

would be the means of attracting to agricultural pursuits large numbers whose labors would be more and more concentrated upon relatively small

This process, by the aid of the balanced moveinvolved. It cannot be supposed that an individual. ments working in harmony, would soon lead to a

unitary cultivation of the soil-parties in interest, Forms merely, have no vitality as such-and of however much or perfectly developed in all that is "arse are not insisted upon-all that is deemed good, whose entire pecuniary interest, with the exreceiving, instead of individual productions, a pro rata share of the value of the collective results of important in the beginning, is to give facilities for ception of some ten to twenty dollars, which may the exercise of all our faculties, and secure the be invested in a protective union store, is outside, all labors. Here the whole people would be equally ^{spontaneous} expression of the preferences of each, will be able to give such attention to the store, as compensated. Labor-saving machinery would work for, and not against, the people. The econo-" whatever department manifested. Each indivi- will insure either a wise or an honest administradual gravitates, by a law of his being, towards the tion of its affairs. The members of union stores mies of combined labor, or unitary production, abors, recreations, and studies which instinctively are so widely scattered, and the single interest of would be realized, as well as unitary distribution. or his peculiar organization demands, cach is so triffing, that the management, if it does Unitary consumption would also be realized in a now organizing with improved prospects of prospective, and or which his subsequent mental training has fitted him for. Hence, we see some fanatically religious, signing, selfish men, it must in the end. Hence, measures, the means of realizing social accords, in-

to upbuild and renovate society, are of nearly equal from age to age, surrendered to the narrow skep-

There is a tendency in general society, begot by the efforts put forth, and the sacrifices made in bethey are old enough to leave home, leave their na- false relations, to a movement, which has a true half of special enterprizes, are not to be lightly re- we need not falter and veil our faces from the dawn vocated in these letters.

The tendency referred to, manifests itself in the We find some, who are in principle, in favor of a but yet are disposed, from a variety of considerations, to act with the first named in a variety of

considerations, will unite with the others, in maintaining a centre of reform efforts.

These preferences and dispositions correspond to the three-fold method. The particular form of orpropose to form separate communities, should pro-

First, there should be a centre engaged in the pursuit of the various interests of society upon the unitary plan, living in a unitary house-

Second, around this centre, a circle partially united with the centre-and only to the extent that each may be attracted-receiving for labor and capital, an equitable award from the departments, with which they may be associated, they being boarders and lodgers-whether single or married persons-in the unitary household, if they prefer; and-

Third, around this centre and circle, there should be arranged an outer circle, composed of reformers engaged in specific reforms, situated in and upon the communities, shops and lands, as tenants-or. if as purchasers, the property to revert to the community, in case the parties leave. These will live in their own private houses, and will pursue their own business in their own way, availing themselves of the social, educational and religious privileges of the community; and be benefitted farther, by using it as their factor, for the sale and purchase of all products and supplies, under fraternal arrangements, which the community will be interested in making in their behalf.

The first movement on the part of a community of this kind, should be to redeem the soil from exclusive, individual ownership, and vest the same in trustees, individual interests in all the property of the community, being represented by shares of stock. Ample domains can be thus acquired with small means, in the west, where the price of land

* The North American Phalanx, near Red Bank, N. J.,

importance; and in the absence of integral methods, ticism of the understanding. And now that so carded, but to be commended and encouraged, that is breaking across the dark valley of Death, as leading to the more comprehensive measures ad- simply because it was said in the old Levitical law When universal reform shall claim and receive the united support of all that are engaged in premoting the interests of the different branches; when all shall work for the good of all; all the

grand reform; numbers, labors, means; all concentrated, all devoted to one common end. viz: to resting subject, which takes a much more rational the work of superceding bad conditions by good and enlightened view of the matter. The publishones; then will be realized the overcoming of evil ers of the Encyclopedia Metropolitana, (Richard with good-then will society begin to be reformed Griffin & Co., publishers to the University of Glas--the "good time coming" will begin to be realized, gow,) have issued within the past year, as one of and Cowper's poetical invocation answered, in finding a state and condition-

"Where rumors of oppression, and deceit, Of unsuccessful, or successful war, Might never reach me more."

themselves for consideration, in this connection.---Details of organization, affiliation of centres, or of societies, plans of representation and exchange, occur to my mind, as well as objections to be answered, all of which must be deferred.

I trust, what has been presented in these several to an inquiry into the question of economy, as to the comparative results of a scattered fire of time and treasure, or compact ranks, and large combinations of means.

Allow me, in closing, to affirm, what I believe to be a truth, which is becoming more and more apparent, viz : that the Pleasure Boat, of all the papers devoted to reform, is one of the most effective -the size and other circumstances consideredbecause most universal and comprehensive in its aims and methods. " May its shadow never be less, and may its size be quickly doubled.

Quietly waiting, and patiently hoping, I continue in the living faith, thine.

To the foregoing letters, several interesting and hearty responses have been published in the Pleasure Boat, which gives cause for encourage ment, that the friends of freedom and progress everywhere, are beginning to regard the subject according to its merits. The principle of association runs through all grades of being, and perfectibility is to be reached through it alone. It were a pity, indeed, did man fail to act in unison with a truth so indelibly stamped upon all things. BROOKLYN, March 25, 1856.

EXTRACTS FROM OUR CORRESPONDENTS. I heard last evening, at Howard Hall, an address on the Spiritualism of Ancient and Modern Times, from Rufus Elmer. The discourse, although some what discursive and deficient in method, was full of sound sense and manly eloquence. Mr. Eimer spoke very emphatically of the vague notions generally entertained in relation to the existence of scenery we move in with a fidelity which no morthe soul after death, and anticipated the time when intelligible ideas of an organized, Spiritualized things to come." have would be deemed as essential a part of pop-PROVIDENCE, April 14, 1856.

much is conquered from "Chaos and Old Night," "Thou shalt not suffer a sorceress to live." Although the learned Sibly, like some of our modern Sadducees, would have us believe that this venerable penal statute should still be applied to all who would become conversant with Spiritual phenoseparate funds of each special reform, united in one mena, or acquaint themselves with Spiritual laws. I have recently read another work on this intethe series of their Encyclopedia, a volume on the occult sciences. It consists of historical sketchcs and speculative hints on the subject by Rev. Edward Smedley, M. A., W Cooke Taylor, L. L. D., and Rev. Henry Thompson, M. A. The work is edited by Elihu Rich, Esq., who has contributed Many interesting collateral questions present equal able and interesting articles. In some of which, (as he tells us in his preface,) he has conscientiously preferred to use affirmative language, although contrary to critical usage. In a chapter on the "Modern Spirit manifestations," he says, "after all that has been written on the subject of letters, will, at least, stir up the minds of reformers, truthfulness of the Fox family, with whom this the rapping Spirits, and the truthfulness or unkind of manifestation is supposed to have originated, the subject is far from exhausted even in its novelty. The marvellous celerity of the movement, and the interest it excited in this country, have been followed by a reaction of apparent indifference, yet really it has produced effects of which no one can estimate the final issue. A huge wave of thought has swept over many thousands of square miles of arid intellectual territory; and like the sacred river of Egypt, it cannot recede without leaving its teeming alluvium on the formerly parched lands. Whether such products as Herodotus described may be the chief result, or something analogous to the golden harvests which made Egypt the granary of the world, time must determine. The editor concludes his article on the "Modern

Spirit manifestations" as follows: "We deem it unwise to pronounce dogmatically, either for or against any given fact until the evidence be fairly ascertained. For ourselves, we accept these two fundamental principles, not as idle theories, but as an essential part of Christianity. 1st., the continued personal identity of the human Spirit after death; and 2d, the possible intercourse of disembodied Spirits with mankind. Here is the common ground on which, we presume, all believers of the revealed word may stand together. The laws of Spiritual intercourse, or the power that Spirits have to effect any purpose in this world, or that men, on the other hand, have to converse with Spirits, are then fair subjects of experimental and philosophical enquiry; as rational, as likely to lead to valuable results, as the enquiries of Franklin and of Priestley into electricity. The lightning already speaks for us, and the sunbeams paint ourselves and the tal hand can equal; yet these discoveries, every one feels, are only the dawnings and shadows of S. H. W.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labora. NEW YORK, SATURDAY, APRIL 26, 1856.

DR. NORTON'S THEOLOGICAL OBJEC JECTIONS CONSIDERED.

We conclude our review of this gentleman's theory, by a notice of the objections suggested by the following. 11e says:

"I call upon the Spirits of those whose character for veracity and candor on earth was unimpeachable, and, relying upon their statements, I find myself most cgregiously deceived. "By their fruits ye shall know them," says the Spiritualist .-"True Spirits speak of things divine; false Spi-rits talk of things of time." What you mean to dinates who did it for him. There are greater and say, then, is this: that those Spirits who tell us of anything we are capable of testing are liars; while those who tell us of something of which we shall never learn the truth or falsity till we pass to pended on, and others at the bottom of the scale that bourne from whence no traveller returns, are true Spirits. But how do you know that even scale; there are greater and lesser concords, and these are true? Does not Satan often transform himself into an angel of light? What useful information can we then obtain from the Spirits ?--They lend us no assistance in regard to the things of time; and in regard to the weighty matter of in Israel, and they all promised him the victory in eternity, they tear our chart in pieces, take away our anchor, and leave us in the midst of a fearful storm, to be driven about by the waves of conjecture among the rocks and shoals of error. But chough of this-let me not hear again the plea disrespectable prophet, not received at court, and that there are lying Spirits."

As intimated in the commencement of this review, (March 29,) there is no necessary antagonism between the theologic and the philosophic methods of studying the economy of nature, and we are, therefore, not surprized to find that Dr. Norton the Doctor's acknowledgement of "Satan" and his ability to "transform himself into an angel of ceived a blow upon the cheek. The Lord creates light," is a virtual surrender of the entire question pebbles as well as diamonds, and seeming diamonds at issue, for it puzzles plain sense, to comprehend as well as true ones. Nor were they the Prophets of why "Satan" or any of his filthy and evil brood, should be permitted to return to earth, while the angels, as well as the loved and gone of other days. are denied that privilege. We will not, therefore, beggar sense by asking the Doctor for his physio- out in the old and new Testaments in illustration of logical and psychological analysis of the evil one," nor shall we insist on knowing by what class of ϵrn ; for the analogies are every way correspondent facts he became convinced of the existence of Sa- and exact, making the necessary allowance for time tan and his ability to transform himself into an an- and place. Enough, however, has been said to gel of light, since all such issues would only tend show, that one law accounts for "lying prophets" to darken counsel and abuse the mind. Nor will we and contradicting mediums, above and beyond dodge the fact, that Spirits contradict each other which however, shines the GREAT truths of Inspirin their communication, for so far as it is a *fact*, it ation. Spirit influx, and angel ministration. Truths is as much the business of the Doctor as any Spi- made more precious and sacred, because brought ritualist to account for, and explain the same. But home to the soul's harmonies and aspirations by it is obvious, the Doctor has neither philosophy to the facts and philosophy of Spiritualism. When, account for, or analogies to explain such discre- how ever, contradiction is a prominent character pancies, since good natured man that he is, he istic of the Spirit, we may rest assured, there is thinks he has given the quietus to the Spirits " for little of hearen in it, with it, or around it, so that and self satisfied exclamation of the Doctor.

The facts, however, exist, and are as prominent mony, the manifestations of which are developed in ancient as in modern Spiritualism, so that if they with celestial ease and in harmonic order. We are objectionable in the one, they are equally fatal have now done with Dr. Norton, having examined outline the purpose and providence of God. To method was defective, and his conclusions unsubof another and a better life, the primary question fact. is not whether the intelligence is good, bad or indifferent, but is it intelligence, and does it come from SPIRITS ?

These two facts have been proved to the satisrose Hill what Abraham did on Mount Moriah, with a knife

makes her the subject of the most beautiful sentiments."§

there are also discords, and the whole form a

complete series. In the time of Ahab, we are told

that there were in all about four hundred prophets

the name of the Lord. But there was one, a

hated, because he always prophesied evil-a most

therefore not invited with the rest of the four

hundred. At the request of Jehosaphat, the King

of Judah, however, he was sent for; and when he

came, he prophesied ironically, confirming the

word of the other prophets. Afterwards he re-

canted, and seriously told the king that the Lord

had sent a lying Spirit into the four hundred to de-

and fall; for which response of the oracle he re-

falsely, and the Priests bear rule by their means."-

the peculiarities of Spiritualism, ancient and mod-

mitted to the house of correction, confined in a public or

take an iron pan, and set it up to represent the walls of the

City, on Temple Bar, and then batter the iron pan, and say,

"Thus saith the Lord ; behold I will bring against this city

an imposter, and none the more to be believed or respected,

because he solemnly assured the spectators and auditors

by command of the Spirit, who also ordered him, whilst thus

engaged, to cat the most polluted bread, baked with the

most abominable of all substances ; but the prophet abhor-

ing the idea, the dung of cattle was substituted, and the

linen girdle in a hole of a rock. After many days, he was

ordered back again to take it out, and he found it marred.

Supposing a man were sent from London to the Clyde upon

FRIENDS OF PROGRESS.

p.p. 66, 67 and 69.

and his son bound with cord.

Were it necessary, other facts might be pointed

follows:

THE SECULAR PRESS AND SPIRIT-UALISM.

