

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

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MARRIAGE.

sequently the motives, methods and developments because they are new.

Our age is peculiar from the prominence it gives with the social harmonies of society. The issue the sayings which social tumult has made somethus far, however, is more critical than philosophic, what common to the age. more antagonistic than constructive, and tends more to isolation and extreme than to unity or harmony. The unity of sexism or the harmonies of marriage must be investigated, until it is the gospel of practical life, for there is no department of sotions necessary to the development of the affections and passions of our being.

A comprehensive philosophy will save many regrets, by keeping in mind the *fact* that *change* is functional and fundamental to motion, and life, whatever else it may possess, must from its very nature be identified with action. From this point of view, all Nature is one endless system of changes, from simples to compounds, from the primary to to the ultimate, until the union of particles or elements takes place, which may be called its marriage or finality.

Marriege, therefore, is but the Spiritual ultimate of all things capable of association, physical or mental, material or Spiritual.

For the unities and harmonies of material marriage, as developed in the great compounding sys- bler than whom has seldom walked the earth, tem of Nature, the reader may find a partial explanation in any good work on agricultural, mineral, the more stately and massive characteristics of inor aninfal chemistry, which as a preliminary study tellectual wealth-is a most marked and sadly ilto higher truths we would recommend to all who lustrative case. She, that had seen life in so many

Christian Spiritualist, THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL timate to good sense and sound reasoning than "total for though every effort in keeping with the times everything. You mean that enduring happiness devarity" is consequent to the general relations of were made to cheer and console her still "a lunge" and lasting love are not insured to us by accidental able as soon as the assumption is made, that inhar- ture. While traveling through Norway, Sweden These are the best dowry which we can possess; monics spring from marriage per se, instead of its and Denmark, the letters she sent home give the these never become old improper combinations and relations.

most convincing proof that her soul was sad, and beauties of the body, can grow old, and become The whole science of life proves that lack of wis_ melancholy had full sway by times over her sensidom is always productive of false and bad relations ; tive nature.

She writes to a friend of her daughter, and the for, it is a law of the animal world as well as the Spiritual, that "when the blind lead the blind, both future in this unhopeful strain :

fall in the ditch." And yet, what help or aid can "I feel more than a mother's fondness and anxiethe past experience of the world give, to save the ty when I reflect on the dependent and oppressed victims of sentiment and impulse from the sad con-state of her sex. I dread lest she should be forced sequences of premature action? Has the law of ciples to her heart. With trembling hand I shall

consciousness any magic powers, by which to infuse cultivate sensibility and cherish delicacy of senti-Every age has its peculiarities, from the fact that into the Spirits the necessary caution in choice ? to ment, lest while I lend fresh blushes to the rose, nearly every generation has its crusade; and con- suggest the proper qualification and education to sharpen the thorns that will wound the breast I would fain guard. I dread to unfold her mind, lest person choosing ? are all left to seek their associaof all issues will be antagonistic to the past, simply tions by the undeveloped and unexplained light of inhabit. Hapless woman! what a fate is thine !!" it should render her untit for the world she is to like and dislike? Most surely! The world of Peace to her memory among the children of sentiment to-day is as blind as it ever was. If any earth, for the harmonies of heaven have long since to all questions directly or remotedly connected doubt it, let him or her open their ears and eyes to wiped away all tears and silenced all regrets. The sad experience of this gifted woman should be

more generally known in this age of "individual Marriage with all its blessed harmonies is comism," when marriage is classed among the "obsopared to a "lottery" by some; to one good among lete humbugs" of a barbarous past. In an age hundreds of bad by others; -- while others still, | when recklessness is getting to be a fashion, and reckless of all caution, talk of choosing a wife or lust a synonym for love. What we have written, husband blindfold, and marrying the first that however, is more to awaken thought on the fuct, cialism so fundamental for good or bud, as the rela- chance may bring to hand,-regardless of age, that while every novel, sermon, dissertation on

education, temperament or position, simply to ex- morals, manners, customs, &c., philosophic or othpress in a strong way the lack of any fixed rules erwise, in papers and books of all kind, good and or method, by which to make a better selection bad, big and little, speaks of love, we know of no than could be had by any of the above chances. system as yet, that has given the first rational hopes This, however, is the confusion of a perception, as for a better future, except it be found in the relisuperficial and shallow as ignorance and impulse gion of Jesus and the philosophy of Phrenology. could well develop. Nor has it been confined to This is all-sufficient, if it was practically studied the mere observer of external facts; since some of and generally known; but for ourselves, we are our first thinkers, men and women, are still uncer- free to say, we would give more for the konest tain whether it is best to educate the female mind opinion of a good practical phrenologist, as an aid and body beyond the conventional necessity of the in securing our future happiness were we about to times, so uncertain and disproportioned has been marry, by making us better acquainted with the the social happiness of some of the most gifted nature and general character of the lady and ourwomen. Could there be any doubt on this subject, selves, than if we spent *tea* years in courtship history and biography is full of detail to bring con- as it is now practiced in genteel society. viction to the doubter. Mary Wollstoncraft,-a no-

To elaborate these reflections, we give the following from one of the purest of modern writers, either for genius, heroism, delicacy of feeling, or as it will show the necessity of such caution in the premises, as to divest the mind of that recklessness now popular on marriage.

We have little *fuith*, however, in anything that

qualities, by fleeting charms, but only by those irtues of the mind that we bring to each other.

repulsive and hateful with age." "How, dearest aunt! What is it you say? Name to me a virtue which can become hateful

with years." "When they have become so, we no longer call them virtues; as a beautiful maiden can no longer

be called beautiful, when time has changed her to an old and wrinkled woman.' "But, aunt, the virtues are nothing earthly."

"Perhaps." " How can gentleness and mildness ever become

hateful ?" "So soon as they degenerate into insipid indo-

- nce and listlessness.
- "And manly courage?" "Becomes imperious rudeness."
- "And modest diffidence?"
- " Turns to fawning humility."
- "And noble pride?"
- "To vulgar haughtiness." "And readiness to oblige ?"

"Becomes a habit of too ready friendship and

ervility." "Dear aunt, you make me almost angry. "Dear aunt, you make me almost angry. My future husband can never degenerate thus. He has one virtue which will preserve him as he is, forever;—a deep sense of indestructible feeling for everything that is great, and good, and noble, dwells in his bosom. And this delicate suscepti-bility to all that is noble dwells in me also, I hope, as well as in him. This is the innate pledge and

security for our happiness." "But if it should grow old with you, if it should change to hateful excitability—and excitability is the worst enemy to matrimony. You both possess sensibility. That I do not deny; but beware lest this grace should degenerate into an irritable and could then be sure that my husband would never cease to love me." "Thou art greatly in error, dear child! Wert

thou always as fresh and beautiful as to-day, still thy husband's eye would by custom of years be-

ne indifferent to these advantages. Custom is the greatest enchantress in the world, and in the house one of the most benevolent of fairies. She renders that which is the most beautiful, as well as the ugliest, familiar. A wife is young, and becomes old; it is custom which hinders the husband from perceiving the change. On the contrary, did she than its beauties. remain young, while he became old, it might bring Still religion r

consequences, and render the man in years jealous. It is better as kind providence has ordered it. Imagine that thou hadst grown to be on old woman,

change; these remain eternally the same, because Female heads of families repose in dignified grandour God is always the same, and that eternity the same, which we and those who love us, are hasten-to equally imposing mothers adjoining, which, to say truth, is not usually in character with the saing to enter. Preserve, then, a mind innocent and pure, looking for everything from God; thus will credness of the place. Fascinating misses of that beauty of soul remain, for which thy bride-

all rational amusements. But for this very reason I say to thee, be a dear, good Christian, and thou wilt as a mother; yes, as a grandmother, be still beautiful.'

Louise threw her arms about her neck, and wept in silence, and whispered, "I thank thee, angel."

FASHION IN AND OUT OF CHURCH. Though "all things in their course must change,' and *fashions* pass away, it by no means follows

that an indiscriminate warfare should be made on every thing, because it is, or has been subject to al scrub-race of noise and music, innocent of the abuse. Fashion is but the external of some very important faculties of the mind, and wisely or unwisely, is the best practical exposition the age pos- sible 'Amen.' This being the most important part sesses of what is called the beautiful in dress, man- of the Sunday morning proceedings, a short serners and etiquette. The desire to be beautiful is vice is followed by a short sermon, and a bored as native to the human mind as the desire to be wise, good and lovcable; and as such, converts their beautifully expressive visages all bonneted

artist-since every effort to harmonize the proportions, quantities, qualities and colors of dress, hair of the fashionable world, and assuredly it were better, did this hollow mockery never interfere and ornaments worn by the person, is but another with the triviality of this lavender-colored exform of appropriating the beauties, harmonies and istence. good taste of painting, sculpture and poetry to the development of actual life. This is plain to the Harmonial philosopher, and brings with every ad-

vance, new hope for progress and the future. To the mere critic, however, it is productive neither of hope nor culture-simply because he of defence firmly clasped in strong, right handssees abuse, only, where the Spiritualist finds positive proof for progress, in the partial development quarrelsome mortal." "Ah, dearest, if I might never become old, I of its general characteristics. Where, however, "fashion" makes itself absurd, it must reform, and by virtue of a better education, awake to new life and beauty.

gion, has ever been and will continue to be a stumbling block to the thoughtful and food for mirth and ridicule to the unreflecting; because the undeveloped mind can see the sharp points of life terrupted by anything that leads the mind to wansooner than its harmonies,—its antagonisms rather

should not be profaned by the vanities and empty incipient stages of gallantry, collect to ogle and formalities of any combination of style or taste, criticise the dress and carriage of every lady who since it is not in the dress of the body, but in the may be forced to endure their insolent and offi-

groom to-day adores thee. I am no bigot, no fa-natic; I am thy aunt of seven and twenty. I love witching regrets that the horrid dress-maker should witching regrets that the horrid dress-maker should have failed to send home a Chantilly Talma, or a watered silk basque. 'Solid men,' with heavy watch-scals and shiny bald heads, just give a thought to the Parker Vein, or Hudson River Stock, before the parson is seated; the organ sounds 'an alarum of trumpets,' and an alto scream from the choir, after considerable prolongation, is suddenly drowned by a roar of basso profundo, ably assisted by the full force of the organ; now 'Silence like a poultice comes To heal the blows of sound ;

then, as if every one were fully prepared, a generslightest trace of harmony, ensues, where the organ easily distances every competitor, and the affair is brought to an unexpected stop by the loudest posaudience gracefully rolls out of the open portals, to lounge homewards; the female portion to exhibit every man and woman in some degree into the and shawled, behind the transparent plate glass of front parlor windows. Thus ends the religious life

"It is not expected that this age should return to the nasal dialect and Hebraic names of Puritanic times-that caves of the earth should shelter, and the waving forests sway their branches over bending worshippers-that sour visaged men should pour forth groaning petitions, with weapons and a militant church force unpopular doctrines upon unwilling subjects: all this is past, and for such things there is no resurrection. The Spirit of the age has soared beyond such mediaval bigotry, and claims for every man, 'freedom to worship God.' But worse even than this, will it be for the morality of the age, if the senseless formality of ton usurps the dominion of sacred things, and Fashion, in its relations to the Church and Reli- there be introduced into religion the baleful influences that have rendered society a maze of hypocrisy and distrust. The modes of thought that befit the ball-room, are out of place in a Bethel. The gravity and solemnity of devotion must not be inder off into the secular. Further than this, the church door must cease to be a place where en-Still, religion requires that the service of God gagements, mercantile or social, are made for the ensuing week, and where beardless boys, in the

seek for unity and harmony in the relations of things.

The difference between the scening mechanical harmony of the material world and the lack of fixedness and unity in the human world, has given rise to all kinds of crude and unhappy reflections.

It does not spring, however, from any difference in the laws of harmony as developed in the two worlds, for to the student of chemistry, the human world is ever mirrored in the lower antagonisms which he finds in the mal-relations of gases and ethers, fluids, solids, and their elements. So too in the animal world. The correspondences are true neglected and rejected. in the general, and no doubt in the minutiae, could we know its formula with sufficient exactness. The copy of her "RIGHTS OF WOMAN," to which is only question therefore with the philosopher, is, prefixed a brief sketch of her life. These few what are the qualifying laws of marriage? What facts, however, will help to explain. Mary W., are the laws special and general that enter into its harmonies? The first question has been answered from time immemorial, and is so old, that it is not of knowing the past and the then present education only common place, but most sadly bruted in most of its associations, though to the man or woman of to her to think of-but oh! how humiliating when and most comprehensive melody. The following of society made it imperative for her to submit to may be claimed as the associations of the word in a good and pure sense, which is copied from among the reflections of an old bachelor.

" What is love? Metaphysically it is a principle, co-eval and co-extensive with Deity, the bases of the universe, for God is love. But practically it is the yearning of the Spirit for a purer, nobler, happier life in united, social, moral, and intellectual existence with a kindred being. Love is like the amaranth; it claims all seasons for its own, it has no autumn, no winter, but one perpetual bloom of beauty, and its Spring reaches on to eternity."

"Love is reciprocal, so that when your love falls vidual" was of a more radical and democratic upon a heart that can mirror back its like or a kind than England could afford to give. Here she greater love in return, you may safely love and hoped for happiness, and all things seemed to say know that you are loved; for the image of another's love will be daguerreotybed upon your own heart." This may be called its mental or conceptive stage, and as such, it lives in the minds of most persons in a higher or lower degree.

As however the human world expands by the unfolding of its *interior* rather than by adding to He who had been blessed with a confidence as pure its exterior, as is the law with all material things, it is necessary that conception pass from the world in affection as it was elevated by moral heroism, of sentiment and feeling, where it is purely person- | was unworthy of the noble gift. We can well comal or individual, to the world of *fact*, where it beprehend why she wished for death, without thinkcomes mutual and reciprocal. Here is the critical ing for a moment of *shame*! Shame! she was issue; since the first law of use, which is wisdom, above it! "She was not born to shame! should be in attendance when all such transitions are made. Here commences the war of sentiment Upon her brow shame was ashamed to sit; For it was a throne where honor may be crowned with consequences, since any misstep in the trans-Sole monarch of the universal earth." ition must be fatal to the harmonies of after life. No! her abused confidence was DEATH to her, -so Unfortunately, however, it too often happens that that suicide was resolved upon and attempted the necessary wisdom is not only lacking, but a quick and impulsive temperament prompts the poswatchful care of others. No wonder she said :

sessor to the most extravagant issues. An etersessor to the most cataragant matters, so far as "Love, dear delusion !! Algorous reason has nity of feeling lives in all such natures, so far as forced me to resign; and now my rational prosconception can measure duration, and the bliss of pects are blasted, just as I have learned to be conlife has all its intensity from the very extravagance / tented with rational enjoyment."t of its positiveness. "Love and friendship," wrote This unhappy, unwise and melancholy part of

from the examples of daily life. The false issues, cloud over the memories of her loves and the past.

phases as to comprehend the *needs* of woman, does not go deeper into life than mere promise. while yet young, became the inspired apostle of Because what is organic and constitutional will be Woman's Rights and wrote her "Vindication," the LAW-above and beyond all others.

cord the natural result of any and all union that

in opposition to the conventionalisms of the age.

which we *doubt* not has warmed the aspirations of The criticisms now so general on the many many of our modern agitators on the same subject. phases of the marriage question, will be productive | tion to a secret which"many of our modern agitators on the same subject phases of the marriage question, will be productive phases of the marriage question, will be productive phases of the marriage question, will be productive of ultimate and lasting good; though at first it may of ultimate and lasting good; though at first it may give license to lust and prompt the impulsive and affections of England's people, as well as the champion of political rights and popular liberty,— but in this as in many other things knew so poorly how to elaborate character, that in this as in many other things which all religions end to be associated at living some of the polish, of ultimate and lasting good; though at first it may give license to lust and prompt the impulsive and thoughtless to many false conclusions regarding sexism;—but in this as in many other things into the selfish man and frivolous woman—find in the spread of Infidelity and vice, while such things in the spread of Infidelity and vice, while such things in the spread of license to revery short-coming in character and contained the spread divergence during the spread div in giving her soul's best and holiest affections to hew them as we may." another, she gave them only to see them in time

* Shakspeare's Romeo and Juliet. + See her Life, by Wm. Godwin. The reader, to understand her case, should get a # Letters from Sweden, Norway and Denmark.

