

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

VOLUME 1

NEW.YORK, SATURDAY, AUGUST 19, 1854.

he directs his attack.

less exertion.

the following beautiful strain :

Latinity to"Such an extent is to reave room to

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EDUCATION AND ITS PHASES.

associates life with motion and sees that change makes change, there can be but one conclusion, i. c. progress !! This is not assumption, but fact, and practicality of character, nor much thought, since every first, that the world's motion has rolled into prominence, proves by its history, however many nevertheless.

Of the many subjects we might name to prove this assertion, we will select Education, and give some thoughts to its explanation.

Education is one of the first words we can now recall from among the few we were acquainted with in the days of juvenile simplicity, and though we have spent some time in attempting to comprehend its meaning and feel the measure of its power and dignity, still, whenever we see the word in print, we have an uneasy feeling, just the same as when we hear children use words to which they cannot in the nature of things attach a true signi-Helvetius says--"There are many books, many schools, but few persons of understanding; there "mun is old and yet a child." Near a half a cen-

jeets more hackneyed than that of Education, and

affections of a generous nature are moved to thank-

of man's intellectual, moral, social and physical We need to know just such agencies as are best where we find exceptions, we look neither for calculated to help infancy, aid boyhood, develop ships and self-denial, than any class among the ancients? The virtues of our own population are trades, occupations and professions, so that there had any idea of. And have not our own country-men, it may be said of our whole population, quite prominence, proves by its instory, nowever many i may be a philosophy of labor, and a code of laws, men, it may be said of our whole population, quite phases it may have, that its destiny is onward may be a philosophy of labor, and a code of laws, as much cool and unflinching and unpretending by which the symmetry and beauty of the body,

as well as the polish of the mind, can be obtained. We need a practical education,-one that can give to man and woman a "sound mind in a sound body"-with the largest possible individuality. Unborn generations, and the holy hopes of the fu-

and general as her nature will admit of-since the sacredness of marriage and the purity of love rest alike on her culture and development.

Education in this sense, is not to be looked for at present, but we are happy in knowing that great changes have come to the controlers of many ficancy. The reason is alike in both cases, for as of our schools upon this subject. The press, and many of our pulpits, have something now to say upon this much needed reform, and give their aid, are many maxims, but they are seldom applied; it may be conservative and general, but it has its influence for good with those whose Spirits are tury has passed since Dr. Spurzhiem quoted the free to hear. Since the advent of the much loved above remark to show that "mankind had pro- and lamented Dr. Spurzheim, the system of popugressed less than could be wished," and that "new lar Education has been expanding, and the abuses elucidations of this subject (education) are still of Classic Education are subject to free discussion,

education as it is, do so on account of the good

which, in their estimation, it neglects to achieve, or

in the present day no one who, after he be-

comes his own master, acquires a taste for the

pleasures of knowledge and of a cultivated mind,

formerly, but no one does so now. Of the very

great number of person now alive, who, after they

man's circle of acquaintance who are at work in

they belong to these times.

wanting." * Could there he any the termination will suggest a dif-reflections of Dugald Stewart will suggest a dif-(1850) number of the Westminster Review, will ferent conclusion. He says, t "There are few sub- give a fair idea of Educational progress in Europe : "The swelling thought that is at last bursting yet there is none upon which the opinions of the into utterance, has been much quickened in its world are still more divided. Nor is this surpris- growth by the events of these three last years. ing, for, most of those who have speculated con- Society has every where been convulsed; govern-

great principles which make the future so rich in that the obstacles in the way of their acquisition promise for coming ages! While, however, the are not nearly so great as was the case formerly with respect to the old learning. Without any fulness for the riches of the past, the voice of the agement, we everywhere see persons, tradesmen, present need is no less imperative, and demands a even, and mechanics, devoting themselves to their practical and positive conception of the best means study. Men will learn what they find both pleasure

of using this material for a constructive education and profit in knowing. —one that will commence with being and end it is hardly worth the trouble of showing -one that will commence with being, and end that our English laborers and artisans understand only in the selfhood of a holy life—one that will better, and practice better, than even the best eduenter into every department of consciousness, and cated under the old civilization, the principles of by virtue of adaptation develop the native wealth justice, or what is due from one man to another, or how men ought to treat each other. Were not the hygiene philosophy, but the particulars of all influ- Or will any one deny that these same laborers and ences that help to develop the several stages of life. artisans do amongst ourselves submit with more resolution, and with more cheerfulness, to hardmanhood and expand the latter years of culture. in this respect perfectly astonishing, and very We need to know the good and bad sides of all much greater than the old declaimers could have courage as the philosophy and soldiers of antiqui-This is not said from any wish to depreciate will give meaning to this assertion :

the ancients. No one is so foolish, or so ignorant, as to entertain any wish of the kind. They were very great people in their day; and we all admire what was great and good in them. Nor is this said from what would be an equally foolish wish, ture, demand for WOMAN an education as liberal that is, a wish to elevate unfairly our own times. and general as her nature will admit of since the lit is best that things should be seen as they are, and that they should not be looked at through a deceptive medium. We ought to know well what the ancients did and thought; but we have no further need of them as instructors, especially as our sole instructors.

England and Scotland are much indebted to the labors of Mr. George Combe, for this radical development of thought. He has been the active and persevering friend of mental progress, and mankind owe him much love for his philosophic and reformatory efforts. His influence is also well marked in America, for as a people, we are too practical to throw away good sense and wisdom, when we can get them so "cheap." It is no wild

assertion to say that his "Constitution of Man" has dong now Ship with the harmonies and economes of the external world, by explaining its laws and phenomena, than all the sermonizing of the nineteenth century put together. Simply because in the former we find "order" and "method," which are ever the handmaids of Nature's manifes- their degrees, and they confine themselves to that. tation, and so far a revelation from God; while in the latter, the "order of Nature" is a theological the public. who will not subject themselves to use

words full of meaning for education and mental learn what they ought to know. In the presence course established by our colleges and universities, liberty. We know of no country, however, (Ire- of such results, the fathers of families will be inland excepted,) of which the American people are clined to prefer free schools, full of sap and life, to educated man. There is something wrong in this. more ignorant than they are of France. Associated slavish routine. as the French schools of philosophy are, in the ""What will then happen? The clergy, always but is not the study of the living languages equally minds of most persons, with the terms infidel, pan- ambitious to preserve its influence, will have no theist, and nothingarian, by virtue of much pulpit other resource than that of substituting in its turn,

declamation, we fail to get the good of her intellec-the study of positive truths for that of conventiontual culture with our educational influences. al doctrines, and the substance for its shadow. "'But to teach we must know, and to know w France and Paris live in most minds, only as

the hotbed of fashion, folly and crime; which mean must learn. The clergy, then, will be compelled in particular, "French taste," "revolutions," and to change the direction of their studies, and imsocialism." But with the thinking and reading in which the clergy are trained. Now does any one public, all this is cant or ignorance, or both; and think that an altered dietary will not produce a were this the place, it were not difficult to show change of temperament? For, let us observe, it is that religion, science, philosophy, and education, not only a change in the subject matter of instruction that is in question, but also of the method of have found in France their most polished, truthful, teaching the clergy. A familiar knowledge of the works of God and Nature is acquired by an intel-lectual process very different from that which brings and reformatory representatives, whose works have done much to keep the thinking world in motion. The following extracts of M. Bastiat, member of us acquainted with theogonies. To observe facts and the order of their occurrence is one thing; to the Chamber of Representatives at Paris, which we find in the Westminster Review, before noticed,

admit without examination a tabooed text, and deduce consequences from it, is another. When science takes the place of assumption, examination is "M. Bastiat is a staunch advocate of freedom and substituted for authority, the philosophic method education. Under this expression, he would not

for the dogmatic; the change of object requires a change of discipline, and the change of discipline sanction a carelessness about, an indifference to, or produces different intellectual habits. a neglect of, the adequate intellectual teaching and "' It cannot be doubted, then, that the introducmoral training of the mass of the people; but he

tion of science into the training schools of the clergy, the necessary consequence of educational eman-cipation, must have the effect of modifying, in the does not mean that, whatever the method of education resorted to by guardians and parents, no disvery bosom of these institutions, even the prevailadvantage ought to be inflicted by the State, upon ing intellectual habits.

those who have received their education under one " 'I have already observed that classical conventionalism made of us all living contradictionssystem rather than another; unfitness for the work to be done, or the office to be filled, being the only Frenchmen by necessity, and Romans by educa-Might we not also say that we are living condisqualifications which, in his opinion, ought to be

tradictions in a religious point of view. "'Oh! it is a sad sight! We have lately heard recognized. With these views, he proposed as in amendment to the Educational bill, that Univerdeep groans at the diminution of religious belief; and, strange as it may appear, the very ones who have sity degrees should be abolished. In our extracts allowed the last spark of faith to die out in their we will begin with M. Bastiat's statement of what souls, are the readiest to find doubt misplaced-in that part of the educational law is, against which others. 'Bow down your reason,' is the language

"The law of our country decides that the most honorable professions shelles, besides, that to be a yours; and, to keep the commandments, is it not then, the mischief is not great, but with you it is nothing clse. Now, what is the consequence, ac-cording to the admission of everybody? It is, that lifferent; you cannot break them without danger o society and to my repose.'

the young men have calculated to a nicety what it 'In this way Fear takes refuge in Hypocrisy. is necessary for them to learn in order to attain People do not believe, but they pretend to believe. While skepticism rules within, a cloak of religion, made to pattern and suited to the fashion, is dis tence in his own tongue, and calls 'morning' played on the exterior; and thus another conventionalism, and that of the worst kind, disgraces hu- can spell correctly in that style of orthography, made to pattern and suited to the fashion, is dis-

and been sent out into the world a thoroughly efficacious for such a purpose? The blacksmith's rm becomes powerful in muscular developments by reason of his swinging his ponderous hammer, but while he swings his hammer he shapes the iron, gives form and temper to the steel, and the blow that strengthens his arm adds somewhat to the useful productions of life. We do not desire to be understood as opposing the study of these lan-guages. They are well enough in their way, but they should not be allowed to supercede or have preference over the acquisition of these spoken by iving men, and enter into the every day commerce and social pleasures of life. In this, as well as in a thousand other respects, education should be practical; the learning of the schools pointed in a very useful direction.

Gleason's Pictorial has the following, which, as n off-hand description of one phase of the times, and a good picture of some of our fashionable absurdities, will be read and remembered we hope, as pertinent to the necessity for reform in almost every department of education.

"A little of everything," is the educational mot-to of the present age. No course of education is deemed complete which does not embrace a smatering-for it can be no more-of Greek and Latin. French, Spanish, German and Italian, the various branches of mathematics, physics and metaphysics, drawing, painting, and music. Our daughters learn, before they have arrived at the mature age of ighteen, at which time their education is finishe

"Words to the witches of Macbeth unknown-Dioptrics, optics, carbon and pneumati Chiorine, and iodinc, and arostatics-Also why frogs for want of air expire, And how to set the Zappar sea on fire.

"If they learned all these thoroughly, they would be marvels and prodigies, deeply, darkly, beautifully blue; but they are only slightly tinted-blueish and not blues. The fact is, that so many studies are forced upon the attention of the young, others. 'Bow down your reason, is the language that it is an and in a successful of a fundamental basis of one of these shams to the people, 'otherwise all be thoroughly learned. And the fundamental basis is lost. It is altogether of a different stamp to superstructure is raised. The showy edifice rests lern, and construes Virgil and the Anabasis before he can parse a sentence of Milton. He is instructed by a Parisian in the difficult pronunciation of the French, while he is allowed to call "put" poot n his English reading lesson. He learns to roll off the Spanish r's glibly, while he ignores their exis-

cerning it, have contined their attention chiefly to ments have been subverted; existing laws and incidental questions about the comparative advan- usages-among others, those even of property and tage of public or private instruction, the utility of family, have been called in question; and a readipeculiar languages or sciences, without attempting ness to disregard them has been accompanied by a previous examination of those faculties and prin- a disposition to force others to do the same. Even ciples of the mind, which it is the great object of in our own country, which has been comparatively Education to improve." Education is still vague undisturbed, we are compelled to admit, with and indefinite as a constructive system, and must mixed feelings of alarm and anguish, that everyremain so, until there is some central facts, funda- thing around us is neither creditable nor safe. To mental to the science of Authropology, which will sit quiet in the midst of so many evidences of sufunite with, and harmonize every department of fering in the present, and of danger for the future, knowledge. "Education" is a historical word, as is impossible. The fear cannot be repressed that well as a cond term in our age, and round it gathers the wealthy, the intelligent, and the well-conducted, the memories of some of the most gifted and noblest minds the world has yet seen. All have been its subjects in a passive sense; for everyman, woman and child, got some kind of an "Education," though it be absorbed from the street-from publie opinion-from some clique, party or association, but to those minds, on whom the light of classic Greece with its beauty and philosophy-Rome with its majesty and power, and Palestine with its religion and traditions had come, they are the active recipients of its bounty, and to them we must look for its true valuation.

The scholastic teachings of the middle Ages is the culmination of such a system of Education as the past could give, and what that was, history has told. The genius of the Age of queen Elizabeth, of queen Ann, and Louis the XIV, is no more the fruitage of such a system of culture than the discovery of America is the result of the intellectual competent to prevent. Those who disapprove of activity of the Age of Ferdinand and Isabella. The providence and economies of God have, from the tirst, given to its age and the ages, minds of power, of the evil which it fails to prevent. beauty and worth, who worked for a purpose larger, broader, and more universal than themselves-for the inspiration of genius, the industry of talent, and the patience of study, have all helped in the ever thinks of troubling himself about Latin and "battle of life" to free man from ignorance and Greek. Every such person would have done so robe him in his right mind. These were and are the "powers ordained of God" to help man to that culture which makes him sovereign of himself and the general forces of Nature. And wonderful of the old learning did not so much as occur to has been the result! So wonderful, indeed, that one, perhaps, in an hundred. All turned, as many new take hope for humanity and look round for the means of making that culture more general, because the expanded soul knows nothing but universality, and the brotherhood of humanity demand it. Religion, that at one time ignored the aid of material things, now talks of Education and culture, and thinks it possible for truth to be more powerful where culture has expanded the mind.

An aristocracy of power and cast, which of old had fashioned the destiny of man, by a policy as selfish as it was cold and cruel, has changed, and is the friend of Education, an education, however, that will flatter "cost" and bow to "blood," and honor the petty nothing of a formulistic and a Pharisaical Church.

