NUMBER 10.

Christian Spiritualist,

PUBLISHED BY THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL

subscribers will be entitled to a copy for one year.

At No. 553 Broadway, New-York. The Christian Spiritualist is published every Saturday

TERMS-Two Dollars per year, payable within three months. Ten copies for Eighteen Dollars; or, one person sending us ten

SINGLE COPIES—Five Cents. All business letters and communications should be addressed er, Editor Christian Spiritualist, No. 558 Broadway, New-

SPIRITUAL MANIFESTATIONS.

EXPLAINING CREATIONS, SUBVERSIONS, REDEMPTIONS, AND HARMONIES.

THEIR RELATIONS TO EACH OTHER.

WITH COPIOUS ILLUSTRATIONS

PART IV.

[CONCLUDED.]

145. As in the case of a pupil learning his multiplication table, or the rules of arithmetic, it is necessary to repeat and re-repeat and often to recapitunow, for similar reasons, it is important to bring first principles up to view in different lights, aspects and relative positions. We therefore repeat the numeral value of each may be well known, ity is the transition, and is a propagation of wis- No. 39.) dom by itself, or two multiplied by two. Thus is activity seen to be a separate identity from power. (See Nos. 133, 136.)

146. The next in order is 5, gravity; 6, affinity, and 7, propagation, as before explained. These are the "seven Spirits," or active principles of God. (No. 103.) The next in the order of creation is 8, the sensitive, upon which the Infinite can bestow blessings such as He had in store for them, be- rial exist. It is prospectively or superficially usecause upon things that are unconscious, He could ful only, in itself, because affinity and propagation not. The blessings He had in store for them, was (seven), both exist for the sake of sensitive enjoynot merely that they should exist as nuconscious inhave life, (No. 87,) but it is the life of the Infinite in them, and all the conscious enjoyment there is corollories 1 and 2.)

animal has consciousness of its own existence, it | (power), multiplied by three (power), or in other | it is the exact archetype, or counterpart, will make begins to enjoy life as if it were its own, agreeably words, superficial power, or power without any es- the law so plain that "he who runs may read," to the Creator's first love or primary desire to bless pecial usefulness in itself, represents instinct, the and the way so distinct "that the way-faring things for their own sakes. Hence we say up to, and including propagation (7) all the different modes | there is so much power bestowed, that in itself, is | therein." of life are of the Infinite as it is in Him, and felt of so little use, as that which is inherited by the and known by Ilim and enjoyed by Him alone. But here He rests. In the eight, the sensitive, the in abundance, but its usefulness, like instinct, the transition series, between the unconscious and con- power that primarily controls it, is all prospective. that all shall so think, to whose understandings scious, the creature's life begins to be enjoyed by creatures as their own. (No. 102.)

148. As hath been said, (No. 132,) one mode of additions as by educations, the taking on the more trunks, roots, and branches of trees. The increase by simultaneous additions, is by growing, sproutbranches, but they are successive. All seeds, all abundant but prospectively useful power. offspring of all products of multiplication, are successive in their production, and not like educations sprouts of trees simultaneous with the original.

the involution of 2 (Wisdom) into itself makes 4, is an endeavor to get at and enjoy, or make one the false man outside. Rev. xxi, 15. (Activity). A second involution of the root two, with that which the animal needs or thinks it | 159. We have said that in the childlike states, makes eight, (sensation). We have also seen in needs, as gravity would go to other material sub- "which all men must entertain to enter the king-No. 84, and its illustration, that the involution of a stances or go to them in defect of the power to dom of Heaven," persuasive faith which enters the root number into itself makes a surface or the bring them to it, as the pen I hold in my hand, mind by the reception of mere dogmas or assermultiplication of the length of any thing by its should I let it go, is perfectly indifferent whether tions without proof, is "profitable and servicebreadth gives its superficial area. It is also it go to the earth, or the earth come to it, so the able." (No. 17.) This state of reception, many pressed by the root number. Thus four is appetite (ten) as explained in No. 136. Twelve, tions now read by Spiritualists? Just examine or any lengths whatever; and it is also known, affinity comes to its throne, excepting that thirteen bare assertions of their own without proof, and are

150. Multiply the length and breadth together, when he is thirteen he is elevated. and the area is the answer, but this is a superficies

exist that could enjoy life and the blessings of life, | ing him eternally progressive. It is the rate of of the sects, and Spirit manifestations are dogmatic as if it were their own. (No. 146.) So nothing progress that makes happiness either of a less or cal, so as to address themselves to the present which is merely superficial, that is, that which has more intense degree, and not the height of the states of minds of the recipients, as the best thing length and breadth, but no thickness, is of any scale wherein the progress is effected. Thus does that could be done for them by the never-erring actual use. Gold-leaf itself has thickness, or it twelve (progression) fill the heart and mind of the providence of the Lord, as it is right the pupil in ness, nothing is of any actual use. The Infinite twelve and not thirteen gates. activity, the four of Divine order, which produces merely. (See Nos. 102, 103.)

152. The multiplication of two (Wisdom) by three (Power), producing the wisdom of power, six a man, and by which all forms Spiritual and mate- world." ments, by self conscious existences, which is imall three. Twelve is the next above.

in their life, is in and of the Infinite Himself. (See other thing, that the developments of Nature, and Spiritual universe, and the spreading of it out upon those of numbers, run parallel with each other, as the scientific plane of time, space, numberings and 147. But just in as far as any vegetable or stated in Nos. 39, 139. And also that nine, or three measurements of the material universe, of which governing power of fish and fowl. Tell us wherein | (progressing) man, though a fool, will not err winged and the finny tribes? Here, is indeed, power The sensations of fish and fowl, with a foreshadow- they have not been proved or demonstrated. We ing of appetite, (No. 32,) produce their exhilara- do not profess to have demonstrated these assertion, for instinct, which is internal or intuitive guid- tions. They are made in advance of what is to be increasing numerals is by continual simultaneous ance, leads to things that are enjoyed by sensation further added as proof, by demonstration, merely and appetite, but does not itself exhilarate, more to set some minds in a new train of thought before suitable, and the omitting the unsuitable, or as in than the feetus in the womb of the mother is exregetables, growth or by sprouting, from the hilarated. (See No. 139.) Hence the nine, the present publication. There are minds in a state of power of fish and fowl, is but prospectively useful, readiness to receive these things as true, and for man with all his capability of turning the far less which, by having these views so far expressed, ing, branching and grafting simultaneously, while effective power of higher animals to usefulness, increase by multiplication, is by seeds and by off- has never yet, to any useful extent, availed himself greater preparation for what is to follow, than they spring; for offspring are not of simultaneous of the mighty powers of these inceptive animals. | could possibly have been without these suggestgrowth with the parent stem, as are sprouts and They are above the sensitive, and enjoy life, with lions. They will be led to conclude from what has

(gravity), or appetite, which is animal (superficial) | wur living creatures" (beasts); "the four and of men and animals, additions of numbers and enjoyment. Gravity, as has been explained in twenty elders," &c. &c., mentioned in the Revela-Nos. 87 to 94, and elsewhere, is an endeavor to tions, together with many other such things in the 149. We have spoken in No. 138 of the involu- get at and bless creation by parts or analytically, Bible, represent principles pertaining to the true known, that the second involution or third appetite for union be satisfied. Appetite is gravity more are in, than we might at first believe. What content of any thing, the side of which is ex- by two, and reason (eleven) is but a higher form of many books purporting to be Spiritual manifestathe superficial area, or square of any space, one which is a state of progression representing a those books candidly and carefully, and see if nineside of which is expressed by the root number higher state of reason (eleven), is two (wisdom) by teen twentieths of all that Spirits say through their two, whether that two be inches, feet, yards, miles, six (affinity), or the wisdom of affinity. Here mediums, published and unpublished, be or be not, that eight, the third power of the root number two, is a higher degree of twelve (progression), or is the received or rejected according to the states of is the cubical content of any vessel or space, one real elevated states of man, (No. 133); for a man minds prepared or unprepared by educations and side of which is expressed by the radical number | may be eleven (rational) and twelve (progressing), | the circumstances of development or hindrances of the next solid above eight, and still be low, but the recipient? That the incipient inquirer after

without thickness. Multiply the length by the (two) of affinity (six) because twelve can be probreadth, and then that product by the thickness, duced in this way. It can also be produced by right, and better than idleness or vacancy of mind. as well as a true rationality? (See Nos. 1, 2, and and you have the solid content of the space. Thus wisdom (two) by wisdom, making four (activity), (No. 21.) four is the superficies, without any thickness; for this by three (power) makes twelve (progress or 160. The Bible itself, has so far been a dogmati-"a surface has length and breadth but no thick- the progressing complete man). Progress is the cal book to the race of mankind. The Jewish law ness," but "a solid has length, breadth and thick- completeness of humanity. It was the original in- was a system of dogmatical religion, to train the ness." So the first offsprings of multiplications tention of the Infinite that man should eternally race in its infantile states. The Psalms, the books are superficial exclusively. Thus four (Activity) progress so as to be eternally happy. The mere of the prophets, and the New Testament, as far as as being the offspring of two (Wisdom), is entirely thirteen that man should actually be elevated, was they are didactic, are mere dogmas to most of man- the children, and to the traveller as he passes; and he existed as an identity, was to him tantamount to ed to be described. have often been led to think superficial in its usefulness. Its uses are all in not the object; for a man in progress is happy, kind, yet suiting the childhood and youthfulness of it will promote your own happiness to see others a right to live forever. Life was a glorious boon, how manifold greater is the crime of the tempter

156. Could none be happy but elevated ones, life, heat, light and material substances, (No. 35, then the New Jerusalem would have had thirteen own rationality, that those rules are true as taught Ill. j. 4,) are in themselves of no use, because they gates, instead of twelve. It is therefore enough for to him. Were it the disposition of children to say to the Society for the Diffusion of Spiritual Knowledge, are not the end designed. Neither they nor active us to know that we really are progressing up- to their teachers, that they will not adopt as true, ity are the intended use; therefore the use is ward, to know that we enter the twelve gates of anything they cannot see to be rationally so, they wholly prospective, for these are preparations twelve different pearls, and get within that city, could never be taught, as no man in his self-importwhich has twelve walls and twelve foundations, 151. But give any thing thickness, and it is of with a passport to the tree of life with its twelve Children's and christian's minds can be prepared use, how thin soever it may be; thus eight being kinds of fruits. If the New Jerusalem had but to see the teachings demonstrably true only by the cube of the root two, represents the real eleven gates, the fact of a man's being rational, use of Wisdom in the sensitive, because here the (eleven), would have been a passport of entrance. designs of Wisdom, or Love in Wisdom, come to If it had but ten gates, appetite or desire of being their use in the self-conscious enjoymental bles- in, would alone have entitled the desiring person sings of sensitive existences. Eight, as before said, to enter, or if only nine gates men could enter by represents sensitive vegetable and animated matter, instinct. But it has twelve, and hence naught but or animalculæ. This is a very inceptive state of progression will entitle any one to enter, but that the end of creation; for the love of the Infinite will, whether relatively high or low. A fisherman and His Wisdom, never could have been carried equally with a merchant, a peasant equally with a out fully had no sensitive existences except these prince, the progressing simple and the progressing been the end of creation. So also perfect cubes, learned together. The twelve principles above late, that first principles may be well memorized, so alike on all sides, are of less use, or more inceptive explained are all gates of the New Jerusalem—man gious. (No. 2 and Ill.) The persuasive, or childuse, than any other forms. Cubes are the begin- must enter by all of them or never get in. He like faith of the world so far, has been various and ble, to the threshold of the animal kingdom, Sensanings of useful forms, as sensitives, that is, sensi- has in his soul from conception, forms suitable for diverse according to educations. Some Jewish, tive vegetables, sensitive matter and animalculæ, the reception of "the seven active principles or Spirthe enumeration of first principles here, so that are the beginnings of those enjoyments and felicibits of God." He is thus his image by means of his ties contemplated by the Love and Wisdom of the analogies with the Creator and unconscious or irviz.: 1. Love, 2. Wisdom, 3. Power. These are Infinite for His creation. All perfections of uses responsible creation. He may then "increase and the primordial attributes of the Infinite. 4. Activ- are effected by circular and curvilinear forms. (See | multiply," and fill up this little earth of his with gressions—the eighth, ninth, tenth, eleventh and and we say further and again, if the Bible, dear as all the known principles of the law of progression, twelfth gates—and thus be a son, a "likeness" of (affinity), is still a superficies or length and breadth | God-dedicating all to the service of the Lord and religion, as taught by the Infinite in His works, it science. In my humble opinion, such an attempt merely, without thickness. Hence we see, affinity His kingdom, and be prepared to hear the annun- must fall as a book of any but dogmatical authori- is eminently qualified to perpetuate the grossest is merely prospectively useful, although it is that ciation:-"Come ye blessed of my Father, in- ty. We say the same of all the manifestations of superstition, and naturally retard the healthy propower of wisdom that holds all things in forms of herit the kingdom prepared for you from the all Spirits, whether men call them Angels of Hea- gress of rational, consistent philosophy. Ignorant usefulness, from the grain of sand to the body of foundation (in the fundamental principles) of the ven, or Demons of Hell. (Nos. 11, 13, and Ill.)

> 157. We also by this Spiritual arithmetic see 153. We now see plainly from this, if from no the city of twelve gates. These unfoldings of the

158. But it may be said that these are mere assertions-that these positions are not proved, are not demonstrated. We are perfectly agreed we entirely withhold these investigations from can, in the interim, be expanded into states of 154. Ten is two (wisdom), multiplied by five the Lamb;" "the twelve tribes of Israel;" "the

truth should adopt these things until they can 155. Twelve (progress) was called the wisdom command a better method of adoption whereby

prospect, but not in actuality, for the whole end whether he be high or low, and this happiness was the race. The race has not, as a race, become ra- happy.

and aim of infinite activity is that creatures might | the object of the Creator in making man, and mak- | tional yet. (See Ill. of No. 34.) The preachings could not be gold-leaf, and of course without thick- Infinite, and hence His New Jerusalem shall have school shall receive persuasively, a faith, in the truth of what his teachers tell him, and not reject truth because he cannot see in himself, or in his ant states can enter the kingdom of Heaven. first adopting persuasively, and thus after having with additional attributes, among which are Sensatheir minds developed into a state of rationality, tion and Instinct. Man, the grand ultimate of orthey may be able to see the why and the whereviously adopted as true, upon their teachers' authority. It is better to have some error mixed with

truth than not to learn. 161. This is the true childlike state that can enter the kingdom of Heaven, and when once that kingdom shall be religiously entered by the subject, he can become truly rational and truly relisome Christian, some Mahomedan, some Pagan, &c., but all have so far, for the most part, been erfaith, based upon the Word (the Works) of the In-

why the New Jerusalem "lieth four square, its of it, rising almost en masse, and demanding a relilength as great as its breadth, and the length, the gion that can be, and that shall be rationally demonbreadth and height of it are all equal"—that is strated! It will not much longer receive dogmas struments, but that they might thenselves separate, possible could exist until a thickness can be formed that it is a perfect cube, so that the most incept- as truth, and not only those who were instruments useful, but yet usefully progressive, should be of Infinite written in Nature, and will be approved ex lack, weighed in that balance or measured by the standard. (No. 13, Ill. n.)

