

THE HERALD OF PROGRESS.

DEVOTED TO THE DISCOVERY AND APPLICATION OF TRUTH.

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TO WRITERS AND READERS.

✍ A letter X on the margin opposite this notice is made to indicate to the subscriber that his subscription will soon expire, and that he is invited promptly to renew it, to insure the uninterrupted mailing of the paper, and save extra labor at this office. Renewals will in all cases be dated and receipted for from the expiring number. We trust that the interest of no person will expire with his subscription.

✍ The Editor will be accessible to his friends and the public only on each Wednesday, at the publication office, a few doors east of Broadway.

✍ Non-official letters and unbusiness correspondence (which the writers design for only the editor's personal) should be superscribed "private" or "confidential."

✍ The real name of each contributor must be imparted to the Editor; though, of course, it will be withheld from the public, if desired.

✍ We are earnestly laboring to pulverize all sectarian creeds and to fraternize the spiritual affections of mankind. Will you work with us?

The Physician.

"The whole need not a physician, but they that are sick."

A Voice to the Young.

IMPORTANT INFORMATION.

BY THE EDITOR

✍ We shall print an extra edition of this number, so that the public may be supplied with the important physiological knowledge contained in the following article. It is hoped that Teachers of public schools will combine with Parents and Guardians of the Young, and aid us in diffusing this information as widely as possible. Friends of Youth! come help us to circulate this number of the HERALD OF PROGRESS through the country. We will send single copies for five cents, or twenty-five copies for one dollar, prepaid.

Almost every day's mail brings to us letters superscribed "Private," written by persons who sit in sorrow on the ruins of youth, beauty, and ambition. In most cases an answer, imparting all requisite instructions and classifying essential particulars, is urgently requested. "An immediate reply" is frequently expected, for which a stamp is sometimes enclosed. These letters emanate from the young of both sexes—mostly young men—who, frail and fading, sufferers under the blight of *inversionism*, seek a medical "staff" wherewith to begin to climb the bill of health, purity, and happiness. But it is utterly impossible for us, without the assistance of a most competent secretary, to reply to more than one in thirty of these correspondents.

And yet, somehow, we feel no temptation to neglect their touching entreaties for "help"—no power to withhold any item of practical information—and, therefore, through these columns we openly address them, and all the world besides. May we not hope that editors, friendly to the common humanity, will present this subject to their readers? We shall be as particular, as definite, and as delicate as the subject will admit of; and we believe that we shall not offend the sensibilities of any one who sincerely loves truth, purity, and mankind.

The subject cannot be much longer shut out of public schools. The innumerable consequences of popular ignorance cannot be forever masked by the hand of false modesty and squeamish stupidity. Innocent teachers of the young! Elder brothers and sisters in large families! Fathers and mothers! You have left a great work untouched. You have turned aside from the straight paths of truth, wisdom, and righteousness. You have given stones instead of bread of life to the young; you have been dumb when you should have spoken; deaf when you should have heard; blind when you should have seen; insensible when you should have trembled beneath the weight of vast responsibilities; and the world is everywhere burdened with the consequences of your prudery, shallow modesty, silly pride, and habitual unrighteousness. Oh, such exquisite delicacy! Too modest to acquire or impart wisdom! Too proud to confess ignorance, and too idle to attain the lessons of Nature! How beautiful and poetical are your hopes, amid the ruins of once guileless youth! The blasted faculties of Manhood, the withered energies of Virtue, the crumbling temples of Aspiration—how these ghosts stealthily haunt you while kneeling in prayer! The sickly taper of a fashionable conscience sheds its melancholy light on the glazed eye of the dying youth; and in the presence of evils and destruction you might have prevented, you affect to humble yourselves before God and ask forgiveness of the sins of the fabled Adam, neglectful of work and duty which environ you on every side. Away with such Teachers of the young! Let such parents hold their peace in the presence of their offspring. Bring forward the true friend of youth—the true man and the true woman—

"With that deep insight which detects All great things in the small, And knows how each one's life affects The spiritual life of all."

clairvoyance is a swift power unto knowledge. But the knowledge obtained, rather than the exercise of the power, should interest the public mind. Results are invariably more important than methods. In this communication, therefore, we say nothing of the means by which the information was obtained; but directly we ask the reader's attention to the results, and facts, and remedies, concerning the subject under consideration.

1. The human mind is the flower of the whole organization, and the brain is the soil in which that flower unfolds.

2. All the powers and attributes of the mind are momentarily dependent upon the integrity, purity, and harmony of the brain.

3. The nervous system is fed by the brain, and upon the magnetisms and electricities of the nervous system depend the functions, purity, and harmony, of all the vital organs, including the osseous, muscular, and vascular systems.

4. Therefore out of the brain originate all of the temperaments and characteristics of the personality. The brain is the first point in the existence of the individual. Upon the brain and nervous system are built the veins and arteries, and thence are developed the parts and proportions of the physical organism.

5. Several years after birth are required by the brain to perfect the different parts of the body and prepare them for life and reproduction. This particular labor of the brain is principally terminated at what is generally called *puberty*—the period of life at which the human being, without experiencing any important vital change, is capable of reproduction.

6. The brain is the fountain whence flow the most highly vitalized essences, by which alone reproduction is possible. Of either sex, the same is absolutely true. Phrenologists have demonstrated that the lower brain (the *cerebellum*) presides over the organs and attractions of reproduction.

7. It is absolutely impossible for a human brain to reproduce another brain without contributing particles and essences of itself to the generative work.

8. These particles and essences of the living brain, are living bodies called *spermatozoa*, which are contained in cells or eggs inconceivably minute and sensitive. They are the finest, best, most vital, absolutely essential parts of the human brain. The most vital essence of the most important organ (the brain) is taxed to begin the constitution of another individual. The peculiarities and temperaments, idiosyncrasies and physical weaknesses, of parents, are thus transmitted.

9. It is a fatal error, advocated by some physiologists and adopted by intelligent libertines, that the blood is the only source of the spermatic essences. The argument is, that as the blood is the source, and the testes the summoning organ, therefore great expenditures can be made up by eating and drinking. The truth is that the *zoosperms* are elaborated in the *vitals of the brain*, while the mucous and serum which surround them are contributed by the essential parts of the blood, the testes being only the fulcrum of intense, expulsive energy.

10. The impulse of procreation is the most intense of all vital and spiritual emotions, and its exercise involves every power, every sentiment, every part and principle of body and mind. Every *zoosperm*, generated and dispatched by the brain, is an absolute loss sustained at the center of soul and intellect.

11. Muscular exercises, physical employments, and intellectual activities, use up the spermatozoa in the brain and nervous system. The whole organization and the spiritual life of the individual are saved from exhaustion, injury, and degradation, when the *zoosperms* and blood-essences are appropriated only to reproductive purposes.

12. Hence all excess or inversionism of the reproductive principles is always a drain upon the brain, and also upon the most highly spiritualized elements of the blood, all which is certain to entail nervous irritation, feebleness of the muscular system, loss of memory, disorders of the imagination, monomanias, emaciation, depression, diseases of the spiritual life, and driving insanity.

13. These facts, although long known by physiologists and by teachers of public schools, are not known by the multitudes of parents who have the responsibility of rearing human offspring.

14. Inversionism of the reproductive function is common in all parts of the civilized world. But parents are either ignorant of the lasting evils of the deplorable habit, or else they are too modest to impart information whereby they might save their young from degradation, vulgarity, disease, and insanity.

"On the subject of seminal losses" says a writer, "I have truths to utter that ought to sink deep into the minds of my readers, and render some of them angels of mercy to the most unfortunate of their fellow-creatures. It is no longer ink that stains this paper, it is the

blood-tear of agony wrung from the collapsed heart of the victim of seminal losses! This is one of those derangements, which, in its most complete manner, provides for its own permanence by vicious circles of constitutional action. It does not kill outright, yet it removes the organism from the chances of those frank inflammatory affections, and other acute diseases connected with sudden changes in a large mass of blood, which make short pause between health and death. Seminal losses keep the blood too much impoverished to admit of these, they keep the patient for many years in a state of the most wretched depression conceivable.