Kings, queens and nobles, statesmen, philosophers, and all in authority, say educate! but in what education is to consist, is still "the question." If, however, we have not all the good we wish, nor all the education the world needs, let us not be forgetful of the debt of gratitude we owe to the good and true of all time who have worked for and men back from them. All obstacles, such as want made us the heirs of their labor. Large and generous thanks to the great family of GENIUS, who have worked for the far-off future, and blessed

question." The views of such a mind on education, will be consistent to the same order and methd, if they harmonize with the unity of Nature. The following will explain his views upon this subject:1

"The undue preference long given to Greek and Roman literature in education, is rapidly declining, and in this we recognize the indisputable progress of reason. From time to time, however, attempts are made by the patrons of these studies to maintain their importance; and among the numerous fallacies by which they are defended, one of the latest has been the argument that Greek and Roman literature constitutes the true education of a gentleman. It is said, that the ancient classics not are not beyond the reach of moral contamination : only improve the memory, expand the intellect, and sharpen the judgment, but that they communialthough the destitute may submit to suffer with. out resisting, and ignorance, vice and brutality, cate to the mind that nameless grace-that sympathy with all that is delicate and exalted-that highmay seem to be circumscribed or kept out of sight. oned dignity and vigor, which must be acquired "There is enough in all this to fix attention, and by all those individuals of humble parentage, who, to arouse an anxious Spirit of inquiry as to what by the exercise of their talents and their virtues, can have brought about such a state of things. aspire to obtain an exalted station. Seminaries for One of the most hopeful signs of our times is the Greek and Latin, therefore, it is said, ought to be supported, as the places where embryo gentlemen increasing readiness to search for causes-for the may meet and associate with embryo gentlemen, causes of evils to be averted, of good to be sewhile their minds are yet delicate and their mancured. Moving in this direction, who can escape ners uncontaminated, that they may preserve their being forced upon the consideration of what educaquality pure. They ought to be maintained also, t is added, by parents in the middle ranks, whose tion has done, is doing, and is likely to do? Truly, breasts are fired by a laudable ambition of proeducation cannot but be admitted to be one of the moting the rise of their children in the world; bemost active of causes operating either for good or cause in such schools, only, can the children obtain for evil. Those who approve of education as it is, access to those examples of noble bearing, and realize that refinement, tact, and mental delicacy, which they must possess before they can reach the do so on account of the good which they suppose it competent to achieve, or of the evil which it is summit of social honor.

"This argument is a grand appeal to the vanity and the ignorance of those to whom it is addressed. I yield to no one in my estimate of the value of acuteness and vigor of mind, combined with taste, delicacy, and refinement of manners; but I differ widely from the patrons of ancient literature in my estimate of the best means of imbuing the youthful mind with these qualities. I regard the qualities themselves as the results of two causes-First, the decided ascendancy of the moral feelings over the lower passions of our nature; and secondly, the vigorous activity of a well-trained and truly en-

were grown up, began to take an interest in intellightened intellect. "Now, I humbly maintain, that the pages of lectual pursuits, the idea of acquiring a knowledge classic literature are not those in which these dispositions are presented in their strongest colors and a matter of course, to some department of natmost inviting forms to youthful minds, or in a way ural science, or to the living languages and calculated to engage their sympathics, captivate modern history. The number of fields into which their imaginations, or subdue their understandings natural sciences is divided is in some degree an inin their favor. On the contrary, many ancient lication of the number of laborers who are emworks are remarkable for the indelicacy of their ployed in them. There must be many in every subjects, (veiled only occasionally by brilliancy of fancy and playfulness of wit, and thereby rendered or who, at least, take an interest in what is being more deleterious and seductive to the youthful done in some one or other of these fields. With mind,) for the base selfishness of their heroes; for the exception of the constantly diminishing numthe profligacy of their men of rank and fashion; ber of those whose ideas became fixed during the for an utter contempt of the people; and, although last century, and of those who inherited their ideas, among their philosophers and sages, some truly this is the case with almost everybody we meet. great men are to be found, yet their writings do not Who ever hears any one speaking upon subjects of constitute the burden of classical literature taught leaving education unshackled. classical interest?-while conversation upon hisin schools; nor are their manners, in any respect, tory, and upon scientific subjects, is as frequent in society, as conversations of a political or religious patterns which could be followed with advantage by turn. 'The fact is, that the progress of events, and man literature, there is an almost entire destitution the circumstances of the times, force these things of interest in mankind as a progressive race; the upon the attention of even the most unconcered idea seems never to have entered the imaginations of ancient authors, that the day could ever come 'At the time when there was nothing better when slavery should cease; when the common than the classics, and when acquaintance with people should be enlightened and refined; and these was the only means of obtaining intellectual when social institutions should be arranged not for enjoyment, and of gaining strength and weapons the advantage of a patrician class, but to promote for the struggles of the day, nothing could keep the general enjoyment of all. In short, scarcely one of the more important practical principles of of books, want of teachers, and want of opportu-Christianity, enlightened policy, or true philanthronitics, went for nothing. Men would, somehow or py, is to be discovered in their pages.' other, teach themselves. Just the same fact is

will be reduced in the first place, to forget, if pos- or the thoroughfares of London. And yet that In France, educational reform has been as active now observable with respect to the different the family of man with the discovery of those branches of modern knowledge; though it is true as elsewhere, and bold men and true, have spoken sible, what they have learned, and afterwards to Young American has gone through the prescribed

man intelligence.'"

"'Is it natural, is it right, that we should be thus managing matters in the nineteenth century? Is Latin an instrument required for the acquisition of knowledge? Is it in the writings which the Robeen sleeping. We have men and women among to write a stenographic hand more bewildering to mans have left us that we can learn religion, physical science, chemistry, astronomy, physiology, history, jurisprudence, morality, industrial contri-

vance, or social science ? ""To know a labguage, as to know how to read, s to possess an instrument. And is it not strange that we should pass all our youth in making ourelves masters of an instrument which is no longer make it life and fact. By it our ideas of education good for anything-or but for little; since as soon have been enlarged, our hopes of the future made s we begin to know it, we hasten to forget it? las! why cannot we also forget as quickly the mpressions which this baleful study has left upon very much multiplied.

It may be there is as yet much superficiality "From examining what classical literature is, connected with our methods of instruction, but and what in consequence, is likely to be the effect this will give way as we see clearly the need of a of classical education, M. Bastiat proceeds to show, more comprehensive and scientific system of eduby ample citations from all the most celebrated cation. French writers, how far they have been imbued

Believing however that we live in a new era, we with classical notions of the character already deare not at all surprised in reading remarks like the cribed. Among the authors whom he cites are following, which we find in the Albany State Re-Corneille, Fénélon, Rollin, Montesquieu, Rousseau, gister, as they express the good sense of many and Mably. For the quotations themselves, we minds on the present state of Education among us. must refer our readers to M. Bastiat's masterly per-

"We have seen boys and girls put through Latin formance. At the close of them, for the double and Greek, until they became very learned in the purpose of guarding against misconstruction, and dead languages. They grow up to be men and woof enforcing what is true and useful, he remarks in men, and forget, what they had spent three or four years in hard study to acquire, until their Latin and

Greek became quite as much Dutch to them, as "' In citing the absurd and subversive doctrines of such men as Fénélon, Rollin, Montesquieu, and they were to us, who have never seen the inside of Rousseau, I am far from pretending that we do not a college in our life. We began a good while ago to wonder (and we have not ceased to wonder still) owe to these great writers pages full of reason and morality. But what of false there is in their works why the youth of the country are drilled for years in the acquisition of these languages, which are comes from classical conventionalism, and what of true from another source. This is precisely what spoken no where in the world, which are not and cannot be made according to the private organiza-I contend for-the exclusive teaching of Greek and tion of society a medium of communication, when Latin literature makes of all of us liring contradicthere are so many living languages to be learned, tions. It drags us violently towards the past, of the knowledge of which would be so useful in the which it glorifies even the atrocities ; whilst Christianity, the Spirit of the age, and that fund of good practical business of life. We have Frenchmen, and Spaniards, and Germans, and Italians, in great sense which never entirely abandons its hold upon numbers among us, with whom all of us associate us, points out excellence to us in the future.' more or less, and with whom, in the cities espe-

"In judging the general scope and spirit of M. cially, we are called upon to transact business. Bastiat's pleading, the English reader must bear in While we were in the practice of the law, we were often embarrassed, and doubtless lost much busimind that great as may be the difficulties with ness by our lack of knowledge of these languages, which the education question is surrounded in and what is true of us in this respect is true of France, those difficulties are not created by the the colleges and institutions of learning in this predominance of polemical divines who can only country whose knowledge of language is derived agree together on one thing-to withhold their from the schools. It is entirely true, that the tems of Education, we have had men among us, French is sometimes taught especially to young lasanction from any plan for providing adequate secdies in our female seminaries, but its acquisition is ular instruction to all classes, unless it be accomregarded in the light of an elegant accomplishment, rather than a useful branch of a practical educapanied by religious teaching, upon the character of tion. In our colleges for the education of young develop the whole nature of man and woman. which teaching they cannot agree. The would-be dominant party in France is the University. With men, no such thing is reckoned among the ingrethis caution, he will scarcely fail to allow due weight dients that go to make up an education. Latin and Greek are regarded as essential, and would doubt to another reason urged by M. Bastiat in favor of less be very useful, if the graduates were to travel among the "dead men" of two thousand years ago.

"'Under a system of freedom the clergy will not "A young man of America gets his diploma of graduation, and starts out on his travels to see Eurule instruction, but instruction will rule the clergy. rope, and learn something of its institutions by ac-The clergy will not be able to stamp their character upon the age, but the age will mould the clergy tual observation. He visits the British Islands first, and gets along very well there, for the language of nologists of England, Scotland and France, may be in its own image.... Under a system of free-dom, the study of the works of God and Nature is the people is his own. But the moment he crosses found the elements of a natural education, which the channel he is as helpless as a child. In no nathe kind of instruction that will prevail. The young people who shall have received it, will show tion on the continent can he make himself underthemselves, as regards reach of understanding, stood, with all his learning, and after all his long years of study, and the great expenses of his colsoundness of judgment, and aptitude for the business of life, vasily superior to the affreux petits lege course. In France, in Italy, in Spain, Ger-trheteurs whom the University and the clergy have many, Norway. Russia, in every empire, he is as education, mental and physical, through the cohither saturated with doctrines as false as they are | much an isolation, as much in darkness as the most superannuated. While the first will be fitted to miserable digger of the Rocky Mountains would be

perform the social duties of our age, the second were he transported to the streets of Washington,

which he must master because the whole literature While education has thus been progressing in of his tongue is printed in it, some quackish peda-England, Scotland, and France, America has not and he learns to ispell 'rose' and 'rows' roz, and us who have been active "in season and out of the eye than the Greek and Hebrew alphabet.season," working with all the inspiration of a first Before being thoroughly grounded on mathematics, ove, to bring conviction to the minds of the peo- the best logical training the mind can be subjected to, he is set to work on metaphysics, and becomes ple. These controversies, after the excitement of the hour has passed, have brought forth the sober, syllogism. He gets out of school and college to practical thought, which, seeing the good, seeks to pursue the same diffuse and desultory system of study and reading. His mind is like a store full, not of goods, but of patterns—a strip of this, a shred of that, a patch of some other stuff. His brighter, and the sources of educational influences mind is decked with a patchwork garb like Jacob's coat of many colors. He can talk smartly for five minutes on any given subject, but if you pump him, you find that his learning is no deeper than that of Moses' friend in the Vicar of Wakefield, which was confined to a single sentence about the 'cosmogony.' A man of this calibre is very well fitted to shine in society, where anything like a lecture or serious discussion is out of place, and where a few phrases on any topic is all he can hazard without being set down as a bore, but his practical value may be presented by the algebraical sign of minus.

'The system is all wrong. It is far better that a man should know one science thoroughly, than that he should be a smatterer in half a dozen. We are always shy of mounting a horse that the groom ells us can trot, pace, canter and gallop. Let it not be supposed that we are inimical to various learn-By no means. But we require that one ng. branch should be mastered thoroughly before the succeeding one is undertaken. We would have a boy learn to read and write his mother tongue correctly before he proceeds to the study of a foreign anguage. In building a house, we first dig the ellar and lay the foundation wall deep and well. Next we raise and strongly knit together the frame which is to support the structure. Afterwards we fence it from the storm; the addition of florid ornaments comes last of all. The trouble of our educational system is, that we begin at the wrong end-as Paddy thought he could build a chimney by first holding up a brick, and then putting anther under. Dr. Blimber's school, described by Dickens, was no doubt an excellent institution. The boys were taught everything, and studied hard; but unluckily he turned them into the world unhcalthy little blockheads in spectacles. They had been worked very hard and taught nothing.

While the general tenor of these remarks, express the defects of the present and the past syswho have worked to construct a TRUE method of culture, founded on the science of Anthropology, which, when scientifically applied, cannot fail to Spiritualists above all need to know, "what is truth," on this subject, since their religion is essentially the religion of manhood and the perfection of our common humanity.

In the writings of Dr. Spurzheim, Prof. Caldwell. George Combe, Andrew Combe, Horace Mann, O. S. Fowler, and many other physiologists and phrewill harmonize both body and mind. Those wishing the details of these views, will do well to consult their works, though we design to give considerable lumns of this paper.

* Spurzheim's Elem'y Principles of Education. + Elements of the Philosophy of the Human Mind, 2 Combe's Lectures on Popular Education.

The following, which we clip from a Baptist

We lay no claim to the 'gift prophetic,' but we

The works of the above authors are used as text-

pits of our progressive evangelical doctors and di-

What we have here suggested we promise an at-

to thee, or any one else to have the Bible read in

tempt to prove, so soon as present discussions are

Christian Spiritnalist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, AUGUST 19, 1854

EDITORIAL CORRESPONDENCE.

OHIO RIVEE, July 23, 1854. DEAR BROTHERS: You will perceive, per date, that we are still journeying, and by the penmanship, that I am writing on board the boat. I fancy that my hand on this occasion, resem-

bles that of old Steph. Hopkins, of 4th-July memory. My last was dated at Niagara; in the evening of the day on which that was written, we started for Buffalo, supped at the Mansion House in that city, and took boat, the splendid palace Queen of the West, for Cleveland. We remember this boat ward Cincinnati and the West, to take the route via Cleveland and Columbus. The Queen of the West is a most noble and reproduced in its bosom. With the morning, however, came a change ; we took the cars at Cleveland and were whirled along all day under an extremely hot sun, and over a dusty road. do well to profit by the Cleveland and Columbus and the Columbus and Cincinnati roads. A train-servant is employed whose duty it is to care for the passengers, furnish them with [water, and attend exclusively to their wants. Not withstanding all these coniforts, we were very glad to exchange the cars for the river boat on our arrival at Cincinnati. The weather was extreme, the thermometer standing at 98 in the shade.

river.

Acquaintances are easily formed on board river boats, and we these lines may reach the eyes of Mr. A. M. F., of Louisville, whose interesting conversation and frank courtesy of manners, I shall not soon forget.

I need not attempt to give you an idea of the pleasures of the voyage, for they were of that quiet nature which does not admit

board the Trabue, for St. Louis. On that boat I am now engaged in writing to you, and her trembling renders my penmanship almost illegible, as you very well perceive.