THE EVENING BEFORE MARRIAGE. FROM THE GERMAN OF ZSCHOKKE.

"We shall certainly be very happy together !"

during the labors of an active intellectual life as said Louise to her aunt, on the evening before her one another sacredly, never, not in mere jest, to speed the day! when a sense of the beautiful, a love religious opinions, a better system of tactics would teacher and translator, had abundant opportunity marriage, and her checks glowed with a deeper red wrangle with order; never to bandy words or of refinement, and the moral harmonies of Religion, and her eyes shone with delight. When a bride to indulge in the least ill-humor. Never ! I say; and her eyes shone with delight. When a bride to indulge in the least ill-humor. Never ! I say; says we, it may easily be guessed whom, of all per- never. Wrangling, even in jest, and putting on an and development of her sex. It was a painful subject "I do not doubt it, dear Louise," replied her by practice. Mark that ! Next, promise each other,

harmonic instinct, the word *lore* is full of the holiest she saw that the ecclesiastic and thelogic dogmas and most comprehensive melody. The following of society made it imperative for her to submit to "O, who can doubt that we shall continue so!" *cach other*, under whatever pretext, with whatever I know myself. I have faults, indeed, but my love excuse it may be. You must, continually, and evthe same formula which had crushed so many in for him will correct them. And so long as we love ery moment, see clearly into each other's bosom.the relations of marriage. She associated the each other, we cannot be unhappy. Our love will Even when one of you has committed a fault,

abuse with the "institution," and considered dis- never grow old." "Alas!" sighed her aunt, "thou dost speak like tears, but confess it. And as you keep nothing se- the word, was confined to the parlor, ball-room and extravagance that is festering upon the vitals of was brought and kept together by a formula so uscless for good, and tyrannical in its oppressions. She became an "INDIVIDUAL" and a "sovercign," The maiden of nineteen on the day before her mar-riage, in the intoxication of wishes fulfilled, of fair the maiden of nineteen on the day before her mar-riage, in the intoxication of wishes fulfilled, of fair the privacies of your house, marriage state and hopes and happy omens. Dear child, remember the privacies of your house, marriage state and hopes and happy omens. Dear child, remember the privacies of your house, with God's help, build over the world. You, too, with God's help, build over the world. You, too, with God's help, build over the world. You, too, with God's help, build over the world. You, too, with God's help, build over the world. You, too, with God's help, build over the the world. You, too, with God's help, build over the the total of the total of the total of the world. You, too, with God's help, build over the total of the total of the total of the total of the world. You, too, with God's help, build over the total of the total of the world. You, too, with God's help, build over the total of the total of the world. You, too, with God's help, build sopposition to the conventionalisms of the age. She loved, but would have no law but the purity when this enchantment has fied, then it first be-when this enchantment has fied, then it first be-when the age the discussion, which it with you, will form a par-might be regarded among the *caste* as perfectly and their silks, wines, carpets, hangings, and come when the age the discussion of the age. comes evident whether we are truly worthy of love. Ity, and stand between you two! That should neand affections of her own Nature to keep the When custom has made familiar the charms that ver be. Promise this to each other. Renew the "union" whole and sacred. She went to France are most attractive, when youthful freshness has yow at each temptation. You will find your acwith him she loved, where freedom to the "indi- died away, and with the brightness of domestic count in it. Your souls will grow as it were towith him she loved, where freedom to the "indi-dife, more and more shadows have mingled, then kind than England could afford to give. Here she hoped for happiness, and all things seemed to say But time brought the sad conviction to her Spirit But time brought the sad conviction to her Spirit

that she was like to be disappointed, as her "loverhusband" had left and returned to England under give us worth for each other. But is not he to strangers who do not know each other. It should the plea of "business." This separation, though it lasted but a short time, was the tomb of her love. In the best intentions—is he not the best intentions—is he not the best preservative of female walls. Long, anxious months are consumed, in guard the portable case before lasted of when a matter of the best intentions is he not the best intentions. It was but too true, her selection was a sud mistake, | worthiest, noblest of all the young men of the city ! | beauty ?" Blooms not in his soul every virtue that tends to

this to thee without flattery. But, my dear heart, they bloom only, and are not ripened beneath the men pleases us, and in us pleases the men, is not sun's heat and the shower. No blossoms deceive skin and hair, and shape and color, as in a picture the concealed depths of the heart?"

" Ah, dear aunt, you frighten me."

"So much the better, Louise. Such fear is right, the mind to exist in us which the outside promises, such fear is as it should be on the evening before and we think a malicious man disagreeable, howfore, declare all my thoughts on this subject without disguise. I am not as yet an old aunt. At beauty, preserve but that purity of soul, those seven and twenty years, one still looks forward into sweet qualities of the mind, those virtues, in short,

side to us. I have an excellent husband. I am the first preservative of virtue, to render it un-happy. Therefore, I have the right to speak thus changing and keep it ever young, is *religion*, that are engaged to amuse the audience with a fantasia happy. Therefore, I have the right to speak thus to thee, and to call thy attention to a secret which perhaps thou dost not yet know, one which is not often spoken to a young and pretty maiden: one. often spoken to a young and pretty maiden; one, peaceful, so beneficent to mortals. Clarinda to Burns, "are words in every one's her life blasted much of her after bliss, though she indeed, which does not greatly occupy the thoughts Clarinda to Burns, "are words in every one's her life blasted much of her after bliss, though she indeed, which does not greatly occupy the thoughts "See, dear heart," continued the aunt, "there see, dear heart," continued the aunt, "there there see the aunt, "there see, dear heart," continued the aunt, "there see, dear heart," contin their meaning;" a complaint only too true, judging sad mistake of her youth was ever like a dark portance in every household; a secret from which These grow old with time, and after, because, by atmosphere is resonant with the patter of tiny feet you are not fitted for their society, and had better alone springs lasting love and unalterable happi- change of circumstances and inclination, prudence as they troop along the tiled aisles, or the crush of at once turn your attention to the reduction of the

however, which some modern sophists have made on the "INSTITUTION" of marriage, are no more legi-strong-minded woman sad and sorrowing evermore; hers. "Dear aunt! you know I believe you in and passions. But religious virtues can never door-way of the cushioned and carpeted pews."

and thy husband were a blooming youth, how wouldst thou then feel?" Louise rubbed her chin, and said, "I cannot

Her aunt continued : "But I will call thy atten- inconsistency, however, is more marked when we design, and a general remodeling of sanctuary eti-

lity of dissension, and would even at last make the spider and the fly the best of friends with each other. The second part is the best and surest method of preserving feminine attractions." .

"Ah!" exclaimed Louise. "The former half of the means, then; in the

first solitary hour after the ceremony, take thy bridegroom, and demand a solemn vow of him, and give him a solemn vow in return. Promise

from the "Philadelphia Register," in hope it may assist to develop the much needed reform :---

genteel, it was provocative of laughter, and gave a equipages-and in them are swallowed up the disracy delightfulness to society, which persons with asters. Psalms for the souls-Lithurgies of Sorrow a larger modicum of sense could heartily enjoy. It was another hue added to the variegated web of thunder and lightning would be, just now, the

"I understand you, dear aunt. You would say feel that it must be so. When this confidence is last reached the sanctuary, and modifies the reli-that our mutual virtues alone can in later years absent, the married, even after wedlock, are two gion of the present day. Even the form of the Happy those who were married twenty-five years edifice has become a matter of the deepest concern ago-thrice happy such as gained social position

congregational meetings, held to discuss the vital on a few hundreds of dollars, but in these days question, whether the last maniac architect shall thousands have to take their place. The next step frame in phrenzy, the plan of a cruciform distor- is to provide substitutes. What these are, the Her aunt smiled and said: "We may not conmake life happy ?" "My child," replied her aunt, "I grant it. Vir-ues bloom in thee as well as in him; I can say and the men are pleased with us when we are tues bloom in thee as well as in him; I can say and the men are pleased with us when we are tues bloom in thee as well as in him; I can say and the men are pleased with us when we are tues bloom in thee as well as in him; I can say and the men are pleased with us when we are tues bloom in the as well as in him; I can say and the men are pleased with us when we are tues bloom in the as well as in him; I can say and the men are pleased with us when we are the trist of the tues the rights and in morrah are daily engulfing them among the licenwhether good sense shall assert her rights, and, in morrah are daily engulfing them among the licenpretty. But what we call beautiful, what in the defiance of a prophetic warning of west-end mam- tious generations that sunk before them. mas with marriageable daughters, erect a new and the expectations more than these. We can never or a statue, but it is the character, it is the soul suitable building, not wanting in comfort and con-tell in what soil they have taken root. Who knows that is within these, which enchants by looks and venience, but innocent of the tinseled *bijouterie* words, earnestness, and joy, and sorrow. The men which 'cannot but make the judicious grieve.' It admire us the more they suppose those virtues of is needless to add that the latter party on such oc- tertainment beget a more magnificent show. The casions, are invariably a contemptible minority. "In the fullness of time, the architectural atromarriage. I love thee, tenderly, and will, there- ever graceful and handsome he may be. Let a city is complete. Damask and gilt conspire to service. Ingenuity is hard at work. Genius is young maiden, then, who would preserve her beauty, preserve but that purity of soul, those ture of those articles will allow. An organ, com-sure we shall light our eigars with ten dollar bills, ture of those articles will allow. An organ, combining all the startling effects of a brass-band, is life with pleasure, the world still presents a bright by which she first drew her lover to her feet. And located in some unexpected nook, and boys of ten-

address of the Spirit to the Almighty Mind, that we are to find the blissful harmonies of worship. The before they can be expected to effect their original remember the moral duties which all religions en- quette must be had, omitting some of the polish,

duct,—since the followers of Jesus who profess so much, do so little. Surely it is not only a *shame*, but a barbarous folly-yes a moral insanity-to | tice, noticeable in such men, is more than enough spend millions of dollars in building temples for to stagger the belief of the most strong-minded, worship, when in the street-yes, at the very and its evil influence will more than counterbalance church door-are to be found those who suffer for lower walks of life. Instead of the bitter and rethe necessities of daily need. God and the angels lentless warfare so universally waged against lax will be "all in all," that goodness, kindness and bastard and deformed imitation, which, by its love may be found in the general relations of daily transparent hypocrisy, brings disrepute upon the system and its followers. After the beam is re-We invite attention, therefore, to the following, moved, there will be little difficulty in discovering a mote.

SOCIAL EVILS-WOMAN TO BLAME.-The New-Even when one of you has committed a fault, "FASHION IN CHURCHES.—There was a time York Times has a very good article about the so-wait not an instant, but confess it freely—let it cost when fashion, in the generally received sense of cial carcer of that city, and exposes the cancer of

Where are we to stop? Every season there must be a score of fathoms added to the line that measures those abysses. A fine house provokes a finer. A gorgeous drawing-room and splendid ensteps are short from bricks to sandstone; from sandstone to marble ; from a silver service to a gold and drink dissolved pearls for a dinner beverage.

ADVICE TO YOUTH, GRATIS .--- In climbing a ladand giddy girls bound up the marble steps to a beneath you, in intellectual capacity and acquire-

Spiritualist. Christian

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

NEW YORK, SATURDAY, SEPT. 2, 1854.

A NEW PHASE OF SPIRITUALISM.

When charity becomes a part of moral life, and her convictions of duty expand into the practical precepts of social and intellectual intercourse, there will no doubt be a very different style of criticism, and a more comprehensive method of explaining individual peculiarities. As it is, however, we have to think, judge and make estimate of things and men from the sphere of personal culture and social harmonies, which in many cases reflect the most absurd conclusions, the subject matter itself being true.

The thinking world has been for centuries impressed with the necessity of some discriminative code of laws, by which to try the aberrations and crudities of the dreamer and the theorist, since to the mind of large receptivity in the sphere of causes, there is as much pain resulting from partial, angular and antagonistic idiosyncrasics and eccentricitics of method, as there is in the social world, from the incivilities and bad manners of an uneducated but money-proud aristocracy.

As yet, however, there has been little more than a compromise, which in many cases expresses the existing dislike, by some sarcasm, insinuation or humorous display of personal peculiarities, so that isolation is still the position of some of our best thinkers. This state of things must ever be productive of regrets to the lover of truth and the worker for progress, since it keeps the battle of logic and method ever before the mind, producing uncertainty and misgivings, rather than ascertained results and conclusions. Much of this results, not from a lack of knowledge, but from a sickly and feverish desire some minds have to be original in their conceptions and theories. We like the word improvement better than that of originality; for while the latter is ever suggestive of absurdity to the well read man and woman, the former expresses the exact benefit which the introduction of all phases of thought have been to the age or the ages. Intellectually, therefore, the critic, (when humane in feeling,) is in very much the same position as Portia, whose living "will" was "curb'd" by a " dead father's," as each finds that

"If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages, princes' palaces. It is a good dione of the twenty to follow mine own teaching. The brain may devise laws for the blood ; but a hot temper leaps over a cold degree."

Amid such a state of things it will not be surprising to find "ups and downs and alterations, bran new plans and speculations," even among the builders of the Spiritual and harmonic philosophy. So much we wish to premise, before we introduce a new phase of Spiritualism, which we find in

the Daily Tribune of August 29. Some one, who seems to be indulging in a laugh mind to evil."

on the sly, gives quite a full report of a Lecture, ualists in the following words :---

ing language of a Spirit so pure, so far removed "This Society is not to be confounded with that in which Judge Edmonds and Senator Tallmadge from the possibility of contamination, that out of scure. He discredits the theories or vagaries of are conspicuous. It differs from it as the Pytha- the fullness of its being and from the excess of its Judge Edmonds, A. J. Davis, Reichenbach, etc., gorean school did from that of the later Sophists."

the reporter has given a name to the society, and that they might find rest to their souls. in the too is groping, like those whom he takes in hand, in obscure, dark, and unknown paths." to doubt it has a "local habitation," though we It must be, that much study is not only weariare free to say, we are "know-nothings" on the some to the flesh, but injurious to the brain, since You will perceive from these remarks, that your it is an observable *just*, that in proportion to the assumption, as well as the authorities on which it subject. Equally unfortunate are we in comprehending the progress made in mastering hard names, dates and is predicated, are alike obnoxious to good sense meaning of the following, without the writer theories, in that proportion do such men forget the and common honesty; for these reviews were not wishes to laugh some one out of some absurdities happy spontaneity of soul, which "long, long ago," written by Spiritualists, but persons who, using of style and method; as the reader however may be made music all the day long and sweetened night their intelligence for a better purpose than "special more fortunate, we submit it for his examina- with the recall of the blissful visions that mingled pleading," speak the honest convictions of their tion. mind like men.