"By its enormous drain on the nutrition of the body, wasting nocturnally the most highly vitalized elements, as occurs whenever a sleep, somewhat deep, and but for this fatality, somewhat recuperative, plunges him into unconsciousness, the appetite of a famished animal, or canine hunger is produced, while the stomach and digestive viscera continue in healthy function. Thus relative plethora supervenes, the seminal fluid is secreted again more rapidly than the other organs regain their lost tone, and re-form their wasted structures, and the seminal reservoirs, which are always left in a state of atonic irritability after an involuntary seminal loss, are still less able than before to retain the recently accumulated semen. Another emission in sleep then occurs, and another and another in rapid succession, until the patient is reduced to the extreme of feebleness and emaciation compatible with life—a state peculiar in this, that muscular power is nearly destroyed, along with the capacity of feeling passion or affection, not only that of love, but also that of friendship and the gentler family affections; when the body is but skin and bone, the complexion a pale-greenish sallow, the eye muddy, the pulse scarcely sensible, the extremities cold, and the whole frame in collapse; instead of being apathetic or half-unconscious of suffering, as occurs in prostration from other causes and forms of disease, the self-consciousness is intensified, and the intellect sometimes preternaturally active, and entirely preoccupied with the phenomena of disease, and seeking some avenue of escape.

"It is rare that patients possess in this maldy enough of fixed purpose and sustained energy to carry through any of the plans they devise at these periods; but it is proper that the physician should be cognizant of this psychological phenomenon, which is analogous to what occurs at a certain point of starvation, because he may then outwit through the patient's insight, as through that of a true clairvoyant, a more perfect knowledge of the case before him.

"When things have reached the worst, nature often reveals, and a longer interval is gained, sometimes extending to a month or six weeks, during which time, under moderately favorable circumstances, the patient approaches his former state of health, both physically and passively, but without an equal capacity to sustain fatigue, and with a certain loss of self-trust, vacillation of conduct, and agitation from slight causes, which result partly from weakness and partly from the consciousness of an impending fate. The sudden changes from comparative energy to languor; the loss of all that was warm, spontaneous, playful, and seductive in his manner, and the fact, that instead of radiating vital electricity he now must absorb it, entirely vitiate and falsify a man's position relatively to women.

"A greater number of persons than is at all suspected, especially of citizens engaged in intellectual, rather than in the most vigorous muscular exertions, suffer gravely from involuntary seminal losses. It is a frequent cause of the most obstinate and depressing forms of chronic disease, involving the brain, the digestive system, the urinary apparatus, and even the lungs. Those in whom the losses are nocturnal usually observe them. Those who have diurnal losses, voided with the urine, rarely know what is destroying them.

"Others, in whom the retentive power is greater, and who have neither sexual intercourse nor seminal losses, experience nervous irritation, with sleeplessness, emaciation, permanent erotic excitement; or without this, many forms of hypochondria, fixed ideas which besiege and torture, monomanias of various types, and general disorder of the spiritual life, with great sufferings. The most terrible experiences may be found among the chronicles of the Anchorites, given by Origen and others.

"Involuntary seminal losses in sleep, either with or without erotic dreams, are larger than those of normal coition, and having escaped from the control of volition, and from that exerted by the tension of other spheres of the voluntary nervous system (intellectual and locomotive) during the waking state, tend to repeat themselves more and more frequently, and with less regard to the exigencies of other organs, and of the general health, on which they become a chronic drain.

"Grave as are the evils resulting from excessive seminal losses, this is not the only, nor even the essential fact to be affirmed of self-abuse. The main fact is that of *spiritual and organic inversionism*, the turning inward of the large to act upon himself and enjoy by himself. This is so contrary to the design of Nature, and she has such a total horror of it, that she inexorably and invariably punishes with her most horrid torments of soul and body every such act of treason, and this even in children before puberty as well as youths, and females equally with males."

It is not practicable, we ask, for parents and elder members of families to open this subject to their young? To our mind, at this late

day, when true refinement consists in the development and expression of honest intelligence and practical righteousness, and not in the observance of time-worn maxims of etiquette, the broaching of the Conjugal law to our youth seems not a difficult task. Let us suppose, for example, that Willie, who is about nine years of age, is invited by his father on a ramble. As they walk and talk together, kindly and sociably, their spirits blend and meet in confidence.

"Willie, have you ever thought concerning the origin, generation, and birth of the human species?"

Blushingly, but frankly, the little boy confesses that he has thought of such things many times.

"What have you concluded on the subject, Willie?" continues the father.

"I have concluded that everybody was born of a mother," says Willie, still embarrassed with the half-imagined object of his father's inquisitiveness.

"Well, son, have you ever thought how it happens that females become mothers?"

Willie confesses that he was told by the neighbor's boy all about it. And after more kindly questionings he owns that he has privately observed cattle in the meadow, dogs in the street, flies in the summer time, &c., and at the expiration of a certain period he has kept watch for colts, and calves, and little dogs, and so the mystery was solved. The father is of course astonished that his little son has long since made up his mind on the origin of the human species. But if, on examination, the young mind was found to be really ignorant, how easy would be the lessons from the animal world, giving the awakening intellect a true basis of reasoning.

"Now, Willie," continues the father, "you should not think that mankind are in all respects comparable to animals. The animals produce their young out of the essences of their brain and blood, by means of the organs of reproduction, but mankind have spiritual affections, which, in purity of love, lead to true marriage and offspring. Passion, my son, is unworthy the exalted organization of man. Pure love should lead to marriage, and no other impulse should be permitted to mingle with it."

Involuntarily the young spirit responds to the father's lesson of love, in contradistinction to passion; for the virgin intellect is often intuitively clearer and more prompt on these points than the maturer mind.

"Now, Willie, I want to tell you what science has proved on this subject. It is this, that the brain is the source of the life of a new being; and further, that whenever there is any sexual excitement, the brain and the nervous system are obliged to sustain the consequences."

This information is perhaps rather vague, but the young mind is naturally curious to know more, and to any other question the father can explain the object of the statement.

"It is simply this, Willie: Boys sometimes acquire bad habits, which break down their health in early life. Self-abuse is very common, and as the brain is the organ that sustains all the exhaustion and injury, I have deemed it my duty, as your father and private friend, to tell you; so that you may not only not form any bad practice, but you can instruct your playmates and companions thus to avoid the errors and evils of inversionism, while you are yet young and pure.

Mothers can have similar conversations with their little daughters. Boarding schools and colleges are terrible ordeals for the young. There are three forms of conjugal misdirection: (1.) Brothel licentiousness; (2.) Accomplished libertinism; (3.) The habit of self-pollution. Every close observer of human nature can discern the physical and mental evidences of the third form. But the second and first are scarcely distinguishable from over-indulgences and excesses in the legal relation. In the light of a pure morality, however, the legal relation does not convert these conjugal excesses into anything less disgusting than "licentiousness" and "libertinism." Seminal losses, with exceptional cases, desecrate both men and women. The feminine sensibilities grow vulgar and gross under the influence of passion excess either in or out of marriage, while the man drops into habitual coarseness, rowdiness, and periodical spells of drunkenness.

REMEDIES.

The young who have in confidence applied to us for specific treatment will please consider the following our answer, and they must not expect to hear from us in any other manner:

1. As the burden of seminal losses is borne by the interior parts of the brain, the true remedy must be sent thither—*first*, through the spiritual love of purity; *second*, through the sphere of the nervous system.

2. Your mind must be pervaded with the love of purity, with a powerful desire to leave error and become harmonious; and thus, while in deep sleep, your imagination will not cause

the sensual mania to possess your thoughts. This erotomania has been known to carry very refined persons beyond the limits of delicacy. The physical functions languish under the influence of such dreams, and the victim is driven to the verge of insanity. We have knowledge of cases where the mind of the sufferer was frequently impressed that a being, not of earth, occasioned the feelings of sensual pleasure which, on the morrow, led to the most deplorable consequences. All this is caused by the reaction of bad conjugal habits, even long after the practice is abandoned, overflowing the affections for higher thoughts and nobler imaginations. The remedy is a deep love of purity.