The attentions we are now receiving at the hands of Captain Halpin and his officers, are in no respect behind those which in every stage of our journey thus far, have rendered our situation as comfortable as possible. The boat is not large, but is commodious and comfortable; and there is a freedom and ease about the passengers, which make one feel as though he were at home

and among his friends. Gradually gaining in sympathy with the great Northwest, I begin to feel that I could find a happy home in one of her fertile valleys, and to dread the necessity of returning to your vast heap of brick and stone, and of mingling again in the busy unnatural scenes of city life. Why should men linger out a miserable existence amid the vices and corruptions of a city like yours, when countless acres of fertile land are ready and waiting to afford them all the means for acquiring happy and independent homes? The richness of the Ohio valley remains latent unbosom and bring to light its exhaustless wealth; just such arms and minds as your city could afford to lose, and be none

the poorer for the sacrifice. grateful children. The Ohio preaches the truth in a voice almost as loud as that of Niagara, and its formula of logic, Heaven-born and divine, are equally conclusive. For myself, I ask no better sermon on this day than that which God himself is preaching to my eyes, and no better text from which to preach of His infinite, eternal love.

FOND DU LAC, Wis., Aug. 9, 1554. 1 owe you an apology, my Brothers, for not having finished

this letter long since. The only excuse I have to offer is, that every moment of my time has been occupied either in travel or thought, or in both at one and the same time, Gov. Tallmadge, at his most charming residence. Nature and art have combined to render this place one of the most lovely I have ever seen; and I doubt if the State of Wisconsin can show its equal. The beauties and comforts of the homestead are visit this region and this house. They would soon discover their mistake, and become dis susted with their enormous piles of brick, mortar, and tinsel.

ter was written, has been one of uninterrupted pleasure. We have seen the Mississippi from the mouth of the Ohio to Rock gether too strong to be laughed out of being. Island in Illinois; we crossed the rich plains of that State from

make to the popular idols of the times. A class! who knowing they " cannot serve God and Mammon." in a measure forget their obligations to the former, that they may serve the latter with a bet-

ter grace. "Verily, they have their reward," yes! and they shall have it !!

Personally, however, we have no feeling on the subject, for with us, all such developments are looked at as the manhood or dwarfhood of characwith pleasure, and would recommend our friends journeying to- 1 ter, since it is intellectually as well as Spiritually true, that "out of the abundance of the heart the beautiful specimen of naval architecture. Lake Erie was as mouth speaketh." We bring the subject before the member that honesty is as much needed now as in the days that " tried men's souls," because the road sengers was neglected. Some of our Eastern Railroads would in olden times, for justice and truth are ever at battle with meanness and hypocrisy.

Owing to the low stage of water, the larger toats had been "nonsense," and "fanaticism" of Spiritualism-

We have to do from time to time with another cause, from the nature of their position, they canvoyage, in they were of that quiet nature which does not admit of description. The river was grand, the banks beautiful; that not help speaking something for humanity occasionally. Nay more, they are and have been dois all I can say upon the subject. At Portland, west of the Falls of the Ohio, we embarked on ing, in some departments of reform, needful and good work, but on some others, they are like the blank sheets between the Old and New Testament, which Theodore Parker says belong to neither dispensation. Of this class, among the "In-

tellectuals," we place Putnam's Magazine and the Daily Tribune. Of Putnam's Magazine, we will only say at this

time, that if the "article" in the July No. on "Spirit manifestations," is to be taken as a sample of their Spiritual insight into the phenomena of the "Night Side of Nature," that their state mentally, is more "chronic" than "inflammatory," and cure more doubtful than we at first imagined .--There is much consolation, however, in believing for want of strong right arms, directed by intelligent minds, to (as "time works wonders," !) they may wake to healthier life and a more positive manhood !!

Of the Tribune, it is needful we say more, as if When hatchet-faced theologians talk of this world as a vale of has been the active agent in calling into being much tears, let them come here and learn to thank the God and Fath- of the excitement now so much complained of, and er for the beautiful dwelling place he has provided for his un- because it knows better when it makes such ille issues with the subject, as we find in the Daily Tribune of Friday, August 11th.

It would seem, now that "Congress has adjourned," that Spiritualism is to receive a patronising nod from the Tribune after the silence of over two

months. This has been done in a rehash of some three columns of facts, gossip and comment, all of which receives coloring from an editorial as superficial and negative as twaddle-dom could wish. We are now enjoying the hospitalities of our excellent friend, From any other source, it would be looked at as the natural language of ignorance, but, as it is, the article expresses bad laith, une tota and mental article expresses bad laith, une tota and mental abliguity. If any one has doubt of this, let num of abliguity. If any one has doubt of this, let num of York friends who imagine themselves agreeably located, could ticle. If the Tribune wishes to use a little ridicule and grow merry at the expense of the Spirits, we can assure the writer he has mistaken his theme, Our journey from the Ohio, where the first portion of this let- for the subject is too serious for ridicule, and alto-

But, no, the fact is, (and it may be well to keep the latter place to Chicago: we rode upon the waters of Lake it in mind,) the Tribune has such a variety of

sometimes a la monde civilian, who talk nonsense, of them is half as injurious to the human system applying the subject (i. e. devils, &c.,) to what is de- said, "This is my beloved son; hear him," must or cant as easy and dispense of it as freely, and in- as the prescriptions of any regular physician of the nominated Spirit Rapping," "Is it to be believed, be considered as a "Spirit manifestation," since paper, will help the reader to a conclusion : sist on it as dogmatically, as if it were the veritable But these are rather the exterior manifestations of inspiration promised with the "holy ghost" A But these are rather the exterior manifestations of claimed that evil Spirits are concerned in them?" they saw no man any more save Jesus only with the inspiration promised with the "holy ghost." A but these are rather the exterior manifestations of claimed that evil Spirits are concerned in them?" they saw no man any more, save Jesus only with this particular form of what Mrs. Crowe calls the claimed that evil Spirits are concerned in them?" they saw no man any more, save Jesus only with class! who, in common with the Pharisees of old, Night Side of Nature. The inner wonders are of and proceed to answer the question in the fol- themselves." See Mark ix. 3-8. expect to be heard for the long prayers they may another character; some of them are novel, and all lowing manner: "We admit the phenomena as At the baptism of Jesus, "the heavens opened, of them curious, especially to those who study the real; we admit still further, as is likewise claimed, and the Spirit of God descended like a dove and What say those qualified to judge and speak? out-of-the-way phenomena of the mind." Following this introduction may be found ten or a dozen short articles taken mostly from Spiritual papers, which to say the least, must convince any candid thinker that we live in an age that has in it. elements never known before, to be so powerful for

good or bad,-elements, that have within the short space of five years worked such changes, that the ceed directly from them." effects are as much a subject of wonder as the causes that produced them.

Of the history and progress of the phenomena few know more than Mr. Greeley, and yet, after beautiful specimen of naval architecture. Lake Frie was as mount optimized in the may take "note" and re- the experience of the past five years-in spite of the experience of the past five years-in spite of all day under an extremely not sun, and over a dury road, the day in and over a start the same now as the following "lame and impotent conclusion," which to us is "stale, flat and unprofitable":-

"With these extracts we will now close the chap-Were there anything likely to make us forget the ter. There is no doubt of the sincerity of those proprieties of self respect, it is when some mem- who make a great account of things, like those tellectual "slops" on the "infidelity," "folly," siders should doubt their sense. However, we presume it is what they expect, and their faith is not only one for Louisvine. On this bost we took passage, and at eight of clock commenced our journey in the waters of this noble free from cont—as dishwater to an educated palate; is with such ghostly legerdemain as that above de- mit if we are to believe at all, that these pheno- late to the heaven and hell within, which in com-ical Sciences. the more, when adding insult to injury, they make scribed, but with communications on moral, philo-mena are produced by unembodied Spirits, that the mon parlance means "conscience," and not a phya penal mark round the precious "morceau," for sophic and theologic subjects. The theology is too probability to a believer in the Bible must be sical place of torture. contradictory to be worth much-no two ghosts Internets, nome whom we acquired much interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the function of a set interesting and useful item to show the sho fear we should not know the full extent of their seeming to agree with regard even to the most im-

> eral lost pocket-books, and inventing a shingleclass, however, in whom we find much to like, be-splitting machine at Palmer, Mass, which has not have yet rendered to their friends.

If contradiction is the potent fact that breaks the back of Spiritual philosophy, it were an casy pleasure of the audience,-since you say "I am matter to return the compliment; since the Christian church is every where divided on morality, adopted belief on this subject, &c., &c." theology, science, philosophy and the commonest detail of the duties of a religious life. And here, dience, to have you spend time in talking against a if any where, *unity* should be found, since the ar- subject, which you are evidently at a loss to know guments for an exclusive and external revela- how to dispose of, --but, to the minds of your sotion have been most positive and dogmatic, in forcing its claims for belief and respect on the very

beliefs on these subjects. Nay more-if we are not mistaken, Mr. Greeley would be very difficult to find many agreeing on

the detail of "the most important doctrines," and, if the views published some years ago in the "Universalist Miscellany" express Horace Greeley's de | &c.," which implies, that when not permitted, they tail of the theology of Universalism, we can assure must be in a state of rebellion both against God him he is as much an "individual" as any "ghost" and man. It may be your belief, that there is in

him ! To say in what way the Spirits can benefit be ism, and strife, because, while God finds it necessary lievers would be a useless detail, until the Tribune to confine Satan and deprive him of his power, the and others of like affinities get beyond externals, Spirit of evil in self defence "fights for power, and know that "man should not live by bread

alone." If, however, we were to say that our belief is, Nature, which, you will admit, is an absurdity. The that Spiritualism has done more to make " immor- modification of this belief, however, is no less irratulity" a fixed fact henceforth in philosophy, than tional, since power conferred, bestows the liberty to any thing the world knew of before, we would be act, and permission to do, when God is the agent, but saying the truth, if the testimony of its many implies the necessity of doing. Hence, if *legic* is thousand converts is to be believed on that sub- of any value, we are forced to the conclusion, that Tribune as and, this is a small point with the some time in the future, a fourth person may be disin daily intercourse with the Spirits of their dein daily intercourse with the Spirits of their de-parted friends. We believe, too, that " the axe is latter to produce the former. Believe me, sir, you laid at the root" of a dogmatic theology, and that live in a world of shadows, if you seriously allow when it falls an external and materialistic philoso-your mind to reason thus upon the economy of phy will go with it—with all its adjuncts and ap- God's Government. It is not reason, it is delusion of

that the phenomena have an electrical or magnetic lighteth upon him. And lo! a voice from heaven, their followers in the department of Geology; Agassiz and Nott in the department of Zoology and medium, through or by which they are produced; saying, this is my beloved son in whom I am well medium, through or by which they are produced; saying, the are produced; saying, the are produced; saying, the are produced; saying, the are produced pleased. (Matthew, iii. 16, 17.) The Spirits that Ethnology, and the German Neologists in the defrom some intelligence. Now, all these things ministered unto Jesus during his life-time, and partment of Theology and Bible interpretation, are which are claimed being admitted, as evil Spirits rolled away the stone from the scpulchre after his engaged in the same fearful work, *i. e.*, weakening have, (if permitted) power to produce physical ef- death-together with the liberation of Peter from and undermining the world's faith in the inspiration fects, it is not impossible that the phenomena pro- prison-must convince any candid reader of the We have a bit to the Volume. New Testament that "Spirit Intercourse" was a boldly predict the scientific Geologists, Ethnolo-

"Evil Spirits certainly have as great power as very marked feature of the new dispensation. I gists and Neologists of this day, are sowing broaddisembodied Spirits, hence," &c., which conclusion am very much at a loss, therefore, to comprehend cast the seeds of infidelity that will spring up and you attempt to prove, by saying, 1st. the Bible re- how you estimate the law of probabilities, since it wave in a harvest so dark, in churches, schools and presents the dead as departed from the world, leads you to think that the Spirits in this age and ical Christianity. We read already in legible, un-

whence I shall not return. I shall go, said David, the necessity of understanding this subject more of his departed child, I shall go to him, but he thoroughly, for not only the times demand you the most casual observer. shall not return to me. And 2d., while the Bible should, but the economy of God's laws require represents the dead as departed, it represents the from you such vindication of the harmony of His books in our schools, literary and theological, or the represents the dead as departed, it represents the from you such vindication of the narmony of this speculations of their authors endorsed and advocate devil either personally or by his angels as occupy- providences, as will make a *unit* of all time. This speculations of their authors endorsed and advocate devile ed from the chairs of all our colleges and the pulber of the editorial family treats us to a dish of in- above set forth; but it is not surprising that out- ing his time here, seeking by his power and crafts is most obvious when you remember, that the onceto entice men from the right way of the Lord and popular doctrine of "Hell" and "eternal torment" vines. Our ministers and scholars are too generalruin their souls. Like a roaring lion he walketh has been so modified by time and education, that by yielding a blind assent to the speculations and "stuff" as acceptable to thet ruthful mind that is is but right to add, that they are favored not mere- about seeking whom he may devour. Now, I sub- all such language of the Bible is found to re- assumptions of these intoxicated and hallucinated about seeking whom he may devour. Now, I sub- all such language of the Bible is found to re- assumptions of these intoxicated and hallucinated about seeking whom he may devour. Now, I sub-

But the more I reflect on your position and reasoning, the more cause I find for astonishment.-as er-on, whose business it is to construct logical problems and take them apart, for the benefit or only offering, &c.," "but, I do not affirm this as my

Now, it may be highly gratifying to your au ciety that seek for light and knowledge, you must stand in a very bad relation, because you are talkground of its ability to harmonize the conflicting ing on a subject you know little about, since you

on the subject, for the benefit of others. But to come more directly to your argument of ancient or modern times, as very few AGREE with Nature two contending powers, who by virtue of their very attributes produce only discord, antagonplunder and extended rule." This conception rests

on the supposition of two independent powers in

"TENDENCY OF VARIOUS WRITINGS .- The Editor of the Tennessee Baptist, gives his opinion of what he believes to be the tendency of the writings of several authors in the' following decided language. How is this—we invite attention to this subject. John Pye Smith, Hugh Millar, E. Hitchcock, and

What is the need or use therefore of a "personal completed.

these files may reach the eves of Mr. A. M. R., of Louisville, all secrets is to go no farther !! must give way to make room for the others, so the variations of sectarianism there can be found sometragedy of the "devil and his angels" is fast pass- thing worse than lack of faith, for in the whole hiswork well, seem to be the only service the Spirits self, but stand outside of the issue as a mere look- ing away, since *jear* has lost its power either to tory of the "Girard College," so far as it is, or can charm or terrify. In fact as the character of the be related to the popular sectarianism of the age, "devil" is better known, men see it was a great we know of nothing in all our reading that unites mistake in making him a tragic character at all, at once so much bad faith to God and contempt for since his genius is for *farce*, and his whole history the laws of the land, which should make " the last is a subject for zomedy rather than fear or terror. will and testament" of every man succed, as is ex-To drop the figure, the wisdom of God, as seen pressed or implied in the following extract. Let it

in the history of the world, gives us all the proof be remembered, too, that all this is done after the trusting and confiding nature should need, to make genius of Daniel Webster did its best to put aside it see that the Spirits of the departed have ever the "will" of Girard, and give to sectarianism been in communion with men, teaching them to un- "power and extended rule." Surely few sadder derstand that " the deril" of life was and is but an sights the eyes of man have ever beheld than that undercloped good, whose inharmonic nature might desecration at once of the living and the dead. "play some fantastic tricks before high heaven, "Oh! man, vain man!" Where was thy sense of has not convinced himself of the truth or falsity of and make the Angels weep," but could not in the right, of truth, and faith in the equity of God's himself belongs to a denomination, in which it any given proposition, is not in a fit condition to talk very nature of things extend beyond the third act moral law, when the attempt was made to put aside in the Spiritual drama of PROGRESSION !! Fear not, the obligations of common justice, in order that the

sir, for the Lord Omnipotent reigneth, and His ways petty ends of a mean and selfish sectarianism might you say the "evil Spirits have, it permitted, power are not our ways, and in the fullness of time all triumph? Where? It had withered to an arm of Spirit shall praise Him, for every one shall con- flesh, and the clear faith of Spiritual insight had befess the harmonies of His wisdom, the beauties of come blind to consequences, in this insune issue with justice and right !! His Government, and the eternity of His love. Who dares to talk of "infidelity," after the axc