DEAR SIR :-- While studying your sermon, with lation-and when dead our epitaph. presumptive and dogmatic, for two reasons. for over eighteen centuries, it is no less true that sophistical and Jesuistical issues with Spiritualism, been with us, to tune our mind into the proper beings among us.

intellectually and morally, and Spiritually hardly Ghost."

There is a very significant reason for this lack of appreciation on the part of the many, since intellectualisms and antagonisms express the advance and development of civilization.

2d. Before anything can be called "inadequate," ed good or adequate, that does not take success into aloe in the vegetable kingdom is one of time, since such conclusion as your own, and as you are bound they grow by the same law of nutrition, but their extremes are no more marked than must be the difference in time between the birth of a principle and its application to the necessities of society .--Where the analogies of nature teach modifications of growth and progress, the law sustaining them being good, it were but a small display of philoso-

known.

phic insight into the economies of Nature to wait its culmination in universal being, although some affirmed that they can get just such communicadepartment of life may have passed into a higher development. To drop the figure, we apprehend the number is small who find the teachings of Jesus ings-better motives and a more comprehensive estimate of the significancy and beauty of Spiritual life in them, although there may be many, so far below its first principles as to be insensible of the harmonies and perfections of its full growth, as well as its ultimate expansion and development.

has outgrown the law of love and human fellowship, we may learn before we have done. In pass- Rev. H. Whitcher of Rochester, N. Y., of whom ing judgment of *valuation* on any and all systems, there is a primary point to be settled, which involves the question of the goodness or badness of personal feelings, or to the feelings of the many, composing the universal brotherhood. Some such test must be made, since by any other, the excep- who declare that it is not electricity, he would not teach twenty what were good to be done, than be us nothing but a cold and selfish individualism, whose God is a critical intellectuality. That the

lecturer is one of this class, is very evident from the judgment he passes on the less fortunate and true idea and estimate of human development. He savs:

" In speculating upon the influence of one mind over another, we should bear in mind that the powone, there being a natural proclivity of the human

We may be wrong, but we are impressed that with some free criticisms on Modern Spiritualism this philosophy comes from a very exclusive school which from their peculiarity may need a word be- of orthodoxy, and savors more of the "elect prefore we notice the lecture. It seems the reporter cious," than of the humanities of Spiritualism. is conscious of a difference in phases of Spiritual- Indeed, we don't well see what keeps the gentleism, since in making mention of the movements man among Spiritualists; for we are conscious he and peculiarities of some Society, which he is would get the right hand of fellowship in any of tacks. In carrying on his argument and warfare, pleased to call " Inprnotists by analogy to the sub- the churches, where " total depravity" was a " carject of the discourse, though the real name is kept dinal point of belief," if he would present the above a profound secret," he makes the necessary dis- lines as a certificate of membership. "Come unto tinction between it and other associations of Spirit- me all ye that labor and are heavy laden, and I will give you rest," is the humane and sympathiz-

own wealth of soul, it can not only associate with, We cannot say the whole thing is *pircival*, since but give the helping hand to the poor and needy, infer that, with all his hypothesis, and its explica-

gencies of the age," is not only very cool, but very TO REV. MR. FENNELL, GLENS FALLS. living, let it be our watchword-dying our conso-

1st. It is not self-evident to us that this learned the hope of finding some principles-intellectual, When we commenced writing, we had in mind

the philosophy of Jesus is but poorly understood, the better to convince "your people" that their harmony, before we expressed the thought we had "ignorance is bliss," their folly wisdom, and their in mind. "Hopedale" and Adin Ballou have been prejudice the veritable intuitions of the "Holy in our memory for many years, and associated

with much we have expressed above, although we If you mean not so, I cannot comprehend the have seen Adin but once in the flesh, and Hopedale

aim and Spirit of your whole sermon; for, while never. Still we love to cling to this association, you shrink from all the responsibilities consequent because Hopedale has become a nursery of hope to a belief, good or bad, in the premise, you never to many an earnest soul in this awakening age, and there should be a perfect trial, according to the ob- lose sight of your subject from the lawyer point of a promise indeed to the present for a better future. vious desire of the author, since without such ex- view, and adopt the most inconsistant and contra- Long may they live to do the same good work, enact justice in the premise, nothing can be consider- dictory methods of explanation. Heretofore, you joy the same rich blessings, and leave behind them have been fighting the assumption of "demoniac" the virtuous memories of a mellowing age. But fellowship, and make it identical with its very be- possessions, and Devilism in general; but finding what we want mostly to say, is, that in the Practiing. The difference between the cactus and the that rather too much of a good thing, you ignore any cal Christian of August 26, there is a long, strong, and solemn communication from Adin Ballou, on "Modern Spiritualism-Its Good and Evil," which, to give some explanation of the phenomena or achaving read, we would like to have the friends of cept the Spiritual conclusion,-you now come to the sphere of earth and to earthly influences to progress read also, think seriously of its meanaccount for the whole thing. Your language is as ing, and appropriate its philosophy to the needs of the occasion that called it forth. We can say all follows :-- " Many experiments have been made, this without accepting every letter or sentence of which seem strongly to confirm the view that the it, because we love its discriminative Spirit, its causources of all the communications made are wholly tious philosophy, and its practical manhood. Still. in embodied Spirits. Mediums themselves have we think friend Adin will see, on further reflection, that much of the seeming inconsistency of modern tions as they wish, and that though they are some-Spiritualists is but the very natural fruit of their times unconscious of what they are writing, the communications, from some automatic action of past teachings. The doubts of the past have given to be "inadequate" to the developing of better feel- their own minds, generally accord with their own place to an enthusiasm as extravagant as their skepticism was unhealthy, and the joys of a new views, so that when they change their views, they life makes them impatient of delay-as they wish contradict what they have previously said."

all to "partake of the waters of life freely." As the assumption in the above is an "old one," Besides, it cannot be expected that the change and has been answered frequently by others, I should be so radical as to save them from errors present the following extract, which is taken from in reasoning, since there has been as yet neither a review of an "exposé" of Spiritualism, which Whether the learned lecturer is of that class who appeared in the Walworth County (Wis.) Reporter discipline of mind, method in argument, nor actual knowledge to save the mind from the extravagance of June 17. The author of the "exposé" is the of individualism. The "true love theory" has its the reviewer says :---

" He charges the whole to Mesmerism, and Mesmerism to electricity, by which electricity is made any philosophy, because of its adaptation to my a very intellectual fluid. But it is beyond his ken with the knowledge of its reckless assumptions, to show how electricity can produce such results. will pass away soon as it is known of what manner And we think if he had consulted some of the ablest professors of electricity in the United States. by unseen degrees, "as lakes from rivers and rivers | ceived. when the follows his own instructions : I can easier tions would destroy the "laws of order," and leave have been quite so confident. He has doubtless run to seas." But good also has in it the elements done as he advises others-keep away. Of course of life, and is sustained and supported by the ache has seen nothing, and judges without evidence. Blinded by sectarianism, superstition, bigotry and good as fashioned in life by the Almighty Mind, and rienced in some other places. ignorance, he has taken cant for argument, denunbrought home to the convictions of every thinking ciation for logic, and simple assertion for proof. gifted of his brothers, if the following expresses his This will fail to convince any one who has seen soul, that knows anything of progress and develop-larger audience than on the evening before menthese strange phenomena, or keep any one from ment. investigating the subject.'

For fear, however, that you, in common with munication, that all may know his position and the preceding. A mild soothing influence was felt was his Gospel! many others, should take advantage of the noise er is much greater for a bad purpose than a good made by the publication of the late work of Dr. ticle. He says: Dods, and believe yourself safe in the above as-

sumption because you have borrowed it from him, I shall be understood by all parties concerned. I that much good was there and then effected. I Suffice it to say, that in action, Springfield has de-I wish you to read the following: extract, which I speak and act on my own responsibility. If I am understand, however, that those whom I met last generated like all other places which I have visited, right, let that right bear only its intrinsic weight. take from a review of his book, published in the If I am wrong, I hold myself open to correction by Georgetown Advocate, July 11:

God, angels and men. I assume no personal au-"Dr. Dods is a witness against "Spiritualism." His work has been trumpeted far and wide as shall bow to none but that of the Infinite Father, somewhat a demolisher of the 'ism' which it atexpressed in the sovereignty of divine principles. lodern Spiritualism has merits which all its adverhowever, he assumes as admitted truths and facts saries will ultimately be compelled to acknowledge. It has imperfections which ought to make all its things about as incredible as the assumptions of the Spiritualists themselves. He seems to be a apostles modest in their extollations of it as a disfirm believer in the alleged facts of mesmerism, pensation. And as to enemies, if those of its own household can be properly taken care of, there will clairvoyance, etc., yet utterly fails to clear up and demonstrate the boundary line separating their obbe little to fear from any without. May its proscure domain from the other, or 'Spiritual' obmation be replete with essential, universal and everlasting good. yet reposes full credit in Swedenborg, the Secress of Prevorst, Zschokke, etc. He thus leaves one to

We learn by the Daily Tribune of last

week, that Judge Edmonds is recovering rapidly from the effects of his late sickness; and it is hoped

It is barely possible there may be a "few more defer the death-blow for the day-light slaughter? of the same sort" among our republicans of the But, says the voice, each party would not possess nineteenth century. We hope if the "school- equal chances? But can they not give each the gentleman comprehends the great principles of the moral or religious—by which I may discover your to say something of "The Practical Christian," a master is abroad," that he may be kept there in same privilege to destroy by stratagem in whatever philosophy of Jesus, much less the detail, which relation to the sphere of truth and philosophy, I newspaper published at Hopedale, by a communi- employment, until whatever brains Nature has way they please? But it would be more barbarwould spring into being by the application of his am constantly reminded of an apothegm which in- ty of Friends, who are working in "faith, hope and given to the children of this age are cultivated into ous, urges the voice, too much like the uncivilized principles of love and kindness to the needs of prac-forms me, that "to apologise for the guilty is a charity," to make themselves and the world the some kind of harmony with the Spirit of civilization. nations of former ages, thus to war; it must be tical life. Notwithstanding the fact, that the name happy way to justify calumny against the inno- representatives of the practical Christian. We are It is a sad comment on our progress to know we done in a scientific manner. In a scientific manner. of Jesus has been before the so-called civilized world cent," since I find you always making the most somewhat inclined to think some good Spirit has have such undeveloped, uneducated, and uncivilized ner! repeated I. Must, then, the barbarous prac-

WORCESTER, Monday, Aug. 14, 1854.

morning, you will perceive, from the beautiful little inland city of Worcester. Passing through this place on my way to Springfield, Mass., last Tuesday, August 8, I could not resist the impression to stop over one day, to witness the balloon ascension of the 8th, by the successful æronaut, Mr. Brooks. The day was fine as fine could be, and thousands were present to behold the triumph of science and the application of its newly discovered and recently applied principles to the ærial flight of regions hitherto inaccessible to the ascension of man. But the successful and pleasant journey of Mr. Brooks into the regions of material height and distance, the power of overcoming atmospherical pressure, the great and glorious achievements of science and knowledge over the delusions and ignorance of the past, only to me, seemed like paving the way into a Spiritual height and distance where mind can be enabled to control the material much more easily than even the chemist, the gases, and the elements, earth, air, fire and

water. While many thousands with eager gaze were only interested in the rising of the balloon as an experimental curiosity, my mind was called into moralizing mood, as it ever is drawn into the interior, and I there beheld those principles of thought and action which enable the mind to ascend into the celestial regions of *reality*.

But here I found other attractions, also, and so great have they proved, that the morning of the on in the old paths! I know it is urged, and 14th finds me here, intending however to pursue with some reason, "everything is being brought my journey to-day.

Shall I speak of those attractions, that you and apostles and disciples, and it would be strange if your patrons may learn something of the progress it did not have its victims, but we live in hope that of Spiritualism in this place? My interior answers the intoxication of passion, which came to some yes; so I proceed accordingly. On Thursday evening I met with a circle of about twenty, all of ing but rum and niggers !" Many of our Spiritualwhom feel, more or less, the presence of Spirit- ists seem to think that Spiritualism is what the old of man it is. It is true that evil habits form by power I should judge, by the impressions I re- lady's gospel was, something apart from reform,

think that lively, actual, participating action of tive good from the Spirit-world by the destiny of Spirit was felt which I have witnessed and expe-

Sunday, P. M., I met them again and found a

lead them to get the paper and read the entire ar- by all present, and the utmost harmony and quiet prevailed. I had more liberty in speaking than on "I have spoken freely and at full length. I trust either of the other convened occasions, and feel evening, are but a branch of a formerly organized and is not now in so forward a condition as when I circle or band, who had maintained public exercises thority over my fellow Spirits in any sphere, and for a year or more upon the Sabbath, previous to last Spring, but owing to some causes of disaffection they closed their hall and for some time had no public sessions.

speak, again organized and procured very pleasant place of which I have ever heard; but yet there and commodious rooms in Main-street, and hold Sunday meetings and a regular evening circle, while numbers, and a vacancy of medium thought. As gress evolve cnly incidental evils, and its consum- a part also of the old organization adhered to the here, so in other places. The cause I surmise, but faction or individual from whom the separation seemed to be caused, he having assumed the re-

sponsibility of leader, much to the dissatisfaction of tion has passed, and my letter remains unfinished. the seceders. So you perceive that Worcester I will speak of yesterday's proceedings and then

-a study for science to amalgamate with itself, and reduce to a systematic order of policy and convenience? Why not cast off the principle with the reform of the age, and show the enormity of its tendencies and the baneful influence of its effects, instead of smoothing it over with the hot iron of cannons' roar, and lulling it to sleep with the soft dulcet tones of the voice of music, instead of clothing it in the garb of beauty, and laying upon its bloody head the priestly sanctioned hand of favor, instead of legalizing it by a nation's voice, and supporting it by a nation's reverence, instead of protecting it with the lives and property of a nation's glory; instead of making it the nation's escutcheon, around which every statesman rallies seeking through it honors, the highest of office of that nation; instead of doing all this, I added, why not capitalize with the same punishment which a private citizen endures, when from personal hate, revenge, or from any other motive, he alone, singlehanded, enters the domain of his neighbor, and from one individual takes the life he cannot restore? I heard no answer, and I returned again into myself and felt that I had-been in the interior condition.

But I fear you will think I am straying from my point and have lost sight of Spiritualism. But, Mr. Editor, does not Spiritualism embrace every reform that progression can unfold? If it be not a practical movement-a movement to clear away the rubbish of the past and to enlighten the present, to advance the future, pray of what particular use is it to be to man? As well might we still go into it."

This assertion reminds me of a story which I have somewhere heard, which I will abbreviate by saying an old lady remarked, "when I was young they used to preach the Gospel, but now it is nothsomething besides rum and niggers, something be-A good degree of interest was felt, but I do not sides the saying, "Wo unto you, ye blind tipplers, wo unto ye man-sellers and man-stealers, wo unto you, ye body-killers and soul-killers, wo unto you, ye who burden one another;" by the cry they raise when these points are touched, or those which are even nearer, relating to diet, dress, custioned. And in the evening another session was toms, habits, &c. But Jesus forbore not to speak We give the conclusion of friend Ballou's com- held which proved more interesting than either of of these, and his followers preach them now. This

> But I was intending to have given you some account of the progress of the cause in Springfield, but will reserve a full delineation for another time. was here one year ago. Can you divine the cause? Will some of your correspondents or several, give their opinions as to the cause or causes which produce these results-a decline of interest? Springfield has witnessed some of the most tangible evi-A few weeks since this little company of which I dences of Spirit-power and Spirit-presence of any seems to be a decline in action, or diminution in would like to hear the views of others.