3. The remedy for the restoration of the brain, through the nervous system, is systematic magnetization: (See *Harbinger of Health*.) The vitalized life of a pure-minded magnetizer will do much toward restoring the zoospermatic essence to the cerebral organism whence it flowed.

4. The mucous-serum parts of the spermatic essence, which are extracted from the blood and expelled during the crisis of coition, can be restored by a moderate use of soft boiled eggs, raw oysters, and fresh fish not more than three times a week. (General diet directions in the *Harbinger of Health*.) These remarks apply to both sexes.

5. If the hips and small of the back are weak, which are common effects of excessive spermatic losses, bathe them thoroughly in cold water every morning before washing your face and breast. Every afflicted young man should adopt this order of using cold water without delay.

6. Sometimes the sensory nerves are diseased in the region of the sexual organism, and sometimes there is an irritation in the *urethra* which occasion heat and ejaculatory excitement, in which case make a large oil-seed poultice, sprinkled with a little olive oil, fix it on like a diaper, remove it next morning and then bathe as before directed. Repeat this every night until the excitement during sleep has subsided. A very little red pepper in the flaxseed will, in dull natures, be beneficial.

7. Particular attention is called to the fact that the retention of urine during the night is frequently the cause of priapism and involuntary seminal losses. In young women also, the ovarian functions are sometimes urged into leucorrhoea, (*or whites*), which is her form of seminal weakness and expenditure. The prostatic portion of man's organism is paralleled by the *os uteri* in her structure; and these parts may be diseased by the too long retention of urine, leading to serious losses and abnormal excitements. If necessary, therefore, arise to free the bladder and *urethra* several times during the night. We have known bad cases of nocturnal emissions and leucorrhoea that were perfectly cured by the adoption of this practice.

8. Let nothing prevent you from giving systematic attention to the evacuation of the bowels. If costive, see directions in *Harbinger of Health*. In most cases nothing is required, but attention and obedience to the dictates of common sense.

9. In chronic cases of involuntary emissions a magnetizer is required. The particles of the brain are deprived of their natural energy. The vitalized zoosperms, or spermatozoa, are wanting in the mind's organ, and nothing but a reconstruction or restitution can effect a cure. The same remark will apply to young women who have been long afflicted with leucorrhoea. In both sexes, however, much relief will be experienced from three-grain pills, made of equal parts of *chamomile* extract and *Cayenne* pepper. One pill every afternoon or night. Chew the flowers of chamomile occasionally before dinner.

10. Finally, put no faith in the theory that drugs and mechanical arrangements can cure you. Under the sway of such a theory, you will spend your money, and lose both your faith and the vital energy. Let no one lead you to suppose that the offended conjugal organism will become healthy and pure in a few months. No, no. Rather make up your mind to suffer relapses and periods of depression. The BRAIN! Remember that that organ must become healthy before your sexual system will be free from the effects of transgression. The faculties and sentiments of your spirit must attain to a *love of purity*; then the Will-power will crush all opposition to happiness, and your progress will be easy and spontaneous. True marriage is the coronation of the young heart, which loves purity and truth, and for every one there is one who waits and yearns.

LEISURE HOURS.—There is room enough in human life to crowd almost every art and science in it. If we pass no day without a line—visit no place without the company of a book—we may with ease fill libraries, or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have.—*Hazlitt*.

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ANDREW JACKSON DAVIS, EDITOR. NEW YORK, SATURDAY, MAR. 22, 1862.

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Office Hours, 9 A. M. to 4 P. M. Publication Office located a few doors east of No. 416 Broadway.

Read Tennyson's beautiful tribute to Prince Albert.

The replies to the second problem of "Our Bible Class" will soon appear. We wait for a few more communications.

In the poem of our last issue entitled "The Spirit of Love," in the third line of the third stanza, read "braided" instead of "trail."

The third essay on "The Man and the Soul," by Prof. Spence, discusses the restless and unsatisfactory struggles of the merely human aspirations.

The "Reply to George Stearns" defends the strictures previously made by the writer upon certain principles advanced by Gerrit Smith.

In the article on "Cora Wilburn vs. Optimism," the doctrine is speciously maintained that true virtue pays so well as it goes, that we need no future life. Is it so?

Mr. Ambler's Letter.

THE "STATEMENT OF FACTS," WITH COMMENTS.

The explanatory letter of Rev. R. P. Ambler, respecting his renunciation of Spiritualism, will be found in full on our eighth page, copied from the Universalist papers, where it has been extensively published.

The statement was evidently prepared with care, and is altogether an interesting and suggestive document. One or two reflections which naturally occur upon its perusal, we propose to give in the form of plain and candid comments.

In such notice, we do not desire, nor will we be induced to go back of this last and fully authorized statement of Mr. Ambler, since his previous history and the extent of his connection with Spiritualism are alike unknown to the writer. On these points we accept his own admissions, having but a vague recollection of his name as associated in the editorial conduct of one of the early Spiritualist journals, and as occurring upon the title page of two or three small works which we have never found time to read.

Mr. Ambler's first point, and we accept it for our own, is the following: "In the first place, I wish to have it understood distinctly that I have not been, as the writer states, 'for many years a follower of Andrew Jackson Davis.'"

Such a disavowal may be necessary to one as ignorant of the writings of the author referred to, as Mr. Shrigley is supposed to be, but it would reflect greater credit upon Mr. Ambler, had he spared the pains taken to prove his ignorance of those writings. Since no more severe criticisms upon their character could be presented than the discovery of a single case of one who, after intelligently reading his works, remained "a follower of A. J. Davis." Mr. A.'s sensitiveness to the charge, is, in our view, abundant proof, not only of his innocence, but his ignorance of the teachings alluded to. "Blind followers" of blind leaders belong to the class of the past, perhaps to Christianity; assuredly not with a philosophy one of whose cardinal points is that the chief value of human experience, and human wisdom, is the assurance it gives to every other human being, of the absolute possession of like powers and capacities. In such a "school" there are no "followers"—all are compeers. Again we quote:

"Hence I am free to say, either to him or to others, that I have never attached to his teachings any authoritative virtue, and have, from their first announcement, rejected many of the propositions which compose the fragment of his 'Philosophy.'"

If by this Mr. Ambler desires to be understood that "authoritative virtue" does or does not attach to a person's teachings simply because they are the teachings of such person, it is no compliance to his own good sense to entertain the proposition long enough to deny it. If, however, he means that in those propositions in the "fragment of his philosophy" there is not the "authoritative virtue" of truth, then he fails to give a sufficient reason for not rejecting all instead of "many" of them. Truth, if we mistake not, has "authoritative virtue" wherever found, whether in the writings of Calvin, Murray or Paine. While error has none.

Leaving this introduction, and passing one or two points to which we may hereafter refer, we come to Mr. Ambler's account of his first acceptance of the truth of spirit communication, the only one of the three "cardinal points" of "Spiritualism" not embraced in "Universalism."

In the Spring of 1849, it appears an infidel friend became interested in the phenomena, then occurring, and his mind,

"Which had been impervious to all other influences—which had been like some cold, dark cavern, shut out from the blessing day-beams—became, under the touch of this new light, transformed into a rejoicing child, looking up, even through the shadows of death, to the Father's face smiling from the eternal heavens!"

From this circumstance—which many readers will recognize as similar to cases within their own observation—Mr. A. says he "caught a glimpse of a great blessing about to be conferred upon humanity." This blessing he distinctly declares to be a "demonstration of the life beyond the grave."

Accepting already two points of belief common to all forms of Spiritual faith—viz: (1.) That man has a spirit. (2.) That this spirit is immortal—the third proposition, that spirits return after "death" and communicate, was the very point which promised "incalculable good." It is impossible to overlook the admission which this recognition gave of the incompleteness of Christianity, since a Christian laborer accepted this proposition not only as "confirmation strong" of the vital truths before held, but as "demonstrating the life beyond the grave," which Christianity had failed to do.