Hoping you may enjoy all needful things to make you happy and good, I remain yours for pro- had been laid at the root of the moral tree? Oh man! with little faith in God and much faith in J. H. W. TOOHEY. gress. creeds and dollars,-of what practical benefit is it

f God's Moral Laws," as revealed in the Old and New Testa- fidelity" out of your own churches and the minisnent, by the Rey, Arthur John Maeleane, B. A., London, try? What good can come of this low cunning.

which by a "quibble of the law," allows thee to spit FAITH THEORETICAL AND PRACTICAL. upon the memory of the dead and associate his We do not propose to enter into the mysteries of honest convictions with a fabulous devil? What the "Inner Temple," or search among the harmo- good? None to the or thine, oh! man! that works nies of Nature for some comprehensive definition for such an end; but great good to the world, of Spiritual belief, since we propose to make some since you say to all that have ears to hear-there is practical remarks on the necessity of a positive and no law-no right-beyond the creed of our church, ciated with religion, -as a fact in history or an inspiration in the soul of man-than faith! It has nity of man !! been the rallying cry to many and many a bloody This extract, which we take from the "National

war, the justification and condemnation of many a Patriot," has these few editorial words:

pure and heroic spirit, and the talisman by which Our readers will see from the following account pendages of "Hell and the Devil"—"total and nat-the most positive and dogmatic kind. When you used domawite", "significant stonement"—"teternal the most positive and dogmatic kind. When you ends; but to the pure in heart, "in every age, in Christian instruction is concerned, is being defeated. Christian instruction is concerned, is being defeated. every clime adored " as the passport to eternity. Of when the true worshippers shall worship the not before, how blasphemous all such conceptions the Christian church, of a plain, positive nature, none of these, however, can we say much at this time, And are they not significant? Surely, if manas we have in mind a class of facts, that belong to hood has a religion, it should make man sad, to know that its dignity has been so long and uselessfacts that wear so much the plain dress of every- ly degraded, without rousing the earnest and honest ture argument, as you seem to forget some very day life, that none but one in fellowship with them protest of every lover of justice, of every believer can see in what they differ from the deeds of the in God and the purity of religion! But here is the Romish Church; deeds that live on the pages of extract:

* Doctrine and Practice of Repentence. + Divine Legation. + For a discussion of Warburton's theory, see "The Unity "Girard College," when thou canst not keep " in-

Michigan from Chicago to Success gain, and closest the tasks to prease and success a success of issues to prease and success a list of the success and success to prease and success a list of the success and success and success a list of the success and success a list of the success and success and success a list of the success and success and success a list of the success and success and success a list of the success and success and success and success and success and success a list of the success and suc quaintances. The rich fertility of this western world astonishes to ignore this subject, the better to live in the preour unaccustomed eyes.

Our stay at St. Louis was prolonged a little more than a week. The cause of Spiritualism is progressing in that city very rapidany of the creeds of the various sects of the Church. The weather was so intensely hot that no public lectures were delivered. Our friends, Messrs. Miltenberger, Stagg, Bland, and Freligh, were kind and constant in their attentions, for which non-election, because of his Spiritualism, has been again they will please accept our thanks.

Spiritualism in Wisconsin is rapidly progressing; in fact, the same may be said of every place in which it has made its appearance. It it so acceptable to the better natures of men, that During the coming week I shall be able to write you at length. For the present, please accept this imperfect epistle, and remember me as your affectionate Brother,

"NIGHT SIDE OF NATURE" AND THE TRIBUNE.

Since the publication of Mrs. Crowe's book, (known by the above title) nearly every well read histories, and biographies of the past, as well as in the historic and scientific present. It were useless to expect, however, every person to give the necessary examination to these facts, that their acceptance or rejection of the Spiritual conclusion may be of some value to others as monat evidence, since the age is practical, and men are prone to think of physical comfort rather than Spiritual harmonies. Still we have the right to demand of ALL. who attempt to controvert the Spiritual inference, the why and wherefore of such conclusions. The right we generally use, when and where there is mind capable of reasoning on the subject, if the subject has been examined, and we find the neceslittle authority. We can hardly say too much on

fit and cost," for any and all changes that come in and go out with reforms.

more powerful and truthful than our much boasted

The honest man, be he friendly or otherwise,

sent sunshine of its popular favor. Aristotle found it necessary to leave Athens after the sacrifice of ly, and we believe spiritualism numbers more believers than Socrates, fearing that his presence might cause his "countrymen to commit another sin against philosophy," and we think the fact of Judge Edmonds,

very significant to those who live by popular suffrage. Spiritualists know all this, and they hope to be able some day to make it appear as an actual o induce acceptance it is only necessary to make a presentation. Just in society, that " the rightcons are recompensed in the ourth, much more the wicked and the sinner." When that time comes, discriminative justice will be done to all, who, like the Tribune,

shrink from the responsibility of telling " the truth. the whole truth, and nothing but the truth."

We are not prone to call in question men's motives, nor allow our likes or dislikes to create issues. person is more attentive to the *fitets* of Spiritual have had facts enough presented, and explanations given, such as would convince the most uneducated and common-place mind, much less convict intelligence, such as is supposed to belong to the editorial association of the Tribune, there is but one conclusion, i. e. there is something wanting morally .'.' It is the folly of the times, that the moral qualifications of men are overlooked, in estimating their fitness for public office, but we hope the day TO REV. MR. FENNELL, GLENS FALLS. is not far off, when this state of things will be "reformed altogether."

That justice may be done the writer, however, we give the following, simply asking the reader to observe the good (?) taste of the heading.

" THE NIGHT SIDE OF NATURE.

We have latterly not heard much about the Spithe necessity of personal investigation as to the phy- ritual phenomena so called, the last important event made the same mistake : for, after exhuming the sical facts, where the mind is not developed and in that line which we now recollect having been hypothesis of a "personal devil," you make the asharmonized enough to accept the moral evidence of H. Day's orthodox association of acceptes in the good or bad, that enters into the argument of "pro-table-pounding is checked in the least, or that the conversion of skeptics is not going forward with as

numerous as they are, all wear the aspect of thrift intellects, because conscience is the mediator be- and prosperity. One of them calculates that over tween the love of truth and justice, and the love 200,000 persons-we believe that is the figurewhile asking for light, because, though the Spirit ing ghosts. In the medical line, too, these mystemay be willing, the flesh is weak, and public opi-rious agencies are doing a strong business. Aside mean, per se, a person or a principle,—though it Not even in a practical respect for the and our best conceptions of harmony but the faint

will be understood, for candor and truthfulness the crowd of passers to see the Spiritual demonshave a language all their own, which will not be trations at one or two shillings admission,-there

torment"-with many other crudities, moral and physical, mental and Spiritual, as they harmonize ceremonial; for "the hour cometh, and now is, in the Gospel of Spiritualism, you will see then, if Father in Spirit and in truth, for the Father seek- of God must be. But I must notice your Scrip-

That there is a lack of intellectual harmony important facts among the believers in the Spiritual phenomena is most natural, considering that nearly all are gradu- Spiritualism of an absurdity in making the Spirits ates from the "divinity schools" of some ism pop- of our friends return, when David and Job say ular among us. All we ask is time; and then, if they shall not return. Now, I must say I am "wisdom" is not "approved of by her children," somewhat inclined to doubt your honcety in this we may possibly think of returning to church for issue, since you must know both from the study of malities and soul-crushing creeds. For the present, the Old and New Testament, that immortal life we know "he that is wise is wise for himself" at was not known either to David or Job. The fact least; "for it is given unto" him "to know the has so long been recognized by "divines," that at least I am astonished to find you ignorant of it. are his eyes, for they see, and his ears, for they hear. For verily I say unto you, that many on the subject, I will make a few extracts from prophets and righteous men have desired to see authorities you will recognize as orthodox; bethose things which you see and have not seen them, cause the fact has been acknowledged by Grotius, and to hear those things which you hear, and have Le Clerc, Warburton, Taylor and others, whose the philosophy of this experience makes all see eration on the subject. Bishop Taylor says :researches and studies entitle them to some considwith Paul, "When I was a child, I spake as a "The promises of Moses' law, in which the whole child, I understood as a child, I thought as a child; obedience was established, and for which it was but when I became a man, I put away childish exacted, were wholly temporal, and related to this things. And now abideth faith, hope, charity— these three; but the greatest of these is CHARITY." 1 Cor., xiii. 11, 13.

to contest his natural concupiscence, he should strive to make his condition better by the devil's DEAR SIR: It cannot have escaped your notice promises. If God had been pleased to have promas a student, that men in reasoning, make sad mis- ised to him the glories he hath promised to us, it is as a student, that men in reasoning, make sau mis-takes as to what is argument and what is : ssump-he did not; and so he fell, and all the world foltion; since most of the issues of the times have lowed his example, and most upon this account; ed. And in reading over the latter part of your cause us to be born anew by the revelations and to promises of Jesus Christ." sermon, I see you in, common with the many, have

Bishop Warburton also uses this strong lan-

hypothesis of a "personal devil," you make the as-sumption a premise of *ract*, from which to elaborate "The first Adam was made a living soul; the resurrection and the future. desired conclusions. Some men having a *true* preharmonized enough to accept the moral evidence of H. Day's orthodox association of acceptes in the others or its own Spiritual intuitions. We say new revelation. But though the public attention is conclusions. Some men, having a *true* pre-cach one should have its own *forts*, as each one no longer called to the subject as when its worders mise, have not *wisdom* enough to arrive at a just standing any immortality in this account of Moses' conclusion, and vice versa. Your misfortune is creation, that he opposes the mortal, animal Adam the make-up of most modern associations, so that, we must say, we did not know before how poor and supposed that the business of ghost-seeing and more marked, for you have neither premise nor to the immortal-making Spirit of Christ." conclusion right-so that without wishing to be of- If this expresses the philosophy of the Old Tes-

conversion of skeptics is not going torward with as much as the second of the phe- fensive, I must say, your argument harmonizes tament, it were hardly possible for David or Job to believe him to be "Almighty," nor do they trust soul from any sense of obligation, to any and all There is another qualification of character xeven nomena is increasing—there are not less, we should neither with Scripture, reason, nor fact, but "lives know much about immortal life, much less "Spirit Him as a Father. Where is this confidence in the such organizations, be they consecrated ever so to be lost sight of one; whose influence for good is say, than about a hundred distinct books upon it,— and moves, and has a being" only in the world of Intercourse." creedism and prejudice.

If you read the remarks I addressed to you last with the assertions and reasonings of Paul. But tence? Is it to be found in the unanimity of pur- truth and justice to be expected among men? Yes, week, you will perceive it is necessary for you to secondly, you forget the whole economy of the pose characterizing the churches to-day? Is it the great moral standard of Jesus, echoes the natween the love of truth and justice, and the love 200,000 persons—we believe that is the ngure— week, you an poletice it is not ngure— week, you an poletice it is not ngure— week, you an poletice it is not ngure— have been raised out of the abyss of absolute infi-dolity into helief of Spiritual existence by the in-dolity into helief of Spiritual existence in the in-dolity into helief of Spiritual existence into a spiritual existence in the in-dolity into helief of Spiritual existence in the in-dolit 'devil and his angels," since it is by no means self- Spirits do not return to earth, which to me is very things well?" Is it expressed in deeds of good as your Father in heaven is perfect," is its language, ctilent that the word "devil" must necessarily remarkable.

him." Was the appearance of Elias and Moses a stant complaining at the introduction of any and with new light and warmed by harmonic love, we I am the more anxious you should do yourself phantasm of the mind; or a fact in the Spiritual every new fact in physics, at every advance of phi- know that faith will one day be spontaneous in all, and the subject justice, since it is a command of history of Jesus? Did they speak to Jesus and losophy and science? The plain answer to all of and therefore accept the exhortation of the poet have a language an ener own, which which not be trations at one or two shallssion,—there and the subject jaccord and of mistory of occus. Did they speak to occus and pooply and connect. The plan answer to all of and therein misunderstood in this age by the true man! In are various remedies of ghostly origin which proffer the Bible, "thou shalt not bear *false* witness against give evidence to a third party of intelligence and this is found in the simple history of sectarism, joyfully spite of these reflections, which the good sense of health to the suffering at the most reasonable rates. Ity neighbor," a command, I am sorry to say, not goodness? Surely, since Peter answered and which has ever fought for "power and extended

health to the sumering at the most reasonable rates. thy neignbor, a command, 1 am sorry to say, not goodness. Surry, once 1 cut answered and "rule,"—until in an age of science and practical to be here; and let rule,"—until in an age of science and practical to be here; and let rule, "—until in an age of science and practical to be here; and let rule,"—until in an age of science and practical to be here; and let rule, "—until in an age of science and practical to be here; and let rule,"—until in an age of science and practical to be here; and let rule, "—until in an age of science and practical to be here; and let rule,"—until in an age of science and practical to be here; and let rule, "—until in an age of science and practical to be here; and let rule,"—until in an age of science and practical to be here; and let rule, "—until in an age of science and practical to be here; and let rule, "—until in an age of science and practical to be here; and let rule," — until in an age of science and practical to be here; and let rule, "—until in an age of science and practical to be here; and let rule," — until in an age of science and practical to be here; and let rule, "—until in an age of science and practical to be here; and let rule," — until in an age of science and practical to be here; and the factor is tob spite of these reflections, make the generation of the second person in the Northern States, we neverthe-cond person in the Northern States, we neverthe-chometric modes of treatment, are all accessible to less muct with persons, sometimes in editorial dress, the world of sufferers, and we presume that none ject to frequent violations. You say, "by way of Moses and one for Elias." The voice, too, that being.

history as the monuments of man's sin and folly, and in the memory of men as the shame of hu-for orphans was instituted under peculiar restric-

Again :-- " It was not so much wonder that, when Adam had no promises made to enable him as "power and extended rule" were to be the ex- the Bible was read daily there, without note or ternal manifestation of the church's progress. Therefore the Christian life has been in more of Astronomy, and other high sciences; but this Therefore, the Christian life has been in more could not be done without a previous instruction in senses than one "a warfare," since the "Conflict those elementary departments of mathematics neof Ages," and the "Battle of the Churches" are cessary to enable a boy to understand Astronomy; But tion; since most of the issues of the times have both advocates and opponents, believers and disbe-lievers, each, insisting on the truthfulness of the temporal promises, and found them also insufficient lievers, each, insisting on the truthjulness of the temporal promises, and found them also insufficient, few but philosophers, metaphysicians, and theolo- teach that, without which morality can have no subject has been examined, and we find the neces-sary facts known, for without neces all reflection PROGRESS OF GHOSTOLOGY IN AMERICA. particular conclusion at which he may have arriv-to finish the work of His graciousness, and to gians were able to say, what it was and what it basis or sanction—and therefore we teach religion. was not. The generous juith that sprang from the This might be termed whipping a certain person not loving soul, was a thing of memory with many, consecrated with the religious rights, ceremonies whipped. and formulas of the past, while hope sung of the

> This contradiction in the mental character of nineteenth century !! We are not presumptive in Christians is found conspicuous and prominent in our assumptions of *picty* and love of religion, but surety and fixedness of His purpose? Where is much in the name of religion !!