163. It may from hence be clearly seen, that to have a fixed unalterable standard of weights and measures, is the only safeguard to the rational developments of man. The mere dogmas of men, Spirits or angels, are no safe arbiters of final decision, or settled opinions. But thanks to the Lord, He is now sending His best angels and teachers among men, by myriads, or as we should say coming with them, (Matt. xxv, 31; Jude, 14,) to teach man the true and undeniable faith, not by merely asserting dictatorially, but by leading the minds of men into rational developments, so as rationally to see these things in both Spiritual and material Nature, of which their own experiences will form a material part. (No. 115.)

164. We do know that the Spiritual Universe and the material universe are counterparts of each other, and act in unison, the material from the Spiritual, as the body of a man is moved by his soul or Spirit. That what we see that "cometh out of a man" into the material plane is the criterion by which to judge of what is in his soul. We been said, that, most likely the "twelve apostles of see this to be true even if the Saviour had not said "by their fruits shall ye know them." It is the same in respect to the internal Spiritual universe, which was developed with and under the same order as the material universe, (No. 44 and Ill.,) with which it is covered, as the soul or Spirit of tion of numbers into themselves, as for instance, so appetite is but the wisdom of gravity, for it too man, an inhabitant of the New Jerusalem, and to man is covered by his material body. (Nos. 19, 82, 91.) Can we not then see that by the "fruits" of creations, that is, the things that cometh out of creations that they present to our perceptions, we tions, and harmonies, are agreeable to unchangeable laws? And that we can have a rationality that we shall know to be true, not received from the asserpower of the root number, gives the cubic of another form, as ten is the multiplication of five else but bare dogmatical assertions, is any of the tions of others, but with the same surety as we know that, as two is to six, so four is to twelve? If, then, we who are placed under the most favorable circumstances for knowing what those unchangeable laws of order are, shall show to man what those laws are, and that the Bible was given agreeably to these laws, and is an abstract and epitome have done a good work for man, by giving him such unshaken assurances that he has such an in-14? If, then, the right understanding of the Bible be the right understanding of Nature and its laws. 3, and Ill.) Readers, for the present, adieu.

New York, July 10, 1854.

INSPIRATION .-- NO. 4.

BY S. M. PETERS.

" O, if there is one law above the rest Written in wisdom, if there is a word That I would write as with a pen of fire, Upon the unsoiled nature of a child: If there is anything that keeps the heart Open to angel visits, and repels The ministry of human ills, 'tis love. God has made nothing worthy of contempt; The smallest pebble in the well of truth Has its peculiar meanings, and will stand

When man's best monuments have worn away." Primitive matter is endowed with motion by virtue of attractive and repulsive forces. Crystalization and decomposition are succeeded by the development of the vegetable kingdom, in which light, heat and electricity constitute the life principle. Rising in the scale, the animal is Inspired ganized matter, combining the ultimates of matefore, the truth or the fallacy, of all they had pre- rial properties, with the Spiritual elements, concentrates and identifies the immortal principle of Inspired life. The progressive law that unfolds this ultimate is immutable in its operation, and in no instance has Sensation been manifested below the animal plane, except at its immediate connection with the vegetable. When matter has been sublimated, refined and rarified, by light, heat and electricity, from the universal, up through the vegetation becomes a tangible principle, and not before. Any attempt, therefore, to construct a machine or engine upon the plan of the human organism, and roneous. Who has ever entertained a true rational infuse nervous sensation and living vitality, or soul, into the universal substances of the mechanism, is finite, as developed in creation? We contend that an attempt to turn the law and order of Nature sensitives, instincts, appetites, rationals and pro- no other kind of rationality or faith can be true; backwards. To be successful, it must controver we hold it, does not teach rational faith and true and overthrow every established axiom of natural endeavors to pervert natural laws have given birth 162. The race is not rational as a race, but is to all the dogmas and devils that have cursed hubecoming so, and in the better enlightened portions | manity through the ages. By tracing matter from its primitive condition, up through attraction, adhesion, aggregation, fusion, crystalization, decomposition and vegetation, to sensation and animation, we find no abrupt turns, no long strides, no as it were, from Him, o joy life and the things of by numbers. Eight (sensitives) is the smallest ively usefully progressing are included, agreeably or mediums, in the Lord's hands in writing the deviations from the upward, onward course. The life, as if they were their own. This, unconscious number that the science of arithmetic can proto what was said of cubes in No. 151. This is
Bible, but all those Spirits or angels, who are givthings could not do, and therefore, these could not duce, that has all three conditions of useful forms, agreeably to the Lord's words that in the kingdom ing volumes to the world upon their own authoribe blessed for their own sakes, as the Infinite de- viz. length, brealth and thickness. Try if you can of Heaven the "least should be the greatest," or ties, will find that all their works will come to the Universe as one stupendous miracle. But the but a dime, no more! sire was to bless creation. All unconscious things produce any number less than eight, that involves those who think themselves the most inceptively judgment. They will be tried by the Word of the without searching for causes, sees miracles only in condemned, as they shall be found to be full or to manifest violations of God's unchangeable purposes. His miracles are earthquakes, volcanic eruptions, thunder storms and marvels. The marvels.

> the soul should shrink within itself, and hide from the face of its Father. But there is no safety in flying from His presence, for a hideous monster stands ready to drag his own was made heavy by with terror and hide under the bed. And in order to bring them into my presence, it will be necessa- as if in fiendlike exultation over the misery he had

however, must be recorded in the Bible; if they

happen in our day, they are the work of the devil.

with tales of ghosts, hobgoblins and bears. onceived of an omnipresence, diabolically antagoment, as we learned that it was the young man's nistic to Deity. A personal devil is the monstrous maiden plea—his first address. He appeared greatoffspring of arbitrary theological authority, established upon non-progressive principles. Motion is which he took the Bible that had been used to soan attribute of Deity, rendering necessary a progressive development or unfolding of substances among which we heard a harsh fellow, close to us, and principles in every department of Nature. cry out:

"He forgets what it is. Thinking to get hold And in the external world, every combination of elements in an organized form, is followed by dissolution, invariably giving birth to a more perfect and more beautiful development. When matter anger, and turning with flashing eyes upon the auprogresses, it is preposterous to assume that the dience he convinced them there was no mistake, human mind can stand still. Yet all standard saying, "Justice wants no better book." His con shall know creations; and that as all creations and theology assumes that humanity is non-progressive the sober Judge on the bench. The Bible was their relations, which include subversions, redemp- beyond certain defined limits. And theology also opened and every eye was upon him, as he assumes that Inspiration is a special dispensation of quietly and leisurely turned over the leaves.-Divine Power, given at a stated period, and sufficient of itself to subserve all after time. Consequently, that period having passed, they who adopt words. The audience looked at each other without the theory have their ideas of revelation associa- speaking; and the jurymen exchanged glances as ted with fallen empires, ruined cities and departed greatness.

Their evidence of immortality is found by groping in the dust of vanished ages. A Divinity ser leave the room in fear of personal violence. The hovers over the dilapidated walls of Jerusalem, of them, and how to understand it, shall we not that the green hills and fruitful valleys of our glorious land cannot reveal. The sun may shine, and the birds sing, and the winds sigh, and the flowers hearers spell-bound. estimable pocket companion as mentioned in No. | bleom, and humanity tramp ceaselessly onward; but the "still small voice" of Inspiration is unhecded by him whose mind is wedded to the past. The living present is ours; the past is profitable, however, as the basis of Spiritual experience. For this reason the Bible is invaluable as a Spiritual the austere dignity of the court was forgotten, and reference. Through its entire pages we trace the gradually Spiritual unfolding of the human race. Man, in the infancy of the world, demanded a per- soon a favorite, and now represents his district in FLOWERS.—A few—if only a very few—should sonal God. His mind intuitively asked, "Who the Commonwealth. be about every farm house. They are pleasant to made me, and for what purpose?" The fact that

as an incentive to learn his origin and his destiny. Deity became his greatest study, and it has been the chief study of all time. Every age has had its theological idea of God, which corresponded to the mind of that age, and was its highest conception of Power. In the days of Moses, justice required "an eye for an eye, and a tooth for a tooth;" but in the days of Jesus, it was "love your enemies." God had not changed—the eternal principle of justice was the same; but the mind of man had exnanded to a higher grasp, and the time had come to plant the germ of a new dispensation. Resting upon the whole experience of the past, illuminated by science and art, the mind of the present age is awakening to the fact that all we know of God is learned from Nature, and from the Inspiration that quickens our souls. The personality of God is above human comprehension. Standing on the indefinite plane, we may reason analogically, from the finite up towards Infinity. Deity is our highest conception of good; devil is a mental reflection of a low development of humanity.

[From a Correspondent of Arthur's Home Gazette.] AN AFFECTING COURT INCIDENT.

We take pleasure in relating an incident which reatly enlisted our sympathies, held us spell-bound its interest, and finally made our hearts leap with joy at its happy termination. In the spring of 1838, we chanced to be spend-

ng a few days in a beautiful inland country town n Pennsylvania. It was court week, and to relieve us from the somewhat monotonous incidents of village life, we stepped into the room where the court had convened.

Among the prisoners in the box we saw a lad but ten years of age, whose sad pensive countenance, his young and innocent appearance, caused him to look sadly out of place among the hardened criminals by whome he was surrounded. Close by the box, and manifesting the greatest interest in the proceedings, sat a tearful woman, whose anxious look from the judge to the boy left us no room to doubt that it was his mother. We turned with sadness from the scene to inquire of the offence of the prisoner, and learned he was accused of stealing money.

The case was soon commenced, and, by the interest manifested by that large crowd, we found that our heart was not the on'y one in which sympathy for the lad existed. How we pitied him !bright smile has vanished from his face, and now it expressed the cares of the aged. His young sister, a bright eyed girl, had gained admission to his side, and cheered him with the whisperings of

But that sweet voice, which before caused his heart to bound with happiness, added only to the

The progress of the case acquainted us with the reumstances of the loss—the extent of The lad's employer, a wealthy, miserly, and un-

principled manufacturer, had made use of it for the purpose of what he called "testing the boy's hones-It was placed where, from its very position, the lad would oftenest see it, and least suspect the trap. The day passed, and the master, to his mortification, not pleasure, found the coin untouched. Another day passed, and yet his object was not gained. He, however, determined that the boy should He pictures God as a being of wrath, from whom take it, and so let it remain.

This continued temptation was too much for the boy's resistance. The dime was taken. A simple present for that little sister was purchased with it. But while returning home to gladden her heart, being arrested for the poor soul down to perdition; and accordingly theft, a crime the nature of which he little knew. it turns back towards Heaven, not because it is These circumstances were sustained by several of drawn by the ineffable sweetness of a Father's his employer's workmen, who were also parties to love, but because it is afraid of fire. By reducing the plot. An attorney urged upon the jury the necessity of making the "little rogue" an example this unnatural theology to the lowest point of com- to others by punishment. Before, I could see parison, I find that my children, if they truly ap- many tears of sympathy for the lad, his widowed preciate the character of a parent, instead of run- mother, and faithful sister. But their eyes were ning to meet me when I approach, will tremble all dry now, and none looked as if they cared for naught else but conviction.

The accuser sat in a conspicuous place, smiling ry to frighten them out from their hiding place | brought upon that poor but once happy trio.

We felt that there was but little hope for the boy The uncontaminated mind of youth never yet and the youthful appearance of the attorrey who ly confused, and reached to a desk near him, from ed with general laughter and taunting remarks;

take and got the Bible."

The remark made the young attorney blush with fusion was gone, and instantly he was as calm as Amidst breathless silence he read the jury this sen-

" Lead us not into temptation We felt our heart throb at the sound of these the appropriate quotation carried its moral to their hearts. Then followed an address which for pathetic eloquence we have never heard excelled. Its influence was like magic. We saw the guilty accuprisoner looked hopeful; the mother smiled again; and, before its conclusion, there was not an eye in the court room that was not moist. The speech affecting to that degree which caused tears, held its

The little time that was necessary to transpire before the verdict of the jury could be learned was period of great anxiety and suspense. But when their whispering consultation ceased, and those happy words, "Not guilty," came from the foreman, they passed like a thrill of electricity from lip to lip not a voice was there that did not join in the acclamation that hailed the lad's release. The young lawyer's first plea was a successful one. He was

The lad has never ceased his grateful remembran-

and the mystery that enveloped his being operated than of the tempted.

MONITORS.

NEW YORK, SATURDAY, JULY 15, 1854.

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

To show the appreciation of this proposed or ganization, we publish the following letters. As the objects and purposes of the Society become known and understood, we are quite aware they will meet with general approval. It will readily be discovered that there is no intention to dictate to any one either as to belief or action, but that the movement is simply a proffer by a few of an organization, which, if it shall be generally approved, cannot fail of producing a union of effort from which the happiest consequences must flow.

We shall continue to publish letters from the friends, as they will speak for themselves the views of those who are working for the cause, the more, as, we hope all who are Spiritualists will look at the enterprise as his or her own, and make such suggestions as will develop harmony and aid pro-

Extract from a letter to Gen. Bullard from a distinguished American in Cuba, dated

HAVANA, June 21, 1854.

"I perceive you are making a great organization, in which I have the greatest confidence. This is the great progress of the world."

Another, to the same, dated

" AIKEN, S. C., June 24, 1854. "Your letter would have been replied to before this, had not indisposition prevented me. I thank you for the information afforded me in the perusal of the numbers of the Christian Spiritualist. I have sent two dollars to the Society for the Diffusion of Spiritual Knowledge. The Address to the and fully puts forth the views of the Spiritualists. I will be conducted in a truly Catholic Spirit, and let all God's children, irrespective of race, color, or

sect, feel its genial influence. What a blessing will

it confer upon every one who takes part in it!

"I am pleased to hear you say that the cause is onwards, and within two and a half years I will see results that will improve the human family far beyond what I can imagine. Such a result I do earnestly pray for, but I apprehend it will not meet your sanguine expectation; the Lord has never acted by violence or storm; He permits events to be brought about by the mildest means, by the understanding, the very way I presume to say, the Society has taken. For instance, see how slow the doctrine of Swedenborg has progressed; he has not brought whole congregations, but confined the inchurch, but go up into their pulpits amongst the fanaticism of its friends. dry bones. The Lord is closing the accounts of these churches. Take for instance the wonder, they are every day exclaiming, of what can it be that is goligion? There are no revivals, no extended meeting; has God forsaken His people? These are very common expressions that break upon the ear of the Spiritualist, but see how calm and unruffled is the countehance of the listener; he inwardly knows the that his eyes are opened."

To Judge Edmonds, from one of the Vice President, dated "WAUKIGAN, Ill., June 28, 1854. M. DEAA JUDGE .- I have to apologize for not having mestic avocations.

slowly but surely taking root in honest hearts.

got promoted to office. I am much pleased with that move. It will give power and unity to the new faith, which isolated effort could not. Our enemies are organized against the Truth, and why should we not organize to sustain it?

This organization will show the world that there the movement-inen who can reason, and "give a reason for the hope that is in them."