Here the diverse characteristics of the prophets are so marked, as not only to impress the mind of Leibnitz with the fact, but to make an external education necessary to account for and explain the same. The Reverend James Smith, in discussing the mysteries of Prophet life, writes as

"What is most worthy of our consideration in tion and affected contempt. treating of prophets is, that there was a graduated

This, however, was not general; for there were scale of prophecy, higher and lower, greater and then, as there are now, honorable exceptions; lesser portions of the Spirit. A certain portion of the Spirit of Moses was taken from him and given intelligence. to the seventy Elders. Elisha prayed for a double

Indeed, it was, and is, by virtue of such characportion of the Spirit of Elijah; and when Elijah teristics of mind and heart, that portions of the things against progress and reform in organization, was ordered to do a work, he seems to have been ecular press continue to maintain liberal, independent and honorable positions; which are friendly dinates, who did it for him. There are greater and to investigation and Spiritual Reform. These, lesser prophets-truer and falser prophets-some doubtless, are apart from, and far above, the cantprophets particularly true, others not to be deing bigots who cater for, and pander to, the ignorant prejudice and slavish intolerance of the positively false. The series is like the musical masses.

Of late, however, we notice a change has come to the spirit of their dream; for this low abuse of, and ignorant sneering at, Spiritualists and Spiritualism, is fast passing away. This conduct is doubtless, influenced by the same desire to secure diamond amongst the pebbles, whom the king popular favor, patronage and profit; for, it is hardly rational to suppose, that truth has changed, or what is the same thing, that Spiritualism is another thing to-day, from what it was three years ago .--Yes, it must be so; for many of these misguided panderers to ignorance, prejudice and passion, have discovered that Spiritualism is pervading all classes, and spreading with unparalleled rapidity.

That its ranks are filled by millions of believers. and already number more than half of all the difstanding his more apparent materialism. Indeed, ceive them, and persuade him to go up to battle ferent denominations of christians in this Nation .-These facts are significant; for they have forced on some of the secular press, an impressive silence, and extorted from others, that respect they refused in other days to honest conviction.

Whether they praise or blame, therefore, is now Israel only who prophesied falsely, but the Proof small moment; for the facts and philosophy of phets of Judah also.' "The Prophets prophecy Spiritualism at present, is caused to suffer more from the mistakes and ignorance of some of its professed friends, than all outside influences .--Thoughts like these come to us, as week after of Spirits.'

week, we notice the *improving* tone of the secular press; which the following extract, from the "Boston Daily Mail," (a paper of many years standing, and of large circulation in New England,) will illustrate :

"Spiritualism is not to be laughed or sneered aside. t presents facts snd phenomena which science is is brought to a close. unable to answer, and it deserves the careful, and unbiassed consideration of all thoughtful men .-Let each individual examine the matter for himself. If true let him receive it,-if false reject it : but let him be careful not to condemn, till he has given ever and a day." "Let me not hear again the there need be no confusion or confounding of the the subject a thorough investigation and careful plea that there are lying Spirits," is the magisterial high and the low, the progressed and the unpro- scrutiny. This justice, truth has a right to demand gressed, since the virtues of heaven unfold in har- from reasoning beings."

PROPHECIES AND PREDICTIONS.

The predictions that have been made through to the other. To the harmonic mind, however, there his conclusion in the light of history, science and Mrs. Porter, and published of late, as to the fate is neither antagonism, perplexity, nor contradic- experience. We have not sought to make him of the still missing Pacific, are likely to furnish tion in these phases of Spiritual life, for the com- absurd, but to ascertain if indeed there was any virtue subject matter for investigation and discussion for municating Spirits who have been, and are en rap- in his theory. We have found none however, but some time, as other Spirits, through other meport with the children of earth, perform their bliss- the stimulant that prompted the examination has diums, are positive in affirming that the Pacific ful ministry in obedience to the divine laws, which been none the less beneficial, because Dr. Norton's still has a being-though her movements are obstructed by the *ice*, on or about the banks of New those, therefore, who may need the confirmation stantiated by either physiology, psychology, or Foundland. The mediums through whom this information is imparted, are well known to the Spirthe interests of Spiritualism, as to render all suspiprivate asylum. Were any man in England to do on Prim- | cion of bad motive valueless.

We make note of this statement, however, with- testimony to the fact. There are more things in out intending to speculate on its probable truth, as heaven and earth than are dreamed of in the phithe mediums and other parties connected with the losophy of most people."

abundantly demonstrates. Perfection, however, in ever reached in so brief a period as that which has this as in other departments of life, is not to be clapsed since it first came into notice. Unlike tinue to rare, and the "ultraist" to imagine vain (for in one form or another, opposition to organizais not fur distant, when the question of organization will be of vital significance to every true reformer and well-wisher of the race.

REV. THOMAS L. HARRIS, IN TEXAS. The many friendly and respectful notices made

by the secular press of the lectures of this brother during the past six months, are significant proofs that his labors and writings are getting to be better understood, and more generally appreciated. He has probably before this date closed a course of lectures in Houston. Texas, as the Weekly Telegraph, of that city, April 9th, says:

"Rev. T. L. Harris, who is now in Galveston, will be in our city on Wednesday, and will deliver several lectures on Spiritualism-a subject which is attracting the attention of the people of the whole country. The Galveston News thus speaks of his lecture on Saturday night in that city:

Mr. H. was listened to by a large audience with much attention. He has lectured recently in New Orleans on the same subject, and we see it stated that he will soon return to that city to give a course of lectures on 'The Beautiful in Literature,' embracing readings from ancient and modern poetry It is perhaps but justice to say of Mr. H. that,

for fluency of utterance and ready command of language to amplify and illustrate the abstruse, and to most persons the incomprehensible doctrine of Spiritualism are too securely established, to be Spiritualism, he far surpasses any lecturer we have made to suffer more by such enemies. Indeed, ever had the pleasure of listening to. We feel some interest in attending his next lectures, as in them, we understand him to say, he will establish by positive proofs and indisputable facts, that communication can be held with the invisible world

> No. 2, of the Spiritual Herald, (London) contains a friendly but discriminating "review" of the 'Epic of the Starry Heavens," which is continued in No. 3, with reference to the "Lyric of the Mornng Land. The "Review" will doubtless embrace the entire poetical works of Brother Harris ere it

The Wisconsin Free Democrat, of April 16, contains a brief but comprehensive and friendly re-

view of the "Epic of the Star ry Heavens." As the phenomena attending the delivery of the poem are remarkable, we insert them for the benefit of those who may be ignorant of the facts.

The poem, says the reviewer, "numbers four thousand lines, from one hundred and twenty-five to two hundred lines were dictated at each sitting, there being twenty two sittings in all. He was often unexpectedly entranced, and sometimes away from home, during the delivery of the poem. The exact time occupied in communicating the whole, was twenty-six hours and sixteen minutes.

After quoting literally from the poem, the reviewer concludes :

"On the whole there are many beautiful thoughts finely expressed in this volume, interspersed with much that, to the ordinary reader, is obscure and fanciful. The matter and style of the work are itualists of New York, and so closely identified with not so remarkable as the manner of its composition. That it could have been dictated, without premeditation in little more than sixteen hours, is almost incredible, notwithstanding the array of credible

THE PROVIDENCE JOURNAL.

them. The motive, however, should not be retalia-

tory but discriminative, since there are papers, con-

ducted by enlightened, liberal, and deserving men-

men who deal with you and your faith justly and

fairly. Many Spiritualists have done this already,

and not a few newspaper publishers and editors

columns of their journals.

which we make the following extract:

religious tolerance.

UALISM. In the early days of Spiritualism, the Newspaper expected very soon, since an actual union of the its abstruse nature, only interests metaphysical Press, and especially that portion, controlled by ideal and the practical can only take form, and or deeply religious minds, this modern Spiritualism the unprincipled and mercenary, were ever ready dwell among the children of men, where and when has been seized upon by all classes. The learned to sneer at and abuse every fresh unfolding of the mind is educated into harmony with God, na- and the ignorant, the Christian and the infidel, the Spiritual life and angel ministration. The Manifes- ture and the necessary duties of life. To aid pro-Spiritual life and angel ministration. The Manifes-tations, although testified to by men and women of gress in that direction, "T. T." has given his views in the cause, as well as in the work before us, that known standing, and of unimpeachable varacity, on organization, which may or may not prove the number of believers in the philosophy of Spiritwere received with a chorus of slanderous imputa- practical, in proportion as the parties testing them ualism exceed two millions in the United States. are qualified, or otherwise for the undertaking, but It is also stated that no single religious sect issues are qualined, or otherwise for the undertaking, out their imperfection or failure will not deter others show the zeal which animates the leaders, we have from attempting to harmonize and organize the seen the announcement of a monthly journal, to be which were characterized by large justice and high practical efforts of the progressive and reformatory published in Wisconsin, an exponent of the philoworld. In the mean time, the conservative will con- sophy and phenomena of Spiritualism, to make a volume of 600 pages a year, for one dollar. Publication societies have also been organized in New York, Boston, and elsewhere, and more than 200 volumes of books connected with the subject have tions has got to be a cant in the age.) but the day already been issued. In England, France, Germany, Italy, and Spain, the subject is attracting the attention of the learned, including the clergy and men of science; many books have been pub lished on it in Europe, and a monthly journal has just been issued in London. When it is recollected that this has all been accomplished in about six

> system which history records." MR. G. REDMAN AT THE SOUTH. Since last we had occasion to direct attention to

places, the Spirits through him, have made a mark- to do right.' ed impression. Dr. Gardner in writing to the N. E. Spiritualist, says of him :

many of whom call on him skeptical even in regard to immortality, but after witnessing the manifestations, as given by their Spirit friends, through him, go away rejoicing in the glorious certainty of amount of mental or physical opposition, a happy re-union with those of their friends whom they had considered as gone-forever gone." This statement although it comes from a friendly source, and may be suspected of partiality, is nothing above the truth, judging by the following, which we clip from the Baltimore Patriot of Tuesday, April 15th.

SPIRITUALISM-MR. REDMAN.-Those who desire to know something of what are called Spiritual manifestations, may have their curiosity excited, and their taste for the marvellous gratified, by a visit to the rooms of the famous test medium. Mr. G. Redman, No. 15, Sharp street. We are not prepared to say that these singular and unaccountable developments and manifestations proceed from the Spirit world; but by whatever power they are produced, their extraordinary character certainly renders them well worthy of close investigation .---A number of gentlemen who were present at these rooms yesterday-and in whose perfect truthfulness we have reason to believe-declare that, tho' not believers in Spiritualism, they yet witnessed phenomena so marvellous, and of a nature so perfectly beyond any thing they had previously con-

sidered impossible, that, notwithstanding their most rigid scrutinies, they were compelled to acknowledge the existence of some intelligence, or seeming intelligence, unknown to modern science. The names of departed friends were given with an accuracy truly astonishing, their relationship, where they resided at the period of their decease, and the age at which they died were distinctly indicated, and in a manner which seemed neither to admit of any possible deception or collusion. After this, while standing around the table, removed from it. but with their hands about six inches above it, the table rocked from side to side violently. These are alleged to be facts which any one may verify for himself who thinks proper, and as they come to us

from a source entitled to credence, we would sug-Twenty minutes afterwards, I happened to under the table and saw a most beautiful face. gest that others would undertake, by investigation, either to disprove them or to establish their cora pitiful expression of countenance. I was rectness. Spiritualism, so called, is gaining ground struck with this that I said, "Can I help you! The face nodded in the affirmative, and disapp among us, and if there are unknown truths connected with it, they should be promulgated; if it Having myself witnessed these manifestation much regret that no great public conference

spiritualists has been agreed upon, at which experiments as these might be detailed, and : NOT A SPIRIT. rate diagnoses of the whole be published; built joice at the publication of your magazine, as it Who "Pease" is, and where he came from, we channel through which the public may be infer of the true state of the question, apart from z misrepresentations by which it has been a rounded by its enemies .- I am, Sir, yours, rega E.I.

MANIFESTATIONS IN ENGLANT From the April issue, (third Number,) o London Spiritual Herald, we extract the follow facts ; as they illustrate phases of Spirit intercor and modes of manifestation, not yet comm generally known in this country.

We refer more especially to the annexed fa which are testified to by a Mr. Jesse Jones, Father of the Medium. He says:

"We have had some little speaking with known tongues. The spirits have walke side side with my son and conversed with him. " have taken money from his pocket and repla again. They have taken books from under his, and, having carried them a short way, have turned them again. He has seen and talked angelic beings having substantial bodies, and a shaken them by the hand. He has had as mu as six visions in a week; and many times when has been out at night for that purpose, and it been raining hard all the time, he has return home quite dry. This is a well-attested fac which there are many witnesses, persons hav been in the house when he has returned home He has run and walked, crossed and recrossed He has run and walker, crossed and recrosser road, to try if the rain would fall on him, a_{i} would not. At other times, when he is receiption no vision, the ordinary course of nature or years, it will be acknowledged that there is no on him as others. Both his mother and parallel to it in the dissemination of any religious have seen a light surround him at certain th When out at night by himself, and in places where the spirits sometimes take him. no fears. And this has been a peculiarity him from infancy. He is never afraid of the movement of this brother, he has been to alone. He says evil spirits cannot harm any the however they may try, who trust in Goal Washington and Baltimore, in both of which however they may try, who trust in God an

The distinction between this and more country phases of manifestation, is important; ina: up "Mr. Redman is as usual thronged with visitors, as the phenomena is purely objective and eath independent of the medium.

We say independent, for reasoning from "we know," we think it will be confirmed that have prevented the "ordinary course of nat The facts, therefore, cannot be considered part logical or biological. Still, an explanation of modus of the manifestation, is most desirable the mind cannot be satisfied with mere p mena.

The following facts are more common, and has already given rise to a variety of theories: writer says

"Having been, since the summer of 1 medium, and having witnessed and acted in r remarkable experiments, especially of table rate I think that the manifestations which have appeared to me are worthy of a place in your periodical The modus operandi used in our experime has been simple position of the hands upon the table, when, after a few minutes, sometimes twenty seconds, the side on which our hands r placed, has gyrated and risen to an angle of 45 a the ground. We have then put the question the answers to some have been very astor but are totally irrelevant to the subject to I would call your attention, namely, the mar tions of hands, heads and touchings, which happened to me. I am not aware that a least ever been seen by media, either in Engla America.*

I will briefly state that, on the Sth 1855, while experimenting, in the usual ma upon the table, I felt on my right arm a "grip," as if a powerful man had pinched me all his force. This was twice repeated wards, I saw a white and delicate hand upor sofa opposite to me.