MONDAY, Aug. 21.-A week of thought and ac-Spiritualists have had their division, and that it has close. The hall, almost empty, seemed unlike the full meetings held there one year ago. The Spiritpower seemed moving within, but notable to make itself apparent by outward action. Each waited for the other, and the demonstrations of Spirit-love doubts. No resistance was visible outwardly, but Our good friend Elmer addressed the meeting, after some remarks made through myself and Mr. Hume, an entranced medium, and several others made short speeches.

with the day-dream of its being.

"It could not therefore have been expected that the use of the present generation, but of future antiquarians, like the subterranean relies recently brought to light which have revealed to us the possession of knowledge by the Ancient Romans, of by which I mean that sort of knowledge which is

We would not have spent so much time with the introduction, did we not wish to know who the their own depravity—since the law is universal— "oracle" in his reasoning, that we should be glad to speaketh." give publicity to his name, were it possible to divine it from the above. The more, as we find some remarks in the lecture to us of a very objectional sense and philosophy, as well as with the principles the issue.

they may be attempting to explain and establish. To this there can be no objection, when the indiri- upon this dogma of "free agency," which cannot in the midst of wintry doubts, chilling suspicions, dual is known, but we make a solenan protest against be altered until a clearer and deeper philosophy ex- and worldly antagonism. They associate themany one's using the name of Spiritualism for the plains how far man is free-how far he is not. To selves with the taking off of your "coat, and rollpurpose of forcing his or her crudities into notice. suggest thought, we insert the following from the ing up of your sleeves," and giving the hour and We have *fuith* to believe that, in the progress of McArthur Herald:

time, man will be developed beyond the best conthe following :

"Those who are endowed with Spiritual vision seem to be enlightened beyond their predecessors; the world are sometimes like the fierce winds, so highly gifted are they that they have no need of which earry the whole event of things whither they that they have no need of which earry the whole event of things whither they they they be a shall who have a help who have a state who have a stat self they think was only intended as a help when

the teachings of Jesus, as "inadequate to the exi- bath or seventh day."

Blessed simplicity of confiding youth! that out I know it is sometimes expensive to have a "conthis valuable lecture could, during the present ge-neration, have been got hold of by the public in the Spirit can weave the golden hones to heautify a to have one but I do indulge in the hone that the neration, have been got hold of by the public in the ordinary course; the profound discussions listened to by this Society are in fact as well guarded from rich humanity. Oh! man of words and formula— Spirit of the times is somewhat changed, and that vulgar appropriation as if they had a place in the "hung philosophy" on a peg, beside the antique you and many positioned like you should not allow publications, if that term can be ap- publications in the "Smithsonian Institute," rather a physical conscience to make cowards of you. It plied to books which have been printed and put on than let its fantastic images hem in the native vigor may be, however, you do not, and that I am *urong* and cheerfulness of thy Spirit by shutting out the in grad shutting out the ingred shutting and cheerfulness of thy Spirit, by shutting out the in even making such an intimation. Still, I think sun-light and star-light of this God-given day, into before I have finished these notices of your sermon, which the skeleton past comes for translation and you will see it is among the possibilities of an honest elimination. Wake! man, from the fragments of and impartial conviction, to come to the conclusion,

learned lecturer is, because there is so much of the "Out of the abundance of the heart the mouth May you live long to enjoy the blessing of life with

" IS MAN A FREE AGENT ?"

This question has been asked so often, that like kind. To be sure, in an age of individualism, when many other questions, it is getting to be "tabooed." many of both sexes seem possessed of a mania to Still, as a very important department of philosobe known to posterity, not only as reformers, but phy, it must be examined, investigated, and disas Solomons or Platos, it is but reasonable to ex- cussed, until some practical and satisfactory explapect that large liberties will be taken both with nation be given to society of the truth or falsity of the arm for a stronger battle, that fortifies strength

Most of our laws, criminal and otherwise, rest

" A man is circumscribed in all his ways by the manity of any time, present or past, as we find in hath nothing free but his will, and that indeed, is guided by laws and reasons; and, although by

ation will be as plaint and the course of proparation The passage from seeing to being address the second s when a man is what he has previously seen he

The estimate made by the learned lecturer of ought to be, then he has arrived at the blessed Sab-

that his complete recovery is not far distant. Soon as his strength will permit, he intends to

We expect the second volume of "Spiritualism" will be equal, if not superior to the first, and look

upon its publication and mission as important events in the spread and progress of the Spiritual philosophy. We hope soon to be able to say-the Judge is well and working.

LOGIC !

"Logic! logic forever; That beat my grand-mother, and she was clever." [Wordsworth.

session of knowledge by the Ancient Romans, of elimination. wake: man, nom the nagments of and impartant convention, to concert and interferences in a short argument interferences interferences in a short argument interferences intellectual me into the nar proportions of all day internal generation internal generation in the in make perpetual life the rich reward of a cheerful very unqualified person to give light on so complex in Brooklyn, was taken suddenly ill with the chol- buildings, and palisaded enclosures on its most vance the cause of progression, either directly or and joyous Spirit, instead of casting the grim vis-a question. We learn much by experience, as it is era, and he being a thorough cold-water man, sent beautiful point, devoted to our nation's defence, indirectly. I would live only to do good, and by which I mean that sort of knowledge which is and joyous opin, instance of calling the stress of ages of an undeveloped humanity into the *iron* a question. We least index of captering, as the best of teachers; so I may indulge for a water-cure physician to help him in his hour called "the Armory" or "United States Arsenmoulds of a poverty-smitten and barren conception, the hope that your next effort will be better stu-moulds of a poverty-smitten and barren conception, the hope that your next effort will be better stu-of need. The Doctor came, and in a short time al !" O, how my heart throbbed with agony, as it to make my influence felt. which men in their ignorance had called philos-died, more philosophic and more in keeping with our friend was in a "half pack," enjoying the hope has oft done before, as the coach ascended the hill ophy, when indeed and in fact they were revealing the facts and Spirit of the religion you profess. of a speedy recovery, and doing as well as he and those beautiful grounds met my view once the fellowship and communion of a pure Spirit, is

the sincere wish of J. H. W. TOOHEY.

"THE PRACTICAL CHRISTIAN."

There is a much-loved and long-cherished association connected with these three words, that But soon as the Doctor was out of the room, she shudder crept over me and a half stifled moan eswarms the hopes for a better future, that nerves seen, which developed the following dialogue :--with patience, hope with cheerfulness, and keeps killing that Doctur. love, like the "gay and cheerful evergreen," fresh

Nurse .- Why would you kill the Doctor ? What crime has he committed?

body? Is it a could he'd be giving him, when the low-man by force of sword and bayonet, by the whole man to the good work, that should be poor man is as sick as he can be, and like to die? strength of military provess and the cunning done with all the soul, might, mind and strength, time, man will be developed beyond the best con-ceptions nor entertained by our most advanced providence of God, just as he is in a ship; for al-though the max walk freely upon the decks or short hard but it has an herest more for here there is no shum. They may describe the round the body it first cools the clin and the nor walk freely upon the decks or short hard but it has an herest more for here there is no shum. though the may walk freely upon the decks, or owner of a hard hand, but it has an honest grasp round the body, it first cools the skin and then de- mon of foolish unrighteousness? Can his aspiring minds; still we cannot see propriety, sense or philo-sophy in making such issue with the developed hu-be carried whither the ship bears him. A man dancing merrily through the veins and arteries, until they tingle with delight; and in after years that with water.

this he walks freely, yet Divine Providence is the hand and grasp mingles with the memories of hap-ship, and God is the Pilot, and the contingencies of py hours and charitable deeds when the marine all at all; is it a fish you'd he making him? py hours and charitable deeds when the magic all at all; is it a fish you'd be making him? word of welcome gave new sunshine to the joys of Nurse .- Oh! no. You will see.

hospitality. When the tear of sympathy, or the During the process of changing the sheets, waking that knows no sleep! But stop, a voice When we see birds, at the approach of Fall, smile of pleasure bespoke the smity of soul that washing the chest and abdomen, and getting the whispered in my ear, that would be murder and the human mind was comparatively rude; but in the human mind was comparatively rude; but in anointing their plumage with oil, to shield off the gladdened many an after hour. Long may they body warm by rubbing with the hand, the towel, illegal! But if the laws of this Republican governthe human mind was comparatively rude; out in the present advanced state of knowledge and intel-lectual power, is of no further use. The teachings of Christ, although a great advance upon what had how before revealed are deemed by them indee the basis of many daring for the present, and a large tive to help, continued to make characteristic re-custom of shooting life out of the body? Life is yet occupied the stand. Combining as he does the been before revealed, are deemed by them hade-tering our hearts? "The explanation of this new development which "The explanation of this new development which time before he is what he ought to be a considerable alike the memories of "long, long ago," the de-was pronounced "out of danger," by the physi-tering our hearts? A man sees what he ought to be, and the in-alike the memories of "long, long ago," the de-was pronounced "out of danger," by the physi-he be killed by a wholesale system of drugging or a blending of the intellectual and pathetic, so to blending of the intellectual and pathetic, so to deeds of manly daring for the present, and a large tive to help, continued to make characteristic re- custom of shooting life out of the body? Life is yet occupied the stand. Combining as he does the sires of an active present and the religion of the cian and friends attending. When for the first he be killed by a wholesale system of drugging or a blending of the intellectual and pathetic, so to history. Hereafter the pursuit of Spiritual illumin-ation will be as plain and the course of preparation reprinciple not being in agreement with another. The passage from seeing to being answers to the response of the glory and perfection of the great Almighty ed herself in the following pious style :

Ever sacred be the developed manhood that curious people any way; for if a poor man wants foe, to enter the tent of the encampment and scat- come among us to fill the vacancy. Bro. Clark is gathers so many virtues within so brief a history- to die, you won't let him !

resulted in two distinct parties; neither of which I feel bold to state feel satisfied in themselves or in give his whole attention to the preparation of his tion to progress, and think they will be more harone another. I hope that now they are in a condilong-promised volume on Spiritualism, so that it monious than if united in one body. There seems were like the waters of strife mixed with fear and to be a passive interest manifested, but a want of action. Worcester should be a great central empo- the interior struggles were painful for me to behold. rium of Spirit wealth, thought, and power in the very vitals of New England's body.

SPRINGFIELD, Monday Evening, Aug. 14.

After a detention of two hours on the road, by the breaking of some part of the machinery of the engine, I reached Springfield, through clouds of a mile from the city, is to be my stopping place. here or visit the Western country.

We have heard of all kinds of arguments, argu- It is a most delightful situation, on elevated land, I have long desired to visit New York and then mentations, logic, reasoning, inductions and infer- but a most beautiful plain, reminding one of the proceed westward, and should I conclude so to do, ences in our time, but we never met with, or heard towns of Cambridge and Cambridge-Port, though I shall endeavor to start so early as to be in season could be expected under the circumstances. Du- again. Bcautiful! ah, yes, beautiful! despite the ring the process of "cure," it was needful once or savage uses of their domains, are those walks, and twice to put *ice* round the body to develop and those buildings; yet when I thought of the murhasten "reaction." The Irish lady had watched derous weapons concealed within, destined to conproceedings with marked attention, and gave a vey death into the heart of America's brave sons helping hand when and where she could be of use. upon the very nod of her despotic rulers, a cold felt moved to express her views of what she had caped my lips, expressing my soul's anguish like Lady.—And then it's myself that would be after as he styles himself, find nothing better to do than this. Great God ! Can civilized, enlightened man, manufacturing weapons to destroy his brother-

nothing more noble to attract his attention and upon which to spend his physical and mental ener-Lady.-And did n't he put ice round Mr. G.'s gies, than the devising means to subjugate his fel-Nurse .- No. You do not understand. This is stratagems of war? Must the God-like powers of my, but such barbarous measures? Better poison, ciently powerful to lull into the sleep that knows no waking; or rather, as I would express it, the

There seems to be a latent hope that the Autumn will witness some active operations, and some new circles are being formed. I am not yet able to dust and pillars of smoke. Springfield Hill, about discover my path of duty; whether to remain

wherever my lot may be cast, there will I endeavor

I may be addressed here for some weeks, and will be pleased to hear from you by the way of letter again soon.

I have written rather a random epistle, and fear I have rendered it unfit for your columns ; nevertheless, what I have written, I have written. As you have requested me to give you some account of the condition of the various places which I visit, I have attempted to do so in this letter, but am so unused to anything of the sort, that I fear the attempt will prove a failure.

By referring to the New Era, of August 16, some idea of the state of affairs in Barre may be obtained. There has been but little attention paid to the subject there, and probably not more than fifty interested persons in the place, only a few believers, and but two or three mediums sufficiently developed to be of any use to themselves or any one else, as mediums.

I close by wishing you the joy and peace of perfect love, and the Society of which you are a member, of hope of action in the security of realization. Yours for Humanity,

E. E. GIBSON.

Н.

LECTURES AT DODWORTH'S HALL.

Last Sunday we were favored with a lecture, wholesale process of stabbing or shooting? If make his lectures highly interesting and practical Congress would only protect the administrators of New York is a field which much needs a lecturer of "Well, glory be to God, your Yankees are arsenic, why not as suitable a way to get rid of the this stamp, and it is hoped that some one will soon

ter chloroform among the sleeping inhabitants as also engaged to supply us next sabbath.

Poetry.

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

[The following poem was mislaid, or would have appeared be

[For the Christian Spiritualist.] ANGEL WHISPERS. GIVEN THEOUGH A MEDIUM. Listen to a truthful story, Whispered to my ear at night, By a band of glorious beings, Garmented in robes of light.

the netition of the believers in Spiritual manifesta-

tions has been disposed of by Congress (laying on

the table) will not result as the opponents suppose,

in arresting the suspected derangement of mind,

defect in the educational system, or restoration of

a supposed diseased physical organization. We

are for the investigation of everything, and would

increase the energy of search as the subject is more

The whole thing may be a deceptive and danger-

wary guarded by the decision of scientific examin-

which is presented in figures and sounds palpable

the human mind. This is not the way to expose a

fallacy. Whether we believe it or not, an investigation

this world can, from their home in the Spirit-land,

take cognizance of time and use material agents

to prove it, the fact would not be more dangerous

than the conjecture. If the devil can monopolize

our every sense and degrade the intellect to a mere

toy for the marvelous, would not the great duty of life, the worship of God and submission to His will,

to this subject because it is one of public interest,

not that we have seen, talked with, or handled

[For the Christian Spiritualist.]

CRIME AND ITS MOTIVES.

ME. EDITOR-Dear Brother: An accidental subject wa

brought up this morning, respecting the greatest and most

prominent cause of crime. After interchanging views on this

the entire number of convicts which have been received at this

institution, including those transported to the same from the old

prison, it was found that amongst 2,427 convicts, there were

1,864 who were led to crime for the love of MONEY; and only

563 for all other kinds of criminal acts, such as rape, murder blgamy, dueling, carnal knowledge with insane, incest, &c. In

the latter acts of crime, there are 285 cases enumerated, where

the destruction of human life was the object: 60 where the de-

struction of property was the object; 50 cases where the satis-

fying of carnal lust was the object; 27 cases of bigamy, and the

rest of the cases are uncertain. This table, as enumerated,

Now if our members of Congress and State Legislators would

they might probably be led to the discovery of preventives for

the majority of these crimes. And in adjusting laws of reform-

ation, it would be necessary to commence at the cause of the

greatest amount of crimes first, which evidently is money.