I look upon this as one of the most importantin truth, far the most important—association of the and souls. age. If its efforts are wisely and judiciously put forth, it must produce a powerful influence on the public mind, and make orthodoxy quake in its boots You have not forgotten, of course, your promise

yourself and daughter, and the Doctor and his ume. family. We renew our invitation most cordially. him if he does not come I shall challenge his veracity. Yours, truly."

To the same, from one of the Board of Advisors, dated

"ROCKFORD, July 6, 1854. DEAR SIR: Your favor of June 27 is received. as represented by the Society. Truly yours." The pamphlet you named has not yet come to hand. I have seen some notice of the formation of To the same, from one of the Vice-Presidents, a "Society for the Diffusion of Spiritual Knowl- dated edge" in the papers, and am glad that such a DEAR SIR: Your favor of the 27th ult. came to the world know that they do not seek concealment, consideration of the Trustees of the "Society for it, or unworthy of their honest attention, "the is afforded that the design and object of the assosmall stone, cut of the mountain without hands," ciation are entitled to the respectful consideration has begun to move, and it will soon fill the whole of the public. earth. If my name, and what little influence I I have never sought to be conspicuous as a bemay possess, can aid the glorious cause, it will be liever in Spiritual Philosophy. Neither have I been strip of territory on which man can live. cheerfully given.

truth and freedom demand my services, though opinion, by the fear of the ridicule and contempt great purpose of your organization be effected, and truth has nothing to fear from thorough investigamay the efforts of the friends of truth be united tion, and he who fears the test had rather retain a in harmony, and the bond of a common brother-cherished error, than be convinced he is in one. hood be firmly cemented. You are probably aware None can extend his inquiries, even to the limited of the effort I am making to aid in the diffusion extent to which mine have gone, without having of the true light in this region. I took the lib- the full assurance of that which you and I know erty to send you the first number of the Spirit to be true, that is, the existence and presence of an Advocate, in which you see some of the reasons for agent or agents, possessed of volition and intelliengaging in that enterprise.

Our humble effort is succeeding, and we are en- communication of thought through media and incouraged to persevere. Our Spirit-friends have struments of its own selection. This intelligence that system, and each individual soul of man, are of torrid heat. There is a winter and summer in promised assistance, and thus far have not disap- claims to be Spiritual, and presents evidence of it

good start, and I hope it will be well sustained.

To the same, from one of the Board of Advis-

" CINCINNATI, July 7, 1854. My DEAR SIR: Your good note of the 27th ult. was duly received, and the three pamphlet copies of the charter, bye-laws, &c., also came to hand, for which please accept my thanks.

I intended to write in answer somewhat at ength, giving my thoughts on the subject of the new organization, and on the present phase of the great movement. I have deferred doing so from day to day, but have been so constantly under pressure of business cares, that I found it impossible, and I must postpone it until a more convenient season.

manifests.

I had feared that you would suffer yourself to become too much engrossed by business or professional engagements to labor very effectually in the great work assigned you.

As to the place or duty assigned to me in the new organization, I only regret that a more efficient person was not selected in my stead.

I will do all I can to aid and promote the success and usefulness of the Society. I will try to get some others here to join the Society, so soon as the present excessively hot

weather is over. Business calls for me, and I must close. When you see any service I can render, command. Yours, truly."

To the same, dated

"VERONA, July 8, 1854. DEAR SIR: I received, through the post-office, a few days since, a pamphInt containing an account of the organization of the "Society for the Diffusion of Spiritual Knowlege." I wish to inquire Citizens of the United States is admirably written whether the agents or missionaries you speak of (as you do not use the term ministers,) are recogcannot but express the hope that all its operations nized by law, and entitled to the same privileges with ministers of other denominations? If so, I would like to unite with your Society in that capacity. I have been aloof from all denominations since 1834, when I was a minister of the Congregational Association, Jefferson Co., in this State. I like your platform, and think I could stand upon t. You will recollect, I called at your house in December last, and afterwards saw you in Utica.

> Very respectfully yours." To the same, dated

"Boston, June, 1854. My DEAR SIR: Dr. Dexter informed me on Saturday, that an organization of Spiritualists is being formed in New-York, on a sound and practical fluence of those doctrines to the Gentiles who basis. I am rejoiced to hear that such a step has visit all the orthodox churches and derive no ben- been taken, and have no doubt of its success. It efit. Spiritualism will not only find its way into is what has long been wanted. Spiritualism has the interior of them, who are in and out of the been abused and wronged by the unintentional

Please answer at your earliest convenience.

If there is a subject on earth that needs the most active exercise of our judgments, it is Spiritualism. But among thousands this judgment has ing on in the churches? What is to become of re- not been exercised. Men have too readily accepted anything and everything that has purported to come from the Spirit-world, and have thus made not only themselves, but the cause itself, appear ridiculous in the eyes of an ever-watchful public. Such a course is regretted by intelligent Spirits,

cause, he feels the Spirit of God within, and rejoices as well as by ourselves. There is no preventive of this resting on one side alone. There is no patent on the mode of communication. No copyright. No monopoly of any kind, any more than there is on our common highways. The rain and the sun fall alike on the just and on the unjust; and unwritten before, on the ground of a severe difficulty, wise experimental Spirits can approach us on the to which may be added my professional and do- same road over which those of an opposite nature do so. Therefore, we need to discriminate; we We are jogging along steadily, and the cause is need to judge between what is good and what is evil; to winnow the chaff from the wheat, and ly productive soil, where vegetation is continually walk forth—naked if they will—where now they not take both as food. We need to be just, not pouring out from the bosom of the earth, sending see nothing but intense cold, fetters of ice, which I perceive by the last Tribune that we have only to the Spirits of the departed, but just to our own Spirits. No Spiritual being objects to such a course, whose counsel is worthy of man's attention. Good, really good, Spirits do not wish to drive us, but to lead us by Love.

I have often thought what subjects of laughter some of us have been in the eyes of the Spiritare other than fools, and fanatics, and maniacs in ual beings who surround us, and I have often pictured to myself a jovial band of merry ones engaged in leading to the performance of the most grotesque and unearthly acts, our passive bodies

But I am extending what I merely intended for a note to a letter, and will cease my prattle and rein up my prancing pen. But yet I think all I have here incidentally alluded to, worthy of the careful thought of the true Spiritualist. The subto come up and rusticate with us this summer- ject is productive enough of thought to fill a vol-

New, dear Sir, I know your mind on this point, Give my fraternal regards to Dr. D., and say to and am confident that if you have a guiding hand over the interests of the coming Society, you will be lead by no fanatical Spirit. Please send me

forward to Chelsea, Mass. I should deem it a pleasant duty to be able to do something for the cause of our glorious faith,

"SMITHLAND, Ky., July 4, 1854.

for action. The friends of the cause should let position in which I am placed by the favorable they please. How insignificant they may esteem distinguished and honorable, and that a guaranty tives all around to labor, both physical and intellecturemes of winter or of summer.

which would be conclusive on any other subject. I am glad to have another paper started in your It will be seen that many strong and powerful city. The Christian Spiritualist has taken a minds are arrayed against the idea of its Spirit- der-storm is in his soul; the summer heats are position, and pours down its light, century after

Spiritual theory.

informed upon the subject.

ciates continued to be so zealously engaged and the dictates of common sense, to yield to the condevoted to the great cause, as that organization curring evidences of three of our senses, and other and is it, in fact. Were it otherwise, that soul but the time will come when the world of man facts sustained by undeniable proof.

in the cause of truth.

I remain most respectfully. Your friend and obedient servant."

paper, published an account of the organization,

and added: preciated by all, and if false, rejected.

United States, we design to publish in our next."

THE CONDITION OF THE EARTH.

The following is a phonographic report of an address given Society for the Diffusion of Spiritual Knowledge.

bears upon itself the impress of luxuriance and cut the mast of some great admiral. on in an intensely hot climate, or upon an intense- now muffled in the furs of arctic animals. body in which it exists.

that, too, is a region of excessive exhalation, but fetters. But there is one Power, seated high above the air is rarified. Cold can hardly be called a this world, and high above the stars, who can shatrarifying agent, but it has that effect upon every ter those fetters, and bid the arctic rivers roll along thing in the arctic regions. The excessive heat of in their sublime course; bid the brooks leap out in the torrid zone over-steps itself, and the exhala- the mountain's course; -can bid birds from more tions from all the vegetable matter create a poison temperate climes wing their flight up there, and ous climate. By a reverse of all this, it makes the make new forests vocal with their new songs; can arctic zone that which we behold, a region of snow make vales, there concealed by snowy coverings, and ice and clearest water. Nothing on the earth burst forth again into the light, and bear upon can be more pure than either of these.

animal and vegetable matter from those portions of to be bound up by compact chains, so surely shall are no flowers, and grass, and fields for you to nothing, having itself to depend upon those contri- has the power to do that which he desires. Now must talk with him in your own soul, and generbutions for some future usefulness and productive- productiveness is better than barrenness; thereness, which shall come to it in times far remote. fore God desires productiveness, and will snap some account of its object and its prospects and their contributions to the arctic zones, are performing a mission in the hands of their great Director

origin; and in their published views on the subject there, the winter colds are there, with their ice- century, always the same. That sun of truth is

Your visit to this place last winter has been pro- admit the facts, but attempt to account for them in bergs and their glaciers. All things, from the illu- held in God's right hand, it never wavers; it is Cready is a lady af fine talents and attainments. She has been Your visit to this place last winter has been pro- admit the facts, but attempt to account for them in bergs and their glaciers. All things, from the lift- neid in God's right hand, it never wavers, it is in most of the United States, and everywhere finds ductive of good to the cause. Your friend, &c." ## their own way, each differing as widely with each minations of the tiniest fire-fly to the light of the fixed. A man, receiving light from that, wavers as favor, both with the public and the press. other, as this agent differs with all, thereby adding farthest star in the night time, from the plant though he were drunken; he goes first on one side, to the strength and number of the believers in the springing from the crevice of the rock, to the high- then on the other. Sometimes that sun is over the respect and confidence of Spiritualists. est summit of the Alps or the Andes-all are there, his head; sometimes, in arctic regions, that sun is In view of the onward progress of this belief, right in the individual breast of man. Thunder- obscured, and he only catches, at the noon of day, Brooklyn during the coming week. the effect it will have on the public mind, should it storms cry aloud among the riven peaks of moun-slight glimpses of light along the eastern horizon. become general, and its results upon the institu- tains, and in the soul of the individual man; Months pass away, and he becomes tired of the tions among us, there appears to me, at least, a hurricanes sweep ships and houses to destruc- darkness, and his eyes lose their lustre, and his ornecessity, as far as practicable, to carry out the tion, tear down strong-built towers, sweep off gans refuse to do their offices. He feels that he is policy of the Society, that all who will, may become whole villages in their course—all in the soul of living in an atmosehere that is not his own. He the individual man. Flowers grow upon broad becomes unsatisfied, sinks, is almost ready to die; If the Spiritual theory be true, its importance prairies, send forth their fragrance in the air, and and he arises in his strength, looks again toward stands admitted. If founded in error, all honest grass grows, aye, and herbs, and wild beasts the East, and sees one glimmer of the glad light, Spiritualists will rejoice to be convinced of it, and roam at will; and in the autumn the fire comes, making his soul glad once more. Day after day will be ever grateful to the man who can furnish and sweeps off that luxurious growth, to make the beams pour in more bright upon his soul, until the evidence to do it. Until this is done, it cannot room for another-all in the soul of the individual the summer comes, and he has got enough. Exbe against the suggestions of sound philosophy, or man. Everything, every phenomenon of Nature, tremes of heat and cold, and extremes of intellectcould not comprehend those things. No man can shall revolve around the sun of truth in one con-Wishing you health and happiness, and success comprehend anything outside of himself.

> with these differences of climate of which I spoke, much of progress to mankind. And when that which are strong indications of a future—a future time arrives, this earth, too, on which you live. of One of the Board of Advisors, who edits a news- when this earth shall revolve around its axis, and necessity, and by the law of heaven, shall also rethe world of man revolve around its axis, and day volve on its axis in one continued, strait-forward after day the height of the sun in the heavens shall course, and its whole surface shall bloom again, as "Among the names of those composing the be the same, year in and year out. The earth in the first days of creation. Board of Advisors, we notice that of ourself. We shall always be productive; man shall never be cheerfully accept the post, willing to do what little obliged to resist intense cold nor intense heat, but condition of this earth. I wish you to bear in performing various antics and gyrations with other we can, towards bringing about an investigation of shall have a habitation perfect for a perfect man. mind that which I have said. I have something

wealth, perhaps, rather than strength and dura- Now God, the great Creator, when he made this bility. This idea has a significance. It means a world, did not create a single atom which could so luxuriant in its wealthy character, comes also to capable of becoming, produce all that it was capa-You will observe that man's powers of thought di- Why, this torrid zone, which now contains, as I minish continually beneath the tropics; he sickens, have said, a superabundance of vegetable matter, and dies. He cannot exist in his original strength, is continually pouring forth its wealth into the torrid zone. He needs something in the atmost toward the poles, carrying, every day and every phere around to excite his energies and passions, hour, contributions to that far land from the foun-There he is compelled to lie down in inactivity, and tain of vegetable life and activity. Now continent's becomes a victim to the foul malaria. The inhabi- are being formed, as this and many others were tant of that zone, of necessity, must be kept in a formed. And this earth, which now revolves with low grade of intellectual being. The climate of uneasy motion on its axis, shall obtain a more that region of the earth does not permit intellectual equal course, and roll around straight forward, labor. It produces excitement and unnatural year on year, and century on century, and never strength. Now excitement and unnatural strength know a swerve in its course. There will be no louder than his words, and although he goes once in There the atmosphere will not bear upon its wings its course, and never vary; and twelve hours shall all the exhalations from the earth; it would stop be day, and twelve hours night all the year round. and stagnate the richness which Nature is contine And the arctic cold shall come down to the torrid ually pouring out from her bosom: and it holds it zone and temper its intense heat; and the torrid down with firmness and strength, so that it cannot heats shall march up to the arctic zones, and icemove, or rather, it remains till the matter becomes bergs shall melt away in their breath, and valleys stagnant, poisonous. Man dies when he inhales it now concealed in snowy coverings, shall burst into his lungs. Intellectual labor cannot be carried forth into the light of heaven. Myriads of men, forth noxious gases into the air. Intellectuality bind up all that lives during three-quarters of the cannot live; it must either die itself, or kill the appointed year. There are seas there, about the poles; there are rivers and brooks, and the germs Look at the arctic regions-all ice and snow; of trees. They are ice-bound, fettered with hoary their bosoms harvests of good for man. This God ocean carry upon their breasts vast contributions of lectually and physically, than it is for that region give you an idea of Eternity and of Time; there the earth up toward that region which can produce God do that better thing. For, as I told you, God walk upon. You cannot speak with God; you

These currents of the ocean, bringing continuously asunder the icy fetters, and make the arctic region bloom with greenness once again. But in the torrid zone, where is excess of heat for a new world, which is to be formed in the fu- and moisture, where vegetation spreads forth over ture time, for the habitation of man in regions the earth, He will temper the atmosphere. When where he cannot now exist—where man becomes he breaks up the icebergs of the north, He will stiffened by excessive cold, as he is in the arctic send their shattered fragments toward the south,