In this acceptance, however, we discover what may have been the germ of all the consequent trouble which so painfully affects the repentant Brother. Mark his words. [The italics are our own]:

"If the life beyond the grave could be demonstrated—not to me nor to those who do not need such a demonstration, but to others who still linger in the valley and shadow of death—what incalculable good would be accomplished! Such was the thought which animated my mind, such was the work which Spiritualism in its early dawning seemed to promise."

This "demonstration of the life beyond the grave" the religious teacher accepts, not for himself, but for "others who still linger in the valley and shadow of death." In other words, he accepts the truth, not for any immediate use, but such as Mrs. Toodles purchased furniture—thinking it would be "a handy thing to have in the house," for use sometimes, when somebody, for some purpose, whereby "incalculable good would be accomplished." Here lies the misfortune. The only safe valuation to put upon truth, is the good it brings to one's own soul. Here is the only realm wherein our careful calculations can be safely applied. The moment we attempt the ministerial tariff of use to others below ourselves, we seek to apply our mathematics without reliable data for estimate. Priests and religious teachers affixing this valuation to truth, are wont to employ falsehood when it seems to serve best, and, thus thrown into the commercial scale, truths and errors are served alike, and have equal chances.

Had Mr. Ambler welcomed the demonstration of immortal life brought by spiritual manifestations, as a precious boon to his own spirit, there would have been less danger of his experiencing so varying an estimate of its value.

We may be pardoned for preferring Mr. Ambler's "facts," to his assertions; and, quoting these, we see that the infidel friend was transformed, by the influences of this faith, "into a rejoicing child, looking up even through the shadows of death to the Father's face smiling from the eternal heavens." Such voluntary testimony goes far to mitigate the terrors of the "gigantic evil" to which he afterward refers. Let us see what is the effect upon Mr. Ambler himself. Going back over his experience while a Spiritualist, he says:

"I never lost sight of, but continued to advocate, on all proper occasions, most, if not all, of the distinctive points of faith to which I formerly adhered—such as the Fatherhood of God, the Brotherhood of Man, the Immortality of the Soul, the Value of Christianity, and especially that sublime doctrine which is so distinctly taught in the Holy Record, and to which all the affections of the heart utter their earnest amen, namely, the ultimate holiness and happiness of the entire human family."

Indeed, it has been frequently remarked to me, that had my discourses been relieved of the odious name attached to them in the public mind, they might have been, with few exceptions, delivered acceptably to almost any Universalist Society?

We have heard of orthodox Christians having been taken unawares to Universalist churches, and receiving "acceptably" discourses thus relieved of the "odious name attached to them in the public mind." We could forgive the innocent deception thus practiced to secure an honest verdict. But will our Universalist friends altogether relish this harsh repudiation of discourses, which, "relieved of the odious name attached to them in the public mind," Mr. Ambler now proposes to "deliver acceptably" to Universalist Societies? Would it not have been better policy to have allowed the parentage of this theological "What is it?" to remain unexpurgated?

But we have not quoted Mr. Ambler's strongest testimony to the good effect of an experience in Spiritualism:

"I wish to stand now as a herald of the Gospel light, pointing to the kingdom of heaven. For this labor I feel that I am now far better fitted, than before, physically, mentally, and morally."

If a clearer indorsement was wanted than the above, we are at a loss to know what English would clothe it. We ought, perhaps, to

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War Movements.

Since our last record extreme activity has characterized army movements, at the West, on the Southern coast, and, at least so far as the rebel army is concerned, on the Potomac.

On the 6th, 7th, and 9th insts. a most desperate engagement occurred near the Ozark Mountains, in Arkansas, between Gens. Curtis, Siegel, and Davis, with some 21,000 men, and a rebel force of 25,000, under Gens. McCulloch, McIntosh, and Van Dorn. The attack was made by the rebels, who were repelled by the National forces with that impetuosity, daring, and steady endurance so largely characteristic of western men, and finally the rebels were utterly routed and put to flight, pursued to the mountains by the National cavalry.

The loss is heavy, being estimated as high as four to five hundred Federals, and double that number of rebels, with 1,000 prisoners. Among the killed is the rebel General Ben McCulloch. Full particulars have yet to reach us, but enough is known to mark this as the most brilliant and desperate engagement of the war.

At Hampton Roads a desperate naval engagement has taken place, in which the rebel iron-clad steamship Merrimac—originally stolen from the Gosport Navy Yard—proved her formidable character by the sinking of the Cumberland with 100 brave men on board, who gallantly fired a broadside as they went down—and damage to other vessels, which would doubtless have been followed by the total destruction of our fleet near Fortress Monroe, if not the Fort itself, but for the timely arrival of Captain Ericsson's steam-battery, the Monitor, under command of Lieut. Worden, which successfully engaged the Merrimac, and forced her to withdraw in a damaged condition.

This first encounter between iron-clad war vessels marks a new era in naval combats, and involves considerations of vast magnitude with reference to harbor defenses. The construction of the Monitor is obviously a triumph of engineering skill. She can be entirely sunk below the surface of the water, save a circular bomb-proof turret, or revolving fort, carrying two guns. The only danger to those on board is from the concussion of balls striking this turret. This is so great as to knock them over, if standing, and sometimes to produce insensibility.

The Monitor's guns throw wrought iron balls weighing 184 pounds each, and costing \$47.

The stereotyped phrase: "All is quiet on the Potomac," has ceased to be appropriate. In accordance with Gen. McClellan's plans—if we are to believe the constant reiterations of his adulators—the rebel forces at Manassas have withdrawn, leaving exposed to the occupancy of our troops harmless wooden batteries and rude earthworks, in place of the "formidable intrenchments" so long and terribly dreaded.

This escape of a large army from the very face of an opposing force two hundred thousand strong is unparalleled in the history of war, and reflects great credit upon the strategic powers of the rebel generals—while to us it appears the most disgraceful and humiliating event of the campaign. The "wisdom" of that "far-seeing policy" which permitted this retreat in force, may be made apparent. At present it is not visible to our optics.

If no reverses come to Gen. Burnside in consequence, and if Gen. McClellan—now restricted to his own department—is sufficiently vigilant, the error may be in a measure retrieved. But it would have harmonized better with our view of the relations of opposing forces, had the example of the West been emulated, and the rebels been driven from Manassas at the point of the bayonet, and our troops allowed to take possession, bloody, scared, and with thinned ranks, perhaps, but with the cheer of victory, rather than, as now, the tear of mortification and chagrin.

The President has at last taken actual command of the U. S. Army, with three Major Generals—Halleck, Fremont, and McClellan—in command of the Western, Mountain, and Potomac Departments.

Gen. Fremont, in being restored to a command, stands vindicated before the people, with whom he has ever been a favorite.

Gen. McClellan, relieved of two heavy responsibilities, the oversight of the other departments and the guardianship of the rebel army at Manassas, both having slipped through his fingers, will now, we trust, achieve actual success in the field, where alone it is to be gained.

Had a certain other Major General allowed a similar army to creep from under his nose, we should not soon hear the last of it from half-way secession prints.

A Word to Heed.

A writer in the Atlantic, in "Sorrows of Childhood," offers a sound sentiment in the following:

"Oh, do what you can to make children happy! Oh seek to give that great enduring blessing of a happy youth! Whatever after-life may prove, let there be something bright to look back upon in the horizon of their early time! You may sour the human spirit forever by cruelty and injustice in youth. There is a past suffering which exalts and purifies; but this leaves only an evil result; it darkens all the world and all our views of it. Let us try to make every little child happy."

We can in no case guaranty to supply subscribers with back numbers, when their subscriptions are allowed to expire. We can afford to pay premiums for prompt renewals, but not for delays that only occasion inconvenience and expense.

God's Glory.