On the 12th February, 1856, during our ments I chanced to glance towards my right where my son, a boy of sixteen, was sitting saw a brown head, covered with thick, curly ascending from beneath. It was apparently head of a man. I saw distinctly the particular hair. We were both frightened, and broke seance

faction of over two millions of same minds, manblock of wood before him, he would receive no mercy from of whom are not only intelligent, but gifted with an English Judge and Jury; and were he to add to the genius and cultivated by education. To insist, enormity of the offence by asserting that it was by the com- communications do not wish to be made the subtherefore, on the quality of the Spirit, before ac- mand of God that he did so, he would only be regarded as jects of public comment. knowledging the primary fact, is not only illogical, a melancholy specimen either of alienated reason, or of but absurd. It is absurd, because the assumption hopeless depravity.

is wholly gratuitous on the part of the Doctor or any other objector, that the mission of the Spirits vest himself of his upper and nether garments, his coat and his hat, his stockings and shoes, and walk about the streets has any other end, aim, or object than to convince of London in a state of seminudity, we should all agree the skeptical of immortal life, and vindicate the that the man was afflicted with mental infirmity; and our way of God to man. This has been done never to suspicions would amount to conviction and certainty, were be undone. Nor has the character of the Spirits he gravely to tell us that God had commanded him so to do, been overlooked in the wise economy, that has Yet the Lord commanded Isaiah, the greatest of the prophet adapted means to end, for the many phased and bards, to do this, and then said, "Like as my servant Isaiah hath he walked naked and barefoot three years, for diversified manifestations demonstrate the divera sign and wonder upon Egypt and upon Ethiopia," &c. sity of character existing among those, who are &c. And were another Englishman to take a tile, and Daily Times, of Apiril 14th: now ministering to humanity's needs. represent upon it the City of London, and lay this tile upon

The obscurities, however, that gather around these Spiritual Communications, when looked at in mass, measurably disappear as their relations are known and their details are comprehended; for, here as in the other departments of nature, like invites like, if it does not aid, in creating its counterpart and representative. So uniform, indeed, is the law, and so universal the analogy, that it enters into the composition of the Bible, and outlines its grandest and broadest characteristics. Indeed, the old Students of the Scriptures never failed to see the individualities of the prophets in their communications. And this was virtually conceded by Bishop Butler, when he called Christianity "a republication of Nature." Thus Leibnitz, (in 1691,) ordered back again to take it out, and be found it married course, return to New York. Wait and see. writing to the Dutchess of Hanover, about "Ros- mar the pride of Judah, and the great pride of Jerusalem." amond," a young medium of that age, who had "answered questions laid before her in scaled letters, and had written in languages altogether unknown to her,* proceeds as follows to explain the modern, by the ancient, gifts of prophecy and grace. He writes : ‡

"I often think that Ezekiel had studied the art of architecture, or was a court engineer, because But a prophett in the country, like Amos, beholds only landscapes or rural pictures; while the statesman Daniel gives rules, in his visions, to the monarchies of the world. This maiden whom your Highness has seen, may not, indeed, be compared with prophets like these; however, she believes she sees Jesus Christ before her eyes, because among Protestants there are no other saints to be seen .---The burning love, which, fanned by the hearing of sermons and by private reading, she bears to the Saviour, has at length obtained for her the gracious gift of beholding his image or appearance. For why should I not call it a gift of grace? It does her only good, it renders her happy, it

*Life of Godfrey William Von Leibnitz-By J. M " Lite of God Mackie, p. p. 161. † Ibid 166,

‡" Were we to accept an idea of the Prophet of Israel from the painter or the poet, the divine or the pulpit orator, we should represent him as a very clevated, dignified and venerable personage, of most commanding, reverential aspect, with a high, broad and majestic forchead, a full, a white, and a flowing beard, long gray locks reposing on his shoulders or streaming in the wind, and drapery of ample fold-an Orator surrounded with silent and thrilling auditors, and spectators awed by his mystic presence. But this is merely the prophet of the artist, not the prophet of Israel. Such men are not stoned and ridiculed, but respected; and there is every reason to believe that the ancient prophets were such men as would be even worse treated by the Christians than by the Jews ; and if not com. o'clock. Admission Six Cents,"

As illustrative of the spirit of the "review," we extract the following :

While, however, we are waiting for "light, more "We should like to make many more quotations. light" on the subject-the why and wherefore of as there is much that is truly beautiful in the book, On the other hand, were we to see a respectable man di- such positively marked contradictions, may wisely but we have only room for the following : Didst thou ever think of the human tonguebe investigated, as the laws that modify and qualify How still in itself, yet speaking the air mediums are hardly dreamed of as yet by the great Into music of wisdom, melodious and rare? mass of Spiritualists. Will some of our scientific Look at it! think of it. The tongue can tell Great truths, yet itself like the tongue of a bell; savans give us the necessary information? It thinketh not, and it hath no voice, Of the need of such knowledge there can be no Yet its golden tones bid the world rejoice. second opinion among intelligent Spiritualists, for All matter is God's tongue! while we write another prophecy is being made Out from its motion GoD's thoughts are sung,

public. We clip the following from the New York And the music notes are the sun and stars. "A new-born day

"Mrs. Porter, a Spiritual Medium, has prophe- Is breaking on me. I survey the ground, and build a fort against it, and besiege it, and sied that the steamer Ericsson, which left this port An orb, so beautiful it seems nearly four month's ago, will be burned to the Just born from out GOD'S morning dreams." water's edge before the 26th of the present month. "And my thoughts close their leaves like sunset the Emperor of the French," &c., he would be pronounced Drive a nail there."

flowers Short as this notice is, we are informed by one I tremble into rest." who has been knowing to the prophecy for some

that the Lord had commanded him. Yet Ezekiel did this, time, that it contains two errors, into which it may be well to "drive a nail."

This publication has its daily, semi-weekly, and 1st. At the time when the above was published the Ericsson had not been gone from this port four order countermanded; the Spirit thus correcting his own weeks, and 2d, that no mention was made of the and generally respected; as few, if any, of the occurred in New Hampshire, a few month since, manuscript. Jeremiah was ordered to go all the way to day in the prediction, as the prophecy simply af New England journals are superior to it, in tact, where a man who had been a hopeless drunkard,the river Euphrates, several hundred miles, and hide his firmed the loss of the Ericsson as above described. If lost or destroyed she will not, as a matter of contributed to its long life-if, indeed, it is not the last became a Spiritualist, and committed some

T. T. ON ORGANIZATION.

such a message, and for such an illustration of the doom The many antagonistic and indiscriminate at. of the Metropolis, what would the Press, the educated tacks made on organizations during the past ten the uneducated, the rich, the poor, say of such a public teacher, pretending to inspiration ! "The Lord send you or fifteen years, to make no mention of the failon such an idle and foolish message as that? If he had ures attending its constructive and social phases, sent you to Bedlam, it would be more to the purpose !"naturally enough tend to make the subject complex So would Englishmen, Bishops, Clergy, Judges and Juries and controversial. We are not surprized, there-Authors and Editors; their wives and sisters, evangelical fore, in finding that T. T. takes the complex, in and devout ladies ; all reason with one accord respecting hopes of avoiding the dogmatic side of the questhe man with such pretensions to a Divine mission.tion, for hundreds and thousands have done so be-But such were the Prophets of Israel, men who were des pised, and stoned, and buffeted, and treated with ignominy fore him. Our own experience in mending society, by all the influential classes, and even by the populace in hopes of giving " souls" to organizations, have themselves, and who would be similarly treated by believers and unbelievers (infidels alike) of the present genwith, and entirely comprehend the feelings of the eration."-The Divine Drama of History and Civilization. constructive and the destructive logician, the reformer and the noformer in their several efforts to should not only recognize, but aid and benefit those \$ The Divine Drama of History and Civilization, p.p., 69 70. unmake and remodel society.

From a Circular addressed "to the Spiritualists subject of organization from being a "vezed quesof Brooklyn," we learn that an organization has tion" as well as a complex subject, for extreme been formed in that city, to be known as the Friends of Progress. The Circular is too long for our columns at present, but those who would know and sufficient reason why the disputants and conmore of its principles, laws, &c., should address troversialists on the subject should be extremists, either of the following officers: J. R. ORTON, Pre. since the one naturally ultimates in the ultraisms sident; W. H. SIMONTON, Vice President; JOHN of individuality and anti-organization, while the B. PITT, Secretary. They may be seen and con- other takes to his heart, with a tighter embrace sulted at the Rooms of the Society, corner of the blind conservatisms of existing institutions, Washington and Concord streets, (2d floor,) after with all their social tyrannies. Inasmuch, however, meetings, which are held as follows: "Lectures for as both of these notions are virtually atheistic in the present, at the large hall of the Institute,- | character, and anti social in destiny, they must Free. Public Conferences at the Society's Rooms pass away, and give place to more practical, ra-Tuesday evening, also Free. Public Circles at the tional, and religious views, since the providence of

cannot say, but where he is going to is not difficult to determine, judging from the following, which we find in the Stars and Stripes of Manchester fully, N. H., April 19.

PEASE " "

UALIST."

is a delusion, it should be denounced.

"This individual, it appears, has turned up in Lawrence, and publishes an item in a paper of that city, stating that 'he desires to inform the public that he is not a Spiritualist-though made insane by the new ism.' We fear his plea of 'insanity ' would hardly go down with our constables should he be caught in this city again. The Spiritualists rejoice to find that he considers himself as not one guesses founded on ignorance and prejudix. of their number."

As pertinent to "Pease" and his crazy issue on Spiritualism, we extract the following from the moment of the day, from a distant room, or Boston Mail of April 19:

"The way mankind reason about belief in Spiritualism is this: If a person be of a weak or meric sleep. This I know as a fact. This I di insane mind, and happens to express a belief in cvidence, and the Quarterly's explanation of 'Da Spiritualism, his insanity is wholly attributed to this cause! While, we venture to affirm that, in just received through the post, on her had she

weekly issues, all of which are extensively known had the new belief never been heard of. A case repeated experiment I call cvidence, and the opinit tolcrance, and magnanimity. This, doubtless, has being, in fact, wholly broken down by drink-at shut, vague and speculative. cause of its success. It is now in its twenty-eighth crime-murder we believe. And this was vauntvolume. Apropos of "journals;" we may as well ingly arrayed in public journals as a shocking illus- with my unexpressed wish; the only two particular the only two particular and the only two particu remind our Spiritual Brethren who may have occa- tration of the evils of Spiritualism, the gallons sion to subscribe for and advertise in newspapers, of liquid poison, which the criminal had previously from the table to touch it. This I have seen to that a useful and salutary lesson may be taught consumed, and which had burned up his brain, and again, at home and abroad, and this 13 the traducers and abusers of Spiritualism, by with- being wholly ignored." holding every sort of patronage and support from

PROFESSOR FARADAY BECOMING A SPIRITUALIST.

For this possible item of news, we are indebted to the Buffalo Weekly Republic, of April 15; in the news department of which we find the follow-ing: the impossible is certainly of the cases F

" Professor FARADAY, without knowing it, is fast becoming a Spiritualist. In a lecture recently delivered in London, on Force, he substantially Reformers and Progressionists of the age, therefore, accepts one of the philosophical tenets of the Spiritualists-a dogma on the duality of forces, which they have long insisted on, and which may be found discussed in the works of DAVIS and others. He enough to allow the facts of Spiritualism and the could not have derived his belief from any other other agents of progress to have place in the source, and we are fain to believe that he has been attentively reading the philosophical teachings of American Theosophists, and is, in effect, one of them. 'In his lecture, he took the ground,' says We recommend this, not to stimulate Sectarianism or awaken false notions of "policy," for angels an English reporter, 'that there are neither two and men know there is and has been too much on kinds of electricity, nor two kinds of magnetism, both, but to quicken the sensibilities of the reader, as commonly believed. He argues that if there

that honor may be given to whom honor is due, in really be two kinds of electricity, or two kinds of rewarding honest independence, manly candor, and magnetism, it should be possible to obtain one without the other; such, however, is an impossibil-These suggestions were called forth on having hy. A positive electrical action does not actual of being generated without the simultaneous developity. A positive electrical action does not admit of

our attention directed to a recent "review" or ment of negative electrical action, and a north mag-Prof. Hare's work on Spiritualism, which appeared | netic polarity cannot exist without a concomitant and equi balancing force of such polarity. These ciative audience. in a late issue of the Providence Journal, and from circumstances have long induced FARADAY to discard the idea of there being two electricities and two magnetisms, and to treat of electricity and

" The importance which modern Spiritualism has Society's Rooms every Sunday morning at ten God has not only used, but blessed the mission of ceeds that which any other philosophical or reli-announces his belief that gravitation is also a dual Brother A will lecture next Sunday morning at ten anounces his belief that gravitation is also a dual Brother A will lecture next Sunday morning at the same time, was logical and convinces at the ceeds that which any other philosophical or reli-announces his belief that gravitation is also a dual Brother A will lecture next Sunday morning at the same time, was logical and convinces at the ceeds that which any other philosophical or reli-announces his belief that gravitation is also a dual Brother A will lecture next Sunday morning at the same time, was logical and convinces at the same time, was logical at the same ti organizations, as the material wealth of the age gious system or delusion, as some prefer to call it, force."

How such facts are understood, by sa England, may be learned from the following we extract from the review department d Herald.