These things may seem to you unimportant, perwill be the best of all possible climates. Then the that he could bring about these results, which ness—all lessons necessary for his present and church that God seems to have blessed, and a cenearth and the world of man will revolve around would contribute so much towards his happiness.

their suns continually together. Now the world As the earth progresses now under the influence cannot roll faster than the soul-world rolls; the of these extremes of heat and cold, so does the earth cannot progress towards the perfectness of world of man progress around the sun of truth. its being faster than man progresses towards the That sun reaches first one tropic in the intellectual gence, capable of using signs of ideas, and the perfectness of mankind. This earth, the planets heaven then another. One time the world feels as the stage should be so neglected by the more thoughtful of sothat roll in the Heavens, the sun that illuminates if winter was all around, and at another as if full ciety; but as the "past is the past," we will let hope sing or one and the same thing, reflectedly and correspon- the world of each man's sonl, and in the universal human-soul world. This sun of truth is perma-our table a kind and friendly estimate of the merits and beau-In the man there exists everything. The thun- nent in heaven; that never wavers; it keeps its ties of Mrs. McCready's acting. The article is rather long for

tinued and unwavering circle. It shall not go But we have wandered somewhat from our hither and thither, like a drunken man, but shall oint. There are some little things connected march straight on, and every revolution shall be so

this subject, that it may, if true, be known and ap- Now, when, from an elevated point, we look down which I wish to say now, to prove that those who upon the opposite regions of the earth,—the arctic dwell upon the earth are wrong; that the earth The Address of the Society to the citizens of the and the torrid zones—we see in that torrid zone does not fulfil its mission, that not one man fulfils vast trees, having vast branches laden with fruit his mission, because they have not allowed one or and foliage, and a superabundance of vegetable the other to do that which the Creator designed life and action. We cast our eyes to the other should be done before this earth arrived at its perpoint, and we discover, in the crevice of the rock, fection. I would say this to you, that you may through an impressible medium, at a Sunday meeting of the a little lichen, or a little moss, or a little tree, per- look around around you, within a circuit of about fect in its form, but dwarfish in its size. The pine twenty miles, and find congregated a million of hu-If a man could elevate himself to so great a distree grows there in the crevice of that rock, and it man beings. Travel a few days, and you will find tance above the surface of this earth, as to be ena- may be but a few inches in height when it arrives there the same circuit of twenty miles, with soil bled to look down, and in one glance comprehend at its maturity. But there will be found the pine, more productive, a sky more serene and clear, betthe conditions of the arctic and torrid zones, he again, for other trees, to grow in other crevices, to ter fitted for man's development and man's desires would observe some wonderful opposites besides produce seed in their turn, and bring forth other than this; and you will find that territory inhabited the apparent opposites of heat and cold. The tor- trees to decay and die. The tree may be but a by wild beasts. Now this is wrong; this is the rid zone is filled with vegetable life. Eternal veget few inches in its height, but so far it is a perfect cause of almost all the social evils under which tation springs from the earth, grows with immense tree. But Nature, with the right influences at man is struggling to-day. The war which is derapidity, expands in rich and thick foliage, and work, would produce a tree from which could be vastating the Eastern continent could never have existed;-never! Had the wilds of Europe, the existed, had not such facts as I have mentioned forests retained as parks for game, been laid open to great deal. It tells the truth that this vegetation, not, in its time and place, become all that it was the influx of an intelligent and industrious people, enabling them, by their own endeavors, to draw out a like death; and that the necessities of the ble of producing; and the time shall come when the sustenance which should support them and their climate produce in a few months an excess, which that little tree, hardly to be found by the eye of families,—as every man could do, had he the taste is exhaled into the atmosphere. The body of that the curious searcher, shall spread forth its branch- for doing,—a war could not exist. You could not cident which may happen in an opposing partyexcess comes down again to enter new forms of es, lift its body up towards heaven, and reach such | bring men from their quiet cottages, and their wives | The Spiritualists have had their share of abuse, life; is full of productive strength, and is also al- a magnitude that the mast of a great ship may be and children, after they had plenty garnered up for ways accompanied with a death-distilling malaria. taken from it. How would you have this proved? the winter months, with the knowledge that the sun would come again next summer; -you could not bring such men as these out into the field of slaughter. Those men who go out into the battle fight &c., are to be found in many of our exchanges. while mingling with the continual decay of the ocean; the ocean is continually wasting that wealth for pay. You could not get up a war in any coun- and should it be found that some had had the missiontry where Christ's name had ever been heard. Take this neighbor of yours out in your Western wilds, over the wide prairies teeming with the richness of vegetable life, which are ready to throw forth their are liable to extremes. We insert the following

> the seven days and prays and asks His blessings, he cannot believe in what he says; for he must know that one millionth part of God's blessings have never been accepted by His children. What was the earth made for? Not for devils, but for the children of the great God to grow upon, and live and expand their faculties, and make the feet, men have given you something to tread upon, above facts, causing religious inspirity. not God. The stars twinkle falsely in the nighttime, the sun sheds an imperfect light in the day: ualism and Christianity any the less commendable, ally that has been so covered up that even His voice cannot be heard through the covering.

ciation of them is dull and stale. He does not be-

Now, if man lived as he should and will live, he would exist among the works of his Creator as one of them. He would no longer allow broad fields to remain merely as the habitations for the wild beasts of the forest, but he would himself pasture there,—draw out richness from its teeming soils, learn lessons from the blooming flowers,-know zones. You can see, if you will contemplate the to temper the heats. As they melt away, man will the meaning of the flowing river, understand the understood, simple and pure, full to the brim of surface of this earth, that wherein any one point breathe more freely; man will feel within him a significance of the far-off ocean. Man will look the vital principle of religion. surface of this earth, that wherein any one point of the strength of the iceberg. He will be up, and see the sky that God created, and upon faith of the New Jerusalem upon its converts. A movement has been made. The time has come hand yesterday, by which I am informed of the point. There is a region between the two which enabled to think, and his brain will not ache; he the earth, and witness scenes that God's bounty combines the qualities of both. A man is unable will labor, and his limbs will not be weary; for he has bestowed upon His children; to the forest, to bear both the arctic and the torrid. During the will have the strength of the iceberg within him. So and hear songs that God has taught to the singing since unsuccessful in business, failed to a large but are ready to buckle on the harness, and stand the Diffusion of Spiritual Knowledge." I accept up in defence of the truth. Let the opponents of the trust conferred, and cannot but feel honored trust to buckle on the harness, and stand the Diffusion of Spiritual Knowledge." I accept the torrid zone snall be tempered by the ices of the up in defence of the truth. Let the opponents of the trust conferred, and cannot but feel honored trust trust conferred, and cannot but feel honored trust trust conferred to the archive trust conferred to the south. The left the place, entered into speculations, was but are ready to buckle on the harness, and stand the Diffusion of Spiritual Knowledge." I accept summer heats he can relieve himself from intellector the torrid zone shall be tempered by the ices of the birds. Then, when all men shall live thus—shall tual toil; during the winter months, when it is netemperature will no longer be subjected to the exHis works—will the world of man revolve around successful, and realized very speedily a new forthe sun of truth, and day and night shall be of tune. A year or two since he was led to listen to tual, which enable him to occupy his mind, maintain his dignity, prove himself a man in the chills

These things may seem to you unimportant, pertain his dignity, prove himself a man in the chills

to look upon himself as holding in his possession
the rightful property of others. He therefore toek equal length, and the world shall not revolve in the doctrine of Swendenborg, which brought him of winter and in the heats of summer. In the tor- within each something which corresponds to the cally and evenly in its course. This earth, on steps to repay all these concelled debts, and has not rid zone, there is, comparatively speaking, but a present condition of this earth, and there will be which man shall dwell, will feel the influence of left one dollar of them unpaid. in the future time in the breasts of men, something the enlightened human-soul world, and will revolve The Swedenborgian doctrines are very little un-When the time comes for man to have so ele- corresponding to that future condition which is around in its course. Day and night shall be of derstood outside the limits of its own church. A driven from the investigation of the evidences on when the time comes for man to have so eleto come. Now, man has control over these things, equal length; the arctic and torrid zones equally belief. Its whole tendencies are though the will only think he has. If he will believe productive; and man shall go where he lists, and rigid morelity and the most form. blessings on earth, which the Creator in Heaven if he will only think he has. If he will believe productive; and man shall go where he lists, and rigid morality, and the most Spiritual form of Chrisquiet retirement is more congenial to me. May the of the ignorant and uninformed, being assured that designed for him, the year will roll its even circle that which he has been told—that he was made in he need not fear, for he will find that the entire tianity, ever upwards towards God. No man, a around the earth, and he will have one kind of the image of the Great Creator, and is therefore earth was intended as an abode for man, and can true Swedenborgian, can be a bad man. His faith climate and one kind of sky above him. And it himself a creator—why, man would then believe contribute every thing necessary for his happiwill be the best of all possible climates. Then the that he could bring about these results, which ness—all lessons necessary for his present and

> THE DRAMA. Among the many thing that will tend to help progress and

develop Spiritual life, we know of few more powerful than the Drama. We do not speak of the Drama as it is-but as it may ciety; but as the "past is the past, we will be appropriate of Progress and the future here, as in every other department of Romans.

These reflections are forced upon us at this time, by finding on our paper, but we shall do it and the lady justice in our next

While in Troy, the friends spoke of Mrs. M. as well deserving We hope she will be sustained by an appreciating and sympathizing public. We understand the lady is to give a reading in FACTS FOR THE THOUGHTFUL

Change is written in everything, and it would save much rearet could we comprehend the full meaning of the saying, "Old things shall pass away, and all things become NEW:" but it so happens, by force of habit, interest and other peculiarities of character, that most persons think as they reason, -so should all. This, however, is not the calm and thoughtful conclusion, but the argumentative and logical, which springs from creeds, dogmas and formulas.

The observing mind will explain this inconsistency, when it remembers that many a friend in social intercourse is a fierce disputant about a creed or dogma-often the enemy of those he otherwise would respect and love. This phase of character we often meet with in the dress many writers give to their facts, the bad taste of which, to say nothing of bad faith, is most unhappy in all such issues. Take the following to illustrate:-

"The Spirits have recently organized, and are now prepared to proclaim to the world the beauty and adaptedness of a religion whose chief fruits household furniture. The "Society for the Diffuion of Spiritual Knowledge" marks a new era in Spiritualism. Hitherto, the Spirits have wandered about the earth, unembodied, and without any bond of union between them. Even so they have accomplished a great deal, as the catalogues of lunatic asylums, and the records of unfortunate families, conclusively attest. But now, if the charm of the circle is not broken, what limit will be placed to their conquests? They have now the powerful auxiliary of organization, directed by talent; they have the aid of new and eminent converts, an extensive collection of books containing their doctrines and principles, and a numerously increasing periodical press.

The officers of this new Society are Nathaniel P. Tallmadge, President; thirteen Vice-Presidents, three Secretaries, a Treasurer, a Board of twelve Trustees, and a Board of seventeen Advisors,making forty-seven in all. In this list is one Governor and ex-U. S. Senator, one Chief Justice, four Judges, two Members of Congress, four Editors, one Professor, one General, and one Major, with other officials and ex-officials of less note. The rooms of the Society are at No. 553 Broadway."-Armenia Times.

It would be folly to attempt a vindication of the sense or ranity of any body of men or women, no matter what are the central facts of this Association: still, it is the common cant with party writers, not only to attempt this, but to magnify any acwhich would be quite innocent, did it not work out such bad results to the minds that use such language. "Fanatics," "crazy heads," "members of the insane and lunatic asylum," "infidels," &c., tune to become insane, then indeed must Spiritualism suffer. This, however, is jolly, for it has happened from Time's dawn until now, that subjects treasures, and give you abundance of this world's from the Spiritual Telegraph, that the orthodox goods. God's blessings are complete; man's ap- press may see that "those who live in glass houses should not throw stones."

"ORTHODOX INSANITY .- The Louisville Journal relieve he has a Father in Heaven; for his acts speak lates the facts concerning the suicide of a lad of thirteen years, named Henry Merriman, ten miles from that city.

"This is one of the most mysterious as well as one of the most extraordinary cases of suicide ever committed in this country. Henry was a decount Christian. He had lost a little sister who belonged to the church. The sister had given him a prayerbook on her death-bed, and desired him to use it. He had become so interested in the book, and on earth bloom like the rose. Cities are enough to the subject of meeting with a dear sister, that it destroy the balance of this earth, and keep it was a subject of daily conversation and prayer destroy the balance of this earth, and keep it with him. He appeared desirous to be with here swaying here and there in the ecliptic. Can you His mother had told him that he would meet his tell what an influence arises from such a heap of sister in heaven after death. He prayed nightly, brick and mortar as that in which you live? The and daily to see her, and in his fit of religious inatmosphere in the streets is not fit for a man to to ear, severing both jugular veins. This was a breathe. The earth beneath your feet is not fit for sorry sight to look upon—a heart-broken mother; a man to tread upon, and the sky above your afflicted father, and distressed relatives—this was a heads is not fit for a man to see. They are all scene to dissolve a heart of stone. Every one made by man. Look on this side or on that, man's present was in tears; every man became as it were handiwork stares you in the face; beneath your child came to his death from the influence of the

Who is responsible for this? Is religion, Spiritthis is not the sunshine, not the star-light. What because of such accidents? It were folly to think can you know of God, living in your cities? Noth- so. We hope heaven the time is not far distant, ing, except that which you learn within yourselves. when insanity from any cause—much less suicide, There is no flaming fire to give you a lesson of His shall not be known—but as a fact in the past. As love; no song of a bird to excite your admiration proof that that time is near at hand, we give the Now, there is a connecting link between these can do; and so surely as it is better for the arctic and praise; no mountain tops to command your following as it speaks progress, and sets forth the two regions of the earth. The currents of the zones to be productive of wealth for man, intel- awe and wonder. There is no flowing river, to kind of practical religion we delight to honor. We could name another who had done like unto the 'gentleman" although he belonged to 200 church, and made very little pretention to any thing beyond common every day manhood.

"SWEDENBORGIANISM.—The Swedenborgian faith seems slowly and quietly to be gaining, every year, new converts. It is not the faith for the mass, at least, for them as it now exists. It is the faith for those only who have culture and understanding sufficient to comprehend the depth of its meaning.
Combined with all rigid requirements of the old

orthodox faith, there is a higher school of philosophy in its teachings than that of any other faith. One becomes lost in the mazes of its mighty doc-

gentleman brought up in, and a member of one of our orthodox churches, having been some years

tury from this we shall hear more from it.

FARMERS.—Socrates was a farmer, and wedded to his calling the glory of his immortal philosophy. St Luke was a farmer, and yet divides with Prometheus the honors of subjecting the ox for the use of man.

Cincinnatus was a farmer, and one of the noblest

Burns was a farmer, and the muse found him at the plow, and filled his soul with poetry.
Washington was a farmer, and retired from the

highest earthly station to enjoy the quiet of rural life, and presents to the world a speciman of human

And Poesy, too, shall lend Her aid, Persuading as she sings,— Seattering o'er your shaded earth Sweet incense from Her wings.