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Think not the faith by which the just shall live Is a dead creed—a map correct of heaven, Far less a feeling fond and fugitive, A thoughtless gift withdrawn as soon as given, It is an affirmation and an act That bids starnal truth be present fact.—H. Colcridge.

manity. Imagination, led by memory, sees in the tions, which had brought upon it a great degree of movements of the Christian race, the bad jaith odium from large classes of our community; the which separates man from his fellow, and chills the institution was opened six years ago, with many which separates man from his fellow, and chills the misgivings; its proceedings had been watched with enthusiasm that warms into love and life the cold the deepest interest; it had gone abroad that this formalities of sectarism. The dogma of a cruel was to be an infidel institution, and that the Bible and bloody age, that would have all men like unto could not be read there—and that there was to be it, know no higher faith than that which came of no moral or religious instruction. But though they fear; and when deeds of atrocity and sacrifice had "no religion to boast of," yet they tried to give lear; and when deeds of atrocity and sacrince such moral and religious instruction as laymen roused the sleeping sensibilities to ask for the $n\epsilon$ - could give. He would try to explain their system. cessity of such murder, the answer was at hand, "the end sanctifies the means, and God has said it!" Girard's will required that the pupils of the insti-tution should be instructed in Chemistry and Na-"the *end* sanctifies the *means*, and God has said it." There has been, therefore, practically, small if any difference in the leading facts of history in the must use the books recommended by the highest Catholic and Protestant churches; for, whether authority in that department of learning. So the the language has been used or no, their *faith* has same will be required that the boys should be inthe language has been used or no, their *Jaila* has same win be required that the boys should be in-shown forth in their works and proclaimed them members of a common family. The dogma of the members of a common family. Church having psychologized its members, hence- were to use the book recognized as of the highest forth all issues were to be sanctified by its presence, authority by the greatest number-the Bible; and to be named " round the stump, -but no matter round

what he is whipped, provided only he be roundly And this is said by the "President" of the College to an admiring audience in the middle of the

while in words it is said, "he believes in God, the ragged a thing sectarian religion was. This fact, FATHER ALMIGHTY," in fact and in *deed* they neither however, has taught usmuch, and forever frees our

Sure I am, this view of the subject harmonizes this reliance on His power, wisdom and omnipo- And is there no "*jaith*" to be exercised, and no

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And Poesy, too, shall lend Her aid, Sweet incense from Her wings.

The following verses were written over two years ago, and ence between "custom" in the days of the "royal Dane" and now. It may be true as Lord Bacon says, that " Custom is the the "drill" under the command of "PROGRESS," and drill under of the case, because a law unto himself or herself; but the actual duced death in both cases is alike, and sprang from Lore :-

pel for the Ages.

nious effort for the elevation and purification of society.

-----IMAGINATION.

need death in both cases is alike, and sprang from Lore: =Later. What coremony else? I Priord. Her obsequies have been so far enlarg'd As we have warranty. Her death was doubtful; And, but that great command oberways the order. She should in ground unsanctified have lodg'd Till the last trumpet; for charitable prayers, Shards, fints, and peddle, should be through on her, Yet here she is allowed her virgin crants, Her maiden strewments, and the bringing home Of bell and burial. Later. Must there no more be done? I Priord. No more be done? I veshould profame the service of the dead, To sing a requirement nest to her, As to peace-departed sonts. Later, Lay her i the carhig= And from her fair and unpollated flesh May violets spring: =1 tell thee, churlish priest, A milaistring angel shall my sister be, When thon hiest howing= Hom. What, the fair Ophella! TELL, THEM I AMI NO MORE.

TELL THEM I AM NO MORE.

BY JOHN B. WARLAND,

[A week or two since, Miss —, a young and beautiful girl in this city, from Vermont, immediately upon parting from her companions after as evening walk, during which she appeared happy and cheerful, threw herself into one of the canals and happy and encertal, threw hersen into one of the charls and was drowned. Belore going out to walk she left a note at her boarding-house—which, with the exception of a few directions in regard to the transmission of her money and apparel to her relatives—contained these words only in reference to her mel-ancholy purpose—" TELL THEM 1 AM NO MODE."

Tell them I am no more! Tell them I am no more! Tell them this poor heart of mine was breaking. I saw no love in store— That clouds were o'er my Spirit sweeping. And sorrow, with its chilling dews, was steeping My bruised heart to its core.

Tell them I am no more! My dying words speak softly in their ear, Bid them not weap that one they loved so dear, Heart-broken, goes before— That to the golden realms its bright way winging, My Spirit shall find rest where scraphs, singing, Their sweet-tuned harps bend o'er.

Tell them I am no more ! Triat I obey a voice, soft-toned, celestial, Which seems to summon me from scenes terrestrial, And bids me not deplore. My mother of hath told me of a land, By sweet and bids-scenamored breezes finned, Where all hearts OSE adore !

Tell them I am no more! Tell them I ara no more! That to that land my ransomed Spirit soaring, Seeks the bright Sisterbood, with hymns adoring The Infinite and Pure. That there tais weary spirit, erushed and broken, Shall live anew, in bliss unseen, unspoken, Live on forevermore!

Tell them I am no more !

Tell them 1 am no more! Oh tell them not to speak of me unkindly---Bat to forgive me, if ! rush too blindly To the far, unseen shore. Tell them they would not chide me, if they knew What burning tears I've wept the long nights through---The grief this bosom bore.

Tell them I am no more! Tell them I am no more! That osn I loved, aye, loved him truly, only, And yet was all unloved—that, sad and lonely, I wept my trobbles of et. Lite had no charms, with all its summer hines, And like a stricken dower, untonched by dews, I drooped, to rise no more.

Tell them I am no more !

That to the last I thought of them, and prayed That, turned to dust, this poor frame might be laid Near the old farm-house door.

Near the oid farm-house door, Tell them 1 dreamed my mother's lips of love, When the tired Spirit gains its rest above, Might bless me as of yore.

Tell them I am no used? That I am going to the land Elysian, Whose angels float before my dying vision, As though tools love they bare. I hear their promises one who thus hath striven. Shall be received, acid all all, and forgiven— TELL THEM I AM NO MORE!

ing of the following extract, although they were not written society. with that direct purpose in view. It is nearly, if not quite time, that the world possessed more hopeful and cheerful views of the Spirit world. Those who are acquainted with the life and writings of Prof.

Caldwell, can readily comprehend how he could believe, and express sentiments like these; although we can give no authority for the language, but the papers :---

ity for the ianguage, but the papers :---" Prof. Caldwell of Dickinson College, a short time before his death, said to his wife, do not lie down upon your bed and weep, when I am gene. And when you visit the spot where I lie, do not choose a sad and mournful time; do not go in the shade of evening, or in the dark of night. These are no times to visit the grave of one who hopes and trusts in a risen Re-deenner! Come, dear wife, in the bright sunshine, and when the birds are singing !"

MEBORYS CASEET.

BY MRS. JENNY A. STONE.

pose, since in the nature of the case there must be, not only va- who are affinitized to the mundane individual by re- Who wrote the account of the miracles recorded in her back and head. As early as possible a physician was called tions, but seemingly conflicting views, as there has not been lations of general truth or falsity of character. "Spiritualism?" Judge Edmonds, Dr. Dexter, Mr. in, who pronounced her in a high state of billous fever. Not-time to harmonize theories, beyond the fundamental facts-tha Spirits exist-that there is a Spirit-land-that Spirits communi-t. Therefore it is probable that those persons who are Warren, Gov. Tallmadge, and Senator Simmons, noon. Her fatal prophecy was fulfilled.-Cincinnati Eugniter. cate with the family of man, and bless them with their infla-ence and advice; so that belief has given place to the knowl-vidness of its conceptions, and so one who is true your consulting them personally, if you have any edge, that immortal life is the God-ordained destiny of every soul that cometh into the world, and that PROGRESS is the Gos-will become also strong. It is most certain that in doubt about the authenticity of the written ac-

proportion as one is true, he will see more clearly count; you can absolutely demonstrate the fact that cite apprehension and anxiety, that it is but natu-There is enough here, surely, to glad the heart of any Courting tion, and tune to harmony the most discordant elements; yet, since it is the nature of man to hope for the "good time com-ing," we desire to hear that the friends may take council as to fire set, become a law unto himself or herself; but the actual of the faculties of the composite man, corporcal of life, we hope will be a practical, consistent and harmon' to good of life, we hope will be a practical, consistent and harmon' the were written by the set individuals, and that they are a scholar and are fa-corport of life, we hope will be a practical, consistent and harmon' to be will be a practical, consistent and harmon' to be a p puolished in the "Lowell Courier" shortly after the sad event was known. We re-publish them in connection with an extract from Shakspeare's Hamlet, that the reader may see the differ-from Shakspeare's Hamlet, that the reader may see the differ-so and only so can know how to proceed to attain so and only so can know how to proceed to attain so and only so can know how to proceed to attain so and only so can know how to proceed to attain so and only so can know how to proceed to attain so and only so can know how to proceed to attain so and only so can know how to proceed to attain so and only so can know how to proceed to attain the "papers" have had numerous articles, from drill-sergeant of sockety;" but it should be known, also, that of Spiritualism may be peculiar, as each one must, in the nature use all the faculties of the composite man, corporeal ed in the four books accredited to Matthew, Mark, might be expected, however, the "methods" are superstition are very different things. The motive that pro-

Much has been said since the advent of Spiritual manifestations about Imagination. The changes healthy creative or human powers; which is a been by forgery attached to them; that the proba-edge may be had. As an observer, however, of have been rung on the word in every conceivable memory well formed by sensation. This depends bility, the almost certainty is, that they are all com- men and things, we are free to say that Homocovariety, and the divine faculty has had to be the more on the conditions of the individual than either pilations from some older Gospel that has disappathy commends itself to our judgment. We are scapegoat of all kinds of sin against reason and of the other two. Yet it is inferior in importance peared. It is positively certain that you cannot not erthodox in this faith, as we use by far more sense, both within and without the pale of belief. to the other two, for if the other two, viz truth bring any evidence to Mr. Hume that the miracles "cold water" than medicine in sickness; but when So much rubbish and garbage has been heaped on and vigor, are lacking in any degree, the whole ten- recorded in those ancient books were written by we find a fuct developed, and the testimony of it as a convenient packhorse, both by the skeptic dency of the faculty is in that degree injurious to eye-witnesses. I refer all who would investigate such fact in favor of certain conclusions, justice and the skeptical, that it is now difficult to discern the man and humanity. Besides, the other two this subject to Taylor's Exegesis, and Dr. Strauss' demands it should be known. During last Sumthrough the filth as to what species of animal even are more within the reach of the individual inde- Life of Jesus. So far as weight of testimony goes, mer, in New Orleans, Natchez, and other cities the begrimed and befouled monster belongs. Few, pendant of conditions, and can by their action then, why you should believe in modern miracles and towns of the South, where other medicine very few, even suspect it to be human. We pro- create conditions. For let a man once see clearly and Hume in ancient miracles, the argument is failed to do good, Home opathy came off nearly pose to try and get at its interior structure, and so what is to be done, and then have strength in him- overwhelmingly against you. You ought not to victorious over death and the grave, as it cured aid in the determination of its genus and species, self, and conditions must be moulded to his pur- say a word against Hume. You have the testimo- nearly every case. The fact was a subject of in order that we may more accurately know what pose or likeness. Were it not so, the whole cco- ny of some half-dozen supposed witnesses to an- common remark at the time, as we may infer its real use is; for its present apparent use is nomy of God would be a lie; for God would not cient miracles; you have the direct, positive testi- from the following:-

merely negative or absolutely vicious in the econo- rule the world by virtue of his superior wisdom, mony of thousands of persons, well known for inmy of modern society. We do not propose to en- love, and power, but because the condition of the telligence, sanity, and honesty, testifying to similar sicians of New Orleans have cured ninety-nine out ter into any exhaustive analysis or long philosophi- world has made it subject to Him. God being miraculous phenomena now, similar to each other eal disquisition, but merely to throw out a few the creator, to look merely at the conditions and and to phenomena recorded in the anonymous winch they have been caned. In Satchez they lost two out of fifty. If this be true, the least hints from the plane of common sense, which may not at the power, conditioning is to look at the books supposed to be written by Matthew, Mark, medicine the better in that fever.-Lynn Bay State." be suggestive to other minds, and so aid in the de- world as dead, and not alive and informed with love Luke, and John. Here, again, the weight of arguvelopment of the truth on this topic in each mind and wisdom, or true Godlike life. ment is overwhelmingly against you, that you

for itself. The imagination is the power of forming inarges both will secure him proper conditions for his de- to believe in ancient. Beside all this, my dear ing, any thing relating to the treatment of Cholera of things invisible to sense. Imagination does not velopment, as they only can be secured by his own clerical skeptic, let me apply the same principles to will be of importance. body forth the forms of things "unknown," but internal nature.

bodies forth the forms of things unseen. Our most It may appear to some, that we have attributed testified to by bona fide witnesses, whose accounts very favorable account of a late work :- "A Guide "practical" business men must use this faculty far too important a function to imagination in the we have all just as they wrote them in the four to Health," by Dr. Sherrill. I am informed on reevery day of their lives. They cannot make an above remarks. But we have spoken of this power gospels, which is supposing a great deal that can-"operation" great or small, without calling to their of forming images in the intellectual sphere as one not by any possibility be proved. Let me apply CHOLERA have been treated this season on the aid this faculty which they affect so much to de- throughout the wide and varied domain in which the same principles to explain away those Scriptu- plan laid down in that work, and without an exspise. Is marine insurance proposed, the agent man acts and as a golden thread which ran through ral miracles that you teach Hume to apply to the ception they have all recovered. must conceive of the ship under the circumstances every creative act, whatever be its estimation in modern ones. Let me apply the principle that men, must conceive of the ship under the circumstances every creative act, whatever be its estimation in which the proposed voyage necessitates, and then judge of the amount of risk. Does a real estate speculator think of making an investment, he immediately summons to his aid the imagination and wation of the word, could the term be properly mediately summons to his aid the imagination and the imagination a

CHOLERA. So much has been said upon this subject to ex-

organs, phrenological organs, and sour-powers in like, and bonn? If you are a scholar and are actioned and a

"We see it asserted that the Homeopathic phycf every one hundred cases of yellow fever to which they have been called. In Natchez they

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST: Man's truth will therefore secure him vigor, and should believe in modern miracles if Hume ought Dear Sir-In the present state of the public feel-

the ancient miracles, supposing they really were I noticed in a late number of your journal a liable authority, that a great number of cases of Observer.