"If God command, you have no right to ask for a reason; all you have to do is to obey." He says, "I will be glorified."—Religious Exchange.

If God has given man a hand, he is to use it properly; he is not to cramp the fingers, put his thumb out of joint, nor carry the middle finger stiff, nor all of them constantly clenched. God's glory in the use of the human hand consists in keeping it constantly flexible in every part and using it vigorously, but prudently, to grasp, to handle, to construct mechanism.

If God has given man a foot, it is not to be confined in a Chinese shoe; the toes are not to be turned under, nor are they to be cramped together in a tight boot. God's glory in the human foot does not consist in making it a corn field.

Man's stomach is not properly used by boiling into it, indiscriminately, all kinds of food, nor even good food without mastication. The stomach is to be used prudently, deliberately, and sometimes when decayed eggs are offered it, it is to act skeptically. So the hand should be skeptical about taking up hot iron, and the foot about walking on gravel without good shoes. God's glory requires a little skepticism in short, in the use of hand, foot, and stomach—just a slight dash of it.

But the head—what shall we say of that? There is a very pretty light seated among its delicate fibers, and in its medullary mass, called Reason, which enables the eye to see correctly, the ear to hear accurately, the taste to discriminate savors, the smell to distinguish odors, and the touch to rectify the estimate of spaces and distances. It also holds a court among the passions and impulses, and presides over the reflective action of the consciousness.

Now when God commands, this faculty has nothing to do but to suspend operations, according to the vulgar opinion. But, unfortunately, God never addresses any of the external senses over which it presides; and the most of the commands enjoined upon it in the name of God are very palpably bogus. The world is full of these spurious commands of God. Query: Of these obeying a command that seems to come from him, would it not "glorify God" just to take a brief observation, and see whether the obedience required is really in accord with his wishes?

So far as our own experience has extended, we have found God's first instruction to the race at large to be: Forget the use of your Reason, and I cannot but afflict you with indescribable miseries. My glory consists in your using your Reason, and not in stupidly receiving anything and everything as from me.

American Prejudices.

In a recent lecture by Mrs. Cora L. Y. Hatch, reported in the Banner of Light, we find an array of the "Prejudices of the American People." As the speaker is expressly spoken of as the "medium," and the catalogue of national prejudices is new to people living in this sphere, we are to conclude that this lecture presents an "other side" view of our popular weaknesses.

Whether the fidelity of the reflection will convince every reader, or the grotesque distortions serve rather to amuse, we may not judge. We simply transfer the category, carefully culled from two or three columns:

- 1st. The prejudice against foreigners.
2d. Against lively colors in dress.
3d. The aversion to all intoxicating beverages.
4th. An universal prejudice against polite manners.
5th. Against an honest man.
6th. In favor of shrewdness.
7th. Against men of dark skin.
8th. Against pleasure.
9th. An aversion to paper currency.
10th. In favor of exaggeration.

From this motley category we quote the comments under the third head as a specimen of the depth and penetration displayed by the discoursing spirit:

"Another remarkable prejudice among Americans is their aversion to all intoxicating beverages—that is, their declared aversion, in the abstract; for, practically, liquors are drunk as universally as they are denounced, and they are denounced most fiercely by those who are in the daily habit of indulging in them. Members of temperance associations are those who go on the worst and wildest excesses. In all societies the practice of imbibing is placed under a sort of ban, and yet at every corner is a store or tavern whose principal feature is the bar. This prejudice is the more unaccountable from the fact that other nations, while recognizing this species of dissipation as a serious vice, are able to regulate indulgence, though among them wines are as much a daily necessity as water or tea with us. In America, such stimulants are taken sily, yet they exercise such a fascination that drunkenness is seen everywhere. Your people extremes, on way or the other; it is either all drunkenness or all temperance—entire inebriety or total abstinence."

On the "other side of Jordan" we may conclude that people indulge in moderate drinking openly, avoiding the extremes of total abstinence and intemperance, and yet not ashamed of moderation. There we hope and trust "members of temperance associations" do not "go on the worst and wildest excesses," but stay at home and get moderately elevated! But we forbear.

Had the speaker added another one to her half-score of national prejudices, the list would be complete. We propose to supply it. There is a deep-rooted prejudice in the minds of intelligent Americans against the kind of talk which makes up the lecture before us, and especially against dressing it in the

"lively colors" of an alleged spiritual origin. Whether the effort reported will tend to allay this "prejudice," or foster it, we leave to the reader to judge. C. M. P.

Persons and Events.

"He most lives who thinks most—feels the noblest, and acts the best."

PERSONAL ITEMS.

—CHARLES DICKENS completed his fiftieth year on the 7th of February.

—MISS M. TREE, once a famous ballad singer, but long retired from public life, has lately died in London. She was a sister of Ellen Tree, now Mrs. Charles Kean.

—THE PRINCESS ALICE has been charged by the Queen with the grateful task of conveying to the Poet-Laureate the gratification which his beautiful tribute to the Prince Consort's memory has given to her Majesty.

—WILLIE LINCOLN was a boy of rare promise. He wrote a little poem on the death of Col. Baker, which was published in the National Republican, and of which the editor says: "It was a noteworthy effort for a boy of eleven years, and its publication gave the little fellow infinite pleasure."

—REV. W. G. HOWARD, D. D., (says the Chicago Tribune,) the sermon-stealer, who formerly presided over the First Baptist Church of this city, is among the prisoners from Fort Donelson, in the capacity of a chaplain of one of the Louisiana regiments. Sundry small creditors will be rejoiced at his coming, if he has lately been paid off, although his sudden return to the city which witnessed his rapid and rather disgraceful heira will be anything but pleasant to the rebel divine.

—REV. EDWARD ARNOLD, a grandson of Benedict Arnold, is his only living male descendant. He is Rector of an established church in Herfordshire, England. He is a man of great decision, and in his profession exhibits much ability and energy of character. To a recent visitor he voluntarily made known his relationship.

—LARRIN G. MEADE, Jr., the "Green Mountain Boy," has just completed, for the State of Vermont, a colossal statue of Ethan Allen, the marble of which was cut from a solid block weighing sixteen tons. Mr. Meade was the juvenile artist who, a few years ago, by his first efforts at sculpture in snow, attracted the attention of connoisseurs.

—ADELINA PATTI is having marked success in the Berlin opera.

—MARY H. C. BOOTH, writing from Switzerland to the Daily Life, says: "The Northern battle-cry must be destruction to slavery—alone, and the Union will take care of itself."

—REV. SYLVESTER ROSENCRANZ, brother of General ROSENCRANZ in the army, was proclaimed the Papal conatory held in December last, Bishop of Pompeopolis in partibus infidelium, and auxiliary to the Archbishop of Cincinnati.

—ONE OF ROSA BONHEUR'S pictures was lately sold by Goupil & Co., to a Russian nobleman who had never seen it, for \$7,500.

—REV. MONCURE D. CONWAY is now in Massachusetts, where he is engaged to lecture for some time as an agent of the Emancipation League.

—JOHN C. FREMONT'S defense of himself, against the charges upon which he was removed from his command of the Western Department, appeared in the Tribune of March 4th. It fills nearly three pages of that paper, in small type, and is regarded by his friends as unanswerable.

—MRS. M. A. LIVERMORE has commenced an interesting story in the New Covenant, entitled "The Sale of the Homestead."

—CHARLES MACKAY, the English Poet, is now in this city.

—LIEUT. WORDEN, who commanded the Monitor Steam Battery in the conflict with the Merrimac, was the first Federal prisoner taken by the rebels.

—CAPT. ERICSSON has been elected an honorary member of the Chamber of Commerce, and will receive valuable testimonials for his ingenuity in the construction of the Monitor.

—B. M. LAURENCE, of Kansas, addressed the N. Y. Dietetic Reform Association, at 15 Lighthouse Street, on Monday evening, March 10.

—REV. MR. CHANNING said in Washington that the seal of God was upon the President's words "initiate emancipation."