The following was written through A. H. Langley, of Belch ertown. The lines are supposed to be Spiritual in their origin and were written for a Spiritual Convention, held in Springfield Mass., April, 1853. This and the following have been known to many friends, as they have been published—and we re-publish them that the friends may have them to sing, as the words are that the higher propositions have been regularly, whose watchword shall be Humanity. good, and the music popular. The first is a parody on Eliza Cook's lines—"I'm afloat, I'm afloat," &c. The second is a parody on the well-known song of the "Carrier Dove," and was written by Mrs. A. H. Langley while under Spiritual influence. We hope our friends will make such selections as they can, until they get together a goodly number of Spiritual songs that can be sung by well-known tunes.

[For the Christian Spiritualist.] "WE'RE AFLOAT!"

We're affoat! we're affoat! on the world's rolling tide, Bright Spirits attend us, in Christ we abide; Our banner of love, on high let it wave, And float in brave triumph o'er death and the grave Our cause is a just one, we've nothing to fear, As long as kind Spirits are hovering near. Then on to the conquest, our armor is bright, We will strive for the cause of our God and the right; The world may deride, it may scoff, it may sneer, Its pleasures, what are they, when death draweth near-Oh! this is the time that we need something more Than the baubles of earth, with all her sin's store

Hark! hark! to the voice of the bright Spirit-band. Its echoes resounding aloud through the land; "Tis a call from our God, blest are they who take heed, 'Tis an offering of love, 'tis a blessing indeed. Then come to the banquet, the fruit is prepared, As all are invited, and great the reward-For light is now breaking, its rays growing bright, It is shining upon us a glorious light, Then look up and behold, for the time draweth near, But with Spirits to guide us, what have we to fear? They will guide our frail bark to the haven of love, Shouting glory to God, in bright worlds above.

PARODY ON THE "CARRIER DOVE."

Fly away to the Spirit-land, sweet dove. Fly away to the Spirit-land-And bear these lines to the friends I love. The happy and besutiful band. Deep gloom has saddened my weary breast. Wi h sorrow my heart is stirred, I long to hear from the land of the blest, O, fly to their home, sweet bird!

O, fly to their home sweet dove, and say Hope's light is on me now; I long to list to a seraph's lay, With bright glory upon my brow. I feel that this world is not my home, An angel's sweet voice I heard, It came from beyond the dark, lone tomb, O, fly to their home, sweet bird!

I will wait thy coming at dawn, sweet dove, I will wait thy coming at eve, But bear some news from the friend I love, And then I will cease to grieve. I could spring from this prison on wings of love, I could fall by death's conquering sword; But I cannot stay from the friends I love, O, fly to their home, sweet bird!

[For the Christian Spiritualist.] ВТ н. А. В. Proudly the noble sailor treads, The deck of his gallant craft, As o'er the trackless deep she threads

Her way with the gale abaft!

Nobly she dashes the billows aside, As they angrily seek to o'erwhelm, and Whilst he walks the deck with feelings of pride, To see how she minds her helm.

Her sails are furled-her hatches closed-And every thing made trim-For the coming storm, which well he knows Will soon burst wild on him!

The thick black clouds o'erspread the sky, The sea gulls wildly scream ! As the freshining breeze betokens nigh The storm, which with furies teem !

And now the nattering rain drops fall. The deck grows slippery wet; The crew with fright are huddled all, And their eyes are fiercely set-

On the stormy clouds, above their heads, Making day as black as night, They mutter their prayers, and each one dreads To think of their awful plight!

For though their ship is good and strong, Well braced from stem to stern 'Gainst such a gale she cannot long Towards her destined port return. But still the gallant ship speeds fast,

And the sailor boldly steers O'er the mountain-while the creaking mast Increases all his fears! He thinks of home, of the loved ones there.

Of his wife and children dear; And he knows they're offering a fervent prayer For him, whilst the storm they hear,

But hark! how the muttering thunders roll! See! how the lightnings gleam! Around the gallant sailor bold-List! how the storm birds scream

A blinding flash! an awful crash! The masts are in splinters riven! And the crippled bark, o'er the ocean dark At the mercy of winds is driven!

No boat can live in such a sea! The shrouds are all on fire ! The waves, like demons, seem in glee, As the flames are rising higher

Vainly he clings to the shattered mast. As from the deck, a wave With cruel force, has cast him forth To find a watery grave!

Long will his wife and children gaze Out on the broad blue sea. And watch from morn till evening's haze,

Time will roll by! years will fly past! But tidings ne'er will reach The widow and her orphaned ones Who watch upon the beach!

Some passing ship may chance to find A charred and blackened wreck: But tidings none, will it unfold, Of those who trod her deck!

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST: My letter to Dr. Cragin in your tenth number, having accidentally been so mixed up with other matter after the type was set and proof insert that letter in your next number, as written and as the proof was read. J. Shoebbidge Williams.

New York, July 3, 1854.

DEAR BROTHER EDITOR: I see in your paper of 1st instant, a letter from my dear brother. Dr. Cragin, desiring the continuance of the "Spirit its foundation: Manifestations." I am pleased and encouraged by the parallelism between the material and Spiritual should be filled with matter wherein ten would be dogma or a creed. as far as our knowledge extends.

never professed yet, to have demonstrated that the wishes of the Spirits can make it. Bible is the central book or Jesus Christ the central man. We have been merely stating positions,

this inceptive progress of the work, to discuss whether some of the higher theorems can be herescientifically, and irrefragibly proved.

I cannot state results, but I can give as my private opinion, that both the Bible and the Lord Jesus Christ will be proved, demonstrated, and copy from the N. Y. Herald, Sunday, July 9th. clearly shown to be central developments in creation, and that there never was, nor never will be. their equals again developed, as no circle can have more than one centre, (see No. 11,) and that this centre is not developed at the end, but during the over earthward, into the fearful abyes of stubborn pride, relentwhole progression of its formation, and that it is less cruelty, remorseless ambition and Janus-faced treachery, in mid space as to time on earth, and as to quality among Spirituals, (No. 22 and its Illustrations;) with vice and wrinkled with sin. But let me not be misunderand thus we hope to be able to demonstrate the stood: by sectarianism, I do not mean solely that which appertimes as well as the states of developments.

As to the personal character of Jesus of Nazareth, it would be hard to find a boy of twelve, equal to his lad-ship; and we say the cursing of fig tree was, and will be shown, as being indispensably necessary to the fulfilling His mission, but Your brother,

J. SHOEBRIDGE WILLIAMS.

"THE ORGANIZATION OF SPIRIT-UALISTS."

Within a few weeks, this sentence has gone over great family of MAN.

Yet, there are those who see not-who heed not the signs of the times—nor hear the voices from the Spirit-land. Men and women, who have grown and reformatory, but to us mechanical and unphilosophic.

It would be impossible, therefore, for any association to take place, that had for its platform a life; the more should such estimate be the expanit would be like to find antagonism in some Spirits, whose light seems to be both dimmed and mellowed

Of these, we shall not write at present; for whatever may be said of the philosophy which holds such associations together, no thoughful mind can look far into the past, nor comprehend the great lesson-known as the "Battle of Life"without comprehending the how and the when, such worked and prayed for the "good time coming."

It is for another class of minds we write at this time—a more thoughtful, radical and reformatory race by far-the most so of any the ages have called forth to do duty in the discipline of life.

They are men and women who, having been in some one or other of the many associations known side, but pours oil and wine into our wounds, and ministers to as Christians, and having been forced into a seeming antagonism by the Spirit of excomunication, are very cautious how they submit themselves again to a like infliction.

A few years ago, when Dr. Priestly opposed all Church organization because it interfered with the evolutionary, so anti-social.

But, in this practical age, there are but few who do not accept the conclusion, however incompetent to construct new platforms for the future, because Spirits' wings between the Creator that afflicts, and the creature to construct new platforms for the future, because time that has worked so many wonders has shown that the mind and Spirit should be shown that the mind and should be shown th free—if growth is to be looked for—if progress is to be expected.

positive, they need an organization. They need a our internal world, the chronology of which is more rapid, the body active by virtue of a healthy life, a mind events more stirring, the dramas more thrilling, the mysteries strong, positive and kind, by virtue of knowledge and truth. Both of these they have had for some which men are wont to misnomer facts, in the external and mawhich men are wont to misnomer facts, in the external and mawhich men are wont to misnomer facts, in the external and mawhich men are wont to misnomer facts. time, though they have not been organized, and terial world, which is but the husk of the Spiritual creation; the wonders of their progress during the past four for it is of the soul's records that Heaven's archives are comthe uniders of their progress during the past four posed. It is truly remarked, by the Rev. E. D. Readell, in his years, are but the first fruits of a fast ripening admirable work on Antediluvian History, "How many things

harvest. The question is, then, are we prepared for orand agreement of opinion.

sented. This, however, we can say. That for and chaffings as so many trials, afflictions, and even unjust per many months before the organization, Spirits in would show that each and every struggle was but the germinaand out of the body were active in getting the tion of the unborn angel? views of all such as it was thought would be most likely to aid and harmonize such an enterprize. In read, as to render a portion of it perfectly nonsensical, please to short, the organization is but the first fruits of many conventions held among the Spirits for the purpose of developing ways and means to help pro-

1st. As an association, whatever progress is the interest he expresses in these investigations, as mas made, whatever power it developed, was to be while in the act of drawing on my boot I felt some-I know that the result will be of vast benefit to used for the spread of Spiritualism, rather than the thing hard in the hem of my panteloons, and upon mankind, if suitable mediums can be got to unfold building up of any one or more persons. It was taking it out, which I did, by opening the seam, I universes scientifically, but my brother will con- enterprize; a union of purpose, rather than a same- which I usually carried in my pants' pocket that I or Spiritual man continues to exist, and can now sider, if the space occupied by those investigations, ness of belief; a gospel of active life, rather than a at once concluded it must be that, and that a hole

interested to every one who might take the interest | 2d. The name "Christian" was united to that of judge of my surprise when I found upon looking in the investigations he does, that chances are in Spiritualist, because the association, in aspiring to that there was no hole in the pocket, and that my favor of the advancement of the good cause he do good, could think of no name that has so many own knife was there. No difference could be perand I so ardently espouse, by their omission, at happy and lovely associations connected with it as ceived between these two, except that from use the least for a time. We have distributed some thou- that of Jesus Christ. Not because of any theolo- handle of mine (ivory) was slightly stained, while sands of copies of those investigations, and he is gical belief as to the nature and character of Jesus, the strange one appeared perfectly new. My next worthy only of the dark ages, and of the Spanish the third person that has been interested in them, other than that he loved to do good, and lives in the supposition was, that in giving a drawing lesson, I If my brother's letter has not been answered in and as the exponent of an effectional Humanity. thinking from its similarity that it must be mine, other respects by the concluding insertion in the Our platform, therefore, is as broad as the Uni- but upon inquiry I found that this was not so,-no paper of last Saturday, we will remark, that we verse, and as comprehensive as the wants and pupil having missed a knife, or had one like it

giving definitions, with here and there an axiom, thousand with the tongue." We respect the Bible, three weeks after this, I found myself one day at and perhaps a postulate, all of which geometricians but also respect the authority of reason and the my lesson down town without a knife. I searched have to do, before they can progress far with de- expansion of Spirit-life—the former as the BIRTH- all my pockets in vain, I was compelled to borrow monstrations founded upon the previously devel-RIGHT and crowning dignity of man—the latter as from a pupil, but as I had been drawing at my oped principles, and it would be unfair to begin in the means of all culture—the destiny of all Spirit, room previous to going out I supposed that I had who advocated the same propositions in a very

distant when Truth will no longer be divided could be found, and again I searched my pockets, after demonstrated or not. It is only to those who when Science, Philosophy and Religion, Fact, Rea- removing everything, but without success, and as go through the regular structure of dependent and son and Sentiment shall be the trinity of Truth, I was obliged to go to another lesson, I put my duconsequent arguments, who can be made sensible and man and woman the friends ot an organization plicate (which had so mysteriously come to me) in the Western States, to lecture on Spiritualism, and

SECULAR SECTARIANISM.

As there is nothing higher or broader, and at the same times more profound, than CHEISTIANITY, so there is nothing lower, shallower, and narrower, than sectarianism: while the former emanating from God, approaches us to Him, the latter drags us gloating avarice, complex intrigue, and petrifying selfishness; under which pestilential influences the world has become hoary tains to the doctrinal opinions either of the Pharisaical High Church, or the Puritanical Low Churchman, nor of the thousand ites, flights, isms and schisms, branching therefrom; for of this conscience, coinage of men's hearts, as God giveth the stamp, so He alone can warrant the issue. No; I speak of a secular sectarianism, to which every soul amongst us is more or less addicted; a setting up and worshipping of false-yes, verily! most false-gods! which has made social idolatory universal Who can deny that they are, to a certain extent, the slave of some particular passions, each of which passions, when allowed to have a dominion over us, becomes an idol? With one, it is oride, with another, sloth or anger, avarice, ambition, lust, covetousness, intemperance, lying, envy, hatred, or revenge; but to all of these, there are but two great High Priests, MAMMON, and his elder brother, Selfishness. It is true, that these idols are steam!) and no doubt has awakened many new and ed down to; therefore is it, that the miser, abounding to gold cheering hopes for the future brotherhood of the but lacking all things else, calls his pet vice prudence! The coward boasts of his peaceful disposition!—the slothful man o his content! the spendthrift of his generosity! the wine-bibber of his sociality and good fellowship!—and he whose "vaulting ambition o'erleaps itself," of his indomitable courage and perse verance! Thus, all these ugly vices go masquerading through the world in the costume of the virtues, and as long as they care identity; for the fear of reprisals in the safety-valve of our social system; and not throwing stones when we ourselves live in glass houses, is the Brummagen article we display for Christian sect or dominant passion of our own, accompanied, as it invarilarge and comprehensive estimate of the Spiritual ably is, by the most bigoted intolerance against our neighbor's asi) Is of memory and the second of the seco sion of new thought and enlarged ideas—but what a writer in the Lender aptly expresses it, in many "an essay in an epigram,"-that "it takes away much of the savor of life to live amongst those with whom one has not anything like one's fair value. It may not be mortified vanity, but unsatisfied sympathy, which causes this discomfort." True; most true, for, although the world, more especially in the present day, abounds with philanthropy and benevolence, it is a melancholy fact, that every day sympathy seems on the decrease. A phrenologist would account for this on the principal of the duralty of the brain, and would tell us that there are many persons who yet have abundant benevolence who have not an atom of sympathy true, again, and yet how often are they confounded, and, for that reason, many may ask in what consists their difference? It conassociations were of great promise to those who sists in a very wide one, that of saying and doing. Benevolence is passive, sympathy active; benevolence pities, sympathy helps; benevolence professes to feel for those who suffer "in mind, body, or estate;" but sympathy feels with them: and such being the case, puts its shoulder to the wheel of its neighbor's foundered load, and struggles bravely to extricate it. Sympathy, in short, is practical Christianity; and benevolence, the oretical piety, Sympathy is the wayfaring Samaritan, who though a stranger, and unknown, does not pass over on the other boasting of the good it has done, and the evil it has left undone And as all the qualities descend from one generation to another -in tribes or races-it is for this reason that realtives or friends may be benerlent, and compensate our misfortunes, as far as words go; or even abound in works of supercorgation-such as offering our indolence a seventh carriage, if we already posses six; but should we be penniless, and chance to break our leg rights of private judgment, few, very few could fel- and the sixpence has to be sought that would purchase a crutch lowship the boldness of the thought, it seemed so to support us, then, verily, is it from the Samaritan stranger that we must seek it. But, perhaps, there may be, in this still crude stage of the world's progression, a higher and deeper cause for the want of sympathy that is to be found among beamen beings for each other; for it may be part of the miracles and mystery that is veiled in the Holy of Holies of every heart, hovering on The friends of Spiritualism know all this, and the trembling disciples. A guarantee, in short, now, as ther know, also, that to make progress sure and culture that HE is there, and will save us in, if not always from, the storm. How many daily and hourly proofs have we of this in there are belonging to our nature, which actually exist a long time before they become properly aware of them! The interganization? Has the time come when such is readed? These questions each mind will are the fall ible authority; still we have no right perception of its truth needed? These questions each mind will answer until we begin a course of interior thinking. By this, man atfor itself, for the age, we hope, is fast passing away tains the evidence of its existence, and then believes." And it when one or more will attempt to generalize for the many. Nevertheless, we feel the time has come, and many are anxious for organization; for is meant self-examination, with a view to acquiring self-knowl while the present state of the church is incapable exhalations, of which even the lowest moral natures are capa exhalations, of which even the lowest moral natures are capa either to develop Spiritual life or expand religious ble, and which have often no more to do with the construction energy, our social organization is such that to stand of our higher and Spiritual intelligence, than have the vapors still is mentally impossible. Having explained these that rise from the ocean to do with the great world of waters beyond a throwing off of its worser and more evanescent partigeneral questions, we now come to the more prac- cles. But of the truth of the above remark, of there being tical, which some of our friends are free to ask us many things belonging to our nature which actually exist a from time to time—as to how we got to be a NA- long time before we become properly aware of them, we have TIONAL Society, and by what authority? Practically, the answer will be plain. It seemed the best ties, passions and feelings in our mother's womb? and may it way to get at the fact of organization, by making not be that the very highest intellectual pre-eminence that the it self-elective, by virtue of the LAW of AFFINITY, pared with the perfection he is destined to arrive at in a future efforts or ambition of man can attain to in this life, may be comwhich each one must settle for himself or herself, and eternal state, quite as embryo and undeveloped as were the rather than by a call for a National Convention elementary and component attributes of his nature prior to his terrestrial birth? And oh! may it not also be the comparaspiritually, it may be more difficult to give an tively narrow confines of its present sphere, that occasions all the threes, struggles and chaffings of the future great and emanexplanation, because the detail cannot now be pre- cipated Spirit, and causes it to consider the said throes, struggle secutions, for want of a broader light to view them by, which