Now if I were called upon to draw up a memorial to Congress

for the modification of the money laws, for the purpose of pre-

venting crimes, (which are daily perpetrated in consequence thereof,) I would petition for money to become a common com-

tenths of the daily crimes that are committed, and then we ca

also. And as a proprietor lays down the draft of a temple, so

must he expect his architect to rear his edifice; and as a set of

ruling leaders set the example, so must they expect their sub-

Now if every person was allowed to manufacture his own

money, there would be no necessity of stealing it from others. And if it was found, by experience, that money was better

adapted to satisfy the requirements of the human family than any other commodity, why, let it be made the staple article, and

material qualities. Some prefer money made of gold, some of

Some incline to think that this plan would soon reduce money

"below par." But this cannot possibly be the case, if money

any thing else. If it does not contribute to the comfort, peace

and welfare of man, why, then, down with it, and substitute

that which does. And that will then also put an end to so much

But I must close this subject for the present, lest I may be

We wish to call the attention of friend Koons to

considered tedious, notwithstanding the half of the story is yet

jects to perform.

proposition were adopted.

crime.

to be told.

see better what is needed further.

ook at this picture, and take this matter into consideration, rial.

1564 cases where money was the object;

285 " " life " " " 60 " " property " " 50 " " lust " " "

be better subserved by the exposure?

Mobile Econing News.

gives us ;--

The vacant declaration that a phenomenon.

closely enveloped in doubt and mystery.

impossibility.

can do no harm. If it be true that the dead of lization, being the result of combined selfishness,

Spirits, or hold any commission in their service. al body," (1 Cor. xv. 44); or as the Apostle is

matter and Spirit.

We refei

many have to suffer from their excesses. We will

BIBLE DOCTRINE---NO. I.

PAUL ON THE RESURRECTION.

"There is a natural body, and there is a Spiritu-

doubtless to be understood, there is a material or-

ganic structure, which we call a natural body, and

a Spiritual organic structure, which we call a Spir-

differences in the natures of the two substances,

[For the Christian Spiritualist.]

refer to this subject when we come to socialism.

"Once, with care and bitter sorrow. We were compassed, whilst below And each bright expected morrow Ushered in a sense of wo. Doubt, mistrust, and care, and anguish Hung around us like a cloud. In their dark mysterious foldings, Seeming like a Spirit shroud.

"Vague suspicion, hushed and voiceless Warped the golden chords of love, As each cherished friend was taken. Up to homes prepared above. Prayer was like a heavy burthen, And our hearts could only rise Up to clouds which hung like curtains. Shadowing the Spirit skies.

" Day and night we wept with anguish, Blinded to that Heavenly light. Gleaming from these worlds of beauty, Now unfolded to our sight; Not one cheering ray from Heaven, Came to urge us on our way, Not one solace gently given, Turned the darkness into day. " All within was lonely, dreary,

Hope had folded up her wing, Drooping like a bird all weary, After it hath ceased to sing Morning came at length and with it Came a messenger of love, Bearing to our hearts a token, That he came from worlds above

"Lo! he said, the cistern's broken Loosened be the chords of gold; Let the past be like a story, Like a tale that hath been told Feelings which for years lay hidden, Buried in the soul's deep gloom, Sprang to life-and lo ! unnumbered Visions rose as from a tomb.

"Wasted, weary, worn and wretched Lay we down one night to sleep, When bright angels came and hore us To this land where none can weep; Now we live in that bright Heaven. Where the weary are at rest, Where no lonely heart is burthened Where no sorrow can oppress,

"We would now reclaim the erring, Win them back from guilt and sin Help the hopeless ones now straying Gloomy, devicus paths within; Now our Spirits often hover, Whilst affections vigils keep Round the couch of those who slumber, Near the hearts of all who weep.

" Thorns may wound the tender-footed. On the road that leads above, But each sorrow we would lighten And the journey cheer with love; Calmly as the surges nestle, When the storm-wind sinks to rest. Would we whisper gentle teachings, To the troubled, weary breast,

" Cast aside each dark foreboding. Cast aside each pressing care, Strive to enter into glory, Through the gate of carnest prayer: Prayer alone uplifteth ever, Prayer alone unfoldeth love, Prayer alone brings Jesus near us; Jesus-God of Heaven above.

"Hear the teaching we are urging, Heaven is now within you all, If the stubborn heart but listens, To the Savior's gentle call; Come to me we heavy burthened. Come to me ye world-opprest, Come to me, my yoke is easy, Come and find eternal rest.

" Come, but not in pride's vain glory, Come, but not with stubborn knee; Come, but not with worldly hopings, Come, and I will set you free. Come to me with hearts o'erflowing, Come like children asking bread, Come, and by my guardian angels.

tory issues, calculated to bless the present and all tor of trade. We buy where we get the best and unless that substance "first" receive its form in tical examples of their unparalleled code of objects, which can coming ages-progress is sure to *tindicate* not only the *cheapest*, without regard to the presence or abthe providence that gave the revelation to the age, sence of money; so that a man may have thou- the earthy material is first formed as a matrix or press an opinion. Great excitements prevail on the subject of sands of dollars, or no more capital than is invested mould in which the Spiritual substances receive the new light; some of the opposers, however, incline to think but the good sense, humanity and heroism of those who, in an ignorant age, work for its progress and in the present purchase, and we be entirely igno- their immortal forms, for the glory of the mortal that Spiritualism will result in creeds, and sectarianism, and that the world will set the that the world will still be divided, and continue to be inharmodevelopment. We commend the good Spirit and rant of the fact. Commerce is built however on body is to hold together and aid in developing the nions. We must confess there is some danger of this to be ap the exchange of things, and money is good only in Spiritual forms, and then yield its material unsuit- prehended. Lovers of modern progression should labor to set sense of the following to the thoughtful consideraso far as it helps to develop those social relations ables substances back into the common stock of their guards against such a result. tion of the reader:

RAPPERS IN CONGRESS.-The manner in which that create a demand for all such exchanges. The materials, to aid in forming more matrices or ability and privilege for each one to manufacture moulds, infolded in which shall be either future "his own money" will do no good, until money is plants of wheat, rye, oats, or Spirits of men, which, something more than a representative, which is an being made messengers of, are called angels, a Greek

word which in English is called messenger.*

But lest any one should suppose for a moment If money could make a man, a good mechanic, scholar, thinker or practical worker in any or all that the material bodies of men are raised, or the handy crafts used in society, it would be of should so mistake what the Apostle has just said. some good, since it is an element of good sense to as to infer that he would mean such a thing, he ous humbug; if so, let it be declared, and the unget the best if possible. But we know that the drops a most timely and explicit caution in verse above qualifications spring from the genius and 50, thus: "Now this I say brethren," as much as use as which were not repeated again until the returning night. On last Saturday evening, Mr. Woodward retired to bed earlier than culture of the person, and not from the externals to say, "Now brethren take particular notice of usual, and took particular precaution to lock and bolt the door to the senses, is a more phantasm, that the audible of his existence. Money may aid a good workman, what I now say, and don't mistake, for I say posi- of his chamber, and securely fasten his window and blinds. He rapping on a table, or the record of another's be his calling what it may, but it cannot make him tively 'flesh and blood,' or the material part of slant he trans to the record of another's be his calling what it may, but it cannot make him tively 'flesh and blood,' or the material part of slant he trans to the tran thoughts upon the paper, is merely a startling evi- such, nor save him from ultimate poverty, if he has man ' cannot inherit the kingdom of God, neither by the same knocking followed by the whizzing noise, and by dence of a too liberal incredulity, will not satisfy not some native genius in himself, as that is the doth corruption' that body which is corruptible, source of all wealth. The present system of society, 'inherit incorruption' or that state of immortality however, is defective, because monopoly and centrawhich belongs to the Spiritual or immortal body.'

(See John, vi, 63.) But the Apostle goes on in verse 51, &c., to

show with what differences this change is produced. | ination; but I confess that I think it worthy of entire credence, In some it is so slow as that neither the Spiritual nor material necessities seem to be attended to, and the soul or Spirit seems to "sleep," sometimes for days, before the Spiritual rises from it, as some and being of a highly nervous temperament, he would probably make a very successful medium. grains of wheat, &c., are much slower in germinating than other grains. In other cases the causes

of separation, (which announcing causes may be could be made to the Spiritual ranks from this City and Portscomposed to the sound of a trumpet,) are so cogent, that the predominance of the Spiritual charitual body. This sentence, as far as the opinion of

Paul will do it, settles the question of a Spiritual and comparable to the "twinkling of an eye." organism with bodily parts, and functions in no but whether slow of tapes, and the mortal tal characteristic does predominate over the mortal way differing from those of the material body of the material body, then truly that change, that subject a short time, we made reference to an Annual Report of way Ginering from the difference of substances of substances of stripping off, called "death, is swallowed up in victory." (v. 54.)

> We cannot conceive how the Apostle could, in so The organized structure here called the Spiritual small a compass of words, have more successfully body, is sometimes called the Spirit, but more advocated the true doctrine of the soul's immediate properly the soul, which is organized Spirit. The resurrection or change of state, from the corrupti-Spirit or Spiritual substances of which the soul is ble body as a habitation, into a state of incorruptiorganized are to the soul, just what the material ble immortality. We do not see how any one can substances of which the material body is composed ever glean the funcied doctrine of a general and are to that material body. It is, however, conve- universal resurrection of all men at one and the nient and most common, to call the organic Spirit- same time in the future, and the carrying of the ual structure of a man, his Spirit, as if instead of material body to Heaven, from this chapter, for we a man's material body, we were to say, his matebetter to teach the contrary, or that the Spiritual

> In the chapter above cited, the Apostle labors to body rises from its confinement in the material prove the immortality of the soul, and that it rises body, in each one, as the material is laid down in out of the material body in which it is unfolded like manner, as grain is sown, and each one in his during our mundane life, as the unfolded future own time, order and quality. It seems that it was plant rises out of, or from the seed from which it intended to prevent just such misconception as before, to be misused. He is sending Spirits. I could use dif-

he says :-- "If the dead rise not," or there be no chapter under consideration. modity-the same as any other production of the mechanical arts and sciences ;-allowing every citizen within the nEPUBLI-CAN TABERNACLE OF AMERICAN FREEDOM to manufacture the resurrection of the living principles or substances, It could not be that by the phrase "for the out of the natural body laid down, but all "perish" trumpet shall sound and we shall all be changed," commodity; and he who produces the most valuable article, of course will find the most ready sale for his commodity. And i together, (v. 18) then "we," the apostles, who to mean at any particular time or a literal trumpet. this law and procedure will prove successful, I will agree to adfight the beasts at Ephesus" and suffer all kinds For if this could be supposed to be his meaning vise further. But first, let us remove the grand cause of sevenof persecutions and hardships through our mun- and the true one, then our Saviour, who in paradane lives, "are of all men most miserable." v. 19. bles never used any but analogous, practical oc-Now in relation to the foregoing remarks, I desire to caution If that were to be believed, then he said, "Let us currences, was wrong in giving us to understand every person against demanding my opinion as to who, or what sort of men, are the originators of those MONEY CRIMES; for ten eat and drink," that is, be happy while we can, that Abraham, Dives and Lazarus, had all heard chances to one, if I did not tell them, it was the rulers, and mo-"for to-morrow we die," that is, very soon we that trumpet, and were living in Spirit-life, at the nopolists of MEN, MONEY, and MINDS. And if this should prove cease to exist, and let us be as comfortable as pos- same time that Dives' five brethren were still living to be the case, it would then seem as if they were the first ensible during our short career. Thus does Paul in their material bodies on earth; (Luke, xvi. 19.) cumbrances necessary to be removed, for the redemption and elevation of these "rejected ones of earth." I will venture to most plainly advocate the doctrine of the soul's and also in saying that Abraham, Isaac and Jacob, say further, that there is a strong probability in my mind, that were then living, while He, his disciples and the immortality.

the majority of the other crimes herein enumerated, were stim-He also most decidedly advocates the immediate Jews about him had not yet heard that trumpet ulated with the aspiration for this *heavenly treasure*, (money,) resurrection of the soul or Spirit upon the death of and were still on earth hundreds of years after the which is so much desired, and sought after, by PRIESTS, LAWYEES DOCTORS, LEGISLATORS, KINGS, and LORDS. And why should the material body, for he compares man to a grain death of those then living patriarchs! (Mark, xii, should they grumble, when their humble subjects imitate these sovereign lords and masters? For myself, I cannot see any of wheat, with the germinating of which he com- 26, 27.) It cannot be but that Paul and the Spirpares this process, in verses 36, 37 and 38. For, itualists of the present day are right in believing propriety on the part of these LORDS and EULERS in laying their as in the grain of wheat, the unfolding of the in- that the Spiritual body of each one is unfolded subjects under any restrictions against what they term crimes; folded future plant, is the death of the grain, as a from the material body of each one, at what is the set their se for we may begin with the Book of Genesis, and trace the exam-

Yours for the good of the cause in which you are engaged,

JONATHAN KOONS.

NORFOLK, Va., Aug. 22, 1854. Mr. EDITOE: Much interest is manifested here by a large number of inquirers in regard to the doctrine of Spiritualism. This feeling has been increased lately by a circumstance which occurred in Bermuda-street about a week since. Mr. Biggus Woodward who resides in that street, was awakened on several nights in succession, by singular knocks apparently struck on the head-board of his bedstead, followed by a rustling noise as of a large bird cleaving the air. The hour of the night was twelve o'clock, at which these mysterious indications were made, and

the slamming of his door, which, strange to say, on arising and lighting his lamp, he found wide open, as also his window raised, and the shutters unfastened. Since then this most mysterious movement has occurred frequently, and in the presence of wit-

esses, whom Mr. Woodward prevailed on to remain in the room with him at night. This singular occurrence has become the town-talk, and many ridicule it as the mere effect of imag-

when it is substantiated by such men of known truth and probity as Richard Dove, Esq., Miles Bell, Esq., and Mr. Thomas Keating. We will only state that Mr. Biggus Woodward has for some time Leen impressed with the truths of Spiritualism. If your Society could send on a Brother here to deliver addresses on the subject, I have no doubt that a large accession

mouth. Be so good as to interest yourself about this, dear Sir, and influence some good speaker to pay us a visit.

Yours, respectfully, с. с.

SACKETTS HARBOR, Aug. 23, 1854. Mr. EDITOR: I met in a circle last Sabbath, evening where a new writing, seeing and personating medium was recently developed, when her hand commenced writing the following: You have met for a good purpose. You are doing well. You are in a good cause. Suppose you do not get the whole world to believe as you do. You are in a good work. You must not

give up in despair.—WILLIAM CLARK." On my remarking that I was glad to hear from him, and wondering that I had not be fore, it was written, "You have seen some of my communications." (After a pause.) "You can't think-just think." After saying I was not aware of it, it was written, "From Mr. Hammond. He has had some, the name not given." I then asked if he could give me some unmistakeable evidence by which I might know that it was really Wm. Clark, when the nedium commenced exercising as with a sword, then motioning and representing something round, as if turning a wheel, and lastly with a pencil marking out something like a lottery ticket, with three combination numbers on it, no one but myself having the least idea that Wm. Clark was even an officer in the army, or had subsequently kept a Broker, Exchange and Lot-rious other questions were asked and answered, when my reis produced. See verses 19, 32, 37, 38. In these many hold among Christians, that he wrote the ferent language. You are simple-you want simple language.

MESMERIC.