—REV. JOHN PIERPONT's letter to the New York mass meeting of the enemies of slavery was as follows: "Since I cannot spirit my body so far, I embody my spirit in 'these few lines,' which pray read to the meeting, instead of a longer, but not a stronger, speech from, Your obedient servant,

JOHN PIERPONT.
—JOS. A. DUGDALE—the children's "Uncle Joseph," has changed his address for the year to come to Mount Pleasant, Henry County, Iowa.

—MISS MATILDA HERON'S new drama, "The Belle of the Season," abounds in scathing sarcasms upon the false value of wealth in American society. It is a production worthy the heart and brain of a gifted woman and a social reformer.

—HON. JOSEPH HOLY and HON. ROBERT DALE OWEN have been appointed a Special Committee to audit and adjust contracts and claims upon the War Department for arms, ammunition, &c.

FOREIGN ITEMS.

Our latest advices from Europe are to the 27th of February.

—In the English Parliament there was a sharp debate on the 24th between Lord Palmerston and The O'Donoghue, which threatened to terminate in a duel.

—By the returns to Parliament of army and navy estimates, it appears that England has 325 steamers afloat, and 110 effective sailing ships; there are also 55 steamers building, 11 of which are iron-clad. The total strength of the army amounts to 228,000 men.

In a debate in the French Senate on the 24th ult., Prince Napoleon took occasion to state the grounds upon which the Napoleon dynasty rested, its claims to legitimacy—representing that it was the child of the old French Revolution—and stood for the rights of the people against exclusive privileges.

—On the 24th, 2,000 workmen proceeded to the Place de la Bastille, but when attempting to march around the Column of July, were dis-

persed by the police. There was no resistance or outcry; the workmen solaced their chagrin in the adjacent wine-shops.

—The French Government had authorized the purchase in England of steamers for the line between France and Mexico.

—In Italy, desperate efforts are making to establish a reactionary party against the Government, which shall organize conspiracies throughout the Peninsula.

—The insurrection in Greece was making progress, and there is a prospect of its suppression "within ninety days."

—The commercial treaty between France and Prussia has been signed.

—An Imperial decree has been promulgated in Russia, granting religious freedom and exemption from taxation and military service to emigrants settling in Russia.

—All the councillors of the districts and towns of Russian Poland were to enter upon their public duties on the 15th of March.

—The Chinese rebels have possession of Ningpo, and were reported to have taken the important city of Hangchow.

—Tranquillity prevailed in Japan, and the English consul had modified the stringency of some of his regulations for the guidance of British residents.

The Demonstrably True in Religion and Morals.

NUMBER TEN.

He who finds the veritable morality, has found the absolute laws of life. And where, I pray you, are these laws of life to be studied but in their living exhibition? An especial immorality of our popular code of morals is, that it denounces, directly or indirectly, every effort at verification. As was said, you are not to know the truth of a single article of your creed; but you are to believe every article. According to it, when faith grows into knowledge, it becomes profane. Under its malign influence, to turn doubt into certainty is to convert a Christian into an infidel. It sinks its unfortunate rotary so near the bottom of the bottomless inane, as to cause him to feel that to believe is holy, but to know, is unholy.

Our observation, as Spiritualists, shows this mischief in a very strong light. "I believe in God, the Father," etc., "the resurrection of the dead, the communion of saints, and the life everlasting. Amen!" says the creed-trained soul. Now, let a disciple, say, of d'Holbach, answer this good brother with something like a responsive "amen;" let him say, "Why yes, after all, I find that your profession of faith has at least as much truth as poetry in it; for example: your 'life everlasting' your 'resurrection of the dead, and communion of saints,' are not mere figures of speech—I have just been communing with a risen one." Now if you wish to obtain a natural picture of "holy horror," let an artist, on the instant, fix the features of your "believing" auditor.

That which the "true believer" would seem to dread above all other evils, is to have it proved that what he believes is true. The system wholly ignores human experience, and outrages human nature at every step. When you set out to flee from the ignorance to come, you travel patiently on from "I believe," to "I know." Indeed, you gain no victory until you do know. You send your children to the week-day school, not merely that they may believe in the Arithmetic, but that they may become demonstrators of it; for, as they very well know, in this alone lies the power of wisdom. But, when you set out to flee from the hell-fire to come, you travel insanely on in a circle from "I believe," to "I believe." You send your children to the Sunday-school, with no hope and no desire that they shall understand the sermon on the mount; their moral and religious training is supposed to be perfected when they have learned to repeat it. As a natural result, your New England boy with "a pious mother," is hanged as a pirate for engaging in the slave trade; but you gather no wisdom from the horrible fact—it suggests to you no defect in your system, you set it all down to the normal depravity of human nature.

O my brother! when will you learn the infinite expense of being a fool? We instruct, or seek to educate our children in religion and morals as in nothing else. Should your boy come back from the academy, able only to repeat the formulas of science, you would say, the principal had sent you home a parrot. He comes back from the "seminary," able only to repeat the formulas of faith, and you glory in the belief that the president has delivered into your hands a Christian. Now, this simple power of repetition of faith when he begins to act the part of a man, is of no more use than the unverified "Rule of Three" to one who would take up the occupation of a merchant—no more use, though the "faith," per se, were as true as the figures. We make good blacksmiths, good accountants, good navigators, good engineers, etc., but we take no hint from the process by which alone these valuable results are secured when we set out to furnish forth a good man. For example: we put the prospective blacksmith in immediate contact with a genuine hammer, a solid anvil and real iron. We set the prospective Christian to work, with not so much as the symbol of an existing fact, or of any natural quality under the sun—he is to work out his time with the symbolic representations of ancient customs and traditions. As a Christian, from the beginning to the end of his career on earth, he never touches a reality. To be able to verify a single item of what he calls his faith, would be, in his esteem, to prove it false. Set to work with the symbols of dead customs, dandled upon the knee of clerical shams, fed upon the dry husks of medieval scholasticism. What can come of this, but a sham? At any rate, as we know to our bitter cost, nothing else does come.

When we get into difficulty, national or otherwise, we never resort to a substantial principle of deliverance; the State plies the lever of diplomacy and the church goes to prayer. We are not as wise as the boy who, with his comrade, found himself unexpectedly adrift upon the current of a rapid river. Started by the imminent hazard, one of them thought best to throw down the oar and "address the throne." The other said, "Stop, Ben, don't pray yet, I can touch bottom with the pole." We never think like that boy, of touching bottom with the pole—of trying principle before we try prayer. We do not enact justice prior to in-venting compromise, and the upcome is, a resort to the blunderbuss and howie knife.

The weapons of our spiritual warfare, our implements of soul-culture, are less efficient than the crooked stump with which the Asiatic tills the earth. And the cow and the ass which drag it, are at least alive, whilst our spiritual plow is of paper, and the "sacred symbols" which are its attached motor, or working power, can only lie still and rot.

"If thou bring thy gift to the altar," said Jesus, "and there rememberest that thy brother hath sought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." We exactly reverse this process. We go right straight to God, in the first place, with a long prayer and an empty stomach by way of bribe, and a donkey-load of crosses and "communion service" by way of "gift," whilst our "brother," we have let go to the devil, and put the price of his wife and children in our pockets. The very God, (by church authority) has told us that "very God" can wait; that he is in no such hurry to secure our trumpety gifts that we need neglect a single act of goodness manward; but, no, we must first pay our respects to God, and last pay our respects to—God. Certain men, as we are informed, by the Supreme Court of the United States of America, and fully believe, having no rights that we are bound to respect. May it not be, that this universal haste to make all square with God, arises from the natural, though rather commercial notion, that we can pay him off in paper; while, to adjust our accounts with men, the solid gold, the minted eagles of justice, and the small change of honesty and right are required? One thing is certain; this Christianity which construes Jesus backward—this system of religion which deifies the gilded symbol of his cross, while it sets its heel upon his truth, is long since bankrupt. For a thousand years it has not paid humanity a penny on the pound. How it will come out with God at the final accounting remains to be seen.