The above-named Book is for sale at this office.



MESMERIC.

DR. BERGEVIN, graduate of the Medical School of Paris, member of the Philosophical Institute of France, and assistant operator of M. Cabagnet and the Baron du Potet, has an office at No. 100 Prince-street, where he will receive patients and visitore. Dr. B. has the superior clairvoyant PASCHAI. RANDOLPH, who will examine diseases, and describe persons in the magnetic sleep. 11

sleep. 11

PSYCHOMETERICAL DELINEATIONS OF CHA-RACTER.

blood's Departer, in leaster case, a nee of 2.15 expected to be enclosed. Persons residing in the courty, at any distance, should write by mail, post-paid, conforming to the directions as above given. Examinations for Disease will also be made, with diagnosis and prescription. A lock of thair or handwriting should be en-closed in an envelop when the patient cannot attend person-elle. ally. NOTICE.

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DR. RICARDO

the project very spectra strates in the project very spectra strates in the project very spectra strates in the strate in the work, could be term be project very spectra strates in the work, could be term be project very spectra strates in the work, could be term be project very spectra ver

We take the liberty of making these verses express the mean- Iv affects to cast the divine maid out from its pure itualism. Nothing could have sated it but the very My clerical friend, in most sober truth, demon- what inconceivable magic does that aged star,

I tools with which it works have been differently pro-it must be the measure of the amount of vitality each individual possesses. For it must be the measure of the amount of vitality each individual possesses. For it must be the measure of the amount of vitality each individual possesses. For it must be the measure of the amount of vitality each individual possesses. For it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of real life, it must be the measure of the amount of

Bring forth thy jewels, sweet memory, to-day, Kor my bosom is free from care. And fancy is winging her airy flight To a region than earth more fair: Yes, brightly the sunbeams are glowing now, And gently the streamlets glide, And wildly sweet is the song of the birds As they glance o'er the slivery tide.

Not when my heart-strings are severed by grief. Not when my heart-strings are severed b. Not when iny tear-strops fall. Not when pale sorrow all darkly flings O'er Nature her faneral pall; Oh, no' not then would I enter thy halls. Not then would my footsteps roam Through the long visu of by-gone days To my early childhood's home.

Not when the curtains of night are drawn And when the world in darkness lies, Not when the tall trees bend their heads, And the wind so mournfully sighs,-Oh no! not then would I search thy gems. Not then thy pleasures explore: Not then would I summon from thy deep cells The clorious visions of yore,

But when all Nature is bright and gay, But when all Nature is bright and gay, And the sunbeams are glancing round. When with the clear songs of the merry birds The dark old woods resonnd; When my heart is dancing light and free, And the green earth wears a smile. Oh! then the bright zouss of thy casket bring, And the gladsome hours beguile,

How brightly the chain of friendship glows With links of a golden hue:
But ah! my fend heart has deeived me long,
For the links of that chain are few.
I will not be said on this joyous day,
Not a tear shall dim my eye,
And I will not weep o'r those darkened links;
For the false ones 1 breathe no sigh.

But may I not weep for the friends that are gone? But may I not weep for the friends that are gone? Whose name in my metnory are bright? For I know that their love is still with me on earth. Though they dwell in the regions of light: They need not my tears, they are happier far Than the desolate wanderers below, For they roam on the banks of the river of Peace, And list to its murmuring flow.

I will not weep for the days that are fled, For the hours that are passing away, For the hours that are passing away, For the path of childbood was strewn with flowers. And bright was its glorious ray. Oh! who would not be a child again, To sport heath the shady bowers. And with a light heart and bounding step To beguile the lingering hours?

Sweet memory! I'll close thy casket now, For sad are the thoughts it brings. And the solemn knell of departed years To my innuost soul it rings; When again thy jewi's I summon forth. Oh! bring them all glittering and fair. And let not the sorrows of future years E'er dim the bright glory they wear.

GOD HATH A VOICE.

BY FLIZA COOK.

God hath a voice that ever is heard Got bath a voice that ever is heard In the peal of the thunder, the chirp of a bird; It comes in the torrent, all rapid and strong, In the streamlet's soft gushes it ripples along;

It breathes in the zephyr, just kissing the bloom ; It lives in the rush of the sweeping simoon; Let the hurricane whistle, or warblers rejoice, What do they tell thee but God hath a voice? It lives in the rush d

God hath a presence, that ye may see In the fold of the flower, the leaf of the tree; In the sun of the nonday, the star of the night; In the storm-cloud of darkness, the rainbow of light;

In the waves of the ocean, the furrows of land; In the mountain of granite, the atom of sand; Turn where ye may, from the sky to the sod, Where can ye gaze, that ye see not a God?

SPIRITUAL CONVENTION.

We learn from the New Era, and Spiritual Telegraph, that a "Spirit Concention" will be held in Woodstock, Vermont, o Friday, the first day of September next, commencing at 10 o'-

bers of the Spiritual family, as to the aims, objects and tendencies of Spiritualism as now developed among us.

acts. Above all other differences, is its difference timony. You say with all honesty, "I don't doubt ought not to believe and accept that "good tidings," Chateaubriand. in kind or bi-polarity of true or false. Other dif- you thought you saw and heard these things; but and why he still ought to believe most undoubtingferences sink into nothingness in comparison with you know, Doctor, what wonderful delusions have ly the four little books or bibles entirely anonymous, this, which suggests the first practical question one occurred from 'automatic brains;' how many to- but supposed to be written by certain unknown man asks concerning another, viz., "is he true?" tally false things men have been made to see, and persons named Matthew, Mark, Luke, and John.

This power of humanity being true, intense and hear, and taste, by mesmeric influences, which and well furnished with tools, can do more for the never had the slightest existence; we don't know elevation of the race than any other faculty which what this 'od force' can do, or what it is. I do has received a distinct name in the nomenclature know that men will sometimes, nay often, falsify; I FACTS FOR THOSE WHO NEED THEM.

of mind. It can fill the world with useful inven do know that even honest men can be deluded; you tions, with true expressions of love, with beautiful and I both do know what apparent miracles 'auforms of art and use, and enrapture the soul with tomatic brains,' 'ad force,' and mesmerism can and

forms of art and use, and enrapture the soul with heavenly harmonies. The faculty being false, weak, and unsupplied with means, humanity must cease to *create*; so cease to progress, and gradually lose from this earth the light of the skies. It therefore becomes a matter of great impor-tance to cultivate this faculty, and to infuse into it intense activity, and to furnish it with all the tools which nature gives to sensation. It is important for each man, and important for humanity. It is important for a dual deduded.' I cannot believe till I see all these and important for humanity. It is important as and deluded.' I cannot believe till I see all these submit the following to the reader, and should like prehensible to me as the fact of angel ministers, or departed life is important, and its false, feeble, and unfur- things for myself; then I will believe too. I, and his views, if he can explain them by any but Spirfuished state, betokens a speedy rain to forms of the whole scientific and theologic world, have never itual philosophy. life, whether in physical, moral or intellectual met with any such facts as you mention; they are "SINGULAR.-The following circumstances are related by the things-in church, in state, or in social relations. contrary to all our scientific and theologic experi- Newark Mercury: 'We chronicled on Thursday last the desth ence. The few facts recorded in the Bible, similar of John Doddenhos, a German, residing in the Fifth Ward, by to what you relate, you misunderstand-Moses and drowning the previous day. Since then we have learned of cer-Whenever a man willfully or undesignedly lies, makes a false image to another man, he thereby to what you relate, you misunderstand—Moses and tain singular circumstances attending the death, which we have

<text><text><text> The triends from abroad are cordially invited to attend, as freedom will be recognized as the right of all. We are glad to how the function of her speedy dissolution. It was freedom will be recognized as the right of all. We are glad to know the friends of Spiritualism are to meet in council, as few cach man possesses, whether that vital force be in take the trouble could see a mirred for himself. know the intends of Spiritualism are to meet in council, as few things are more needed than an understanding among the mem- the plane of body, understanding, or soul, whether take the trouble could see a miracle for himself. ties of Spiritualism as now developed among us. The only thing needful in the premises, is harmony of pur-probably due to the presence about one of Spirits stand for a belief in ancient and modern miracles.

Yours, in love of the truth,

CHAS. H. CRAGIN.

BALTIMORE, Aug. 13, 1854. ME. EDITOE :- Your matronly address-"Madam"-was, a least, amusing. I am a little girl, twelve years of age; have had some advantages of education; and, among other things, have been taught to think, as well as see and hear. I believe that I

can comprehend Spiritualism; that I have been taught to have a right conception of our future state, and our progression ; that our Spirits have form, and occupy space, after death; that we are gross or earthly, to a greater or less extent, immediately after death, or are encumbered with earthly matter, in propor

Correspondence.

Spirits fulfilling the great and glorious mission of teachers of us mortals.

OUR BOOK LIST.

Now received and for sale at the Office of THE CHEISTIAN SPIEITVALIST, the following Works:-FREE THOUGHTS CONCEENING RELIGION, or Nathe variable of the second sec

Dr. ISAAC HAREINGTON would inform his patrons that he has taken an office at the Rooms of the "Society for the Diffusion of Spiritual Knowledge." No, 553 Broadway, where he will receive his patients, and attend to all questions that may be sent from distant localities concerning discusses, their causes, nature and cure. His long acquaintance with the practice of medicine, and the eminent success which has hitherto rewarded his labors, enable him to offer his services with a strong confi dence in heir beneficial effects. dence in their beneficial effects.

W. T. PETERSCHEN.

HEALING MEDIUM. Letters addressed to No. 312 Grand-st., N. Y., will meet with prompt attention.

WONDERFUL BISCOVERY. THE NERVE-SOOTHING VITAL FLUIDS, prepared extilely by spirit-direction, theough

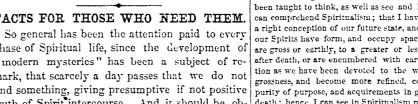
MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA.

These Medicines are purely Vegetable, containing nothing in-urious to the system, and are a certain cure for all Nerrous Diseases, viz, St. Vitus' Dance, Tic Doloreux, Neuralgia, Rheu-

them in 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. For further particulars, address T. CULBERTSON, Agent, Pittsburgh, Pe

Pa. Pa. Sold by B. Wood, No. 301 Broadway, New-York; H. G. Gard-ner, M. D., No. 654 Washington-st., Boston; W. M. Laning, 276 Baltimore-st., Baltimore; Henry Stagg, 43 Main-st., St. Louis, Mrs. FRENCH will continue to make Clairvoyant Examina-tions. Examination and prescription, when the parties are pres-ent, \$5; if absent, \$10. No charge when parties have not the means to pay. 1-1y* means to pay.

phase of Spiritual life, since the development of "modern mysteries" has been a subject of re-



Hoetry.

[From the Beloit Journal.] THE PERPETUAL RELIGION. BY HORACE SMITH.

 Beligions—from the soul deriving breath— Should know no death;

 Yet do they perish, mineling their remains With failen fanes;

 Creeds, canons, dormas, councils are the wrocked And mouldering Masonry of Intellect.

Apis, Osiris, paramount of yore On Exypt's shore,—
 Woden and Thor, through the wide North adored, With blood outpoured,—
 Jove, and the multiform divinities,
 To whom the Pagan nations bowed their knees—

Lo! they are cast aside, dethroned, forlorn, Defaced, outworn, Like the world's childish dolls, which but insult Its age adult, Or prostrate scare-crows, on whose rars we tread With scorn proportioned to our former dread.

tary himself.

nelle :

the river."

JOHN .- To permit such public trials, the civili-

ALBERT.-Civilization is but an empty word, and

the pretension to this kind of progress, nothing but

the negation of every sound observation. The peo-

zation of these times must have been as dissolute

as ridiculous, by its creeds and ignorance.

Alas for human reason ! all is change, Censeless and strange ;
All ages form new systems, leaving heirs To cancel theirs ;
The future will but initate the past, And instability alone will last.

Is there no compass, then, by which to steer This erring sphere? No tie that can indissolubly bind To God, mankind? No code that may defy Time's sharpest tooth? No fixed, immutable, unerring truth?

There is! there is! One primitive and sure Religion, pure: Religion, pure: Unchanged in Spirit, though its forms and codes Wear myriad modes, Contains all creeds within its mighty span: The love of God displayed in love of Man.

This is the Christian's faith when rightly read; This is the children with which ightly ready Oh! may it spread,
Till earth, rodeened from every hateful leaven,
Makes peace with heaven;
Below, one blessed brotherhood of love,
One Father—worshipped with one voice—above!

> FOOTSTEPS OF ANGELS. BY LONGFELLOW.

When the hours of day are numbered, And the voices of the night Wake the better soul that slumbered, To a holy, calm delight;

Ere the evening lamps are lighted, And, like phantoms grim and tall, Shadows from the fitful firelight, Dance upon the parlor wall;

Then the forms of the departed Then the forms of the departer Enter at the open door, The beloved, the true-hearted, Come to visit me once more

He, the young and strong, who cherisked Noble longing for the strift, By the road-side fell and perished, Weary with the march of life.

They, the holy ones and weakly, Who the cross of suffering bore, Folded their pale hands so meekly, Spoke with us on earth no more.

And with them the being beauteous. Who unto my youth was given, More than all things else to love me, And is now a saint in heaven; With a slow and noiseless footstep, Comes the messenger divin

Takes the vacant chair beside me, Lays her gentle hand in mine

And she sits and gazes at me, With those deep and tender eyes, Like the stars, so still and saint-like, Looking downward from the skies.

Uttered not, yet comprehended, Is the Spirit's voiceless prayer, Soft rebukes, in blessings ended, Breathing from her lips of air.

O! though oft depressed and lonely, All my fears are laid aside, If I but remember only Such as these have lived and died.

FFrom the Northern Advocate.] SPIRIT COMFORTERS.

When the world seems dark and dreary, when the world seems dark and dreary, And the tear-drops dim the eye; When the heart is lone and weary, And for rest we sadly sigh, Loving ones off seem to cheer us, Those, who've passed from earth away, Come, and while they linger near us, O'er the heart have gentle sway.

Penceful words of joy and comfort, Speak they to the inner soul, Soon dispelling grief and sadness, Which like occan billows roll; Words they breathe of realms supernal, Where the "crystal fountains" play, Where the soul in bliss cternal, Basks in lights of endless day.

And they fain would joyful guide us, To those heavenly regions fair, And, though ills of life betide us, They would bid us calmib bear; For they whisper, woes were sent us, Holy love and faith to give, That this mortal life was lent us, For to teach us how to live.