The Reviewer says :

"Our author† is clearly an earnest truth-set one who desires jucts, not " vague and speed be the guides of opinion :---

I habitually mesmerise a patient, at any car the outside of the house. This I have done haps hundreds of times, and on going or set to the room, invariably find the patient in a nant Ideas," vague and speculative opinions. I go to a clairvoyant, and put a sealed k almost every case, the individual would have been tells me aloud what it contains. I break it open 'cracked' (as the world elegantly terms insanity,) and find her statement true to the letter. This is of those medical men, whose practice has been limited that they have never seen a natural ca or who have else gone through life with their ef-

> Or, a table moves backwards and forwards half an hour continuously, in perfect accord present keeping their hands elevated in the a their feet in sight, and, moreover, removed to evidence, far better evidence as to the fact that"

Athenaum's vague and speculative opinions I visit a medium. The raps in answer to mental questions are made on my hat, or out bu which I may have in my hand, at a distance of fect from the medium, even sometimes before the has entered. This I call eridence, and the capation

most laughable kind. A dispassionate man surely must see that 5

positive and practical evidence is necessarily more value than all negative statements, spring as they invariably do from complete ignorance self-evidently betraying in the writer who entry which lays him open to just suspicion.

*Our fair correspondent seems not to be aware that and entire forms of spirits have frequently appeared spirit-hair has been handled, and playfully conhed with fngers.—EDITOR OF THE MIRROR. +Mesmerism and Media, with full instructions h

develop the alleged Spiritual Rappings in every family London . Hippolyte Bailliere, 219, Regent Street.-

LECTURES AT THE INSTITUTE.

Brother R. P. Ambler lectured morning a evening of last Sunday, and in despite of the clemency of the weather, the lecture room in the evening was filled with an intelligent and appr

The Discourse was delivered in his usually happy manner, and abounded in beautiful imagery, and evening, and we bespeak for him a crowded hous

have learned moderation by the contractions of their not been small or trifling, so that we sympathize purse, as all should who are insensible to progress and remain in the ranks of the intolerant. The of the Press who are liberal, candid, and truthful

Our experience, however, does not prevent the ignorance and extreme intelligence are not likely to reason to a harmonic centre. This suggests good

THE ANGEL BARQUE. BY L. VIRGINIA SMITH.

Lattle Calvin, a blue-eyed, fair haired child of six sumthe Caiving a order cycu, fair state of six sum-was dying, and he bade his father and mother come s, was oying, and ne back its failer and momer come the brdside that he must tell them farewell, "Moththe ocusine man no me of go with me ?" " Where are "saidne, "win you asked his mother. With his eyes going my child associations mouner. With his eyes upward, he move to a starter, mother, and in gent with the arms of him who has said "Suffer gient was in come unto me, and forbid them not, for of the kingdom of Heaven."

From the rosy western heaven, Through the tinted mists of even Up to the purple deeps of twilight Slowly sailed a snowy cloud, Coasting by the golden sky-lands, sweeping round the starry islands. called that barque until the zenith Was preloped in its shroud.

serers six had come and parted, g upon that sea uncharted, abdore came soraphs sailing Da a skyward tending track. Lien a leaf, of God's evangel they had left -a tiny angel in thy bosom, gentle mother-Now they come to call it back.

mais carthly mission ended, on his little couch extended. lov be, watching with the Spirit, t, his asure eve grew dim ; Theach by others all unnoted. Watching where that vessel floated. And the wooing angels waited. For he knew they came for him.

Many sweet "good byes" he told ve. Close his little arms unfold ye-Father, brother pressing near him, Shutting heaven from his view. But to thee he clung the nearest. Then the fondest, best and dearest. As he murmured, "Oh ! my mother, Will not 4 or go with me, too?"

Where oh ! where my child?" "To heaven! sighed the passing Spirit. Even Caught the cadence of the chorus As the angel-barque swept on : subry up the other slowly has reached the haven holy. Anilles moored within the shadow of Jehovah's great white throne." [Englialo Republic.

For the Christian Spiritualist. THE FIRMAMENT-SONNET. BY BORACE PRESSER, ESQ.

f concave! What deep mysteries are thine! Caust tell us wherefore into being came, And how updael I in azure depths yon frame. Al set with beauteous gems that far outshine Educativ measures of Goleonda's mine ? Art thou the setted woods as ancient Fame Reports thou course of spheres and comets' flame? What belies dwell in those far worlds that beam Timenchem the wile expanse of endless space? Are they Divinities, or, like our race, Weak men where lives appear but as a dream ? Blue camply than ucusurable seem Thy bounds to us whereisw thy 'fulgent face-Not so to Him who give each star its place !

SPIRITUAL INVESTIGATION AND WHAT COME OF IT.

BULLINGTON CO., N. J., April 18, '56. NO III.

FUELD OF CHEMSTIAN SPIRITUALIST: On last Minday week, my wife having emptied a pan of

ed my daughter in a strange manner, stiffening her tion. knee joints, and thereby causing her to walk "bowlegged." The questions we asked, were at first answered by jerks of the arm, but afterward by writing. She soon begun to speak of her baby, and

I asked her, where I had last seen her on earth ?--then impressed my daughter to write the following :

"What can we liken to the light, Which beameth from an infant's eye 'Tis a glimpse of heaven bright That seems to bring the angels nigh."

Subsequently, something was said of money matters, when she again inpressed A. to write the following; whether either of the verses are original or not, I cannot tell, but if they are, I never knew or heard of her attempting to write a verse of poetry on earth.

"I care not for money, I care not for fame, I care not for laurels, that wreath round a name, But I care for the glory, that shines up above, And I care for the thoughts that breathe of true love."

Our most constant Spirit friend W. W. agreed with my daughter that whenever he wishes to communicate, he will pinch her on the arm, which he generally does at least once a day, and sometimes three or four, and if not attended to immediately, he will repeat it in such a manner, that the print, of what appears to be a human nail, is quite visible, and sometimes she exclaims out, "O, don't," and instant receive a severe pinch on her arm, under her hand. One evening, this Spirit spelled not in vain. out, he was going to P. with my daughter, to buy pinch her. I told him to pinch away, as that would of truth of my acquaintance. not hurt me. He then said, he would tear her clothes and I would have to buy others. So I agreed to come to terms as follows: He was to bring my Spirit daughter, and I would allow my daughter here, to go to P. This he soon accomplished, and a communication was received from

her, which I supposed was done by the Spirit arguing the point. I was led to the suspicion, from the fact that this Spirit proposed to me to personate another if I gave him a description, which he actually undertook on myself, but was detected. when he owned up, and said it was done for fun. After giving my consent for her to go to P, she wanted five dollars to buy the bonnet. O, said I, that was not in the bargain, I only promised to let her go, and nothing was said about money. Here the Spirit again took up for her, and as we were about retiring, my daughter sleeping in another room, he pinched her severely, when she put her hand on a chair, and off starts the chair into our room, where I was already in bcd, and brought her up to where my pants lay, and he knocked them down, and pushed them with the chair to her bed-side, where he no doubt thought she might help herself. This is a positive fact.

My daughter having returned safe from the city, related the following : Whilst sitting in the cabin of the steamboat, she laid her pocket handkerchief by her right side, and was in conversation with a lady on her left, when she received a severe pinch on her right arm, which made her turn round

quickly, when she detected a woman with her hand on the handkerchief. The Spirit said she ally do at a sponful of blood was found at the was going to steal it. I asked the Spirit if any the which mingled not with the milk, but other Spirits than him accompanied my daughter, its have the same atfisity for it, that oil and he named over seven, all of whom were known

livered two lectures. While delivering his last, a sake of the internal, as the Jews reverenced the thoughts doughts."

certain REVEREND GENTLEMAN named Charles H. ark for the sake of the testimony. No wonder requested it should be taken by my daughter, and Brigham, of the Unitarian Church, in this village, that such souls cannot revere piles of masonry, named after her, and also requested my daughter behaved himself in a very indecorous manner, whis- for in them they feel only the spirit of ambitious should have "a ruby ring" she wore on earth. pering and talking aloud to several persons in the man, aiming at perfect creation without creative assembly, maliciously endeavoring to injure the love; while Nature, grand, calm and eternal, is She said, "in your parlor in S. street, in S.," reputation of Brother R -asserting him to be a the only temple in which the Shekinah dwells fornaming a place 700 miles from this locality. She humbug and a swindler-and alleging that he the true believer. A sacred awe possesses me as

swindled him out of two dollars some years since, I sit here under the sunbeams, quieting my inner for a "Life of John Randolph," about to be pub- soul. God is here ! Aye, thou wilt say. God is lished, and thereby not having, of course, the re- everywhere. In esse he is, but in existerre, in senmotest intention to wound Spiritualism through its sible manifestation to man he is not everywhere! advocates. This, however, the Reverend gentleman But in this solemn, yet glad silence, God dwells had to recaut in the public papers of April 17, and ever for me, here he manifests himself; he I have reason to believe that he has injured him-"Warms in the sun, refreshes in the breeze, Glows in the stars, and blossoms in the trees, self in the esteem of many of the members of his

own church more than he could have injured Brother R. had his words had their desired effect, and I have no doubt that in his own mind too there must be deep regret when he thinks upon the wrong he has endeavored to inflict upon another.

I do not envy him his feelings. By Divine permission I hope to be in New Bedford in a few days, where I have engaged to lecture that have burst from their thralls of ice, and are

next Thursday, Friday and Sunday. And on now "leaping free" over the rocks and pebbly Monday, 28th, and two following days, I expect to bottoms. I pluck a flower, an early flower of lecture in Norton. If the friends in Attleboro and Foxboro desire to secure a visit, they will please hand. I reverence it, and it is ever with pain Medium: address me accordingly.

The pecuniary difficulties of laboring through the bare rocks I could embrace them gladly, for this section of country, drive me sometimes althey are his; and he always seems nearer to me most to the necessity of calling on the friends of when I rest my head lovingly upon the beds of Progress for aid, but while I can I shall do without lays her hand on the spot, and will often at that it. I work on and hope for the best. I feel that me His love, and the flowers His harmony and

Miss Sprague has been, and is, doing a good a bonnet, she having expressed a desire to do so work. She is an able lecturer, and leaves her footsistency. during the day. I told him I could not let her go marks behind her. I delight to follow in her alone; when the Spirit commenced arguing the steps. Mrs. H. F. Huntley also, of whom I have point with considerable tact, and finally wound up formerly spoken, is, I understand, still in the field. by saying, that if I would not let her go, he would Let me recommend her services to all the friends

Yours for Truth and Humanity,

JNO. MAYHEW.

SIDNEY SMITH ON TEETOTALISM.

The most important facts and much of the philsophy of intemperance are suggested by the following, which we clip from the Providence Journal: "Sidney Smith, in spite of his reputation and habits as a diner out, gives some very excellent advice on the subject of temperance. In one of his letters he says he never knew a gentleman who ate or drank as little as was good for his health. In the following epistle to Lady Holland, he speaks more decidedly in favor of abstinence from all fermented liquors:

" My Dear Lady Holland,-Many thanks for your kind anxiety respecting my health. I not only was never better, but never half so well. Indeed rom abstaining from all fermented liquors. First, sweet sleep; having never known what sweet sleep wake, no needless terrors; no black visions of life;

lions and tigers, but of Easter dues and tithes .--Secondly, I can take longer walks and make greater exertions without fatigue. My understanding is improved, and I comprehend political economy. I see better without wine and spectacles than when I used both. Only one evil ensues from

Yours.

FEELINGS AFTER TRUTH.

SIDNEY SMITH."

For the Christian Spiritualist.

After the parties left, our new Spirit friend influenc- present, however, my course lies in another direc- every voice of Nature, for they know they feel that acts of a fed those few, for the most part, un-Nature is but an ultimatum of his life into external known ancknowledged by the world, but To-day 20th, 21st and 22d, I speak in this vil- forms. And they feel too the presence of His well know the angels-well known to Him lage. Brother Randolph has just left, having de- spirit in Nature, and reverence the external for the "whose ware not as our ways, nor whose UNDINE.

IISS KATE FOX.

E COMMUNICATIONS. It is witasure that the Society for THE

DIFFUSION DEITUAL KNOWLEDGE, informs the public of tontinued labors of Miss Fox at the Roomshe Society, subject to the direction and of the same. She will in this, as in her fr engagements, sit, without charge to the public the benefit of SKEPTICS or such ENQUIRERS e not yet convinced of the reality of Spirit-inturse, and know not the consolations of Spirit Mion.

Hours, f11 to 1, every day, Saturday and Sunday excl.

The Socwish it distinctly borne in mind that Miss Fox joloyed for the purpose of converting the skepticdher than to contribute to the pleasure of the itualistic believer, and it is expected, ronder robin, he smiles to me out of the clear sky therefore, those who are CONVERTED will NOT occupy the of the Medium.

he breathes upon me in the warm south wind, he pours into my ear a jubilate from the glad waters This ch is warranted not only by the experience of past year and a half, but suggested by the deration, that those who may wish communants from their Spirit friends can, and spring, and I seem to receive it from God's very should, themselves of the services of other



A Nork on Spiritualism. Charles Linton. MediurThe work is beautifully electrotyped, many minds are being fed, and that my labors are beauty, even so the ancient mossy rock stands forth contair¹⁰ pages, octavo, and two splendid steel to me a type of His firmness, strength and per- engray-Mr. Linton and Gov. Tallmadge: the latter written an elaborate introduction and appento the work.

AGENTS.

SI W. SHAW, Providence, R. I.

J. MORGAN, New Orleans.

TICHRISTIAN SPIRITUALIST, the HEALING OF

SUEL BARRY, 221 Arch st., Philadelphia, Pa.

CLAIRVOYANT HEALING.

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sday and Fridays. Hours from 10 A.M. till 4

14.M. to 1 P.M., and 2 to 4 P.M.

Irs. LORIN L. PLATT, 134 Canal.

t, P.M.