Now, if we could but learn this lesson from the treatment of Jesus by his professed worshippers—the lesson, namely, that it is always another man's truth, and never our own, that we trample on—I doubt not but Jesus would cheerfully forgive the outrage upon himself for its sake. True, we should have learned it without this martyrdom of all consistency. Universal experience is proof that man holds in profound reverence all the truth that he knows, or makes his own. But you see, this affirmation of all human life, of its love for truth, or the right way, is directly in the teeth of the creed, which affirms that all natural affection is for the wrong way. So, we have this compromise in theology, to wit, a concession that man loves all natural truth, which makes for the interests of his body and hates all spiritual truth which tends to the eternal welfare of his soul.

Now, this compromise of truth has wrought the mischief and must share the fate of every other. This mortal body is the theological line, on the bitter side of which, men may lawfully love truth and pursue it; just as with the politicians, the north side of Mason and Dixon's line marks the territory wherein men may love liberty and enjoy, provided, always, they don't make too much noise about it. To love liberty on the other side, is to endanger the compromises of the constitution, precisely, as, to love truth in the soul and for the soul, is to endanger the entire church plan of salvation. Was there ever such stupidity! When did the church demonstrate, either the soul, or its plan of salvation for the soul? Men have denied both, not because they hated either, but because they could realize the truth of neither. They have scoffed at the church affirmation of truth because they could not make it their own truth; because the church had not the power to demonstrate it. With the church, both soul and salvation are purely hypothetical. Let it once be demonstrated, what he calls his soul, and the way to make it happy—demonstrated within the man—and you have all human nature in proof that he will love it and keep the law of it. However unmeant, it is a cruel injustice on the part of his teachers, this plying man with a set of dogmas so long unverified as to warrant the conclusion that they are undemonstrable, and then laying the blame of human contempt for them, to the innate depravity of human nature. The church is demented. She knocks human nature flat, and then demands it to rise up and call her blessed. She thrusts at the "sinner" with the poker of damnation, and then expects him to pay her for the heating of it, and "buy her "poor man's plaster" for the it, and the plaster but a quack's prescription, and the parties belligerent have come to an amicable and mutually profitable compromise, by the terms of which, the sinners are to fear by the terms of which, the scholars are to plaster on Sundays, with full permission and ample justification for all they do (under the constitution) during the remainder of the week.

R. T. H.

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Out of Spiritualism into Universalism.

REV. R. P. AMBLER'S EXPLANATION. Many of our readers are aware that Rev. R. P. Ambler was formerly a clergyman connected with the Universalist denomination. He was located at one time in Albany, N. Y., and afterwards removed to Springfield, Mass. Some twelve years since he withdrew from the Universalists and became identified with the Spiritualists. He has recently returned to our ministry, and received the fellowship of the Rhode Island State Convention of Universalists—a notice of which facts we published a week or two since. Seeing the announcement of his return, Brother J. Shrigley, of Philadelphia, made some inquiries relating thereto, through the columns of the Freeman, which has called out the following statement from Brother Ambler, which appears in the Trumpet and the Freeman of last week. We trust it will be candidly and thoughtfully read by the public, of all shades of religious opinion:

A STATEMENT OF FACTS. EDITOR OF THE TRUMPET, DEAR SIR: In the Christian Freeman of Feb. 7th, I notice a communication with the signature of "J. S.", which seems to render necessary some response from me, although it bears more immediately, perhaps, on the Committee of Fellowship and Discipline of the Rhode Island Convention. I apprehend that much of the suspicion and distrust manifested by the writer of that article with regard to my sincerity in asking the fellowship of the Universalist denomination, arises from a misunderstanding of the position which I formerly occupied; and I therefore trust that he will not construe it as an act of unkindness if I proceed at the outset to correct some of the errors of statement into which he has inadvertently fallen. In the first place, I wish to have it understood distinctly that I have never been, as the writer states, "for many years a follower of Andrew Jackson Davis." While I believe the person here named to be honest and philanthropic in his aims, and while I regard him as, in some respects, a remarkable man—a phenomenon, indeed—in the sphere of physical science, I am free to say, either to him or to others, that I have never attached to his teachings any authoritative value, nor have from their first announcement rejected many of the propositions which compose the fragment of his philosophy. How far Mr. Davis claims as a "seer" who have been verified, must be judged by those who are more intimately acquainted with his experience than myself; but I wish to clearly state that neither he nor his teachings have made any foundation whatever for my ministrations to the public during the past twelve years. What I have done I have done on the basis of my own personality, without drawing—at least consciously—from any other man's claim.

Another mistake made by said correspondent, occurs in the statement that I have "tried" with might and main, for a series of years, to tear down and injure our [Universalist] Societies and Churches. This statement, which could have been made only in total ignorance of the facts, appears to be as ungenerous in spirit as it is untrue in substance; and "J. S." therefore, ought not to feel wounded if I enter my "protest" accordingly. So far as my memory records, I have never, either in public or private, uttered a single sentence which could be fairly construed as an evidence of opposition to the doctrine of Universalism. While, for reasons which I shall hereafter state, I withdrew temporarily from the fellowship of the denomination, I never lost sight of, or continued to advocate, on all proper occasions, most, if not all, of the distinctive points of faith to which I formerly adhered—such as the Fatherhood of God, the Brotherhood of Man, the Immortality of the Soul, the Value of Christianity, and especially that sublime doctrine which so distinctly taught in the Holy Record, and to which all the affections of the heart utter their earnest amen, namely, the ultimate holiness and happiness of the entire human family. Those who have listened to my public teachings during the period of my disconnection from the Church, will bear witness to the veracity of this statement; and, indeed, it has been frequently remarked to me that, had my discourses been relieved of the odious name attached to them in the public mind, they might have been, with few exceptions, delivered acceptably to almost any Universalist Society. It should be borne in mind that one peculiarity of the platform on which I then stood was its entire independence, every speaker giving utterance to his own thought in his own way; so that, while I was classed nominally with an association of persons from whose fellowship I have now retired, it is not to be taken for granted that I accepted all their absurdities of belief and practice, and neither is it to be presumed that, because I was thus classed nominally, I labored with the design of tearing down or injuring other religious societies. I will not profess that I was at that time laboring directly in behalf of the cause of Universalism; and yet I have no doubt that my labors in the past, which "J. S." so freely condemns, will ultimately in good to that cause. My assurance of this result is based upon the fact that, from the peculiar position in which I then stood, I was enabled to address multitudes, which no clergyman of our faith could have reached, awakening in their souls those aspirations for truth which can be satisfied only within the temple of Universal Grace. I thus have the satisfaction of believing, Mr. Editor, that with the small row which I have been able to hold in my hand, I have "beaten the bush," and by and by there will be flocks of hungry birds coming to feed at your doors.

Having said so much to correct the misstatements of the article alluded to, I am ready to shake hands with "J. S." if he is willing, and, looking him and everybody else in the face, will give a concise statement of the motives which led me to withdraw from the Universalist ministry, and now induce me to return to it. In the spring of 1849, while residing at Springfield, Mass., my attention was directed to the strange developments which were afterwards classed under the general title of Spiritualism. The circumstances which acted as the inciting cause of my first investigation of this subject, was the sudden and remarkable conversion of a gentleman who had long been classed among the infidel portion

of the community. This person, to whose family I had been called to minister in a case of bereavement, became known to me as a man of acute, sagacious, and powerful intellect, but whose religious nature had lain so entirely dormant as to give him no intimation of the existence of Deity, the fact of immortality, or the possibility of Divine revelation. He was, indeed, in the complete sense of the term, an infidel—denying with emphatic earnestness the reality of all which the Christian holds most dear. While in this mental condition the developments of Spiritualism began to be known. There was something in these—call it what you please—which first arrested his attention, then excited his wonder, and at last convinced his reason; and that mind, which had been impervious to all other influences—which had been like some cold, dark cavern, shut out from the blessing day-beams—became, under the touch of this new light, transformed into a rejoicing child, looking up, even through the shadows of death, to the Father's face smiling from the eternal heavens!