High and holy is their mission. Cheering weary ones of e Leading them to glad fruith And to bliss of heavenly l

thrown into the river. Some one went down, but preferred to any other, and she was kept for a pleased. A certain quantity even remained, and truth, a volume of heart-histories? or seen, like the those things which we are capable of performing. almost all remained on the surface like pieces of Saint just at the moment this odious man destroy- was preserved for the following day. cork-true, and every effort to make them sink were ed the fruit of his infamous connection with her. 37. As she was sitting on a vine-tree and reading the clouds and sunshine of a poetic temperament, useless. Mortified to be thus floating on the sur-face, some of them accused the ropes by which of a witness called La Batorelle, who says that one not a single drop touched the Saint. they were fastened to be bewitched; the ropes day she saw Father Girard apply the side of his 38. On another day forty bushels of wheat were has not turned from the melancholy blue, or the were changed several times, but the result was the breast to the bleeding wound of La Cadiere, and piled up in a granary, were there was none a mo- soft, deep, lustreless black, to the flashing of a fiery same. The presence of the monks of Pontigny, when this blood had transmitted a rosy tint to his ment before.

this trial perfectly authentic; yet they wished to the red impression produced upon the Jesuit's wine in the presence of a great many respectable there a record of wounded sensibilities, of hasty ever, we never fail to reach the straight road great many respectable there a record of wounded sensibilities, of hasty ever, we never fail to reach the straight road crimes, of revengeful acts? One dark history of a legal act, in due form.

A public notary was entrusted with the drawing up their blood with water and drank it together. La 40. How many similar facts are related in the sins untold; one bloody prophecy of crimes innu-Cadiere's mother confesses also that one day she saw "Life of St. Philomele." They were all produced merable. Who has not shuddered at the curling of the record, and signed even by the persons who Father Girard carry away a towel on which the by the action of her relics. It is thus that we see lip of scorn, and read unconsciously the same sad had submitted to the experiment. What I have face of her daughter was impressed in blood; that the coffin containing her remains, and carried by history? Nor watched the drooping corners of a related here, is an abstract of the copy of the aumelancholy mouth, or the firm and compressed lip he took in the same manner another napkin which four men, become at once so excessively heavy thentic record, sent me in regular form by the nohe offered to pay for if desired. This woman was that eight strong porters were unable to lift it up; of decision, and not seen more to fear or admire

he offered to pay for if desired. This woman was that eight strong porters were unable to lift it up; of decision, and not seen more to fear or admire portance of Charcoal as a disinfecting agent, by extremely credulous, so that the Jesuit had no dif-yet a minute before it scarcely weighed a few than the most eventful page could afford? Who my friend, John Turnbull, Esq., of Glasgow, Scotficulty in making her believe the most ridiculous pounds. In the same ceremony they wore a flag stories; it is thus that he always found pretexts twice as wide as the street itself, without any of broad and noble front, and not read of mighty for multiplying his visits to the unfortunate girl. the parts touching the side houses. On another achievements and noble deeds? Ay! the prophecy is on the infant brow and the history on the Among the most curious facts recorded in this occasion copies of a certain work were wanted, trial, we read that La Cadiere was several times and the edition was exhausted, St. Philomele caused ple of those times were the same as those of our lifted up from the ground, and stood suspended four hundred copies to be found one day, and the too, fraught with the deepest interest, because kept in his laboratory, no effluxium was ever percharacterized by the greatest variety. 'Tis true, own days. Will you know the opinion of our savan | several feet in height. same number a few weeks afterwards. Father Girard was considered a manufacturer of JOHN .- However holy they may be, do you the young face is but an unwritten tablet, but

about these facts? Listen to M. Julia de Fonte-Saints, because all his penitents had ecstacies and think that I am much entertained by these quota- those mystical truths are gradually unfolded and crises similar to those of the clairvoyants of our tions?

"New and Complete Manual of the Sorcerers," &c., 1841, page 103 : "Were we to suppose for an day. Communion of thought, sight at great dis-ALBERT .- My intention is not to amuse but to instant," says the author, "that magic was the tances, intercourse with the Spirits of another instruct you. All these testimonies will be useful and longevity are first traced, or a life of bodily world, stigmas, were the usual results of his action to the development of the science we study. Since pain and suffering is seen, in the pale wan visage. cause of these wonders, how could they yet be sure it was not the effect of natural laws? In order to upon these women. La Gudol, La Fravur, La we are obliged to admit this order of facts for a The lines of a pensive mould of mind are clearly prevent those who were submitted to this kind of Laugier, widow L'Allemand, La Bataille, and La class of persons, I do not see any reason for re- delineated, or the sunshine of a happy heart, distrial to swim, and thus remain at the surface, they Belluc, presented all the phases of these phenome- jecting them in another. You know my modera- tinctly seen; a life of deep study and patient rewere tied strongly with ropes; but that precaution na. Girard usually availed himself of their state tion whenever the question falls upon religion; search, truthfully foretold, or a careless holiday itself must have been the cause of their not sinkof somnambulism, to seduce these wretched creaing. For every one knows it is enough to stiffen tures.

one's body to remain floating on the water; and it should have experienced himself this sort of liga-

ture, as well as the swimming upon the water. considered it as a physical law, except by proving ently reprehensible acts. But it is very important cated or respectable testimonies. not to speak of these things in your confession; in that everybody was able to do the same thing.

Read the books of this modern savan, and you will see how far human progress has been carried. He says at page 1, "that witchhraft is nothing but the peace."

dream of a diseased imagination, and its influence over weak minds." In order to appreciate the soundness of M. de Fontenelle's argument, I will relate to you some parts of the lawsuit that was instituted against Rev. Father Girard. My extracts are taken from a book published in 1772, under cause of these pollutions.

the following title: " Causes célebrés et interéssants avec les jugements qui les ont déludés." 2 vols. I consider Father Girard as quite a superior man,

and one of the most distinguished members of the famous order of the Jesuits. Every historian has spoken about the ponderous process of which he has been the hero. But I think the last word is not yet said. According to my opinion, the suit was instituted upon a simple fact of magnetic charm. But it is true that it was accompanied by circumstances which necessarily appeared supernatural in an age where the marvels of magnetism process only in the chapter that will treat of thrownspells, but as it contains facts which are closely think you would like to learn here its curious par-

When this woman told her vision to Father Gi-

phenomena of this science. But we must acknowl-

yet it cannot go so far as to prevent me from study- dream-life is depicted in the whole countenance. ing facts which may instruct us. I believe it is my In after years the deep furrows of sorrow, disease, I will give you here a specimen of the moral he duty to express my opinion freely about any creed and suffering, or the still deeper lines of thought, was certainly the result produced by the entangled taught them. "In this state you are bodily under I reject or do not understand: but I think it is tell of the ravages of time and care, and become a position in which these people were thrown into the influence of the evil Spirit; you must let him still more a duty to be just to every belief. All vast historical volume; yet the same Spirit of in-

To enforce his opinion, M. Julia de Fontenelle what may happen; nocturnal pollutions, licentious and unique Church of the Lord, wherein all His a gentle smile upon the brow; and the last revelatouching, or even criminal connections must not children must study without passion or prejudice. tion of time becomes a prophecy of the future, frighten or perplex you; on the contrary, your soul But I must resume my quotations which will not bright beautiful, and to mortal eye unseen, save in But even if he had succeeded, he could not have will be purified and strengthened by these appar- be less religious, or grounded upon less authenti- that holy prophecy,-a happy, peaceful death.

> 41. In the "History of Magic in France," pubnot accusing yourself of them, you take the best lished in 1818, I read the following statement :-way to subdue the demon and acquire a treasure of "On the 17th of September, 1612, Father Pot inerrogated after the mass, a possessed woman called

> It was in consequence of such doctrine that he Demise de la Caille. All of a sudden the woman caused them to put off all their clothes, and show was taken from the floor and lifted up into the air, their stigmas in their full nakedness. La Cadiere screaming out in the most desperate manner. declared that she found herself in the most im- Charitable persons and monks kept her skirts tight modest postures, without being able to discover the around her feet, lest she might in her motions, immodestly uncover a part of her person."

Silla said of Cæzar, when he pardoned him at the carnest entreaty of his friends,—"You wish Father Girard was accused of having made use The following record is taken from the "Annals of witchcraft to produce these criminal effects. of Magnetism," No. 20, page 84. Speaking of the his pardon-I consent; but know, that this young And in fact, La Cadiere said that one day he works of Jamblichus, it is said, "That among the man, whose life you so eagerly plead for, will prove the most deadly enemy of the party which you and I have defended. There is in Cæzar more breathed upon her forehead, and that she felt from inspired people, some are so in their whole body, that moment the most passionate love for this man. some in a few of their limbs only. Every one than a Marius." The prediction was realized. She was so entirely under the control of his mag- manifests the state of inspiration in which he is in netic power, that he corresponded with her at a different ways. Some sing, dance, cry and make very great distance, and caused her to receive the all sorts of faces; others are perfectly still, or show communion at the same moment he did himself. the calmest or most dignified countenance; some There were many eye-witnesses who swore they stand horizontally, or are even sometimes lifted and had seen this singular phenomenon. While La transported into the air. The tone of their voice is Cadiere was in bed one night, the holy wafer came now grave and equal—then broken and screaming. were so little known. I intended to speak of this and placed itself on her tongue. Her brother, who ... According to Jamblichus, it is God himself was himself a priest, declared that one night he who acts in these inspirations."

heard his sister's bed cracking under the efforts of These facts prove that the phenomena of susconnected with those we are now speaking of, I an invisible hand which tried to pierce her feet, and pension have been observed in every age; they impressed the stigma she bore. Other witnesses were neither unknown to the ancients, nor are they ticulars. Although belonging simply to the laws declared that Girard shaved the hair off this misnow among us. I will quote again the opinion of of magnetism, these facts present the most occult erable girl one day, and that the stigma of the a mesmerizer who is too little known and consulted thorn-crown at once appeared in bloody color. by modern magnetizers, and yet they might find This interminable trial records a thousand other useful teachings in his works. You will perceive edge-fortunately, perhaps-that few mesmerizers edge—fortunately, perhaps—that few mesmerizers a mousand other useful teachings in his motion of the period of the for trial, this Jesuit was certainly not at the begin. | sufficiently, I think, that Father Girard was prosound and well digested thought.

foundly learned in all the secrets of magnetism, 43. "Teratoscopy of Vital Fluid, and Mensemning of his manœuvres; and, perhaps, no one ever equalled him in these odious practices. One of his and made use of them to gratify his shameful pas- bulency," 1822. Such is the title of the book in pretended visitors, La Cadiere, was one of the pret- sions. It is desirable that those secrets should not which I read the following reflections : "Some pertiest girls in the country, and Father Girard was be revealed; and I cannot but regret to see those sons still deny that possessed people have been the most lustful and ugliest of its men. He was men who style themselves the "friends of man-lifted up and supported against the ceilings of the kind," making these practices known to the pub- churches in which they were exorcised. Yet, in a ornament of England. charged with having suggested to her visions that were to favor his criminal passions. We read in lic. Humanity is already acquainted with too letter written to Dr. Winslow, of Paris, M. Delawur the same records, that before La Cadiere, he acted many receipts for committing crimes, why should affirms that he saw a demoniac transported in an an early presentiment of his future great eminence. singing 'Corinth' still, where Sabbaths never by similar visions upon a certain La Batorelle, who we teach new ones? How many men became from instant to the ceiling of the church with his feet appeared both as a victim of, and a witness against, these lessons, the rivals and followers of Father forward." this man. It is asserted that in this last vision, he Girard's odious practices? How many girls that 44. "St. Paulin swears that he saw with his own assumed the shape of Christ, in order to fulfil with | imitated La Cadiere in all her turpitudes? I will eyes, a possessed woman march against the vault certainty and sanctity, the odious arts he was try to neutralize the baneful influence of such of a church, her head downwards; yet her clothes scheming. We read the following declaration of teachings, and propose remedies to this new source did not fall upon her face, but stood orderly around of crime and shame. We shall treat this question this witness at page 12: "I have seen Christ, dazher frame, just as they might have done in an ordifully in the chapter on spell-thrown. nary position." zling with whiteness and splendor, and it was not a 45. "Sulpice de Severe testifies that he saw a delusion; I was perfectly awake and conscious of JOHN .--- I shudder at what you have told me today. Why! Are such crimes possible? Have woman lifted up, and stand in the vacuum, without my state." 'My daughter,' said he, 'you must be such abuses been committed? Has so sublime a any point of support." one and the same thing with me,"" and then he sunk himself into her body.

That which we would be, and that which we desire, shadows of heaven in some deep-valleyed lake, present themselves to our imagination, about us and in the future : we prove our aspiration after an possibility into an imaginary reality. When such a tendency is decided in us, at each stage of our development a portion of our primitive desire aceye, or the black resting-place of malignant feelcomplishes itself, under favorable circumstances, and several other persons of distinction, rendered side, that he kissed her wound, while she kissed 39. An empty barrel was likewise filled with ings, quick impulses, strong passions, and read by some more circuitous route, from which, how

PROPERTIES OF CHARCOAL.

The following is an interesting article, by J. Stonehouse, F. R. S., in the Journal of the Society of Arts, London :---

"My attention was particularly drawn to the imcould look upon the high and thoughtful brow, the land, the well known, extensive chemical manufacturer. Mr. Turnbull, about two months ago, placed the bodies of two dogs in a wooden box, on a layer of charcoal powder a few inches in depth, and covered them over with a quantity of the same cheek of age, which all may read who will; one, material. Though the box was quite open and ceptible; and on examining the bodies of the animals, at the end of six months, scarcely anything remained of them except the bones. Mr. Turnbull sent me a portion of the charcoal powder brought in easy succession before the reader, and which had been most closely in contact with the bodies of the dogs. I submitted it for examinaeach page has its beautic. The hues of health tion to one of my pupils, Mr. Turner, who found it contained comparatively little ammonia, not a trace of sulphuretted hydrogen, but very appreciable quantities of nitric sulphuric acids, with acid phosphate of lime.

Mr. Turner subsequently, about three months ago, buried two rats in about two inches of charcoal powder, and a few days afterwards the body of a full grown cat was similarly treated. Though the bodies of these animals are now in a highly putrid state, not the slightest odor is perceptible in

the laboratory. From this short statement of facts, the utility of charcoal powder as a means of preventing noxious do as he pleases; you must not be troubled with the churches of the world together, form this sole spiration which in infancy was prophetic, beams in effluvia from church-yards, and from dead bodies in other situations, such as on board a ship, is sufficiently evident. Covering a church-yard to the depth of from two to three inches, with coarsely powdered charcoal, would prevent any putrid exhalations ever finding their way into the atmosphere. Charcoal powder also greatly favors the decomposition of the dead bodies with which it is in contact, so that in the course of six or eight months little is left except the bones.

In all the modern systems of chemistry, such for instance, as the last edition of Turner's 'Elements, charcoal is described as possessing antiseptic properties, while the very reverse is the fact. Common salt, nitre, corrosive sublimate, arsenious acid alcohol, camphor, creosote, and most essential oils, are certainly antiseptic substances and therefore retard the decay of animal and vegetable matters. Charcoal, on the contrary, as we have just seen, greatly facilitates the oxydation, and consequently the decomposition, of any organic substances with which it is in contact. It is, therefore, the very opposite of an antiseptic.'

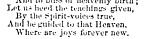
A BEAUTIFUL EXTRACT.