CURIOUS MANIFESTATION.

New-York, July 10, 1854. EDITOR CHRISTIAN SPIRITUALIST: Dear Sir-Agreeably to my promise, I embrace a few moments of leisure to the writing out the statement And this selection was not prompted by any par- which I made you relative to the finding of a knife tial or selfish issue, but had the following facts for unaccountably placed in the lining of my panta-

Ist. das an association, whatever progress is make whatever power it developed, was to be used for the spread of Spiritualism, rather than the to be, and by, a philanthropic, rather than a same-at be been of the spiritual to be, and by, a philanthropic, rather than a same-association of purpose, rather than association of purpose, rather than a same-association of purpose, rather than a same-association of purpose, rather than a same-association of purpose, rather than association of purpose, Some months since (last September, I think,)

We respect Science, and hope the day is not far left it upon my table, but on my return, no knife to my pocket, and started. After having gone other great Reforms, now exciting the majority of about two blocks up town, suddenly I felt a pres- mind in this country. The following extract is from Lady Bulwer's sure, rather sharp and decided in the right side vest new and popular work, "Behind the Scenes." We pocket, and upon putting my hand there, I found cause we think the friends of the cause will find the missing knife sticking in the pocket of the vest | much in Brother Woodman to help progress and partly out, as if just shoved in.

These things are strange, and possibly can be accounted for upon a different hypothesis from mine, viz: Spiritual agency.

You are at libety to use these facts as you see fit, but I would rather that my name should not be published, as it might do me harm without doing of Waterford, Saratoga County, N. Y. Letters to any good, though if you are asked your authority them until the 22d inst., can be addressed to Cleveyou are at perfect liberty to give it.

Yours, respectfully,

THE SPIRIT OF TRUTH.

John xvi. 13. Howbeit when he, the Spirit of truth, is come he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

Rather than say when the Spirit of truth has come, say, when the presence of the Spirit of truth all." is acknowledged by the man, he may be led by the ignorant, the credulous, the weak-minded and that acknowledgment into all truth. For the the lower class of society were believers in Spiritu-Spirit of truth has been present with men since alism. Thus "the men of this generation" show never worshipped under these ugly names. Not that they have men were created and lived upon this earth; but half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half the globe, (thanks to the power of mind and all to be gracefully draped and brightly gilt before they are bow-half th castle impregnable by anything but material thoughts, sensations and feelings. I mean to say that nothing outside of the man could penetrate to his inner soul; and that the sensational part of the zation have had time to think, and many have been free to man, the physical organization, has for many thousand years maintained such an ascendancy, that strong in a faith, to them no doubt positive not to drop their masks, few are so ill-bred as to question their the things which would apply to the interior senses of men have been shut out, and all the knowledge which might have been derived from communion charity! And so it will ever be, as long as each of us has a with the ever-present truth has been lost for-

That a man may derive the full benefits of his being, he should so elevate his interior self-so arouse the faculties of his soul-as to enable his Spiritual senses to perform their offices on a scale more grand than the physical. Let a man acknowledge that the Spirit of truth is in him-otherwise, do battle with those who do not think and act as we de, but in the power of God; when he repeats the words, I are now so freely flowing into the souls of those who are willing to open them to its reception. Could we realize the advanam made in the image of my Creator, and really tage of being Spiritually minded, and having the great door of feels their sense and their might, he can be led on the internal world thrown open before us, and get one glimpse

can make journeys in his Spirit—he can produce force so much at which the soul revolts, and which is retained effects long distances from his own locality.

the presence of this Spirit of truth.

GEN. BULLARD AT HOME.

We copy the following from the Waterford Seninel of July 1, that the friends may see the philosophy of one of the friends of organization, and judge how much sectarianism it is likely to develop:

"Being inclined to learn something of the general groundwork of Spiritualism, we did ourself the honor of listening to Gen. Bullard's lecture on that subject, delivered by him to a very respectable audience on Monday evening last. Among his general propositions, he submitted and undertook o illustrate the following, viz.:-

That Jesus Christ preached over 1800 years ago, free thought, free speech, unselfishness, charity in all things, and that religion was the practically doing good to all men, and ensuring peace and plenty

That selfish and interested men had established tyranny over the minds of men in the shape of priesthood, and that after a trial of 1800 years hey had failed to improve the world to any great degree. That in the order of Providence, the time had arrived when the angels, or the Spirits of our departed friends, were coming to every family and calling us back to the simple truths taught by Jesus. That this subject was of great importance and should be examined, and if at the end of one generation the preaching of the angels did not advance mankind more than the priests had in 1800 years.

to unite with them in forwarding the cause of humanity and in bringing about the great millenium which he claimed to be now dawning upon us. Such is Spiritualism as taught by Gen. Bullard.

He was followed by Mr. Toohey of New-York, stirring and animated manner, and who showed himself at least a good speaker."

Charles C. Woodman, Esq., Senior Editor of this paper, started yesterday on a tour through

We hope much from the land of the West, be-Spiritualism. He will lecture in

Troy, Sunday, July 16. Utica, Monday, July 17. Buffalo, Wednesday, July, 19.

Cleveland, (Ohio,) Friday, July 21. He will be accompanied by Gen. E. F. Bullard,

THE TUNE CHANGED .- The following paragraph is going the rounds of the press:—
"The N. Y. Mirror well says that in the Associ-

ation of Spirituhlists, just formed with Ex-Gov. Fallmadge as President, we notice that Governors, Senators, Lawyers, Doctors, Merchants and Manufacturers figure exclusively. There is not so much as one honest carpenter or fisherman among them

A few months since, the cry was that none but themselves to be very much like those of a former one-for an account of one of whose characteris-

THE BY-LAWS OF THE SOCIETY FOR THE DIFFU SION OF SPIRITUAL KNOWLEDGE.

Since the publication of the above laws, the friends of organi make such suggestions as their good sense has deemed necessary; so that it has been concluded to make such amendment and alteration as were needed, before they were in very general use The By-Laws, &c., will be published in our next, so amended and we hope perfected, as to meet the views and wishes of our friends.

Correspondence.

BALLSTON SPA, July 10, 1354. EDITOR CHRISTIAN SPIRITUALIST: Since we were visited by satisfaction we enjoyed at his coming among us. He gave u two lectures, flowing with the purest sentiment, wise counsel and chaste and exalted eloquence. His theme is not so much to let a man have faith in the power of man, and in a Spirit of love and candor to present the beautiful truths that am made in the image of my Creator, and really feels their sense and their might, he can be led on and in to all truth that exists here and close where.

All might as seince has been discovered heretofore by the action of faith, by the partial acknowly degment that the Spirit of truth was present with the man. The most common mental science, now-adays, is mesmerism, under its various names of psychology, biology, etc. This science never could have been discovered had not the man who.first attempted mesmeric experiments believed that he had control over the mind of another man; believed for the m to reprove, and to reassure the vacillating faith of our tempesttossed souls, as erst the Savior did on the sea of Tiberias, that of hence its doubtful exhibition in the Old Testament, and indeed erable by the most powerful glasses, he can, with in all past time, except in individual cases. It is evident that his Spiritual sight, examine into the minutize of its the present age is affording greater facilities for solving this wonconstruction, tell all its peculiarities and characteristics much better than if he was there in his physical body.

Let a man acknowledge that the Spirit of truth is in him, and he can Spiritually enter the mind of another man, tell what is passing there, and converse without sound, without use of tongue. He verse without sound, without use of tongue. He are prescribed within such narrow limits, and contain and enmore from superstition than reason, that, although we would join hands with them in love and unity, we cannot assist in cultivat-Christ meant a great deal in what he said; he ling the unfruitful plants, but strive to pluck them up and cast told, as nearly as he might tell, the exact facts of the minto the fire. The study of the works of God will elevate the soul and open it to purest inspiration. There are no dogmas here; we are not required to believe anything we cannot prove, rejected the proposition if the whole truth had been but every step proves goodness, love and wisdom in its Author, told them. Christ performed miracles which men and sheds an influence deeply in our being that unfolds man's now could perform if they would acknowledge the All truth is the word of God, and His Spirit flows in truthful presence of that Spirit. It is all-powerful; in fact, utterances, when man, misguided man, can hear it not. We it makes a man a creator—the acknowledgment, of would not east uside one particle of the works, so would we not his Word. We find this in the Bible, and in "the still small voice" of angels, we find it too in every pure and holy aspira-P THOMPSON

PSYCHOMETRICAL DELINEATIONS OF

CHARACTER. To read the character of persons by holding the handwriting the furthead, is a gift which may be employed in numerous

to the forchead, is a gift which may be employed in numerous instances for the promotion of good, and to prevent fraud and imposition upon the unwary.

Cases are of constant occurrence, in the business of life, where a previous knowledge of character would not only save much trouble, vexation and pecuniary loss, but would often prevent the most ruinous consequences.

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Sold by B. Wood, No. 391 Broadway, New-York; Federhen are prevently in the latter particulars, address T. Culbertson, Agent, Pittsburgh, force the sufferings of afflicted humanity, I propose to place them in the hands of all at the most reasonable rates, and shall, the min the hands of all at the most reasonable rates, and shall, as far as I have the ability to do, cheerfully supply it without charge, to all who may not have the means to pay for it. Fer at the most reasonable rates, and shall, as far as I have the ability to do, cheerfully supply it without charge, to all who may not have the means to pay for it. Fer as I have the ability to do, cheerfully supply it without charge, to all who may no

should write by mail, post-paid, conforming to the directions as should write by man, post-part, constraints above given.

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and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an ACTUAL INSTANCE, the Influence of man on earth over the departed. With introductory and incidental remarks. By J. S. Adams of Chelsea, Mass. rice 25 cts. FAMILIAR SPIRITS AND SPIRITUAL MANIFESTA-

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ages have baffled the skill of the learned. These Fluids have
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Poetry.

[For the Christian Spiritualist.] CUI BONO?

BY IMPRESSION THROUGH A. HOTT, OF WILLIAMSBURGE, JULY 11, 1854. "Tis strange that a man with his heart in disguise, Still sleepily opens to heaven his eyes, Then asks in his stupor, as he sees the day dawn, With the fumes of the toper, his stare and his yawn,
Cui bono, what good? Cui bono, what good?

Has he travelled the rounds of pleasures of sense. And knows all the joys that comes to us thence? Has he ranged o'er the earth for fruit of the vine, And solaced himself with the choicest of wine, Cui bono, what good? Cui bono, what good?

Has he left the dull earth and explored with his eyo Where systems and suns of philosophy lie? Has he tried every science and learned every tongue And joined in the chorus that Orpheus sung? Cui bono, what good? Cui bono, what good?

Has he clambered the height where ambition glows. Its temples of skulls where heroes repose? Hath he gathered the diadems, riches and wealth, And robbed the whole world by his millions of stealth? Cui bono, what good? Cui bono, what good?

In purple, fine linen, and drapery decked. Has he passed by the poor with scorn or neglect; While the dance and the song has gladdened his heart, Till wisdom, and goodness, and virtue depart? Cui bono, what good? Cui bono, what good?

Has he peered in theology's labyrinth, where Hope ever wanders in cheerless despair? Has he dream'd that a man, mushroomed from a clod, Is skilled to pronounce on the deep ways of God? Cui bono, what good? Cui bono, what good?

The serpentine walk, the garden, the bower, The wild, shady glen, the wilderness flower, The entangled brakes, the music of groves, Tell of whirlwinds and winters that mar all our loves. Cui bono, what good? Cui bono, what good?

And gloriest to find each code bath its flaw? Or dost thou with medicines boast thou canst heal, While death walks thy study thy own pulse to feel? Cui bono, what good? Cui bono, what good? Tem sickened and sad-a wide dreary waste

And art thou then skilled in the science of law,

Pervales through the soul-dark, gloomy distaste, With Campagna's calm but pestilent air, Blasts, mildews, and poisons each landscape fair. Cui bono, what good? Cui bono, what good? "Oh, worm of the earth, raise thee upward to Heaven!

"Thy chrysalis burst-thy prison is riven! "There are wings of bright gold to aid in thy flight! "Come away, come away, 'tis the dawning of light!" Cui bono, what good? Cui bono, what good? "And see from their spheres the angels descend,

"Rise, rise! let thy soul with their sympathics blend. "There's an empire for thee with lottier sway, "Than of Pharoah's, Cambyses' or Napoleon's day!" Cui bono, what good? Cui bono, what good?