I never could wonder at those who have worshipped the sun and moon, fire, and other natural Thek is now ready for delivery, price \$1 50, objects. Those who make hideous shapes of wood postago cents. Orders from the trade and and stone, and call them gods, too much resemble otherrill be attended to, by addressing the the churches of modern times and our own land, Socie or the Diffusion of Spiritual Knowledge," 553 Idway, N. Y. who hold up equally deformed imaginary forms of

God, to be worshipped by the ignorant. But the fire worshipper, and the sun and moon worshipper is nearer the true idea of God. He bends the knee

Lives through all life, extends through all ex-

He sings to me a love-anthem from the throat of

that I see a flower wantonly destroyed. Even

Spreads undivided, operates unspent."

tent,

THE MONS, and other Spiritual works and pubto pure symbols of the Almighty, if they are but licat, are kept on sale by the following named symbols. He sees God in what is God's, in what pers, who are authorized to receive subscripcame true and perfect and harmonious from his creative soul. Worthy of reverence, too, is the tion simple faith of those who, like the poor Indian, DER & BROTHER, 14 and 16 Ann-st., New "See God in clouds, and hear him in the wind;" Yor R MARSH, 15 Franklin st., Boston, Mass. F. Tiller, Newport, R. I.

Whose temples are the pillared forest, roofed by the sunlit and starlit sky. To the soul that is quieted and weaned from the

world, it is good to come home to nature, and to find how sweet a calm and how rich a harmony will

ESIDENCES OF MEDIUMS IN N. Y. pervade the heart in her presence. Not God's voice alone, but all kind spirit-voices, all loving and the forthcoming volume of this paper, we puse giving a standing notice of approved pubaffinite tones, will speak to us in its stillness. Spirit find that I have been very ill all my life, without can claim its kindred everywhere, but no spirit mowing it. Let me state some of the goods arising communion is so perfect as that held in deep ex- thead of RESIDENCE OF MEDIUMS. Also an acternal solitudes, in groves and shady places, where cot, from time to time, of the movements of Lecno discordant voice can reach the ear, and no dis- tus and Mediums. Those friends who desire a was, I sleep like a baby or a plough-boy. If I cordant thought the heart. The John Baptists nee will please send in their names at their carliand Elijahs seek the wilderness; there by the esonvenience. but pleasing hopes and recollections; Holland running streams, in the shadow of rocks and trees.

House past and to come ! If I dream, it is not of they commune with the invisible world. Christ loved the mountain and the solitary garden of Gethsemane, and "angels came and ministered to him" in places apart from the busy haunts of men. All true poets love best the quiet haunts of the country, for there they hear the truest voices, receive the purest and holiest inspirations. Like the it; I am in such extravagant spirits that I must artist too, they can more readily throw inspiration lose blood, or look out for some one who will bore into ferms of pure nature than into those of art.

M. and depress me. Pray leave off wine-the stomach Cities externalize men, their sphere is deadening to quite at rest; no heart-burn, no pain, no distension. the inner life. In deep woods, by running streams

OUR BOOK LIST.

received and for sale at the Office of THE CHRISTIAN VALUET, the following Works :--

THE HISTORY OF THE ORIGIN OF ALL THINGS, including the Histor but not to his end including the viscory of Man. from his creation to his finality, but not to his and. Written by God's Holy Spirita through an earthly medium. T. M. Arnold, Poughkeepsie, N. Y. Price, \$1 50; postage, 20 Centa.

NEW TESTAMENT MIRACLES AND MODEEN MIR-ACLES. The comparative amount of evidence for each, the nature of both. Testimony of Hundred winnesses. An Easay read before the Middle and Schurd Classes in Cambridge Divin-ity School. By J. H. Fowler. Price 80.

REVIEW OF THE CONCLUSION OF **REV.** CHARLES **BEECHER**, Referring the Manifestations of the Present Time to the Agency of Evil Spirits. By John S. Adams. Price 6

conta. ANSWEES TO SEVENTEEN OBJECTIONS grainst Spir-tinal Intercourse, and Inquiries Eelating to the Manifestations of the Present Time. By John S. Adams. Price 25 cents; eloth, 85 cents. Elnce writing the above work the author has changed his views in regard to the Bible as the *only* revelation from God to man. In all other particulars his views are as therein laid down. The work has been well received by all classes, and the argu-ments advanced have been considered worthy of the careful consideration of all men of thought. All sectarianism is svoid-ed; no doctrinal opinions are introduced; but the "answers" rest on the fundamental truths of scriptural revelation and un-disputed facts.

EPITOME OF SPIEIT INTERCOURSE. By Alfred Cridge, of Canada, Writing Medium. Boston: Bela Marsh, No. 15 Franklin street. Price 371-2 cents.

SPIRIT VOICES: Odes dictated by Spirits of the Second Sphere, for the use of Harmonial Circles. E. C. Henck, me dium. Price 43 cents.

SPIRIT-WORKS; Real but not Miraculous. A lecture read at the City Hall, Roxbury, Mass., on the evening of September 21, 1853. By Allon Putnam. Price 25 cents.

AN EXPOSITION of Views respecting the principal facts causes and peculiarities involved in Spirit-Manifestations. To gether with interesting phenomena, statements, and communi-cations. By Adin Ballon. Price 50 cents: in cloth, 75 cents.

FREE THOUGHTS_CONCERNING RELIGION, or No. ture versus Theology. By Andrew Jackson Davis. The name of the author is a sufficient inducement to all interested in Spir itualism and its teachings to purchase and read the work. Price 15 cts.

FAMILIAL SPIRITS AND SPIRITUAL MANIFESTA TIONS. Buing a series of articles by "E. P." supposed to be Enoch Pond, Professor in the Bangor Theological Seminary. Together with a Keply by Veriphilos Credens. Price 15 cta.

THE PHILOSOPHY OF CREATION. Unfolding the Laws of the Progressive Development of Nature, and embra cing the Philosophy of Man, Spirit and the Spirit-World, by Thes. Paine. Through the hand of Horace G. Wood, medium

PHYSIOLOGY OF DIGESTION. The Principles of Dist etics. By A. Combe, M. D.; 30 cts.

SPIRIT-INTERCOURSE: Containing incidents of Persons SPHEIT-INTELICOURSE: Containing increases of a crosume Experience, while investigating the new Phenomena of Spirit Thought and Action; with various Spirit communications through himself as medium. By Herman Snow, late Unitarian Minister at Montague, Mass. Boston; Crosby, Nichols & Co. New York: C. S. Francis & Co. 1853.

THE SPIRIT MINSTREL. A collection of Hymns and Music for the use of Spiritualists, in their churches and public meetings. By J. B. Packard and J. S. Loveland. Price 25

A RIVULET FROM THE OCEAN OF LIFE, an Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an ACTTAL INSTANCE, the influ ence of man on earth over the departed. With introductory and incidental remarks. By J. S. Adams of Chelsea, Masa, Price 25 ets.

A LETTER to the Chestnut street Congregational Church Chelsea, Mass., in reply to its chargo of having become a re-proach to the cause of truth. in consequence of a change in re-ligious belief. By John S. Adams. "I he answered and said . . One thing I know, that whereas I was blind, now I see. . . And they cast him out." Let all Spiritualists who have be-come released from the bonds of the churches read this little book. Price 15 cents.

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in the flesh. Enquiries were made, but none

any account how the blood came there; I have stated, that I suspected the Spirit of W. (assed eff, until the Thursday following, personated the Spirit of my departed daughter, in any thing occurred again. On that which I told my wite, remarking we must not tell g daughter was at the table receiving com- our daughter, as whatever we told her, the Spirit The sky to-day is blue and cloudless, and the the sometimes by the dial, and at other of W. knew. But judge of my surprise, when soft, luxurious light fills the atmosphere hazily. I the blaving her hand moved by Spirit influ- after writing that suspicion, the Spirit spelled out, sit dreamingly gazing upward and around, listen- Emerson would say, the Oversoul when in rather a jocular way, I asked the that he would not bring the Spirit of my departed ing, if haply I may hear some voices from the

Statt assessment for the strange phenomenon. The daughter any more, as I told my wife, that, I be inner Spirit of Nature. It must speak to me, MIS. W. D. COAS, 110 12 COAS, 1 don, " order or double" This rather startled my wife had not spoken of it. Can this be so, and my questions answered, and yet those answers loves her voices, who seeks to penetrate her myswhen a first and reach her soul, seeks God; seeks the from 10 to 12 A.M., and 7 to 9 P.M. about the Spirit, and thought but little more er or not, as he pleases, he being in the fifth, and revealable by words, that they can neither be truth of God-the soul of God. He seeks not, it, until the taxt which but one after, when we she in the sixth sphere? I should like to have your spoken nor written. If a kindred Spirit were truly, that God afar and aloof, to whom men have merived a latter giving an account of the sudden view on the above, as well as on the whims and near me, and I could take the hand of such an given the frail attributes of hatred and revenge, and Mrs. MARY H. BROWN, Clairvoyant and Healing. ath of the daughter-melaw of the Spirit, who is oddities, which some of the Spirits seem to indulge one, and come into complete rapport with him or set far away in the distant heavens to be eternally encarly related to the family where this oc- in, as I find from their conversation they have ap- her. I believe I could daguerreotype my thought propitiated on our behalf. Nature knows no such

the After reading the letter, I asked the Spirit parently less sense than when on earth, although upon his mind. As it is, I must do what little God as this-has no such. He is an invention c heard what hel happened. "Yes," was advanced from the third to the fifth sphere. as a key h more soletan manner than usually, a few minutes, the Spirit spelled out the fol-

Cool

We've lived and loved together

and test the Spirit to find it, for it was generally

had, it was the Spirit who had hid the hat .--

^{was acknowledged} immediately, and we were

hed at for our fruitless search. I told the me-

INVESTIGATOR. To be continued

what I feel.

brass, but of the human imagination, distorted an I say what I jeel, for I do not think. I simply undeveloped. He, then, who listens joyfully i

REMARKS: The statement that "like attracts open my Spiritual sensorium to receive impres- the song of a bird, and hears in it a voice the in the about five minutes, when he re- like," is now so generally adopted by intelligent sions. I know Nature is harmonious and wise, wakes a harmonic chord in his own soul, would since had found her. Our first Spiritualists, that it may be considered to contain that its voice is the echo of God's, and therefore listen with greater joy to the voice of God spoke the communicate through A?- the essence of all generalizing on the laws that gov- I gladly lay down my poor finite reason to listen through a higher medium, whether of nature of But she can spink through you, and you ern Spirit-intercourse. The first thing, therefore, to it. pure spirit, would listen most gladly, most ear-

the through A? "Yes," and here an is to know the character of the medium, which in- I hear the glad laugh of a brook, and the glad estly to that God-voice in his own heart, could is e commence was received relating cludes capacity of mind, health of body, and gen- spring-song of a bird. I see the bright light in utterance become tangible and distinct to him, s which she left four or five days old, oral culture. Beside these, however, the peculiar- the skies, I feel the gentle, persistent warmth that it does to those only who listen long and in faith. To note of a private family nature. ities and idiospherocies of the medium, should be envelopes all things, and I feel that all these are On the other hand, a perfect harmony with Gol ball day, a few friends met at my house, well known. The necessity for such information expressions in ultimo of God's love, and that out of would be a perfect harmony with Nature. This s band one of the gentlemen, Mr. H., is obvious, when we remember that without it, we this love life is born, both Spiritually and naturally possible to man. I have sought, many times it-""-dum through whom our new Spirit cannot discriminate between the communication The little lovers that are singing to one another in terior light upon the question, "Why is thee build unicate by causing him to write from the Spirit and the coloring it gets from the the trees, will renew bird-life from their love, the apparent inharmony in nature; why do certain

y, and answered many quest mediums. This should never be bast sight of, for laughing brook will water the earth, and the sun plants and insects poison man? why do certain has be well and for the love states of the atmosphere destroy his physical the transform will develop themselves all health?" The answer I have always received to ar, which we have use in this has been the same. It is not that any thing in this has been the same. It is not that any thing in this has been the same. It is not that any thing in hafew hitsgee the song was commenced in a and sympethy. love become typical of Spiritual life and love, and nature is out of harmony with man, but that he the of when we different from his natural voice, We would respectfully suggest to our friend, they harmonize in the perfectly developed soul. has become out of harmony with it, because he

al suit much like the voice of the Spirit when on therefore, a close and thorough comparison of the I think with pain of wan, and how he is out of is not harmoniously developed according to the Mr IL die wrote the following before sing- facts developed and the communications given, harmony with nature. Her loves are perfect in laws of God. In nature, every developement is "" the commencement of the song, with with the characteristics of the medium, before com- their kind, his often imperfect-how inadequate from within, it should be so with man. He should ing to conclusions. to the fulfilment of their end. Why is this so? be sovereign over nature; his mission is to rule

As to the Spirit of one sphere going into an an- is the question which every little child may ask, over her, and this he can only do through bye, other, we have little reliable information on the but which no philosopher may answer. Thus it pure, divine love, developed from within. Were subject, but reasoning from analogy, we should say is, is all that we do know of the evil, of its cure we the Godhood that is in man allowed to thus demay know much, if we will study at the feet of velop himself, then would everlasting peace be established between man and nature.

'In all these ages, amid all the revolutions that Many prophets have spoken with confidence of Wire holds was been all things shall be thus reconciled, man has undergone, both physically and spirit- the time when all things shall be thus reconciled, ually, nature has not changed--she has seen no when the "lion and the lamb shall lie down to-

need of change. Here, to-day, she wears the gether." What God has destined will be at last. same glad aspect that she did at first, when Purposes that are born of hate and antagonism

waking into being from the breath of the Al- will fail of accomplishment, but God's purposes mighty, she began to develop forms of beauty being of love, can never fail. Therefore we know BROTHER TOOHEY : Since writing my last epistle and of life from shapeless, lifeless chaos. She that since he has, through the mouths of many

that she has always. Men can look into her face tion, and rule over the kingdom of nature, this

TEST MEDIUMS. where rocks rise in hoary grandeur, and solemn Mrs. JENNIE E. KELLOGG, Clairvoyant Speaking silence reigns; where the full unimpeded sunlight d Writing, 625 Broadway. Hours 9 A.M. to overspreads and the air is fresh and free, and a P.M.

sense of inharmonious human spheres do not KATY Fox, Rapping, 146 Tenth Street, between oppress, there surely is the fittest place to receive roadway and Bowery. May be seen in the eventhe oracles that speak from the inner world, or as ng.