DE. BERGEVIN, graduate of the Medical School of Paris, nember of the Philosophical Institute of France, and assistant perstor of M. Cahagnet and the Baron du Potet, has an office t No. 100 Prince-street, where he will receive patients and operator o at No. 100

PSYCHOMETERICAL DELINEATIONS OF CHA-RACTER

To read the character of persons by holding the handwriting to the forehead, is a gift which may be employed in numerous istances for the promotion of good, and to prevent fraud and prosition put the numerous

to the forchesd, is a gift which may be employed in numerous instances for the promotion of good, and to prevent fraud and imposition upon the unwary. Cases are of constant occurrence, in the business of life, where a previous knowledge of character would not only save much trouble, vexation and pecunlary loss, but would often prevent the most ruinons consequences. In order to obtain a delineation of character of any one, noth-ing more is required than to possess a specimen of their hand-writing, (it may be a letter, note or any other document.) This must be enclosed in a blank envelop, taking care that there be no other writing, either upon the cuvelop or the enclose, let it be carefully sealed up, put into an outre onvelop, and directed to Dr. CHASE, No. 157 Spring Garden, above Ninth-street, Philadelphia; which may be delivered personally, or sent thro Blood's Despatch; in the latter case, a fee of \$2 is expected to be enclosed. Persons residing in the country, at any distance, should write by mail, post-paid, conforming to the directions as above given.

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 hair or handwriting should be en-closed in an envelop when the patient cannot attend person-ally. 11-tf

NOTICE.

Persons desirous of becoming Members of "The Society for the Diffusion of Spinitual Knowl-elder," may make application for that purpose to either of the Officers of the Society, or at the office of The Christman Spin-ITUALIST.

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not senish—why are you so senish? I will say to you all, do as the golden rule teaches you. Do unto others as the golden rule greaches you. Do unto others as it teaches you." After a few moments in reference to some remarks, "That is so; what is profession without possession. This is Spirit teaching. Good hight."—Ww. CLAFK. To-day at the conclusion of another communion, "It will not be long before you will stand where you will realize what this great object is intended for—Spirits communicating with earthly friends. Your brother in love.—W.M. CLAFK." Was a brother-in-law. D.S. KIMPALL GONG OF HEALTH. Have you read this knowledge should on Tuesdays, Wednesdays, Thursdays and Fridays, and public parties on the evenings of the days mentioned, for the investiga-tion of Spiritual manifestations. BOIL OF HEALTH. Have you read the book for Spiritual manifestations. For \$10 CAS, MARERINGTON, BORG TON, MARERINGTON, has opened an Infirmary in Turbes, near 3d-av, Brooklyn, and is prepared to receive private parties on the evenings of the days mentioned, for the investiga-tion of Spiritual manifestations. BORG TON, Schwarz Collegan, BORG TON, Schwarz Collegan, and the assump-tions recently put forth under the cabalistic names of "Mental Alchemy," "Electro-Biology, de. Price 10 cents. NEW METHOR OF CURE, by Nutrition, without Medi-sich, the Lexing and the assump-tions recently put forth under the cabalistic names of "Mental Alchemy," "Electro-Biology, de. Price 10 cents. NEW METHOR OF CURE, by Nutrition, without Medi-sich, the Law and the ast to your order, post fros \$1 50 each of these works will be sent to your order, post many chees Collegan and the discusses in the most efficacious manner.

To your homes ye shall be led." EXCELSION.

NEW ORLEANS, July, 1654.

[For the Christian Spiritualist.] THE DESPONDING SPIRIT.

How sweet is the union of true loving natures, How peaceful and tranquil the bliss that's within ; On the clear page of beauty bright thought ever rolls And wipes from the vision all darkness and sin.

How oft in my rambles I've sought recreation. By bathing in streams of clear, limpid light; I've gazed in the Heavens till lost in reflection, Nor dreamed that the day beam was changing to night.

I've listened, all rapt, to the sweet warbling songsters And prayed for deliverance from chains that I wore .-But naught save the echo of my humble petition. Came back to my heart with the word nevermore.

Like the convict who's doomed to the calleys for labor. I kissed the cold chains that around me were flung. And prayed in my heart to my God and my Savior. That quickly on earth my sad work might be done.

Then o'er me came stealing, in sweet gentle whispers,-"Oh, listen, fair daughter of earth, I implore; Can you resist us, say will you reject us?" Then back from my heart went the word, nevermore.

So here in sad bondage I'm doomed now to labor, The lot that is offered how drear and how dark ! When hungry, I cry to my God for deliverance, To safely guide onward my frail little bark.

Like the mariner here o'er life's rugged billows, On the dark sea of time I'm floating along, With naught save the clear star of Heaven to guide me. And the bleak minds to whistle a cold-hearted song.

As we gazed in those orbs of clear silver brightness And drank in the teachings of angels so pure, With forms of such beauty and clear pearly whiteness. I felt then the chains that were hard to endure.

So softly and sweetly a form then approaches,--Ave, softer and sweeter than ever before, And with a fond look of love still implores me, To pray for deliverance in death nevermore.

With the bright sword of truth, go forth unto battle ; The banner's now waving its light o'er your head ; Fear not, though loudly the cannon may rattle, And around you lie thickly the dying and dead.

Ever be true to the cause you have wedded, And shrink not though forms like monsters appear, For many such forms that sword hath beheaded ;-Now onward, and banish forever all fear. J. H. F.

LOWELL, Mass.

THE TRUE SPIRIT.

Impatience on the part of the advocates of any theory is sure to beget an opposition as positive

The true philosopher asks for facts, knowing

for we may begin with the *Dook of Genesis*, and trace the example of the line of lords, priests, and race the example of lords, priests, and trace the example of lords, priests, and race the lords, and there the lords, and the example of lords, priests, and race the example of lords, priests, and trace the lords, priests, and lords, priests, and trace the lords, prie

there appear to be different tastes and fancies with regard to its wheat, the infolded wheat plant springs forth by

silver, some of rags, and I do not doubt but wood might be used the vitalizing power of God; and from a grain of

to a good purpose and great advantage in this respect, if my ryc, the infolded ryc plant springs, and no other ;

J. Koons.

body or grain, no resurrection could take place and 12 and verse 5 with verse 16. Also Gen. xxxii. 24, with answer these questions, and save me the enry of my own laxgatherers and soul-guards. Why then do those who mark out from either. Thus "that which is sown is not Hosea xii. 4. Also Judges xiii. 3, with 6th verse, also the Sth the example punish those "faithful servants" who obey the exquickened except it die," or yield up the vital prin- with the sin verses. Also Zech. ii. 1st verse with 3d verse, &c. Also comemplary precepts of their lords and masters? When will man ciple, which goes forth from both the grain and the pare Matt xxviii. 2, and John xx. 12, wherein the ministering learn wisdom, and see that it is necessary for conversion, to begin with the head of the family? For as the preceptor draws material body. Spirits were called angels, with Luke xxiv. 4. were the same his line and plummet, so must he expect to have his pupils do

material body. "Thou savest not that body which shall be, but bare grain." It is sown as grain, it rises as plant. The unfolded future plant is not its char-acter when sown, so it is a man, a material mun-fance man, that is sown, and it is a Spirit or Spirit. Use sown, and it is a Spirit or Spirit. Use body that is raised. "For God, the never varying, unchangeable God, giveth it a body as it pleaseth Him, and to every seed His own body. the vinalizing power of God; ard from a grain of wheat, the infolded wheat plant springs, and no other; from the male body, an infolded male Spirit; and from a female body, the infolded female Spirit; and from a female body, the infolded female Spirit; and from a female body, an infolded female Spirit; and from a female body, no infant's Spirif, &c... "for all fiesh is no the same fesh," so as to pro-duce a similarity of soul or Spirit, far, source at the spiritual light in these safes concents, ling are and the spiritual light in these safes concents with the spiritual light in these safes concents were the far own shadwes. Sone, however, the fifth as of row an infantile body, so infant's Spirif, &c... "for all fiesh is no the same fesh," so as to pro-duce a similarity of soul or Spirit, fas, fish," &c. "The glory of each is different, (w. 40, 41); some are of celestial glory, or brightness, some of terve bhads the very glory, brightness, passions, prejudices for the very glory, brightness, passions, prejudices the or estrial glory or dullness. Every one is raised the very glory, brightness, passions, prejudices the cortein the of a "Curristian quartery meetaing was hedd in this spiece, were the anone t "Thou sawest not that body which shall be, but bare grain." It is sown as grain, it rises as a

all work in the manufacturing of the precious commodity. Then pleaseth Him, and to every seed His own body." every one could manufacture that which he likes best, since He does not act capriciously, but from a grain of

contributes more to the happiness and comfort of mankind than also from an infantile body, an infant's Spirif, &c.:

two points in connection with the above reflections. the very glory, brightness, passions, prejudices, During the last week a meeting was held in this place, under 1st. As to money being the prominent cause of knowledge and affections with which they were the title of a "Christian quarterly meeting," A few days precrime. We know it is an old complaint brought against money, since it seems to have been the common feeling among the primitive christians that "the love of money was the root of all evil." Bul- raised or unfolded in an incorruptible body, or one breathed out his wishes to God for the abduction of the power wer has, in some of his writings, remarked that it that never wastes or decays. This incorruptible body, or one and influence of Satan, and to bless and favor us with His divine influence. After which the Spirits performed music on various instruments; and then exhorted the circle to "love and good" the great circulating medium, by which classes although sown in the "dishonor" of being so will towards each other." This rather jarred upon his sanctified

we however do not look at it as either good or body, yet it unfolds into a state of "glory," or body, yet it unfolds into a state of "glory," or body state and the state of "glory," or course. The quarterly meeting, however, convened; and the have access to barter and trade. bad, since money per se is innocent of all offence. honorable incorruptibleness, which it possessed in Eev. Mr. Potter, (the late convert,) was found in their midst. principle, while infolded in the corruptible, dishon- But his late change was soon detected by the tenor of his dis-Money is a simple representative medium-which Money is a simple representative medium—which principle, while infolded in the corruptible, dishon-may be productive of good or bad consequences to orable body or grain. Yea; it was so weak when the Saviour. The brethren carried him out of the house by viohumanity, in proportion as a wise philosophy directs sown in this corruptible body, that it yielded its lence, and the result of the matter was a prosecution from both the energies that puts it in motion. appetites, so as to conform with the necessities of sides; and a judgment of a fine against our initiate of fifteen

If there is an excess of number, whose criminal-this weak and mortal material body, but it is raised other and the cost of suit. But this is not the end, for friend Potter and Mr. Bartley of Pennsylvania, (a public lecturer on the true prince optic asks for facts, knowing ity associates itself with money, it is simply because in "power" (v. 43) above the necessities of bend- the subject of Spiritual philosophy,) remained with them, duropinions," and having presented such to an in- the majority of society are poor, and are necessitated ing its appetites to the wants of the physical body, ing the term of their meeting, like "true and faithful servants," opinions," and having presented such to an in-quiring public, his duty is done to that venerable to obtain it by one way or other, in order to live, but in the controlling power of its own immortal-their meeting was, minus one clergyman, and several members and well known body—called the people. If they since he or she, having money, possesses the key, ity; for there is existing at the same time, both a bady bent; and no increase; for the sun of Spirituality by this and well known body—called the people. If they which opense every treasure house, to the gratin do not use the facts of fail to recognize them as thets all three every facts of all to recognize them as thets. It may be consoling to *beliete*, however, that "fat Heredies times of *beviete*, and the infolded plant, capable of "the returnes of *beviete*, however, that "fat Heredies times of *beviete*, however, the mass for *beviete*, however, that is the variations of human life." "Machedies and there the head of selects of the times of *beviete*, however, the mass for *beviete*, however, the mass of *beviete*, however, the mass for *beviete*, heredies there as the the head of selects heredies there as the the head of selects heredies there as the the head of selects heredies the head of selects heredies theredies there do not use the facts or fail to recognize them as which opens every treasure house, to the gratifi- mortal material, natural body, and an immortal time had got sufficiently high to enable them to see the beauti-

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Fever, Cramp, Cholic, Cholera Morbus, Cholera, Quinsy, Croup, Influenza, Bronchitis, and all Acute Pains and Nervous Diseas-es with which the human family are afflicted, and which for ages have baffled the skill of the learned. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living witnesses to whom we can refer. Feeling it my duty to make known to the afflicted these in-valuable remedies, not only in obedience to the positive com-mands of my Spirit-guides, but from a thorough conviction that they are all that is claimed for them, and from a desire to relieve the sufferings of afflicted humanity. I propose to place 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. CULERTSON, Agent, Pittsburgh, Pa. Sold by E. Wood, No. 391 Broadway, New-York; H. G. Gard-ner, M. D., No. 654 Washington-st., Boston; W. M. Laning, 276 Baltimore-st., Baltimore; Henry Stagg, 49 Main-st, St Louis. Mrs. FLENCH will continue to make Claitvoyant 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. THE GREAT PIANO & MUSIC ESTABLISHMENT OF

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Noetry.

[For the Christian Spiritualist.] INVOCATION.

BY S. M. PETERS.

Not for applause-no, not for idle fame, Do I invoke thee, messenger divine: Not for thy aid to build an earthly name, O no! I worship at a higher shrine; I only ask for strength to grasp the prize That dimly flits before my Spirit-eyes.

Unfolding oft, with radiant treasures fraught Its glowing folds before my mind are flung; Teaming with richer, purer, gems of thought, Than human minstrelsy has ever sung; And as the glowing pages o'er me roll, Friends long unseen are pictured on the scroll

I murmur not at life's unnumbered ills, All these the child of song can nobly bear; For when I wander on the summer hills, Unseen companions guide my footsteps there; And not a sich e'er from my bosom stole. But found its echo in some kindred soul.

And though my weak and childish heart is torn, By every mirrored page of memory; Though every rose conceals a rankling thorn, Spirit of love, I still will cherish thee; Until I go beyond death's stormy tide, And I'll reclaim thee there, my Spirit bride.

And thou, too, death, come when my task is done, Like a dear friend and beckon me away ; Come when the flowers are laughing at the sun, When the wild warbler sings his sweetest lay ; When winds, and streams, and rustling leaves prolo The mellow voice of Nature's endless song.

Come not as minions of the law attend, Upon a trembling wretch condemned for crime ; But ask me out as one would ask a friend, To take a ramble in the summer time; Among the birds far from the haunts of men. To live the days of childhood o'er again.

I fear thee not, O no, thy stern behest Can only close these feeble eyes of mine ; And bear me to a land more fondly blest, Where I can worship still at beauty's shrine; And still live on, delighted still to range, O'er scenes more bright, more beautiful, more strange WEST TROY, Aug. 21, 1854.

> [For the Christian Spiritualist.] PROPHETICAL.

BY MRS. FRANCES E. HYER. Time with pencil dipt in light, In beauty shall record, That God by every human heart Is fervently adored.

That every little flower that springs, In beauty from the earth, That every soaring bird that sings, Doth worship God-and pouring forth

Its songs of praise-to each is given, The power with love sublime. To mingle with the songs of heaven. Beyond the bounds of time.

YOU ASK HOW F LIVE?

BY JOSEPH HOBBINS. Living friendly, feeling friendly, Acting fairly to all men, Seeking to do that to others

They may do to use again, Hating no man, scorning no man, Wronging none by word or deed: at forbearing, soothing, serving, Thus I live—and this my creed.

Harsh condemning, fierce contemning, Is of little Christian use, One soft word of kindly peace Is worth a torrent of abuse; Calling things bad, calling men bad Adds but darkness to their night, If thou would'st impove thy brother, Let thy goodness be his light.