Ah, dull art thou still, the question to ask; To wake thee, Omnipotence fails in the task. If, closing thy eyes to the noonday's bright sun, Thy dream in its cycles forever shall run. Cui bono, what good? Cui bono, what good?

> [For the Christian Spiritualist.] MIAY-DAY CHANGES.

Oh mother dear, my Fannie said, Is it not hard that we must leave Our old familiar dwelling!

The little room where I have slept By my dear sister's side-And where I crept away and wept,

When she became a bride! And your dear chamber, though I know How much you've suffered there, Oh, there's no other room on earth.

And then our pleasant parlors, too. The scene of so much pleasure; Of games and romps, and music sweet, And dancing without measure,

That with it can compare.

And that dear basement, where so oft I've conned my lessons o'er, And wished for nothing more.

And now we are to leave them all, And seek another home Oh, mother, when will come the time

When we no more shall roam? My heart responded quick to hers I wiped away her tears: For well I knew that many a change

Would come in after years. For she, like me, too soon must learn, That on the earth's wide breast There is no home we must not leave,

There is no place of rest. But child, despair not, though on earth, Above, beyond, there is no change

м. м. р.

8. G. P.

[For the Christian Spiritualist.] SONG.

AIR-INGLESIDE Have you forgotten, matron grave. The song you sang for me, Where laughed the brooklet at our feet Beneath the beechen tree? Young love lay hidden in the depths Of your soft eves so blue: Was all undreamed by you.

The axe both lopped the beechen bought A cooling ripple scarce allows But still the carol sweet and clear. That floated through the grove, Afresh in manhood's dusty car Wakes boyhood's dewy love.

And still in quiet nooks of life The love that there began, With many a fleck of sunshine rife. Cheers on the bearded man. Still onward where its nature calls-And though calm pools there be. It boldly leaps the foamy falls To find its native sea.

"COMING EVENTS CAST THEIR SHADOWS BEFORE." -A little girl, about ten years old, daughter of Mr. Oberland, a resident of the Eight ward as the clock was striking twelve on Saturday noon, exclaimed mournfully to her mother, "to-morrhw at this hour I shall be in Heaven." There was something so sad and plaintive in the tone in which she uttered this, that in spite of the parent not being of a superstitious nature, it made an impression upon her mind, which she found it impossible to throw off. At dinner she told her husband of the circumstance, and he endeavored to rally the child, but with a much so, that in the evening, meeting officer Young, plaining bitterly of pains in her back and head. filled. - Cincinnati Enquirer July 3.

cation is going to school, instead of culture.

A SYNOPSIS OF THE SPIRITUAL EXPERIENCE OF A MEDIUM.

[Continued.] ON THE STATES OF MEDIUMS. FRIDAY MORNING, April 2, 1852. Monitor-Father, what have you just been doing

Medium-Dear Daughter, I was spreading some burning coals, so that they might die out without doing damage, or endangering the house. Monitor-What were they set on fire for? Medinm-To heat some bricks to warm the room,

outside of the house?

as the stove has been removed, so that I might comfortably write the manifestations you might Monitor-Then, dear father, separated as they

now are, they would die out and become cold themselves, instead of heating bricks?

Medium-That is true, Eliza. Monitor-Well, father, the fire that was in, and among the coals, made them of use to heat the bricks. Are they of use when there is no fire among them?

Medium-They are used for some things without fire, but they are black and disagreeable to handle, or do anything with.

Monitor-Then they smut and black things when there is no fire among them. Of what use are they then?

Medium-They are used to make blacking, in rectifying liquors, and in making coolers and safes, because they will not readily conduct heat. They resist the circulation of heat, unless they are themselves on fire, by which means they are themselves consumed!

Monitor-Then, dear father, do you not see a very instructive lesson in this? Suppose we compare the pieces of charcoal to mediums, through which good Spirits can manifest themselves to the world. You can see at once that they are almost useless, if not detrimental, if not warmed or heated by divine Love, which may be very well compared to fire, for fire is the image of divine Love on earth, as may be seen by reason, or from the Word of the Lord, written for the instruction of both men and angels.

Then let mediums beware they how they sepacalled to the obedience of the New Commandment given by the Lord to his disciples, as a badge of discipleship, by which he said they should be known from others. Let not envyings, strifes, illinto your hearts towards each other. The moment love divine that enkindled your hearts with mutual love for each other, will die out, and leave you as for a reformation, since they are crucifying for fire does the separated coals, dead, unsightly masses, almost useless, excepting for lowest purposes, him to an open shame." Heb. VI, 4, 5, 6. X and then you will be the darker and more smutty, Matt. XII, 43, 44, 45. 10, 45. of having been enkindled with fire at all.

But I will illustrate the comparison further. If vou will continue in this mutual love, a united band mation. You will be as gold tried in the fire, or as sends a holy or truthful Spirit, only knew the can be mutual aids to each other. In that state dross and worthless, compared with that. be my disciple," Luke XIV., 26, 27.

Medium—He has rendered it "slighteth:" all the rest of the passage is the same, dear daughter. | selves. Monitor-That is much better, dearly beloved father; still that cannot be construed literally, for if it could be supposed that the Lord meant to sanction slighting our parents, or wife, &c., the precent would be detrimental to society, and be contrary to the fourth commandment, and other parts of the Word, which cannot be supposed for a moment. Its meaning is, that the Lord, His love and His service, are to be loved or followed with so much feeling, intention and perseverance, as shall prevent any of these things, or the love of them, from being obstacles in the way of duty. This is truly to "slight" these things, even our own lives in the world, that are to be held as subordinate. The love of self must be subjected to the love of love of all other things pertaining to yourselves, will incline them to hold on to, or to forsake that must be subjected to the love of each other. "by little band of promise, which might be, and I hope must be subjected to the love of each other, "by which men shall know that ye are my disciples."

take heed to yourselves how you feel, how you value yourselves, how you think of others, and what you do; for when those to and through will testify of the truth to them, (and no one can o'clock on Sunday A. M., 18th inst. properly, and efficiently, know anything but what is in himself, or herself, experienced) then will the

sweet and sad smile in which, however, no fear coals, by the operation of the fire, are to appear to make other engagements give way for that pur- hold, and inquired of his magnetizer whether he them during the whole performance. was manifested at the coming prospect, she repeat ance consumed. They are not consumed, their pose. Her sphere of influence is pleasant to me, was satisfied or not. What could the poor Colonel 39. Robert Houdin had a bottle which he called Lord shall so fill you throughout, as to raise your will the others. It was of the Divine Providence Africa. she expired at noon. Her fatal prophecy was ful- with the fragrance of flowers, the juice of the secluded to yourselves. Heaven's blessings to man.

knowledge is bitter—but the fruit is sweet,"—which it with others, neither in the natural or in the Spirit- opposing influence of any others. Father, the in- man. After delivering a prologue, more or less in- which was poured readily into his glass. But havwould be well to keep in mind as many think edu- ual world. All life is from God to all. All is His, fluence that good Spirits can exert in the world, is teresting, he generally performed the following ing observed that certain peculiarities which cha-

order of Heaven. We all live in and by society Spirits having upon you.

world, frem the natural sun. the natural world, falling on a dead carcase, causes ment of use to the world. stenches; while the same, falling on roses, makes These meetings, if properly attended, will be society.

before. It will be harder to renew the life in them, told to you. rate. Let them know they are most especially it empty and gain entrance into this swept and I in the midst of them." garnished house, the Spirit will go and bring seven other Spirits more wicked than himself, the last state of that man will be worse than the first." If this enlightenment, this reception of this fire, this will or evil surmising, ever gain the first entrance heavenly gift, this partaking of a holy Spirit, and this tasting of the good Word of God, and miracuyou do, you so far separate from other, and the lous powers of the age about to come, be fallen off from, it will be impossible to renew them again, themselves afresh the son of God, and exposing ELIZA.

Postscript.—But, dear father, we must not omit a word of advice and consolation to the faithful of disciples, you will mutually, and reciprocally, before we entirely close. It is the willing and the warm and heat each other, until the love will rise obedient that shall eat of the fat of the land. will be consumed by it, and all obstructing things to them, will reap a rich reward, eternal in the loved for their purity and usefulness in the Lord's I will come again and receive you unto myself, will your own selves be destroyed in your own esti- externally minded of those to whom the Lord years ago. coals burned up, in your own views of yourselves. tenth part of the glories and beatitudes reserved

of the Lord's words: "If any one come to me, there is peace, joy and heavenly things enough ing you that this magnetizer was generally considered to me, there is peace, joy and heavenly things enough ing you that this magnetizer was generally considered." life also, he cannot be my disciple. And he who things of earth, as rewards. They would use them vestigation is unfortunately so easily turned into of persons are still living witnesses of its truth. doth not bear his cross, and come after me, cannot as good stewards would use things over which they ridicule, that it is generally the only cloak with ELIZA.

ON THE IMPORTANCE OF MEETINGS.

Monitor-Dear fother, do you not forget that litle band of dvotees over whose union and good intentions we rejoiced so much.

Medium-I can assure you, my dear daughter, that I shall never forget the others, if they do not forget each other and me. Do you think they will be likely to be unmindful of, or forget of so solemn an obligation?

Monitor-That I cannot tell, father; I had no knwledge of the others before, and got but little insight into their characters then. Their intentions were good at the time, but how much passion, prejudice, self-hood or avarice they have to overcome, I know the Lord! the love of the world must become sub- not, neither do I know the circumstances that now ject to the love of the neighbor in you, and the surround, or may hereafter surround them, that will be, the nucleus of a wide-spread influence, This is the last time, dear Father, you must all bringing much good to the human race, both in

MEMORANDUM.

SATURDAY, April 3. Lord be all in all their Lord and their Redeemer. | appointment? Mrs. Price could not attend sooner! Let it not be supposed that the comparison of Monitor-Mrs. Price is not yet impressed suffi- has been baffled in spite of all his craft. After a the tricks of this famous operator. They assured that it clearly reflected the images of the Spirits the coals is not a good one, on account that the ciently with the importance of meeting frequently, moment, Adolphe appeared himself at the thres- me that the illusion was complete, and overcame he evoked, and with whom he was holding inter-

all His works." It is thus that there is a flux posed to Spiritual manifestations, and of course, as ters. Throwing off his apron, and turning up his young man. and reflux of life to and from all in Heaven, and far as it operates on any of you, it destroys, agree-sleeves, which were extremely narrow, he then

receives the common life, agreeably to the several ual benefits, but to enable good Spirits, with as

or more worthless, so do those that receive these you to say mediums present, but that would have dled in them, they will be in a worse condition than tacle of divine Love and Wisdom, had not been

and they will feel worse than before, if not be Father, try to see them to-day and influence ELIZA.

MACHETIC MACICS

Historical and Practical Treatise on Fassions, Compacts, Talismans, Convulsions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph." SECOND DIALOGUE.

FASCINATION.

You will feel as if you were nothing separated from for them in this world, they would count all the an excellent hired subject called Adolphe, who had were in it, neither man nor clothes. Every one apthis divine love and harmony, in which alone you world, with its allurements and blandishments, as had a priest for professor of cabala. This clair- proached the magical vase, and met with the same voyant directed for many years the circle of which disappointment. It was a simple and ordinary jar, bly always saw whatever he saw himself.

> a cunning old man as he was, the Colonel had pre- cy as magnetic trance, &c. flour he had so cunningly spread. After a quarter the East.

and He erdains that His children shall forever give yet very weak with the best of you. The genera trick, the secret of which I could never under-racterized this liquor were wanting, he addressed

Each one, whether men, animals or vegetables, ing all the good you can get for your own individe eggs from his bag. He might have continued experience animals or vegetables, ing all the good you can get for your own individe eggs from his bag. natures, which occasions the difference of effects, little hindrance as possible, to harmonize you as hausting his supply. I have often witnessed this lowing very curious experiment. He put some or appearance, as the same heat from the sun of efficiently as may be, into a more strong instru- performance, and I am convinced there was no sugar plums on a very thin silver plate, and precheat in it, but only an effect of fascination.

and the life of the world, whether that he received from them better confirmed and more elevated, be- eign Reviews; Magic and Sorcery in the East." on the waiter. A friend of mine, Mr. Leweg, filled immediately from the Lord, as the shining of the nevolent and thoughtful to the Great Giver of all The writer mentions many tricks he saw perform- his pockets with these sugar plums, and found sun of your world, or whether it is reflected from Good; then, you go to them. Our society offers its ed in the public places of Asia and Africa, and them excellent. But while he was taking them, he object to object, as from one coal to another, in sid in sustaining and confirming you. It will be which cannot be accounted for except by means of tried to discover whether there was not a double present with you, and assist in this work, not only second-sight, sorcery or fascination. At Cairo, he bottom; and, being a watchmaker, he would soon But, dear father, let those to whom this dispensa- by the general influence of good will and prayers one day saw a little, stout man come into the have discovered the contrivance; but he could not tion of manifestations by Spirits has come, know for you, but often through the members present, public square and prepare to perform his tricks find anything that might explain this marvelous that, as coals once ignited with fire become harder manifest extraordinary things! I was near having before the numerous population, who were there multiplication of comfits. The illusion was too assembled. Unknown to every one in the city, perfect. great blessings, and receive them not in that meek- been useless, as you are all mediums now, in less this man introduced himself to the populace by I do not know what were the processes of Robert ness and love that become the followers of Christ, or greater states of development! By a faithful announcing that he was to perform a feat of magic Houdin. But I cited these instances to show you but allow themselves to be separated from the oth- observance of what I now have told you, it will be which no one had ever done before. Curiosity that magic had adepts everywhere. The means ers, so as not to receive well the flux and reflux of manifest to you in a little time, that half the good was, of course, very much excited. The magician differ with the persons. Some have resource to that sustaining life necessary for all; or for any of such a union, such a beginning, such a focus of then began to describe an immense circle, which he physic and chemistry; others to the power of the cause become cool, and the fire die out, once kin- power, such a palladium of strength, such a recep- protected by means of a rope, in order that it human will, or the assistance of friendly Spirits. transmuted into enemies of the good cause. In them to a meeting before the one appointed. If square overflowed with a concourse of curious at practices. this case the Lord will be compelled to say of them, you cannot get all together, get all you can; do tendants. He then addressed his listeners in the "A man's worst enemies are they of his own anything you can to effect this, and all of this that following terms: "It is only with the assistance of tion, let us observe that its action is always certain household." In all such the prophecy of the Lord you can. Remember to meet in the name of our the jar you see in the middle of my circle, that I when we meet with susceptible subjects; but far will be fulfilled, much to their detriment, if not to dear and ever blessed Lord and Saviour, Jesus shall strike you with astonishment and admiration. more difficult and uncertain whenever we intend to their entire rejection from the Kingdom of the Christ. That is, meet with His love, His Wisdom, No human eye ever saw what you shall see in a few act upon masses of people. In this case it de-Lord upon earth, for as with the man out of whom His graces and virtues, in your hearts, for the minutes; but I want some object belonging to you, pends evidently upon an exceptional power of the went the evil Spirit, and who, while the evil Spirit good of His kingdom, as the object, and you will be in order to accomplish my wishes. Let every one will, and certain fluids, which very few persons was out, walking in dry places, seeking rest and directed as you go along, what to think, say and of you bring me whatever you please; there is have the faculty of putting forth. Fascination can finding none, will sweep and garrish his house, so do, and your experience will be, "Where two or nothing to be afraid of; and in a moment I will therefore be produced either by the human will, or that on the return of the evil Spirit he should find three are gathered together in my name; then am return every object I shall have received." A by the use of certain vegetable substances, chemicinations, Cabalistic Mirrors, Suspen- swallowed ten times as many garments as it had accepting their teachings. already received. Finally, the performer again spoke: "Since all the objects you gave me cannot fill this jar, I shall endeavor to fill it with my own body." And he at once got astride of this magical