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NOTES BY THE WAY. NO. XXXL

TAUNTON, Mass., April 20, 1856.

that the gentleman had business that required I have lectured but three times-last Sunday, Mon- smiles with the same unchanging benevolence witnesses, promised that man shall attain perfec-139, and begged that she would tell where was. She said she wanted Mr. H. to re- day and Tuesday evenings in Franklin. This vilmain a hight; but finally spelled out that if we lage is a remarkably blue place, but notwithstand- now and read there the same love, the same purity, will eventually be the case. And A. forthwith jumped up, and went into the tention was exhibited throughout the lectures. I she has always shown. And gentle, loving and advancing stages of progress, his noble destiny will store, No. 221 AECH STREET, Philadel bia. the pointed to the cellar door, it was opened, have nothing further to say with regard to this quiet souls can come into rapport with her, as be accomplished. As a king he can never be secure, and there lay the hat about half-way down the place, but that I hope a good work has been com-

Then she was not aware that the hat was found. Shall have to return at an early date to lecture. At are not far from God. They hear his voice in silently, as it ever has gone on, in the hearts and state 12 M.

The sich namy changing years." the having arrived for the parties to leave of homes, the medium, Mr. H. could not find the statements of the above Spirit should be taken "bathough seen by the side of a chair not with great caution. As for instruction, we would angels. respectfully recommend an attentive study of

and that the medium should sit down to the of 1st Corinthians.

they ever could in ages past, and can be taken to till he rules, as God rules, with perfect love. Kingher warm mother-heart, and nourished as birds doms must turn and overturn till then. Republics

From the Evening Post. PLATO'S PRAYER.* BY C. D. HELMER,

All men do pray; and every where The calm and listening air Forever hears some human prayer, On sea and land, in fields and streets, Its endless prayers the weary world repeats.

Oh! make all things below the skies, Before my longing eyes. Like trees of gold resplendent rise; That I may pluck their fruit to-day, And go in gilded splendor on my way.

Oh! seat me on the throne of power-The world's most princely dower-That I may rule, through one brief hour, And clad in kingly purple, see Submissive millions bow the servile knee.

Oh! give me some enchanted name, Such as a God might claim-

The darling of immortal fame; And place an angel on each star, With trumpet voice to herald me afar.

Such prayers of men we ever hear, Renewed from year to year-The voices of this human sphere; And still the groveling theme proclaims The world's mistaken, low and empty aims.

Now hear a voice from ages old, Down listening eras rolled, That asks not fame, nor power, nor gold; But o'er the world's metallic din It comes, "Oh ! make me beautiful within."

The equipage of vast estates, Which the empty mind o'er rates-The varnished walls and golden gates, Are but the marsh's fatuus fires Beneath the stars of Virtue's high desires.

And youth, adorned with many a gem, And flashing diadem, Expects to charm the world by them: And barters, for her gauds and face, A jeweled soul with its immortal grace.

And nations in their struggles pray For wider realms of sway, And marshal on their bloody way Marauding armies, to obtain The tempting tinsel of the vanquished train.

But shall the nations never turn To loftier themes, and burn With nobler impulse than to earn Exterior glitter, and the show Of gross material-downward in its flow?

A good it is to grade the hill. Or bind the wandering rill To labor's wheel; but nobler still. With truth and virtue to control Discordant states, and beautify the soul.

Let men and nations everywhere Still burden heaven's sweet air With the sublime angelic prayer, Against the selfishness of sin-"Oh! make us morta's bcautifut within." New Yonk, March 25, 1856.

* That I might become beautiful in the inner man

THE RELIGIOUS MUNISTER-HIS MISSION The following characteristic remarks, are extracted from a Sermon, delivered by Theodore Parker, at the ordination of the Rev. M. G. Kimball, over the Free Church in Barre, (Mass.,) June 13. 1855 :

fine :---

"Do you want a Teacher to do for you the noblest work that man can do for man; to tell you of the Infinite God, of the real Man, not the fabulous, of the Actual Divine Scriptures, of the live Religion; to help waken it in you, and organize

vears old.

How much may a real mr of Religion do ! far as this startling phenomena is concerned, it is, showed that, however wasted might be his out, on; but in take and selection relaxed its hold; Well, the Fairy skitted at that, and clapping the deals with the most concerns, in importance, above all possible estimate; and his mind still retained all its wonted elasticity and she again rushed down the path, when, as be-silvery wings whisked singing of what touches the deepest wof all men. How the very last subject to be treated lightly, as is too strength. what touches the deepest wof all men. How the very last subject to be treated lightly, as is too strength. * "I will but a black cloud grew out of the a subject a man in such a calling candle or indifferent, often the case. To me it is a most precious thought When I bade him good byc, Heine gave me his fore, the skeleton leapt upon her back. "I will but a black cloud grew out of the ""I will but a black cloud a man in such a calling candle or indifferent, often the case. To me it is a most precious thought When I bade him good object filling and begged me to return never quit you," it said, "until you descend into minute, and the light was shrouded, and begged me to return never quit you," it said, "until you descend into minute, and the light was shrouded, and begged me to return never quit you," it said, "until you descend into minute, and the light was shrouded, and begged me to return never quit you," it said, "until you descend into minute, and the light was shrouded, and begged me to return never quit you," it said, "until you descend into minute, and the light was shrouded, and begged me to return never quit you." or dull to himself, I see none covetous man that I can hold intelligent converse with my Spirit meager, withered hand, and begget in the total hold intelligent converse with my Spirit meager, withered hand, and begget in the total hold inforgiveness for the skeleton fell in slashings like hail, and away flies the rest of the church porch. She paused a mo- to her friend Bose to her friend Bo may be weary of money, a tuary sicken with friends. Such a truth is worth all the theological very soon and very often. In out its route part, the church-porch. She paused a mo-pleasures, and one ambitious greedy of praise dogmas, articles and creeds, combined. God grant however, before I again visited the sick poet. At that lies in the church-porch. She paused a mo-to her friend Rose. 'Now Rose,' says she, the ment: then summoning up her courage, she re-has come, so shelter and to her friend Rose.' and the size of the set for me. ment: then summoning up her courage, she re-has come, so shelter and to her friend Rose.' and the set for me. ment: then summoning up her courage, she repleasures, and one ambitious greedy of praise dogmas, articles and creeds, combined. God grant however, before 1 again visited the ster poor 2- that he under the ster poor 2- the st own good name; but how aister of Religion score!

The doctrines, so called, are of minor importance. can ever tire of toil to bless find, is past my The doctrines, so called, are of minor importance. only live a few doors off. I finded at the reasons off. Down and when the fairy's wings were almost wet, but she poor is finding out. How much a racher of Absolute I think the truth will justify me in declaring that that had induced me to visit him so rarely. "It is grouping about for some time, she perceived the Fairy's wings were almost wet, but she got to the fairy's are size with can ever tire of toil to bless find, is past my finding out. How much a racher of Absolute I think the truth will justify me in declaring that that had induced me to visit him is bally. I a graphing of a lady, sitting by a lamp and Lilly. 'Lilly,' says set, 'the storm is come, 'the storm' is come, 'the storm' is come. Religion may bring to pass! the had nover so the church have had, already, too much of *doctrine*; true," he answered, "that I sometimes stated dealer pairs light of a light, says she, the storm is come, palpable a need of a live min with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I inspire people with reading. She advanced towards the figure, and shelter and love me still.' I am sorry,' said palpable a need of a live min with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is now like a mighty Babel of antagonisms, ful pain, so that no wonder I hispite people with living Re- she is not she with living Re- she is now like a mighty Babel of antagonisms, how no wonder I hispite the she here we have a she with living Re- she with living Re- she we have a s ligion in him, I care not whetou call it Chrisbecause of the undue importance paid to the so-horror. I am almost a norror to mysch. But do kneening, bat if the church-porch." The lady read would beat in like fun, and my seeds would that lies in the church-porch." The lady read would beat in like fun, and my seeds would be that prevent you from visit-that lies in the church-porch." The lady read would beat in like fun, and my seeds would be that prevent you from visit-that lies in the church-porch." Actions of such a Religion aman nature de the evidence of Immortality. The few are satisfied, ing me." mands! The harvest truly inteous, but the in their blind faith in ancient manifestations, the

laborers-where are they? No man has so admirable aportunity as the ing mentalities. In this most christian nation, the he exclaimed, "I would have liked to have died in No man has so admirable aportunity as the ing mentalities. In this most christian nation, the he exclaimed, "I would have liked to have died in nom when the skeleton once more arrested her he had done in the sun but she wared her minister to communicate his bhoughts to the whole number of professed christians is, I believe, Germany, and perhaps, as it is, may have my body path, when the skeleton once more arrested her he had done in the sun but she wared her is professed christians is, I believe, Germany, and perhaps, as it is, may have my body is path, when the skeleton once more arrested her he had done in the sun but she wared her is professed christians is, I believe, Germany, and perhaps, as it is, may have my body is path, when the skeleton once more arrested her he had done in the sun but she wared her is professed christians is and the sum is but she wared her is professed christians is and the sum is but she wared her is professed christians is a strict the state of the strict christian of the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is but she wared her is professed christians is a strict the sum is minister to communicate his bhoughts to the whole number of professed christians is, I believe, Germany, and perhaps, as it is, may nave my body puttie, will never quit you," it said, "till wand and 'Tulip,' says she, 'the rain and so progress for the skeleton that lies are not and speaks twice or thrice in agin, on the ex- over four-fifths of our population either anti-chris- Germany? Here I have no fatherland-in Gerand speaks twice or thrice in agion, on the ex- over four-fifths of our population either anti-chris- Germany? Here I have no fatherland-in Ger- you obtain to growthere in the church-porch; go again into the charnel, and love me still? 'Begone!' says the many may wife has none. I know I shall never in the course weary, but will you shall never in the church-porch; go again into the charnel, and love me still?' 'Begone!' says the many my wife has none. I know I shall never in the course weary, but will you shall never in the church-porch; go again into the charnel, and love me still?' 'Begone!' says the many my wife has none. I know I shall never in the course weary, but will you shall never in the church-porch; go again into the charnel, and love me still?' 'Begone!' says the many my wife has none. I know I shall never in the course weary, but will you shall never in the church-porch; go again into the charnel, and love me still?' 'Begone!' says the many my wife has none. I know I shall never in the course weary, but will you shall never in the church-porch; go again into the charnel, and love me still?' 'Begone!' says the many my wife has none. I know I shall never in the course weary, but will you shall never in the church-porch; go again into the charnel, and love me still?' 'Begone!' says the many my wife has none. I know I shall never in the church has none. about measures of political ecoy, and seldom suppose that these 18,000,000 of our people need rise from this bed. That song is ended, and after and ask it. Again the young woman descended, 'be off-a pretty pickle I should be; thinking it decorous or 'statesmie' to appeal to more positive evidence of the great fact of Immor- all, I am at just the age at which a German poet Principles of Right, or address afaculty deeper tality? Did they believe the prevailing theology, ought to die, How they will praise me when I am and cried, "I come a second time to ask forgive-Principles of Right, or address afaculty deeper taility? Did they believe the prevaiing theorogy, ought to die, How they will praise the when I and deter, by this time she was very tired, and than the understanding, or to ap, to aught no- they surely would make themselves secure from the dead!! Instead of the rotten apples they once ness for the skeleton that lies in the church-porch, wings hung dripping at her back, wet indeed! bler than selfishness. The Refor, the Philanthropist finds it difficult to gathn audience; things.

they come reluctantly, at rare intis of business or pleasure. But every Sunday, tom tolls the brother say, "religion is an inheritance." It is that they have buried me; that I have exchanged the speaker, gave a faint smile, and disappeared as a kitten's, saw her coming, and never a or pleasure. But every Sunday, tom tolls the brother say, "religion is an interitance." It is that they have buried me; that i have exchanged the planet, but opened, the young woman she spoke, but opened her broad green leaves. bell of Time. In the ruts of and usage, men partly circumstantial. The one is a Quaker because my painful grave in the Rue d'Amsterdam for my ride to the meeting-house, seat then venerable he is born and bred one, and the same is true of painless one in the Cemetery of Montmaitre. Yes, pews, while the holiest association f time and all other sects. The exceptions are such as Luther, Campe will be glad, because my death will be a place calm and pacify their spirits elten troubled Melancthon, Volney, Paine, Edmonds and Tal- godsend to him in the way of bookselling." and careful about many things, and are ready mage. These, by force of counter-circumstances, We spoke for some time of his private affairs, for the Teacher of Religion to addrheir deepest are thrust out of the parent fold by education, as- and our conversation at last turned upon religion. and their highest powers. Beforem lies the sociation, or a naturally restless or progressive or- I told him that many journals had mentioned his for another. I stood at the altar, about to be mar- many, for the love of one true heart is enough Bible-an Old Testament, full of Prets, and rich ganism. They finally break loose from all fetters conversion, that many gave out that he had return- ried to my second love, when suddenly the ludy earthly woman or fairy spirit; the tried in in psalm and history; a New Testatt, crowded of custom or creed, and think freely. I would not ed to Judaism, and believed firmly in the advent of rushed into the church, and having stabbed herself better than the gay compliments of a work with Apostles and Martyrs, and the midst blame them for so doing. The darkest days of the the Messiah. "Yes," I added, "they comment with a dagger, said to me, as she was expiring, flowers, for it will last when the others pass a thereof stands that Hebrew Peasal lifting up world are when the masses submit to be led by the largely upon your return to Jehovah Zebaoth. I "you shall never have rest in the grave-no, And the Fairy knew that it was true for the such a magnificent and manly fac The very thinking few-when reason is dormant, slavery did not like to mention the subject to you on my never, till the tabe unborn shall ask forgiveness for Violet: and she contented herself ever after hymn the people sing is old and ricyith holy and oppression are in their glory. The dark ages first visit."