From this circumstance, trifling as it may appear, I caught the glimpse of what seemed to me to be a great blessing about to be conferred upon humanity. If the life beyond the grave could be demonstrated—not to me nor to those who do not need such a demonstration, but to others who still linger in the valley and shadow of death—what incalculable good would be accomplished! Such was the thought which animated my mind, such was the work which Spiritualism in its early dawn seemed to promise; and so, with this end in view, I determined, not to build up, but to oppose or destroy Christian organizations, but to establish the vital truth which makes the very soul of those organizations, I entered upon my labors. It should be understood, therefore, that Spiritualism came to me as the confirmation of Christianity, and not as something opposed to or destructive of it; and I would have it also understood that the motive which induced me to withdraw from the ministry, was simply the hope of doing some good to the benighted ones who were sitting, naked and hungry, without the walls of Zion. If I was mistaken in my view, or in the practicability of the work which I thought to accomplish, I must at least claim that my motive was an honest one. Time passed on. The little rill which first had invited me to taste its waters, became a mighty river. I still followed its course, impelled partly by the force of association, and partly from the desire which is natural to every mind to see the end of the labor in which it has been interested. But the stream which originally had seemed clear and beautiful, grew muddy and swollen in its flow, and I began gradually to see that, instead of reflecting the glory of the heavens, it was casting up the mire and filth of earth. To speak more literally, I discovered at last that Spiritualism, which I had reason to suppose was, in its early stages, a blessing to certain classes of minds, had become in the later periods of its growth, a gigantic evil. This discovery came to me not suddenly, but slowly and by degrees—one evidence after another presenting itself in the cases of different individuals, until at last I was led, by what I had observed in others, to look down into the well of my own experience; and if I found there the stars which heaven always sets on the darkened mirrors of earth, they were dim and troubled images, obscured by the perverting effects of abnormal conditions. I repeat, therefore, that, according to my present perception, what is now usually recognized by the name of Spiritualism, is an evil to be avoided—*not* a *good* to be pursued—covered over though it may be with a deceptive gloss. And I say this as the result of a careful and long-continued observation of the influences which this system practically exerts. The direct tendency of this system, as now popularly understood, is to destroy every sentiment of worship, to crush out all reverence for the sacred things of the past, to lay the axe at the root of all Christian institutions, to break down the barriers of moral restraint, to substitute ungodly license for liberty, and to let in upon the world a flood of fanatical vagaries for which there is no name or limit. In this statement I speak in general terms of the tendency of the Spiritual system as understood by the masses, without meaning any disrespect to the few noble but mistaken minds which still cluster around it. For the sake of those minds I could wish that there were no occasion for such a statement. But the force of personal observation, added to the testimony of personal experience, renders the confession imperative. It may be said that it is the abuse of Spiritualism which has created the evils that I have named; but when the abuse of a thing becomes thoroughly identified with the thing itself, as in the present instance, it ceases to be a source of good.

Realizing this fact, I have for the past two years felt little or no sympathy with Spiritualists as a class, associating little with them and rarely occupying their platforms; while, during this time, as if in contrast with the slimy forms of error which had crept around me, there came to my mind clearer views of Christ, of the saving power of his Gospel, and of the duty, interest, and destiny of mankind. My motive, therefore, in returning to the Christian ministry, will be sufficiently apparent. I desire to expound to others the truths which come so freshly beautiful to my own soul; and if in my former efforts to benefit mankind, I was unconsciously instrumental in leading any minds away from truth, I wish to stand before them now as a herald of the Gospel light, pointing to the kingdom of heaven. For this labor I feel that I am now far better fitted than ever before, physically, mentally, and morally. While I have not been led astray so far as many others, and have never accepted a "pantheistic philosophy" in the proper sense of this phrase, I clearly understand the nature of those influences by which multitudes of minds have become diseased through abnormal action, and am prepared to prescribe for them the remedy which I have found so divinely efficacious. It remains to be seen whether I shall be permitted to do my best work in rebuilding the waste places of Zion, or whether, through the cold doubts and suspicions of those from whom I might expect a welcome, I shall be left standing dumb at the portals of the Lord's temple.

Yours in the faith of the Gospel,
R. P. AMBLER.
Providence, R. I., Feb. 8, 1862.

A good man is kinder to his enemy than bad men are to their friends.

The Bible and the Poor.

SENDING TO THE DESTITUTE.

A pious paper says, "If we neglect to send the scriptures to the destitute, we are the most malevolent of beings, because they are the only guide to the heavenly mansions." Now if this is correct, in what light must we view the Deity, (of whom Christians tell us) who suffered between two and three thousand years, after man's creation, (according to their reckoning), to pass away, before he gave to our race so much as the first book of those Scriptures; and who has, even to this late period, granted this only guide to Heaven to but a small portion of mankind? If we give Bibles to those who are destitute, it costs but little, and it would have cost the Lord nothing, we suppose, to have sent Bibles as plentiful and as cheap among all people, as Orthodox tracts are in Boston. How much better the Lord seems to have attended to the temporal wants of men, than he has to their eternal or heavenly interests! The sun, which is indispensable to our temporal being and enjoyment, he causes to rise on the evil and on the good, and imparts its light to all nations; and so we are told by the teachers that profess to know. But the Bible, which it is insisted upon is man's only guide to everlasting happiness, the Lord has given to but a few! We do not consider such blasphemy as this very cheap, even if it be given at the rate of ten pages for a cent, (the price of Orthodox tracts), or given in abundance for nothing. We have more of it, however, in another part of the article upon which we are commenting, where the writer, speaking of the Bible under the similitude of a mirror, says:

"Here we may contemplate the all-enfolding circle of the Eternal Mind, and behold a most perfect portrait of Him whom no mortal eye hath seen, drawn by His own anerring hand, and I would have it also understood that the motive which induced me to withdraw from the ministry, was simply the hope of doing some good to the benighted ones who were sitting, naked and hungry, without the walls of Zion. If I was mistaken in my view, or in the practicability of the work which I thought to accomplish, I must at least claim that my motive was an honest one. Time passed on. The little rill which first had invited me to taste its waters, became a mighty river. I still followed its course, impelled partly by the force of association, and partly from the desire which is natural to every mind to see the end of the labor in which it has been interested. But the stream which originally had seemed clear and beautiful, grew muddy and swollen in its flow, and I began gradually to see that, instead of reflecting the glory of the heavens, it was casting up the mire and filth of earth. To speak more literally, I discovered at last that Spiritualism, which I had reason to suppose was, in its early stages, a blessing to certain classes of minds, had become in the later periods of its growth, a gigantic evil. This discovery came to me not suddenly, but slowly and by degrees—one evidence after another presenting itself in the cases of different individuals, until at last I was led, by what I had observed in others, to look down into the well of my own experience; and if I found there the stars which heaven always sets on the darkened mirrors of earth, they were dim and troubled images, obscured by the perverting effects of abnormal conditions. I repeat, therefore, that, according to my present perception, what is now usually recognized by the name of Spiritualism, is an evil to be avoided—*not* a *good* to be pursued—covered over though it may be with a deceptive gloss. And I say this as the result of a careful and long-continued observation of the influences which this system practically exerts. The direct tendency of this system, as now popularly understood, is to destroy every sentiment of worship, to crush out all reverence for the sacred things of the past, to lay the axe at the root of all Christian institutions, to break down the barriers of moral restraint, to substitute ungodly license for liberty, and to let in upon the world a flood of fanatical vagaries for which there is no name or limit. In this statement I speak in general terms of the tendency of the Spiritual system as understood by the masses, without meaning any disrespect to the few noble but mistaken minds which still cluster around it. For the sake of those minds I could wish that there were no occasion for such a statement. But the force of personal observation, added to the testimony of personal experience, renders the confession imperative. It may be said that it is the abuse of Spiritualism which has created the evils that I have named; but when the abuse of a thing becomes thoroughly identified with the thing itself, as in the present instance, it ceases to be a source of good.

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