steed, put one leg in its opening, then the other, and gradually sunk into this singular chamber, until his form disappeared, with the exception of his head. He then stopped a moment, and addressed the following recommendation to the assembly: "I entreat you to remain silent for a few minutes, Now, if man by an act of his will, can fascinate and not to press beyond the rope which separates one or several persons at the same time, a clairvoy- me from you, otherwise I should fail, and could hand. to such an ardor, that the things of earth in you Those who follow faithfully the monitions now sent ant may likewise fascinate his mesmerizer. I shall not fulfil my promise." He then nodded three or illustrate my proposition by a fact which was re- four times to the audience, and disappeared entireof your world, whether they be houses, lands, gold Heavens, that the faithless and the disobedient lated to me by a person worthy of the most absolute. He was gone far longer than he had foretold, with his name, &c. It was Colonel Roger, who wait any longer-being obliged to go to the barmery, and did not like to be humbugged. He had the poor man found the jar perfectly empty. There

ic sleep, the clairvoyant prayed the Colonel and Often was he prayed to peform the experiment I let us pursue our historical investigation. assistants to be very attentive, and little by little am alluding to. He then assembled the whole It was by thus distorting the Eternal's laws, that he disappeared entirely. A voice was then heard company in his parlor, and hegged the spectators these first discoveries obtained the undeserved posaying, "Seek me as much as you please, I am to sit on the chairs that surrounded the room. sition of Messengers and Interpreters of the Creawith you no more." The Colonel then took a long After a short prologue, he took a vessel full of wa- tor's will. Hence this multitude of schools, sociepole which he had brought, and with which he was ter, and pouring it gradually over the floor, with ties, religions, temples and gods which are recorded able to reach every corner of the room without prayers that each spectator should look closely in in sacred and profane history. It was the terror of moving from his place. He struck everywhere, the direction it was flowing. But the water soon having their secrets discovered, that led these inbut meeting with no resistance at all, he prayed a invaded every part of the room, and rose with such novators to establish such distinctions, and set up friend to take his place at the door, and entered rapidity that the frightened spectators jumped on themselves for prophets and demi-gods. himself into the room. With his hands and arms, the chairs and tables to avoid the flood. This phe-Evening.—Attended the meeting of the believers he went touching all around the walls, but was not nomenon usually lasted until the performer over- cination, knew as well the Magic Mirrors, as we whom the Lord now manifests himself, by his my- in Spiritual manifestions at the Mechanics' Insti- successful; he even opened a small recess, about blew this moving and fanciful image, and restored may know ourselves. He gave a definition of riads of saints and angels, which were to be with tute. Mrs. Price and Major Gano were there. I one foot square, without reflecting upon the impos- to their former tranquillity the spectators, who them, which is still preserved as the best. Such

began to be excited and impatient, like a man who tinguished mesmerizers, who went and witnessed up of coal, and so perfectly polished and brilliant,

ed her conviction of her speedy dissolution. It nature or substance is only lifted by the fire into and I would have been pleased to have enjoyed it say? He stood silent and ashamed. Yet this per- inexhaustible, and that contained all the sorts of in his "Travels in the East," of a magician with was now the father's turn to feel a depression of the air. They become ethereal, as you, dear sooner than the time appointed. She will see more formance is not more wonderful than many which liquors the spectators might be pleased to desire. Spirits, which overshadowed him the whole day, so friends, will become, when the divine love of the importance in it hereafter, if you keep faithful; so are daily done in the public places in Asia and He would take a waiter covered with a great num- the means of causing children to see Spirits he deber of tumblers, and beg of the assistants to name | sired to evoke, in their hands, which were full of a watchman of that ward, he told him of the child's souls as real substances, even to God in Heaven. of the Lord, that you were thrown together as 35. Other people are said to put a child into a the drink they would like to have. I am told that black varnish. But some aromatics and particular singular prognostication. Up to this time, the little So you may seem lost to those who see with world- you were. I rejoice that you got within the sphere basket, and then to become so enraged against this about one hundred people desired to have of the seeds must at the same time be burnt in a perfumgirl had enjoyed exceedingly good health, but dur- basket, that they cut it to pieces, after passing their same favorite liquor, and that they were all satis- ing pan. ing the night the parents were aroused by her com- even to the outward world. You will only be raised ening influence. I hope you will try to influence swords through its fissures; and the basket, as fied. Mr. Almigana, the scrupulous observer you | Cagliostro used virgin girls and boys, with above it toward the Lord, to be returned in re- them to meet oftener, and I wish, if it shall be con- well as the ground, overflowed with blood. But know, assured me that he asked for a sort of li- a decanter of water. The children wore looking As early as possible a physician was called in, who freshing showers, or in softening dews that will venient for you and the others, that you meet them when the assistants are satisfied that the child is quor which is not known in France, and at once attentively into the decanter, and after a few minpronounced her in an high state of bilious fever. | nourish many a drooping flower, and many a thirs- once before that time. That you remain together, torn to pieces, the performer opens the pannier, recognized the flavor and perfume of this drink, Notwithstanding all that human aid could effect, ty root and blade, until the earth shall be filled for mutual aid and instruction, at least one hour, and withdraws the child, free from any wound. which is manufactured only in Spain. Another been astounded by these evocations. 36. All Paris remember to have seen at the ex- young man, quite clear-sighted, and as skeptical in grape, the oil of clives, and all the good things of It is not that you are expected to say or do any- tremity of the New Bridge a sort of magican, who these matters as the generality of men are about thing the world may not know, but that you may sold there a tooth powder. He was rather animal magnetism, (Mr. Blouet) desired, in the you will love all. The heart, in this heaven, like the It was a saying among the Greeks, "the roots of There is no such thing as living unconnected harmonize more closely, without the indifferent or small, and clad in the uniform of a riding hunts- same circumstances, to have a particular liquor,

what they receive, for "His tender mercies are over sphere and influence of society in general, is op- stand, in spite of my acquaintance with such mat- a remark to Houdin, who at once satisfied the

It would be an error to confound this trick with to and from all on earth. There is no living sepa- ably to its operation on the best of you, the good took a small bag, about one foot square, and hand- a similar one which is made by a compartments rate and independent of each other. Society is the influences that your individual states admit of good ed it over to the assistants, that they might touch bottle. In this last case, the number of liquors and examine it at pleasure. Every one took hold that may be obtained is limited to five or six, while whether we feel it, think it, believe it, or not. All Dear father, this is a serious matter, and shows of and examined it, without discovering any ap- Houdin, on the contrary, was able to satisfy any life is the same life, received from the same foun- plainly, I think, the necessity of little bands har- pearance of preparation. The bag having been one's wishes, whatever they might have been. tain, God; as all heat is the same heat, received monizing themselves, without the influence of the given back, the sorcerer then put himself in the Besides that, he would never have presented to the from the same source, the sun. In the Spiritual world, or of those indifferent to, or opposed middle of the circle formed by the spectators, and Parisian so common-place a trick. His was doubtworld, from the Spiritual sun, and in the natural to, your views and states. This enjoined seclu- imitating to perfection the cry of a good laying less the result of fascination. A small bottle that sion is not for the purpose of selfishly absorb- hen, he drew, one by one, an immense number of every assistant touched with his own hands, could

tracting his eggs for a whole day, without ever ex- 40. The same professor also performed the folsented them to the spectators, who, of course, ex-37. There is a curious feuilleton in the "Siéle" of tended their hands to take hold of the comfits. sweet perfumes. It is so with the life of Heaven times of great streng bening. You will each go the 26th August, 1832, having for its title, "For- The more they took, the more there still remained

might not be entered by the spectators. He had But every operator keeps his secrets to himself, for apparatus, a jar only, which he put majestically lest they might lose their seductions over the pubin the middle of the circle. In a moment the lic's amazement, or lead ignorant people to abusive

In closing this study on Magic-magnetic Fascinaspectator began by sending his handkerchief, an- cal compositions, &c., &c. Each of the facts I other his turban, a third his sword. Every one have related belong to one or the other of these brought something to the magician; but all these causes. But enthusiasm being always conducive objects did not fill the jar; it was insatiable. The to exaggeration, we have acted wisely in carefully assistants were half naked, and it would have still avoiding its snares, and studying the facts before

THIRD DIALOGUE.

MAGIC MIRRORS.

John-I have heard so many stories about Magic Mirrors, that I would wish very much to have one which might tell me in the morning what will happen during the day. I am not very exacting, as you see. Like the Wandering Jew, I am perfectly satisfied to have only five cents in my pocket, provided I have them always. It would be so pleasant to know everything twelve hours before-ALBERT-Magic Mirrors are too closely connect-

ed with the question we have just now treated, to not follow it in our investigations. As I told you or silver, will either be destroyed as far as your af- never can enjoy. "In my father's house are many lute confidence. Having often occasion to speak and the assembly were beginning to be impatient at the beginning of this work, human pride was fections are set on them, or be so purified as to be mansions, and I go to prepare a place for you, and of the same man, I shall make you acquainted and discontented, when a soldier, who could not the first motive power which led man to do what his brothers could not do; his first scientific aspikingdom alone. In this consuming fire, too, you that where I am, ye may be also." If the most lived on University street, No. 4, and died two racks—jumped over the magic bririer, and went rations were to know what they did not know. By straight to the jar, in order to take back the sword means of fascination, his power became very great, This officer had a commandment in the gendar- he had lent. But to his amazement and despair, and by the reading of the past and future, his knowledge was almost limitless. In order to obtain this last object of his ambition, he tried every means, and had recourse to every process. And it is thus, that in his universal investigation he discoyou will come to know by experience the meaning But to those that are faithful and obedient, the Colonel was president. I must begin by tell- without the least mechanical contrivance, and quite vered finally the Magic Mirrors. As he was looking into the pool in his field, the pail in his kitchen. and hate not his father and mother, and wife and given, even in your world, as they go along, to ered as an overheated and little reliable man; a The traveler who tells this story, asserts that it or the looking glass in his bed chamber, and seeing children, and brethren and sisters, yea, his own make them willing to turn their backs on all the mad brain, like myself The subject of our in- produced such a sensation at Cairo, that thousands that they reflected image of the objects by which he was surrounded, he probably 'ost sight of the Should you ask me now the explanation of this object of his contemplation, and perceived in its were set, merely as means to enable them to do the which we are wrapped by the public. I daily as- curious phenomenon, I would be at a loss to ac- place either a lost friend or a distant country. In-Now, dear father, you see plainly that the Lord Father's will on earth, as a state of preparation to sociated with Colonel Roger for a period of about count for it, otherwise than by ascribing it to an terested by such a view, which had no analogy did not mean hating, as the word commonly signi the more perfect doing of His will in Heaven. two years, and I soon discovered what part should effect of fascination. And the fact is, that once anywhere, he certainly desired to know its cause, fies, for that would rot make society better, but Here the rewards are more abundantly bestowed be allowed to poesy in his narrations, which were admitted, this power may explain all sorts of pro- and verify the facts which were foretold by these much worse, even to its total destruction. Some on faithfulness and obedience, as the uses of every generally considered as the tales of the "Thous- digies. They are quite analogous to the creations images. That was the base of further researches, other meaning must be found for the word hating, one, in agreement with his capacities, will forever and and One Nights." But I made particular in- which we realize by means of magnetism, and and the success was too precious not to be envel-You know what I told you about Thompson's and ever be exalted and elevated: even toward Him quiries about all the facts I shall tell you, and evoke before the gaze of our sensitive subjects. It oped in the deepest mystery. He was on the translation of the Bible; how has he rendered that from whom all blessings flow, to those to fix their which have been witnessed by several persons of is not the clairvoyant whom we mesmerize in these threshold of a sanctuary unknown to mortals; it affections on Him in his Wisdom and Goodness, the highest respectability. He was seldom per- cases; it is the spot or object we wish to trans- was enough to elevate himself to the rank of a and for His sake, and not on the blessings them- forming alone his experiments, and all the assem- form. The lucid has his eyes opened, and does not God. He called around him his bewildered brothbelieve that what he sees is nothing but one of our ers, initiated the wisest to his stupendous discove-One day the Colonel put Adolphe to sleep, who thoughts, which we render thus objective to his ry, and represented his power to the vulgar as for a long time was promising a seating of invisi- gaze. You are too well acquainted with these something which proved his divine nature. He bility. The room in which they were had no kind of creations yourself, to desire any further il- clothed his lore with the appearance of a supernachimney, and only a small, grated window, which lustration of their reality. Now my opinion is that tural gift, and yet all those effects were nothing could not be opened by any means whatever. Like fascination is the result of exactly the same agen- but natural ones. For I must confess, once for all, that I do not admit any supernatural agency in viously covered the floor with a thin coat of flour. 38. A respectable mesmerizer told me that a few creation, not even the communications we may re-The clairvoyant was seated in the middle of this years ago, there was in Germany a fascinator of ceive from the Spirits of our deceased friends. All little square room, and put to sleep. The Colonel this kind, who was always succeeding in the fol- these phenomena, which are considered as miracustood with his back against the shut door, in order lowing experiment. Owner of an immense for lous by the vulgar, are nothing but the natural to be perfectly sure that Adolphe could not by any tress, he gave beautiful entertainments, and results of laws, manifestations, alliances or states means go out. As scon as he fell into the magnet- of course received the best society of the place. more or less known, more or less understood. But

The first author I quoted, when speaking of fas-Him at His coming, have thus "slighted" self and mentioned to them that Eliza had spoken of it sibility of a man entering a place which was too could not but feel uneasy in spite of themselves. | faculties of our nature have received an immense the world, with all things in it, their experience We appointed a meeting at Major Gano's at 11 small for a baby. No trace of Adolphe anywhere, Robert Houdin's performances are quite differ- development and publicity in these times, as I oband the Colonel's feet alone left their mark upon the ent, but not inferior to the most vaunted ones of served in the first volume of the "Arcana of a Future Life Revealed." But many years since a learn-Medium-Well, Eliza, what do you think of the of an hour of useless researches, the poor Colonel The following facts were told me by three dis- ed cabalist of England (Davis,) had a mirror made

> Mr. Leo Delaborde, whom I cited, too, speaks, whom he became acquainted, and who taught him

utes saw the desired apparitions. All Europe has [To be continued.]

Love one human being purely and warmly, and wandering sun, sees nothing, from the dew drop to the ocean, but a mirror, which it warms and fills

Hope, deceitful as she is, serves at least to conduct us through life by an agreeable path.