memories: the pious breath of fathernother, or are striking illustrations. Our own educated and happy nation presents the opposite feature. perhaps some one more dearly belov is immanent therein; and the tune itself con like the

Was it not a slip of the tongue, in Presbyterus, the reason that I never left it. I never was bapsoft wind of summer which hangs ove pond full that assertion that "Human reason affords no tized out of hatred to Judaism. As for my Atheistof lilies, and then wafts its fragrance (I the little guarantee against religious delusion." I desire no ical tenets, they were of little account. My former ing on the moors in Ireland, and lost his dog. A town. Once every week, nay, twice anday, his advantage, but really it seems a strange declaration friends, the Hegelears, have acted like simpletons. day or two after, it made its appearance, following self-gathered audience come to listen z to learn, for a descendent of Luther. If reason is not the Human misery is too great. We must have a faith an Irish laborer. It was restored to Sheridan, who expecting to be made ashamed of eveneanness, only safe barrier against error, what is? Author- of some kind." "Can the ancients no longer sa- remarked to the laborer that "the dog seemed vanity and sin; asking for rebuke, a coveting ity? Where is it? The Bible, you will answer; tisfy us?" I asked. "I have not turned a Naza- very familiar with him." The answer was, "Yes, to be lifted up towards the measure c perfect but who shall interpret it for us? Men have gone rine," he replied, "but ancient Greece, though it follows me, as the rat did Lord Howth." An man. It is the loftiest theme he is to at. Be to it for doctrine, and lo! to day we have some six beautiful and gay, has fewer charms for me now inquiry about the rat drew forth what is now to be side all this, the most tender confidence reposed hundred creeds. Presbyterus will not submit to that I am neither. "I was living in Passy when I told. Lord Howth, having dissipated his property, in him-the secrets of business, the jost moral the interpretation of his Baptist brother, by which was attacked with this terrible malady. Lying on retired in very low spirits to a lonely chatcau on worth, the grief of wickedness, the vacy of he is driven from the Lord's table; nor to the my bed, a prey to every conceivable form of suffer- the sea-coast. One stormy night a vessel was seen man's and woman's love, the heart'stterness Catholic or Episcopal council, by which, though a ing, I heard the bloody battle of the month of to go down; and next morning a rat was beheld which else may no man know, often e made divine in good standing, he is refused an acknow- June, as it raged beneath my windows. I heard floating towards the shore. As it approached, known to him. He joins the hearts anaidens ledgement of his apostolic authority; nor of the the thunder of the cannon as it roared in 10y very the bystanders were surprised to find that it was and lovers, teaching them how to my each Salt Lake apostles, who seem to prefer the example cars. I heard the shricks of the dying, and watchother: he watches over the little child, and in of Solomon to that of Paul. sickness and in sorrow is asked 'to she, and

heal, and bless.' Prophets and Apostl sought human reason. It is the very crown and glory of continued Heine, "Pantheism can no longer satisfy such avenues to men; for him they aralready made. Surely, if a man in such a place peaking all his works, through which He speaks to man by the wants of man. We are then constrained to Sunday by Sunday, year out, year in, skes no his angel messengers. We have no right to dis- believe in a personal codhead and to admit the im- for a considerable time, when he became violently mark, he must be a fool! The Sermon concludes in the followingpirited and eloquent style. As a literary effort, is very

" All things betoken better times to ome .-

souls"-preserved in hypocand kept on ice But once establish the fact of intercourse, with a lay on a couch in a small bedroom, and was com- and they prevailed on the young woman, for was clouded, and a storm came on, would yesh souls"-preserved in hypocand kept on ice Bnt once establish the fact of intercourse, with a lay on a couch in a smail betroom, and the source in a smail betroom, would yeah and how soon plaining bitterly, seeming to be in great distress. another sum of money, to carry it again to the and love me still? And the violet man betroom plaining bitterly, seeming to be in great distress. Another sum of money, to carry it again to the and love me still? And the violet man betroom plaining bitterly, seeming to be in great distress. Another sum of money, to carry it again to the and love me still? And the violet man betroom plaining bitterly is a source of the so from youth to age! How h call his idolatry single inhabitant of the Spirit world, and how soon plaining bitteriy, seeming to be in great diabate the church-porch. When she arrived there, she set it answer: 'Ye have known me long, sweet fairy is Death conquered! Suppose a loved one of the He had passed a sleepless night, and had only suceven worshiping the Bible, ow not; for you is Death conquered! Suppose a loved one of the He had passed a sleepless night, and had only suc church prices of down; and turning away, she was proceeding in the first spring time, when there were very cannot open this book anywhat from between skies return and *identify* his actual presence, by ceeded in getting a little rest towards morning by down; and turning away, she was proceeding in the first spring time, when there were very concernent doses of opinm. Soon quickly along the path which led from the church, other flowers we used to child a structure very low of the structure o cannot open this book anywhat from between skies return and *identify* his actual presence, by ceeded in getting a little rest towards monthing of a court, and the from the church, other flowers, ye used to shield you from the church other flowers, ye used to shield you from the church other flowers, ye used to shield you from the church other in blasts under my lowers and which was seen stretching out before her in blasts under my lowers and its oldest or its newest leavere rustles forth striking reference to the well known past; could means of large and irequent doses of optimile of the and which was seen stretching out before her in blasts under my leaves; and now ye're and now ye're and now ye're and striking reference to the most earnest human spevords which burn the receiver of such tidings otherwise than rejoice after our arrival Heine's spirit seemed to refer the dear moonlight, when suddenly she felt the forgotten me. But the now ye're and now ye're and now ye're and the spirit seemed to refer the spirit seemed and be happy. These are indeed "high preten- he all at once became social and communicative, the clean mooningal, such as the selection leap upon her back. She tried to shake it ever you should meet misfortune-but I say her in vain. She then fell on her knees, and ing.' How much may a real mr of Religion do ! far as this startling phenomena is concerned, it is, showed that, however wasted might be his body, off; but in vain. She then fell on her knecs, and ing.

and she again rushed down the path, when, as be-silvery wings whisked singing off on a sunbear "I will but a black cloud mere and a sunbear last, on the 20th of January, 1850, he sent for me. ment; then summoning of The skeleton dropped hardly shelter my own buds; says the Rose, ""Why don't you come oftener," said he; "you plied that she would do so. The skeleton dropped hardly shelter my own buds; says the Rose, ""Why don't you come oftener," said he; "you plied that she would do so.

"Why don't you come offener," said he, you pled that she notice to be charnel; and after the Lilly has a deep cup.' Well, the poor well, the poor well after the Lilly has a deep cup.' Well, the poor well after the bears where always were always and the poor well. on without looking at her. Again she repeated spoilt; the Tulip has long leaves.' The Fairy w

I found him suffering much and in very low spi-her supplication, but still the lady read on, re-down-hearted enough, but she went to the Talk gardless of it. The young woman then ascended whom she always thought was a most sweet spok. many famish because of their own active, enquir- rits. "I am lying here so lonely and forsaken," from the charnel, and was running down the gentleman. He certainly did not look as bright you obtain forgiveness for the skeleton that lies are come, and I am very weary, but will you sh and ask it. Again the jourg sunk upon her knees, let every wandering scamperer come about me they surely would make themselves secure from the dead!! Instead of the Fotten applies they one Oh, grant that forgiveness! the skeleton implores there was no help for it, and, leaning on herp it the help that Them in any accepted to the for it, and, leaning on herp it, I implore it! the babe that I bear in my womb silver wand, she limped off to the Violet; and quets of flowers, and deck my tombstone with lau-

Belief is not a *voluntary* act. Well may our rel wreaths. Campe will be glad when he hears implores it ?" The lady turned her head towards darling little flower, with its blue eye, that's e found the skeleton standing erect in the porch. - took the wild wandering creature to her he "I am now here," it said, "not to trouble you, and dried her wings, and breathed her s but to thank you; you have at length procured perfume over her, and sheltered her until the st me rest in the grave. I was hetrothed to the lady was clean gone. Then the humble Violet er you saw in the charnel; and I basely deserted her and said: . Fairy Queen, it is bad to flirt

> "Why?" he asked, "I never made a secret of the young woman by discovering to her the place Violet leaves, that sheltered her from the my Hebrew faith, and I never returned to it, for where a heap of treasure was concealed.

The second story is: LORD HOWTH'S RAT .--- Tom Sheridan was shoot-

guided by a lady, who presently stepped upon the ed while the grim monster Death was carrying off beach. She was exquisitely beautiful; but they The church has, long since committed a most in his remorseless grasp the bravest youth of Paris. were unable to discover who or what she was, for fatal error in ignoring God's greatest ordinance- "In such moments of doubt, terror and anguish," she spoke in an unknown tougue. Lord Howth was struck with pity for this fair stranger, and conducted her to his chateau. There she remained

respect this mighty lever of man's progress; and mortality of the soul. I never was, never shall be enamoured of her, and at last asked her to become God will, I believe, hold us accountable for so doing. a hypocrite. I felt my way to the throne of the his wife. She (having now learned the English As well may we set aside the stomach or liver, and Almighty without the aid of either church or syn- (language) thanked him for the honor he had inrefuse to permit its operation. Reason is for a agogue. Priest nor Rabbi showed me the path. I tended her; but declared in the most positive purpose; it should be sacredly cultivated and re- found God myself, and I believe he will not re- terms that she could never be his. She then earn-There was never so grand an age as the cognized as the Creator's chiefest blessing. If nounce me." I told Heine the papers were talking estly advised him to marry a certain lady of a swiftly moves mankind! But how mucibetter Presbyterus does not agree with me professionally, a great deal about certain memoirs which he neighboring county. He followed her advice :

OUR I DNOT you." The skeleton rewarded the good offices of built her bonny bower under the wide sp be Edito winter's wind and the hot summer's sun; existence this very day the Fairies love the Violet Upon Portland Transcript. tever na

Well, by this time she was very tired, and

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ame pha SPIRIT MANIFESTATIONS. d, still it Are they truly what they purport to b he questi the Spirits of the departed return and but enquiry, f munication with those who remain in the somethin Can we, through mediums, hold intercours in the inm those we knew, and those we loved here car exists. Th How shall this matter be solved-these qua v cannot answered ? Some will look for an answer s have th so-called great of our land. This has always r? becaus true in every age. What, says this M. D., c. r feel, or b D.D., or the other Chick-a-de de ? has been to mpathy in v quiry; forgetting always that every truth of in other wo importance to this world, has had its origin in thed their t manger. Who ever heard of a Pope or a B erior consci heading any great reform, or bringing to light mit the cz great truth ? Moses was found floating like nnot give a wood among the bulrushes. Jesus was crade wood among the bulrushes. Jesus was crade a principle-a manger; and those who hate the lowly and malisis. Free ble origin of Spirit manifestation to-day, ar nt God is a p the channels through which truth can flow. tion to discu Rev. Charles Beecher, in his report, admin nciple, appe whole, but says no communications come from no degree re but bad Spirits. Rev. Henry Ward Beed, I, I set out mits that there is a phenomena which is we son, or ther son, or ther investigation, but denies the origin by Spin ression to r These men are more frank and honest is my pu

ally greater men, than nineteen-twend

it out of you; engineering for the great religious can we do! Religious emotion once flow into enterprises of mankind, and leading the way in all the progressive movements of the race? Then flower of human art-little blossoms of inting fulness. Cheer and bless him for every good qual- her great composers in stone, artists in sech, ity; honor his piety and morality; reverence all and actors in marble; the Protestant its;reat him spend freely his costliest virtue, 'twill only melody of thought, and their harmony of ides .greaten in the spending. If he have nothing to One day there must be a Church of Mankind, uose say, let him say it alone; make no mockery in composers of Humanity shall think men and wnen hearkening where ears catch nothing but wind, into life, and build with living stones; their intand the audience get cold; give him empty room .- | ing, their sculpture, their architecture, the manood But if he have truth to tell, listen and live !

of the highest husbandry, the culture of your soul? song, the Happiness of the nation, the Peaceand or a parasite, a flunkey, who will lie lies in your Good Will of all the World. very face, giving you all of religion except Feeling, Oh ! young man, gird your loins for this wek Ideas, and Actions; a man always quoting and spare not yourself, but greatly spend; and ou never living; making your meanness meaner after who ask his help-how much you all can do! A it is baptised and admitted into the church, and Truth of Religion, it will burn its way into histry. stuffed with what once to noble men were sacra- not as thunder to destroy, but as sunlight to crete ments? Then I will tell you where to find such and bless. The human author may be buzed by 'the quantity,' at wholesale. I will show you about in the whisperings of bigots and elfthe factorics where they are turned out, for the misguided men; rooks may caw, and owls my market. Nay, give me any pattern of a minister hoot at him, the rats of the State may gnaw at is which you require, I will lead you to the agent, deeds, and the church's mice nibble at his feelins; who will copy it exactly, and from dead wood now nay, he may stand on the scaffold, be nailed to a stored away in churches laid up to dry, in three cross-a thief on either hand-and mocking worls years furnish the article, made to order as readily be writ against his name; or he may mix his last as shoemaker's lasts, and by a similar process, prayer with the snapping of fagots. Resistance is 'warranted sound in the faith'—if not in that 'once all in vain ; this soul, in its chariot of fire, goes ip Heine the favorite theme of conversation throughdelivered to the saints,' at least in that now kept to the calm, still Heaven of holy men, and his wood by the sinners! There are towns in Virginia of truth burns into the consciousness of the world; of intellectual prodigy. The first question asked a which breed siaves for the plantations and the and where he went, bare and bleeding, with pair bagnios of the South; and also northern towns ful feet, shall mankind march to triumph and great whether he had seen Heine; and every man of letwhich breed slaves in churches. God forgive us joy !" for taking his name in vain !