The editor of the Knickerbocker attributes the following to Ik Marvel, and is certainly worthy of regarded him as a very mediocre person, and jocu- him :

" Last evening, we were walking leisurely along; ter, Albert, not knowing himself what to think, the music of the choirs of three churches came took occasion one day before a large assemblage to | floating out into the darkness around us, and they interrogate him on several very profound ques-tions; to which the disciple replied with so pene-interrogate and strange tunes but one, and that one—it was not sung as we have heard it, but it trating a sagacity, that Albert turned towards the awakened a train of long buried memories, that rouths who surrounded his chair, and said-"You rose to us even as they were, before the cemetery call brother Thomas a dumb as, but be assured that of the soul had a tomb in it.

one day the noise of his doctrines will be heard all It was the sweet old 'Corinth' they were singing-strains that we have seldom heard since the Erasmus wrote a composition at twelve years rose color of life was blanched; and we were in a old, which was read by a learned friend of Hegius; moment back again to the old village church, and and he was so struck by its morit, that he called the youth to him, and said, scanning him keenly, it was a summer afternoon, and the yellow sunbeams were streaming through the west windows. My boy, you will one day be a great man." and the silver hair of the old deacon, who sat in Sully's father predicted of him, when only twelve the pulpit, was turned to gold in its light, and the But Sully was early put in the way of promotion, and once in the road, the rest is comparatively It is years—we dare not think how many-

It is years-we dare not think how many-since then, and the 'prayers of David the son of Jesse Cardinal Morton, Archbishop of Canterbury, are ended,' and the choir are scattered and gone. early predicted the future greatness of Sir Thomas | The girl with blue eyes that sang alto, and the girl Moore. Pointing to the boy one day, he said to with black eyes that sang air-the eyes of one those about him: "That youth will one day be the were like a clear June heaven at noon.



MAGNETIC MAGIC;

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Tulismans, Convulsions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

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

FOURTH DIALOGUE.

SUSPENSIONS.

rard—who was her director—he persuaded her 29. At page 292, of the 2d volume of "Critical that such dream was a propitious augury, and ad-History of Superstitious Practices," Lebrun speaks vised her to presevere in the same way, to deserve in the following terms : "For one hundred and ten always the favors of God. Another time she years that the torture by water has been abolished saw Jesus Christ holding in his hands the heart of that was enough to move the whole world. If the in France, it has nevertheless been used in Bur- Father Girard, and then snatching out her own, to judges had been acquainted with the science of page 324. "How many ancient and modern events gundy; sometimes it has been applied without unite it with that of the Jesuit, with which it belegal proceedings, sometimes it has been inflicted came one. She told her vision to Girard, who adby the courts themselves. I shall confine my nar- vised her to remain closely attached to God, by her rative to recent facts, and only to those I have devotedness and abnegation. . . . been able to ascertain as it is possible, for any facts The 28th witness declares in his testimony he ofwhich one has not been an eye witness. About ten saw Father Girard kissing La Cadiere; but that ing consisted in denying what could not be underthree years ago, an artizan of St. Florentine, in previous to his criminal connection with this wo-Burgundy, was suspected of being a sorcerer, and man, he had already had a child, through the same menaced in consequence to be thrown into the wa- occult means, from a girl 21 years of age, called lic rage, by saying he would shortly submit to the influence, he generally directed their ideas toward not labor under any delusion. Should nothing thousand things that mensembulence might teach experiment. But far from it, the multitude's eager- quietism, which is a kind of intimate union with ness increased with what they considered as a God, &c. The state of contemplation into which boast of his. Day and place were appointed for the soul sinks is very favorable, according to the the experiment. There was an immense concourse Jesuit, to its freedom from the trammels of the from all the neighboring villages, and the wretched body; the soul thus becomes unanswerable for its man was thrown into the water, with hands and actions; and the body-plunged in a sort of ecsfeet tied. But he did not sink; he stood floating tatic insensibility-may be submitted to the most let us continue; I am not yet at the end. over the surface, in spite of several children jump- impure and lusty acts, without contaminating the ing on his body, in order to make him sink down. soul, which stands perfectly immaculate in the eyes The consequence of this fact was, that this poor of God. mechanic is now starving, no one being willing to This moral, as you see, is far more propitious to and suspended in the air. All these facts were in forgetfulness, the historical and the prophetic employ this pretended sorcerer, although he is one debauchery than to virtue; it was certainly borof the most devout parishioners of the place, ac- rowed from certain Eastern monks, and imported persons who swear to their truth. cording to the confession of the curate himself."

to Europe by a Spanish priest-Michel Molinos. 30. But the trial made at Montigny, near Aux- According to these immoral conceptions, La Cadiere erre, was still more remarkable. Several persons was quite justified in receiving the communion the of this village being accused of witchcraft, said to moment she left her seducer's arms. Nothing in the curate that they were ready to submit to the | that could have offended the Divine majesty, since water experiment, in order to vindicate the infa- the sin was that of the body alone, and the soul remous calumnies circulating upon their account. | mained in its immaculate purity.

Delighting generally in such kind of spectacle, the Father Girard was for two years and a half La multitude highly approved the decision, and the Cadiere's director. During the first one, nothing trial took place on the following Wednesday, 5th of happened between them; but a little later she rehad to submit to the trial were then stripped of text to pay her frequent visits, he produced stigtheir clothes, tied at the hands, knees and feet, and mas upon her chest, head, feet and arms. These water in case they were to sink. They were then was permitted to witness; but Father Girard was of her guests, who ate of it as much as they soft, shadowy eye, and read there as in a mirror of faculties which lie within us-the precursors of chances.

science been turned into so infamous a practice? Are you certain of what you said?

ALBERT .- This trial stirred up not only France, nuns of the convent saw this singular phenomenon, but the whole of Europe. It excited emotions which were not far from revolutions. It was a religious question, since a priest was accused, and which we are at present occupied, they would have have been thought fabulous, or the result of an appreciated the facts with more justice, and their doubts would soon have been changed into certainty. But in those times, as in ours, every one

thought himself very wise; and yet all their learnstood. It is thus that Father Girard was alternately condemned and discharged-caricatured and astrology, black art, and so forth, might all be exbrought to triumph. So it was with La Cadiere, plained and justified by this theory. Upon each you that I will relate many anecdotes that will still nambulism."

more deeply excite your horror and astonishment. Jonn.-Do you dread anything? ALBERT .--- No; not from loyal adversaries, but from those who like to remain in darkness. But

32. The "History of John Betet," Avignon

1732, contains a great number of quotations which prove that this young man was often transported

33. In the "History of St. Francesca," I read pret, or the chronologist date, and prophecies as that she culled grapes in the middle of winter, and ate them with her companions.

34. A crab-fish fell through the ceiling, and Vannatia, having eaten it, recovered from a dangerous illness under which he was laboring.

35. A respectable monk of St. Frairs order, appeared to St. Frances, and threw his club in the the divine Artist. Memory has no page in that branches of a pear-tree, which for a long time had bright volume; sorrow has not written there a him once at Halifax. The school-master had got

and seventy-two duels, sixty-eight of the combat-36. Another time St. Frances had bread only for historians, is deep and indelible as if written like in the world. their clothes, tied at the hands, knees and leet, and mas upon ner cnest, nead, leet and arms. These of Houster and arms. These of Houster and arms are the presentiments of the stigmas gave forth a rosy blood which every body three persons, and yet she divided it among fifteen the sins of Judah. Who has not looked into a Goethe: "Our desires are the presentiments of the gentlemen combatively inclined to calculate their

Cardinal Wolsey, though a butcher's son, had they both died. Who shall say that they are not He used to say, that if he could but once set foot wane, and congregations never break up? There at court, he would soon introduce himself there. they sat, Sabbath after Sabbath, by the square And scarcely had he obtained admission at court. and possession of an humble benefice, than he did young ears, their tones were the very soul of not hesitate to say, that "henceforth there was no music.' That column bears still their pencilled favor to which he dared not aspire."

composed certain reminiscences of early studies, their Spirit like a summer cloud. on reading which, Richelieu exclaimed, "Here's a Alas! that with the old sim dangerous fellow."

cally foretold the distinction in arms to which he sweet reunion of song that shall take place by and would rise. But, doubtless, there are few youths | who enter the army, full of ardor and courage,

[From the London Leader.]

REMARKABLE PREDICTIONS.

dreds fail of which we never hear. Many a fond mother predicts a professorship, or judgeship, or

bishopric, for a favorite son, who, nevertheless,

slinks through the world among the crowd of un-

known people. For all that, sundry remarkable

predictions have, at various times, been uttered,

which have become true, and yet nothing miracu-

Thomas Aquinas was so unusually simple and

reserved in conversation, that his fellow-students

larly called him The dumb or of Sicily. His mas-

lous has been attributed to them.

over the world.'

easy.

For one prediction that comes true, many hun-

46. An abbess of the Agreda, in Spain, was also who do not predict for themselves the career of a hero and a conqueror. lifted up in the air during her ecstacies. All the Milton, in his early writings, foreshadowed his that sang air, will be in their places once more. great poem, then not matured in his mind. He de-

which often took place in the church during the clared his intention, many years before he comholy service. A breath was sufficient to convey menced his task, of writing some great poem for posterity "which the world could not willingly let and children in Heaven, as well as of earthly her from one extremity of the choir to the other." The author quoted, thus appreciates these facts,

Bossuet, when a youth, was presented to a num-ber of prelates by one of the bishops of his church, who said of him, when he had left, "That young land, is well suited to impress the mind. overheated imagination, which, better observed, man who has just gone forth, will be one of the

would be found due to mensembulence." (Such is greatest luminaries of the church." would be found due to mensembulence." (Such is greatest minimates of the church. Mazarin early predicted the brilliant career of early age--too early to fix the loved features in her Louis XVI. He said of him, "He has in him stuff remembrance. She was as frail as beautiful; and "Oracles, pythonesses, prophetesses, auguries, vis- for four kings;" and at another time, "He may as the bud of her heart unfolded, it seemed as if, ions, ecstacies, revelations, evil eye, thrown-spells, take the road a little later than others, but he will won by the mother's prayers, to turn instinctively go much further. charms, witchcraft, apparitions, phantoms, ghosts,

One day, a mason, named Barbe, said to Madame de Maintenon, who was at that time the wife of family. But she faded away early. She would lie Scarron: "After such trouble, a great king will upon the lap of a friend who took a mother's care ter by the infuriated populace. Perfectly convinced that he was not a sorcerer, and should go to the bottom, the poor man thought to silence the pub-ter by the infuriated populace. Perfectly convinced that he was not a sorcerer, and should go to the be written, and arguments would not fail to prove, this trial. I am perfectly sure of the truth of all be written, and arguments would not fail to prove, this trial is penitents to yield more surely to his that we have until now been in ignorance of a truth of all to prove that I do that we have until now been in ignorance of a truth of all to prove that I do truth of all to prove tha cause her some emotion. Her friends rallied her would say, softly, "Take me into the parlor; I about the prediction, when the conjuror said to happen to interrupt our conversations, I promise us—for all sciences are included in that of som- them, with the air of a man confident of the truth refused; and the affectionate child would lie for of what he said, "You will be glad to kiss the hem

of her garment then, instead of amusing yourself trait. But, at her expense."

On the other hand, Louis XVI, one day observed to the Rochefoucauld and the Duc de Crequi, Astrology is altogether false. I had my horoscope drawn in Italy; and they told me that after having lived a long time, I would fall in love with an old woman, and love her to the end of my days. down forever. The little chest heaved faintly-Though "Heaven from all creatures hides the Is there the least likelihood of that?" And so say-

book of fate," and memories of the past are buried ing, he burst into laughing. But this did not, nevertheless, hinder him from marrying Madame world, burst over the child's colorless countenance. de Maintenon, when she was fifty years old! So The cyclids flashed open, the lips parted, the wan, witnessed and certified by numerous and reliable are strangely and beautifully blended in the human that both the predictions of the mason and of the face; histories the sage oft-times cannot inter-Italian conjuror came true at last. When Voltaire was engaged in the study of

vivid as the mysterious hand-writing upon the classical learning, the father Lejay was once very

wall, but which, alas! there is no Daniel to inter-wall, but which, alas! there is no Daniel to inter-and, taking him by the collar, shock him roughly, into the mother's boson. Said a distinguished d shades of coming events sweetly linger with the Voltaire's confessor, did not less correctly divine

light of innocent smiles, and their blending hues present a prophetic picture painted by the hand of celebrity."

Sterne has told an anecdote of what happened to trial took place on the following Wednesday, 5th of happened between them; but a little later she re-June, in the river of Senin, near Montigny. On ceived the Jesuit at her mother's house, and led down that all her comrades ate of them to satiety. but all is a bright volume of prophetic truth. June, in the river of Senin, near Montigny. On ceived the Jesuit at her mother's house, and led not beaut at her mother's house, and led not beautiful her mother's house, and le the appointed day the bells rang, and the people with him the most criminal life. The scandal was a new completed, daubed with a brush on the ceiling the all parts of the world during the last hundred and built in both hands. In this monk the pions were so big that they could not be Each circlet of time adds its record, and the fulfil- words, in capital letters, Lau. Sterne, but he would fifty years, with the remark that in one hundred and have the same effaced seeing that Sterne was and computer two during the last hundred and seeing that becomes itself the historic not have the same effaced seeing that Sterne was and computer two during the last of the accepted with a brush of the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that Sterne was a set of the prophetic becomes itself the historic not have the same effaced seeing that set of the prophetic becomes held in both hands. In this monk the pious wo- ment of the prophetic becomes itself the histori- not have the same effaced, seeing that Sterne was and seventy-two duels, sixty-cight of the combat-

They both became wives, and both mothers, and column on the right of the 'leader,' and to our names, as they wrote them in those day in life's At eighteen, Gondi, afterwards Cardinal de Retz, June, 18—, before dreams or change had overcome Alas! that with the old singers most of the

sweeter tones had died upon the air; but they Marshal Turenne, in his early youth, propheti- linger in memory, and they shall yet be sung in the by in a hall whose columns are beams of morning light, whose ceiling is pearl, whose floors are gold and where hairs never turn silvery, and hearts

> MINISTERING SPIRITS .- The reunion of parents friends, is a cheering and delightful thought. And

A little girl, in a family of my acquaintance, a lovely and precious child, lost her mother at an heavenward. The sweet, unconscious, and prayerloving child was the cherished one of the bereaved want to see my mamma." The request was never hours contentedly gazing on her mother's por-

"Pale and wan she grew, and weakly, Bearing all her pains so meekly, That to them she grew still dearer, As the trial hour drew nearer."

The hour came at last-the weeping neighbors assembled to see the child die. The dew of death was already on the flower, as its life-sun was going spasmodically.

subsiding hands flew up, in the little one's impulsive effort as she looked piercingly into the far Spirit-world.

much irritated by the insolence of his repartees, transport in her voice-and passed with the breath

Said a distinguished divine who stood by that

"If I never before believed in the ministration

[To be continued.] [From the Ladies' Christian Annual.] EVERY HUMAN FACE HAS A HISTORY AND A PROPHECY.

BY MARY.