I have felt and known how bitter 1 maye felt and known how bitter Human coldness makes the world, Evry boson round me frozen, Not an eye with pity pearled; Still my heart with kindness teeming, Glads when other hearts are glad, And my orse a four-draw fluct. And my eyes a tear-drop findeth At the sight of others sad.

us go on.

venience.

Ah ! be kind-life hath no secret For our happiness like this; Kindly hearts are seblom sad ones, Blessing ever bringeth bliss; Lend a helping hand to others, Smile though all the world should frown, Man is man, we are all brothers, Black or white, or red or brown.

Man is man through all gradations. Little recks it where he stands. Man is man in every climate, Scattered over many lands; Man is man by form and feature.

Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

MAGNETIC

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

FOURTH DIALOGUE.

SUSPENSIONS.

This Brahmin has also the faculty of remaining sveral hours under water. All sorts of hypotheseveral hours under water. All sorts of hypotheses have been made by the newspapers to explain this that appeard the son of God, let him destroy that the aliments which were every day prepared some superannuated doctor or unexperienced nurse; moral and intellectual power. Distinction will be this prodigy, but we must confess that, until now, the works of Satan.' This amulet had been given for this Spirit, and agreeably placed upon the table, probably both, for these people usually hunt in based upon worth alone and we shall how to an they have not been successful in their suppositions. to her by a man who was reputed to have the always disappeared from the guests whom Mr.

Now the newspapers of India are edited by power of healing these sorts of maladies." Europeans, who are perfectly able to appreciate Some facts which have been told me by Colonel with justice the fact I have related; and yet the author of the Manual forgets so far this circumstance that he makes only the following observa- If the assertion of Dr. Kerner is acceptable in this Recollect street, Paris. tion, which is as full of ignorance as stupid pre- case. I do not see why that of the Colonel would sumption: "You will see that the European dombe excepted to. As I said before, one fact, well ination does not prevent this country from being authenticated, leads us to admit an hundred the fatherland of prodigies and fables." But, Sir, others of the same nature. It would be absurd to if you are able to open our eyes upon the pending admit a fact because it is signed by such a name, phenomenon, why do you not do so? Why do you and reject a similar one because it is signed by not reveal to us this wonderful secret?

JOHN .- But, my friend, we have witnessed ourjecting those of all others. The same thing hap- passage from his Correspondence on Vital Magnetselves similar phenomena at Robert Houdin's. ALBERT .- You have seen something akin upon a theatre; and I confess I saw myself at a country truthfulness of its master, and lavishes ridicule upfair, three persons suspended in the air. I went and on all other schools or masters. With such presaw twice their performance; then I wished to dispositions it would be impossible to study any ity of her food, she chanced to take hold of a raw speak to the manager of the theatre, and offered branch of knowledge; we could be sure of nothing him any sum he might fix to have the liberty of but what we could see ourselves; and even that as she was approaching it to the bread, she repassing a stick around the suspended persons, as I would be doubtful, because its objectivity would at ceived a violent blow on the under part of her so that the poor back-bone has no earthly support. saw him do; I assured him, moreover, that I wish- each instant be past, and therefore unsatisfactory ed only to ascertain the fact, not at all to know its to the reason. We must not be the disciples of cause. This man answered that he would not per- these schools of skepticism and negation: our mit me to do so for one hundred dollars; that yet, memory and deductions are stores from which we if I knew the laws of electro-magnetism, I might can always draw; the present is not therefore an easily account for the phenomena. "I cannot unique field, and we may as well rely upon what tell you more," said the man, "since you are a happened yesterday, as upon what will be to-morwriter." But the question is very different in the row. But let us return to Colonel Rogers. Some case of the Indian, for in France every one under- time before his death he had begun for me a writstood at once what were the means employed by ten narrative of all the marvelous facts that they Robert Houdin & Co. The Brahmin had no thea- had obtained in their cabalistic club. Death has tre; he does not prevent any one from ascertaining unfortunately intercepted this labor: I cannot. the reality of his suspension. Moreover, English therefore show you more than a few scraps concapitalists would not have offered such immense nected with the questions which occupy us. But from such facts, and many similar ones which I or piano, and in all probability fluishes the day's sums if they had not been satisfied that it was a I must previously tell you that this club, of which secret of quite a different nature from that of the the Colonel was a member, had been instituted exordinary legerdemain. Again, this man does just clusively for studying the hermetic art; all its the reverse of this performance, when he stays for members were learned men of the highest distinchours under water-thus substituting heaviness tion, who believed in the possibility of the transfor lightness-the stopping of breathing to its ac- mutation of metals, and in a universal panacea. It celeration. I do not intend to say that these facts was with the hope of succeeding in this realization are supernatural, for they have all their means of of their wishes that they opened this circle, directmanifestation. I wish only to ascertain them, be- ed by one of the most remarkable lucids in this cause they contain a complete denial to the pre- kind of clairvoyance. The magnetic subject was supposed laws of gravitation and ductility, in which himself guided by disembodied Spirits, who had the physicians have the presumption to trammel during their lives, and persevered after their death. matter. It shows the power of the fluids and im- a particular taste for these studies. I will relate ponderables over the aggregations of substances here some few facts which have a direct relaand the ponderable; it is a ceaseless teaching of tion with the present question. I let the Colonel the propriety of studying more seriously these so speak :

65. 1st fact. "As we had no water of mercury, little understood laws. I intend to study magic by and yet it was indispensable to our experiment, analyzing and understanding its manifestations; not by admitting them without examination. Let Ad--- was put to sleep by Mr. P---, who soon told him: 'Call Mikenas and order him to bring

We are now to enter into a series of new facts, some of this water.' Scarcely was the invocation which are all known and admitted by the mes- uttered, when we saw a decanter place itself sponmerizers of our day, and certainly these gen- taneously on the outside of the window."

66. 2d fact. "Almost all the members of said tlemen will not be accused of being prejudiced either by ignorance or excess of belief. club were in the habit of snuffing, but could not They are generally publicists of distinction, who | find any quality of tobacco that suited their taste. cannot be suspected of deception or fraud. The They were, in consequence, particularly desirous facts they record have usually been witnessed, not to try a certain tobacco of the United States, the accomplished, by themselves. And in order to introduction of which is not permitted in France.

sometimes even ran over the floor, and the assist- visible and tangible, this Spirit was obliged to as- do the same thing habitually, it would add ten ants were obliged to catch it and bring it back. sume a material envelop; and so he did by assim- years to the average of human life, and save many that we must look for change; for when education, However incredible may appear these facts, they ilating those of our material substances which have a broken heart, and broken fortune, and broken are testified to by eve-witnesses worthy of the ut- more analogy with his own nature. That took

sions, Compacts, Talismans, Convul- most confidence. In her magnetic sleep, Mrs. K. place for six months. Every day this invisible HOW BOYS AND GIRLS ARE REARED. sions, Possessions, Sorcery, Witchcraft, thus explained these phenomena: 'This man acts Spirit sat at table opposite Mr. P____, and ate all An article by Dr. Dixon, published in the Scalpurely by means of his art; it is a sort of magical the dishes which he had ordered to the clairvoyant, by the bar of the former of the dishes which he had ordered to the clairvoyant, by the bar of the control of the action. He wishes again to have this amulet in and which had been prepared for this object. A decay of American women.

order to be paid for another, because he knows few months more were only requisite that this order to be paid for another, because he knows lew months more were only requisite that this that now I am accustomed to it I could not do without one.' She wore this amulet for three months upon her back, and when it was given to me a year later. I found it was made up of the folme a year later, I found it was made up of the fol-lowing substances: assafcetida, sabina, tyronus, 2 into convulsion, and destroyed the sweet hope ed with a blanket over the head, sweltered with a labor of others, but for the supremacy in us of all couples, and are very gracious to each other. We aristocracy of Nature, of which the present is but give the girl enough start to make up for the bene- a symbol. If God has given us superior abilities, fit the boy has derived from chasing the cat, and we shall not glorify ourselves but Him, and hold P---- invited to his table; and this phenomenon lasted for six months. This anecdote was testified an occasional tumble in the hall or yard, and the them in trust for the good of mankind; and where-Rogers and others, members of the famous cabal-istic club, will not be, I trust, out of place here. Bodes, a respectable octogenarian, who still lives in ing compelled to 'sit up-straight,' and not be a will be acknowledged the future noble. Anomene hoyden.

Our little couple start to school with such a minimum of lungs as the unnatural life they have led

will allow, and a stomach that is yet fresh enough ALBERT.-To the search of truth; but as I per- to endure bad bread, plum cake, candies, and dis- of Gloucestershire, when he was led to believe, by ceive you are not yet prepared to receive it, espe- eased milk. The reader will remember that Nacially from men who have not a scientific reputation, I shall adapt myself to the slow process of observe how circumspectly my little miss walks. another; that is the process adopted by all reli- your mind, and begin by quoting the opinion of Soon she chides her brother for being 'rude.' He, gions, each one admitting its own miracles, and re- Dr. Billot on the subject. I extract the following nothing daunted, starts, full tilt after a stray dog or pig; and though he often tumbles in the mud, and his clothes are spoiled, the result is soon visible in pens, too, in sciences; each school swears for the ism with the venerable Deleuze, &c., vol. 1, p. 88: increase of lungs and ruddy checks. He cannot 69. "Mary punctually observed the prescribed run without more breath; he cannot continue to scribed diet, when one day, tired with the insipid- run without increased dimension and power of lungs; he cannot have large lungs without good digestion, he will feel well and thrive apace. They are now at school, scated on a bench withslice of garlick, and rubbed her bread with it. But out a back, and often with their legs hanging down Thus sits the wretched child with book in hand hand, and the piece of garlick was thrown to the from nine till twelve o'clock, and sometimes until ceiling, and could never be found again. Mary three. The boy, with the aid of sticking a pin now burst into a loud laugh, and profited by the lesson. and then in his neighbor, and occasionally falling I have been an eye-witness of this fact, together from his bench from pure nervous exhaustion, to the great relief of his half stagnant blood-vessels

and torpid nerves, endures it until another pig or dog chase makes him feel that he is alive.

end to our polemics on this theory. I shall quote But our unfortunate little miss is in a distressed some of the facts which are so abundantly recorded condition. She is charged to 'walk straight home, in our ephemeris; and these facts are all positive, where she is allowed to select her dinner from those articles that afford the least nutrition, such as passince they are all material, and have been wit-

try, cake, rich puddings, and apples. This, by the nessed by all other members of our society, no less way is her second meal of the same character, havthan by myself: all those gentlemen have likewise handled and touched these material objects. It is After dinner, she either sits down at her sampler witnessed during a period of twelve years, that my off to a feather bed in an unventilated chamber, conviction has been necessarily determined in the with the door shut for fear the little darling will sense of these phenomena. I could no longer re- take cold. A Nott's stove or furnace keeps the upject the Spiritual doctrine. Should I have shut my per chamber from 82 to 100 deg., the feather bed and blankets retain all the heat of the bedy, and sweltering, the wretched little creature lies till morn-ing. What wonder she gets spinal curvature, or will for ever leave in darkness those who stub- that there are actual deposits of tubercles in the bornly refuse to admit the Spiritual explanation ?" body of her vertebra or lungs?-Exchange.

LET SCHOLARSHIP BE PRACTICAL .- The great want of the age is practical scholarship. The men heated Mary very much; she was always in want of that the world most wants now are thorough bred, afterwards, rest and cooling. The little Raphael well-educated scholars, whose studies are on topics

with a small piece of liquorice slightly split, and a waft a feather or to drown a fly." It is sad to see certain quantity of water. She goes to the chim- faculties and industry that might bless a race cirney, to boil her decoction; but there is no fire, cumscribed to the discovery of the use of this or that Greek particle, in positions where the settlement of the question at issue would not influence liant point, the size of which does not exceed that the character of a single human emotion, nor either of a pea; there is, moreover, no kind of little wood bless or curse to the value of a fig any mortal. If the work of the world were already nearly done there is only an old broken India cane! Who will labor of getting ready, of preparing the tools, is different. But the world is only just begun. The come and help the poor girl? Her mother? No; only now brought to that point that the workers

can begin. They want directors, overseers, super-'Do not be uneasy,' said a little voice, 'the ptisan intendents, to guide them. The ones that can do marriages, both physically and mentally.-Anamese shall be prepared. Put on the parcel of fire some this are scholars. men of rearing, current of drilled men, are wanted in every department of

NATURE'S ARISTOCRACY .--- It is from within now shall have raised the man, there will be found no impediment to the advance of the whole race to all that is necessary for the enjoyment of the highest pleasures of which his nature is susceptible. In

versal brotherhood is written upon the heart, and We give (says the doctor) the girl two years the not merely upon the tongue-in proportion, in fact,

TAKEN AT HIS WORD .- Cromwell was thinking of marrying his daughter to a wealthy gentleman domestic gossip, that one of his own chaplains, Mr. ture is beneficient, and will endure much abuse be-fore she succumbs. Well, they are off for school; and "top wit of his court," was secretly paying his addresses to Lady Frances, who was far from discouraging his attentions. Entering his daughter's room suddenly one day, the Protector caught White on his knees kissing the lady's hand.

"What is the meaning of this?" he demanded. "May it please your highness," replied White, with great presence of mind, pointing to one of the lady's maids who happened to be in the room, "1 have a long time courted that young gentlewoman, and cannot prevail; I was therefore humbly pray ng her ladyship to intercede for me."

"How now, hussy !" said Cromwell to the youn" woman, "why do you refuse the honor Mr. White would do you? He is my friend, and I expect you to treat him as such."

"If Mr. White intends me that honor," answered the woman, with a low curtsey, "I shall not be against him.'

'Say'st thou so, my lass!" said Cromwell. "Call Goodwin, this business shall be done presently before I go out of the room."

Goodwin, the chaplain, arrived-White had gone too far to recede, and he was married on the spot to the young woman .- Guizot's History of Crowardl -----

INTERMARELAGES WITH RELATIVES .- Ought not parents to thoroughly instill into the minds of their children the great sin of the intermarriage of rela tives? It is certainly a great sin, or why is it followed by cvil results? Young ladies often thoughtlessly encourage their male cousins, by receiving attentions from them in something more than a cousinly way-love of conquest sometimes leads to bad results-and there is nothing sadder to the mind than the spectacle of the marriage ceremony, where cousins are to be wedded. We have known several such unions to terminate unhappily, or where hearts were united, blighting disease or terrible deformity have marked either parents or children.

Hear what the Editor of the Fredericksburg News says about the matter : "In the country in which we were raised, for twenty generations back, a certain family of wealth and distinction have intermarried until there cannot be found in three of them a sound man or woman. One has sore eyes, another scrofula, a third is idiotic, a fourth blind, a fifth with a head about the size of a turnip, with not one of the number exempt from physical or mental defects of some kind. Yet this family persevere to intermarry with each other, with these living monuments of their folly constantly before and around them."

It is often done ignorantly by the best people. Young people never reflect upon consequences, and up-if there were nothing more to do, it would be old people are too avaricious to forbid a match where money is gotten.

Let the law reach it and it will then be stopped. We may add that the best medical authorities give assurance of the deteriorating effects of such

eyes to such an evidence? Should I have blindly persevered in a theory which explains nothing, and 70. I read, p. 221 of a little book entitled "Angelical Cook-book," that :---" Exercise fatigued and prescribed the following ptisan :- barley and liquor- that concern its daily necessities. ice. Mary puts in a proper pot the peeled barley, with a small piece of lignorice slightly split and the see "Ocean into tempest wrought to Scarcely can be seen under the ashes a small bril-

JOHN .-- Oh! my good friend, where are we

with all the inmates of the house."