I know some men think the minister must be a little mean man, with a little mind, and a little Judging from the many blasts and "counterconscience, and a little heart, and a little small blasts," that Spiritualism has received through the soul, with a little effeminate culture got by drivcolumns of the Norristown Olite Branch, we infeelling over the words of some of humanity's noblest portions of Pennsylvania are somewhat agitated on men; who never shows himself on the highway the subject. The following, in vindication, of which he lived in the outskirts of Paris was per- sent for the landlord to give htm a glass of wine.of letters, morals, science, business, politics, where Spirit intercourse, we find in a late issue for the haps as well known to the German curiosity seeker In the course of conversation the landlord re-Thought, well girt for toil, marches forth to kingly above paper:

Heeps before him in the pews, not beneath him in ter.

SPIRITUALISM VINDICATED.

spirit, only below him in space. I know men who Our friend will find in me a hearty response to Before I went I made a vow not to thrust myself coming into the room, they asked her if she, for a to business, to society, to the life of the family or phenomena, of the mighty problem of man's Immor- my Paris going countrymen. I should have kept so; but eventually the travellers offered a sum of

rable Gospel for scribes, and pharisees, and hypo- with the Jiamortals themselves. Who has not prayed dentally became the poet's neighbor in the Rue larly observed that the young woman was then a time, and then she thought of the pale blue results to which Layard and Rawlinson hard crites! Glad tidings of great joy is it to the to God for permission to realize his final destiny d'Amsterdam.

Second strategies in the second s

he surely, like every freeman, confirms the truth thought of publishing. " I certainly entertain the paid his addresses to the lady, and was accepted the Gothic architecture of Europe, the airest of my position, by daily practice. Our glorious ed- idea, he replied, but I do not know that I shall Before the marriage, the beautiful stranger took a ucational system, by which the world is presented have time enough. I dictate nearly every day, and ribbon from her hair, and binding it round the do they know? just nothing at all, exercise encourage this young man in his best efforts, re- and sculpture, philosophy, cloquence and betry, with the sublime spectacle-a nation of free indi- it is very exhausting for me. I have burned many wrist of Lord Howth, said, "Your happiness debuke all meanness, cowardice, dishonesty, affecta- all hidden, and yet kept within this great conound vidualized selfs- is the best safe-guard against su- manuscripts, because I found they contained a great pends on your never parting with this ribbon."tion, sloth, all anger, all hate, all manner of unfaith- posy of man's history. The Catholic Churi has perstition and error, that can possibly be devised. - many statements with which my present convic- He assured her that it should remain constantly life. So we think.

my dear fatherland.

neighborhood."

saw Heine again.

first is:

Heine gradually grew more and more animated,

and several other men of letters passed under our

inspection; among others, Gutzkow, who seemed

to be Heine's favorite butt. "Return very soon,"

said he, when I rose to depart, "and do not forget

you delay, you will have to take the long and mud-

where I have already rented a house for eternity.

somewhat damp, but then it will be a very quiet

A few months afterwards I left Paris. I never

TWO OF MONK LEWIS'S STORIES.

In Monk Lewis's writings there is a deal of bad

Presbyterus thinks "Christianity and Spirit- ed too many. It was done in one of my dark seen again. The marriage took place. The ribbon self-reliant integrity, all self-denying zeal. Bid composers in philosophy and literature, withheir ualism conflict, and therefore, one or the other hours, when thoughts of suicide haunted my sick was a matter of much wonder and curiosity to the must be false." This is a mistake. The Bible is bed. They contained some beautiful thoughts .one of the strongest witnesses of Spiritualism. The Peace to their ashes !"

real conflict is with man's interpretation of isolated We then spoke about his work on Borne. I portions of the Book. And thus the Spiritualist confessed that it was admirably written, but said scribed upon it. Accidently, she let the flame may differ with the Presbyterian, just as the last that his fierce attacks on a man who commanded reach it, and it was consumed. Some time after, of the individual, the virtue of the family and om- may differ with the Methodist. We all have the even the esteem of his bitterest enemies could not Lord Howth was giving a grand banquet in his Do you want such a minister as superintendent munity; their philosophy, their elequence and same right to interpret for ourselves; and the in- be justified.

strument being fullibe, it would be improper for "Mon Dicu !" exclaimed Heine, "an author is any to claim for his understanding of revelation, always in danger of falling into error. Notwith- was occasioned by a rat which the dogs were purthe virtue of infallibility.

PROGRESS. Yours.

A TALK WITH HEINRICH HEINE. Translated for the Evening Post from the Correspon-

dence of the Augsburg Gazette.

Heinrich Heine was one of the few poets who. like Byron, possessed during their lifetime the art me. You have only a few steps to go now, but if of attracting and riveting to themselves a large liged to wait before people begin to talk about them dy road that leads to the cemetery of Montmaitre, till the shadows of death settling about their name It will be a poorly furnished one, and I presume, and fame have lent to these latter increased and sometimes exaggerated proportions. Especially was out Germany, where he was looked upon as a sort

ters made it his especial business to gain admittance, if possible, to the poet's chamber, in order taste; but still he was a man of genius. I'll tell to gather up a few of the pearls that fell from his you two stories which he was very fond of repeatlips, and carry them back for the particular delicht ing (and which Windham used to like.) The

and adoration of his friends at home. Lieine's name, especially after he fell ill, was con- THE SKELETON IN THE CHURCH PORCH .- Some spicuous in guide books, and the modest street in travellers were supping at an inn in Germany, and

in that city of wonders as the Boulevards or the marked that a certain person whom they happened victory; but now and then creeps round in the "Prejudice has been a great barrier to Truth; Rue de Rivoli. The sick poet seemed to have an to speak of, was as obstinate as the Skeleton in the parlors of society, and sneaks up and down the and he who conquers here, is a greater chieftain absolute property in nothing but his own thoughts, Church-porch. "What is that?" they inquired. aisles of a meeting house, and crawls into the than Napoleon. Led by this decoy, how many and even these he had to keep a sharp eye to, for The landlord said he alluded to a skeleton which it pulpit, lifting up his cowardly and devilized face useless divisions have arisen-how much hard the moment they left his lips they were no longer was impossible to keep under ground; that he and then with the words and example of Moses, feeling has been engendered? Though I have, all his own. The bare walls seemed at once to have had twice or thrice assisted in laying it in the the Fairy to another love, 'if the sun was clouded, lethargy by medicine, and then bury with and the bury with and the bury was impossible to keep under ground; that he lates, and reddened up with anger. Thiny, says in New York, by putting a man in the bare walls seemed at once to have had twice or thrice assisted in laying it in the the Fairy to another love, 'if the sun was clouded, lethargy by medicine, and then bury was the bury was impossible to keep under ground; that he laying it in the the Fairy to another love, 'if the sun was clouded, lethargy by medicine, and then bury was the bury was impossible to keep under ground; that he laying it in the the Fairy to another love, 'if the sun was clouded, lethargy by medicine, and then bury was impossible to keep under ground; that he laying it in the the Fairy to another love, 'if the sun was clouded, lethargy by medicine, and then bury was impossible to keep under ground; that he laying it in the the Fairy to another love, 'if the sun was clouded, lethargy by medicine, and then bury was impossible to keep under ground; that he laying it in the the Fairy to another love, 'if the sun was clouded, lethargy by medicine, and then bury was impossible to keep under ground; that he lay the super super lethargy by medicine and the super super lethargy by medicine and the super lethargy by medicine and and Samuel, and David, and Elias, and Jesus, and my Ka, been of a religious turn of mind, and a found cars and voices, and the winds took up his charnel, but that always, the day after it had been and a storm came on, would you shelter and love A physician implicated in the affair had my had been and a storm came on, would you shelter and love A physician implicated in the affair had my had been and a storm came on, would you shelter and love A physician implicated in the affair had my had been and a storm came on a stor Paul before him, under his eye, in a small voice professed christian, I would bow to Atheism itself, words and scattered them to the four points of the buried, it was found lying in the church-porch.whines out his worthless stuff, which does but be- were I convinced, so carnestly do I desire the truth, compass. Heine was on every German tongue, in The travellers were greatly struck by this account; little the exignity of the soul which appropriately and so free do I feel of prejudice, once my mas- every German gazette. Heine was everywhere. and they expressed an eager desire to see the re-I one day took it into my head to visit Paris. fractory skeleton. At last, a young serving-woman

xant such a minister, that will 'preach the Gospel,' the assertion about "high pretensions." Spirit- upon the sick man's notice, resolved that I, at reward, would go to the church-porch and bring and never apply the Christian Religion to politics, ualism pretends to a full demonstration by actual least, would form an exception to the great mass of the skeleton to them. She at first refused to do first lady that ever doubted my constancy.'

bankers and stealers of men! "Religion nothing by just such evidences? How terrible is doubt Heine, hearing of my vicinage, sent me a note and having found the skeleton in its usual place, leaves; and although it was an old comrade, she ing: That the prophecies of Daniel were under to do with politics; the morality of Jesus not to be in the prophecies of Daniel were set in a note of the prophecies of Daniel were set in and having found the skeleton in its usual place, leaves; and although it was an old comrade, she ing: That the prophecies of Daniel were set in and having found the skeleton in its usual place, leaves; and although it was an old comrade, she ing: That the prophecies of Daniel were set ing: The prophecies of Daniel

those who oppose Spirit communication. Is they reason of, while the highest philosophy to natural reasoners, takes no cognizance a tions do not harmonize. Alas! I fear I have burn on his wrist. She then disappeared, and was never Unless enlightened by actual knowless Beechers are no more competent to judg the most ignorant man on earth. Not bride; and one night, when Lord Howth was convinced Thomas but feeling the nails p asleep, she removed it from his wrist, and carried it his master's hands, and the strongest it to the fire, that she might read the characters inthe age who have stood proof against ere

of christianity for a life-time, Low like di fore the simple, yet overwhelming facts a ual communication. hall, when the company were suddenly disturbed

Robert Owen is a marke d case in post by the barking of dogs. This, the servants said, hbe a trut Edmonds, of New York, thought it all all until he began an investigation-then her standing its severity, that book is not half so bad suing. Presently the rat, followed by the dogs, vinced. Prof. Hare, of Philadelphia, en as the critics would try to persuade the public in entered the hall. It mounted on the table, and running up to Lord Howth, stared at him earnestly profoundest scholars of the age, commenter wn upon, .

with its bright black eyes. He saved its life; and ing into the phenomena with a view to exist t they are i whole. He invented machinery, which I from that moment it never quitted him; wherever he was, alone cr with his friends, there was the rat. plied to aid his own sugacious mind is det t are the m communion ould be able the imposition, but all resulted in overthe At last the society of the rat became very disagreeconviction that Spirits can, and Stady able to Lord Howth; and his brother urged him eof defining intercourse with the people of Fath. to leave Ireland for a time, that he might get rid

sold what th Why should they not? In sober carnestne. of it. He did so, and proceeded to Marseilles, ers? The wo ask, why not? What could be more consoling accompanied by his brother. They had just arualists are bo rived at that place, and were sitting in the room tisfactory and really to be desired, than to f that which what our state of being is to be, by the repr ef. We say (the rat. It was dripping wet, and went straight those who have gone before us? I have lost tove not only to the fire to dry itself. Lord Howth's brother, children; my father and mother are in the ence is indiv greatly enraged at the intrusion, seized the poker, of Spirits. All this world called valuable be but dust in the balance, compared r me," cried Lord Howth, and instantly expired .- knowledge-not the belief-the knowledge

live, and that I can, and do hold sweet in with them. How am I stayed up by the ledge that they are my guardian angels, mothers only can, everything for my inter welfare, whispering words of encouragekindness, and bidding me onward to of

Rob me of all earthly treasures, let Dif the scoffs and jeers of all around-build sunlight,) as gay as the morning lark. Then says I am satisfied.-Lake Zurich Bonker.

BURVING ALLVE .- The Courier do Est

So the Fairy sported on, joyful to think of her The PROPHECIES OF DANIEL-A distant the individual, not even to the Church! An admi- tality, by no less a fact than an actual intercourse my vow, were it not for the fact that I quite acci- money which she could not resist. Be it particu kind and blooming friends. She revelled away, for English Geologist recently stated, that I quite acciws, and thus ience has she big with child. Well, off she set to the church; violet that was almost covered with its pale green led by their researches at Ninevah, is the ad so harmo avitation. T ned by the p

and dashed out its brains. "You have murdered Roger's Table Talk.

THE FAIRY AND THE FLOWERS. In the ancient times, when flowers, and trees,

and fairies, were on speaking terms, and all friendly ogether-one fine summer's day, the sun shone on a beautiful garden, where there were all sorts of undertaking. flowers that you could mention, and a lovely but giddy fairy went sporting about from one to the other (although no one could see her, because of the free to hold relation with the land of Size

the Fairy to the Rose: 'Rose, if the sun was clouded, and a storm came on, would ye shelter and love me still ?' 'Do you doubt me ?' says the gives an account of an attempt to Rose, and reddened up with anger. 'Lilly,' says in New York, by putting a man in such me still." 'O! do not think I would change!' a certificate of death, and the funeral would says the Lilly, and she grew still paler with sorrow. taken place but for the interposition of start 'Tulip,' said the Fairy, 'if the sun was clouded, bors who did not like the idea of burying " and a storm came on, would ye shelter and love a few hours after death. The man was the me still?' 'Upon my word,' says the Tulip, the hospital and is recovering. The partie making a very gentleman-like bow, 'ye're the very all French.-Exchange.

of an hotel, when the door opened, and in came