The same writer says, p. 180:--" But to put an

going?

to light two immense logs which are in the hearth. Mary has not even a match! And for sole-bellows her presence is indispensable in the manufactory.

shall be prepared. Put on the parcel of fire some drilled men, are wanted in every department of leaves of green oak which still stick to the logs, labor, to see that their labor is economised and and must be taken off; then put the logs over the their toil all profitably expended. We have been disposition of a man by his ordinary gait and man-

cinations, Cabalistic Mirrors, Suspen- are testified to by eye-witnesses worthy of the ut- more analogy with his own nature. That took Historical and Practical Treatise on Fas-

MAGIGS

Man is man by form and feature, Man by vice and virtue too, Man in all one common nature, Speaks and binds us brothers true.

HONOR TO WHOM HONOR IS DUE.

BY ALICE CAREY.

Honor him whose hands are sowing Seed for harvest in their time— Reverence those whose thoughts are growing Up to ultimate sublime.

All the progress of the ages May be traced back to their hands— All the illuminated pages Of the books, into their plans.

Every worm beside you creeping, Every insect flying well, Every insect in earth's keeping, Has a history to tell.

The small, homely flower that's lying In your pathway, may contait some elixir, which the dying Generations sought in valu.

In the stone that waits the turning Of some curious hand, from sight. Flery atoms may be burning, That would fill the world with light.

Let us then, in reverence bowing, Ho. or most of all mankind, Such as keep their great thoughts plowing Deepest in the field of mind.

ON SLEEP.

In fact, once in the twenty-four hours is as essen-

alone.

prove to you that France is not the only country Ad---- being sent to sleep and consulted, answerwhere these questions are studied, we shall pass to ed to his mesmerizer, Mr. P----, that it was quite Germany, and review the different opinions of its easy to have some of this tobacco brought from distinguished philosophers on the subject. America, but that the cost and custom-house price

I am indebted to M. Grolig, a distinguished paint- should be previously paid. The sum was deposited er at Versailles, for the translation of the following passage, extracted from a work published in Ger-passage, extracted from a work published in Germany in 1846, under the title of "The Lucid of upon the table, and in less than a minute left in its Prevorst," by Dr. Kerner. This book produced place the desired quantity of tobacco."

an immense sensation, not only in consequence of 67. 3d fact. "I cannot enter into any particulars the metaphysical, philosophical and religious ques- about this fact, I do not deny anything about what tions it treats of, but also in consideration of its was told me on this occasion; but the circumstanauthor, a learned and conscientious magnetizer, ces in which it took place, include questions that are very hard to solve, because they refer exclusivewhose name is illustrious all over Europe. 50. It is said, pages 86 and 87, that "Whenever ly to the Spiritual world, about which our mind

Mrs. Kauff placed her hands in water, the lucid requires always too many proofs. They were just was seized by a general debility, and could not the questions we desired to elucidate through the during the whole day drink any sort of liquids, revelations of the Spirits with whom we kept interwithout being at once seized with dizziness; but course. But I must tell you what I saw.

after sunset she was able to drink without incon- "Mr. P- had given to Ad- a ring in or-

"Whenever she took a bath all her limbs, chest engraved upon it. It was agreed that Ad- Mary took a half-glass and tasted it. It was a and arms, were ceaselessly agitated and repelled should deliver this ring on the following day, at a golden liquid of the most delicious fiavor. But the and arms, were ceaselessly aguated and reperied should derive this may on the lower of the surface of the water. This singular particular hour fixed also for another ceremony re- little Raphael is very particular about the exact man. Soon sweet sleep enfolded in its gentle em-

No person of active mind should try to prevent effect was so powerful as to oblige several servant- lating to the said ring. But on the following day, observance of his prescriptions; he therefore puts brace the inmates of the rural cottage—from the No person of active mind should up to prevent mails to make use of all their strength to keep her Ad ______ not having come at the appointed time, we his own seal upon this preparation ______ viz.: he made gray-haired sire whose tottering steps a staff supmade up our mind, Messrs. P-, B-, and I, it marvelous. The fact is, that whenever Mary put ports, to the infant in its cradle. The sick forgot rest is indispensable to the continuance of health. immersed in the water." 60. "When I put my fingers near those of Mrs. to go and have him come. We met him as he was ptisan into her tumbler, she saw and showed to cares. All eyes were closed. His task being fin-In fact, once in the twenty-lour nours is as essen-tial to the existence of the mammalia as the mo-mentary respiration of fresh air. The most unfa-mentary respiration of fresh air. The most unfa-magnet, and it was thus that I was enabled to lift words of reproach, Ad---- was so provoked that words of reproach, Ad---- was so provoked that the bottom of the glass. These the bottom of the glass. The bottom of the glass. The bottom of the glass. The bottom the bottom of the glass. The bottom the bott proach. Coachmen slumber on their coaches, and her from her bed against all law of gravitation.". he at once took the ring from his finger and threw little globes were swimming in the liquid, until breaks," cried he with happy innocence, "all the voluble container slumber on their coaches, and her from her bed against all law of gravitation." . he at once took the ring from his finger and threw little globes were swimming in the liquid, until oreass, cried ne with nappy innocence, an the couriers on their horses, whilst soldiers fall asleep . . . The author quotes here the following state-it on the boulevard near Bondy-street. We heard Mary had drunk the whole. This phenomenon Oh! what joy, thus to do good in secret and uncouriers on their horses, whilst soldiers ian asleep on the field of battle, amidst all the noise of artil-lery and the tumult of war. During the retreat of lery and the tumult of war. During the retreat of lery and the tumult of the British soldiers were (description of Freiberg.)

61. "In 1620, a sick woman was suddenly lifted we thought it would be time lost. As we were a similar decoction. reported to have fallen asleep upon the march, and 61. "In 1620, a sick woman was suddenly inted we thought in would be time took in a singular event took place, yet they continued walking onward. The most up from her bed to a height of seven or eight feet, going to Mr. P—'s, I observed to Ad— how "At the first time this singular event took place, while tears, such as immortals weep, stood in his immortals weep, stood in his limptoner had been his conduct. Finally Ad— I did not witness the preliminaries of the combina- deals are will, improper had been his conduct. yielent passions and excitement of mind cannot and thus soared in the air as if she was will-preserve even powerful minds from sleep; thus and thus soared in the air as if she was will-ing to escape through the window. Two pastors, was put to sleep, and at last told us there was tion; but on the following day I wished to be an like you, could rejoice in cheerful thanks; but the violent passions and excitement of mind cannot preserve even powerful minds from sleep; thus and thus soared in the air as if she was will-preserve even powerful minds from sleep; thus and thus soared in the air as if she was will-preserve even powerful minds from sleep; thus ing to escape through the window. Two pastors, Alexander the Great slept on the field of Arbela, and Napoleon upon that of Austerlitz. Even stripes and Napoleon upon that of Austerlitz. Even stripes time eough for beginning and terminating the cere-time eough for beginning and terminating the cere-instead the reality of this narrative. Waldenbourg mony. Mr. P— said it would be impossible since that an over rate value of a fascination precognize in the every good man upon awakening recognize in been known to slumber on the rack. Noises which took the woman in his arms and brought her back the ring was lost. 'Let us act,' answered Ad-----,

and torture cannot keep on skeep, as chiminal area nessent the rearry of this harrange. Wadenooung mony. Site a rearry of this harrange. The use of you how. the din of hammers, forges, and blast furnaces, netized that "he was taken from the ground and end of the ceremony, and then you must return it young virgin who presented her a plant covered would awake if there was any interruption to them is lifted to such a height that many of the witnesses to, and thank the Spirit, that he may give it back with beautiful flowers. The mesmerizer addressed during the night; and a sick miller, who had his lifted to such a neight that many of the witnesses to, and that account, passed sleepless nights stood under him, in order to prevent his being in-mill stopped on that account, passed sleepless nights stood under him, in order to prevent his being in-in Michigan who lives on the interest of his money, was accomplished in our presence, exactly as was the regions wherein it might be found. At that and that is only \$70 personness. However, the whole some questions about the nature of the plant, and constant ill feeling between the whoney naive until the mill resumed its usual noise. Homer, in jured by falling down." the Ilhad, elegantly represents sleep as overcoming

all men, and even the gods, excepting Jupiter 63. Resuming the examinations of the phenom- foretold."

63. Resuming the examinations of the phenom-linen, and even the gods, excepting Jupiter lone. The length of time passed in sleep is not the sickness, the author says: "In the meanwhile she the man be been the to be was magnetized by a fact I may have related to you before. But you herb that had been shown to her by the virgin. The length of time passed in sleep is not the sickness, the author says: In the meanwhile she cannot be determined in the sickness, the author says: In the meanwhile she cannot be determined in the sickness, the author says: In the meanwhile she cannot be determined in the sickness, the author says: In the meanwhile she cannot be determined in the sickness, the author says: In the meanwhile she cannot be determined in the sickness, the author says: In the meanwhile she cannot be determined in the sickness, the author says: In the meanwhile she cannot be determined in the sickness, the author says: In the meanwhile she cannot be determined in the sickness of the said club were the side of the said club we and at different ages; but it cannot be determined, from time passed in sleep, relative to the strength or energy of the functions of the body or mind.— fingers clongated and saturated with luminous mat-in the strength is seven days that she was magnetized by a later i may nave related to you before. But you herb that had been shown to her by the virgin. Spirit visible to her alone, who did so with his three or energy of the functions of the body or mind.—

From six to nine hours is the average proportion, ter. The passes did not usually descend below the firmly believed elementary bodies could be transyet the Roman Emperor, Caligula, slept only three pit of the stomach. In this Spiritual figure the formed into material existences. You may find hours. Frederick of Prussia and Dr. John Hunter, clairvoyant recognized her grandmother. An inconsumed only four or five hours in repose, while consumed only four or five hours in repose, while the great Scipio slept during eight. A rich and credible, though well authenicated fact, is that, for "The Count of Cabalis, &c." I have already althe great Scipio slept during eight. A rich and tetend, means all a starge as the whole income of our philoso-lazy citizen will slumber from ten to twelve hours, any object whose touch might injure lazy citizen will slumber from ten to twelve hours, any object whose touch might injure daily. It is during infanct the was taken and removed by an invisible hand. and most profound. Women also sleep longer than old long time, any object whose touch might injure and most profound. Women also sleep longer than old long time, any object whose touch might injure and most profound. Women also sleep longer than old long time, any object whose touch might injure and most profound. Women also sleep longer than old long time, any object whose touch might injure and most profound. Women also sleep longer than old long time, any object whose touch might injure and most profound. Women also sleep longer than old long time, any object whose touch might injure and most profound. Women also sleep longer than old long time, any object whose touch might injure and most profound. Women also sleep longer than old long time, any object whose touch might injure and most profound. Women also sleep longer than old long time, any object whose touch might injure and most profound. Women also sleep longer than old long time, and removed by an invisible man. Thus, a silver spoon was often seen to leave her like than beauty are presented to our view and most profound. Women also sleep longer than man, and young men longer than old. Sleep is driven away during convalescence, after a long sickness, by a continued fasting and the abuse of sickness, by a continued fasting and the abuse of sickness of all ages are almost conjusts of all ages are almost conjusts of all ages are almost conjust to forms of human beauty are presented to our view and most profound. Women also sleep longer than man, and young men longer than old. Sleep is hands and place itself on a plate several feet dis-tality which they have not, and cannot have but sickness, by a continued fasting and the abuse of talt. These objects slowly crossed the room, and their union with the sons of heaven—who are sickness, by a continued fasting and the abuse of tant. These objects shown detect the torn, and any detection has a second and the abuse of the direction has a second and a proper place without being by their union with the sons of heaven-who are forms of mere exercise, both for sons and daughters. The sleepless nights of all ages are almost quietly reached the proper place without being by their union with the sons of heaven-who are forms of mere exercise, both for sons and daughters. The construction has the direction has the direction has a realm where the proverbial. It would appear that carnivorous ani-thrown there." 64. "It often happened that the amulet on her bat the Colorade club had contracted a Spirit, the Presi-be divided with other not less characteristic traits the probable course of events, will an where the beatter will be divided with other not less characteristic traits the probable course of events, will an where the beatter will be avenue of the beatter will be mals sleep in general longer than the herbivorous, as the superior activity of the muscles and senses mals sleep in general longer than the muscles and senses as the superior activity of the muscles and senses of the former seem more especially to require re-beck left its position and ran over the bed cover-training, as an intelligent being might have done; it tual marriage with a sylph; but to make himself And could we, as a people, persuade ourselves to Such is the distribution of happiness and wealth. (64. "It often nappened that the andret on her had received how passes be-neck, left its position and ran over the bed cover-lings, as an intelligent being might have done; it tual marriage with a sylph; but to make himself And could we, as a people, persuade ourselves to be divided with other not less characteristic traits and the probable course of events, will and where the beautiful being that now passes be-lings, as an intelligent being might have done; it tual marriage with a sylph; but to make himself and could we, as a people, persuade ourselves to be divided with other not less characteristic traits and the probable course of events, will and where the beautiful being that now passes be-lings, as an intelligent being might have done; it tual marriage with a sylph; but to make himself and could we, as a people, persuade ourselves to be divided with other not less characteristic traits and the probable course of events, will and where the beautiful being that now passes be-lings, as an intelligent being might have done; it tual marriage with a sylph; but to make himself and could we, as a people, persuade ourselves to be divided with other not less characteristic traits and the probable course of events, will and where the beautiful being that now passes be-lings, as an intelligent being might have done; it tual marriage with a sylph; but to make himself and could we as a people, persuade ourselves to be divided with other not less characteristic traits and the probable course of events, will be divided with other not less characteristic traits and the probable course of events, will be divided w

leaves, and be quick; the fire will soon be lighted.' farming ever since Adam delved in the garden. ner of walking. He who habitually pursues ab-Mary acts according to the prescriptions of the But though they have learned something in every stract thoughts, looks down to the ground. He Mary acts according to the prescriptions of the voice; and when all is properly arranged, she ob-to double and quadruple the number of bushels to soize upon some necessary recollection, looks up

The water is rapidly heated ; the ebullition begins ; the ptisan is slowly made; and the voice finally said to Mary :-- 'Do not trouble yourself, when the ptisan shall be prepared; I will diminish the intenhabitations of man. A mournful stillness reigned sity of the fire, or put it out, if necessary. around, broken only by the evening bells, whose

And in fact Mary saw the fire diminishing by sound came faintly from the distant hamlet. Silent and speechless as in their wont, these benifilittle and little; and when she took off the pot, she cent guardian angels of mankind, lay in close emfound the ptisan a little more than tepid; that is to der to have two words and some cabalistic signs say, it was just ready to be drunk with relish. Then the Angel of Sleep rose from his mossy couch, and scattered with noiseless hand the invisible seeds of slumber. The evening wind carried them to the silent dwellings of the weary husband-

his gentler brother more tenderly to his heart.

was accomplished in our presence, exactly as was the regions wherein it might be found. At that and that is only \$70 per annum. He has, it is true, same moment, the blind lady said that one of these a small house with one room in it, three or four

We know of a man in New York who expends S25,000 per annum for his household expenses.— He pays for gas light more than the whole income of the Michigan man, and makes annual holiday Not of earth, and then pass away and leave us to not of earth, and then pass away and leave us to how and cloud come over us with a beauty that is not of earth, and then pass away and leave us to how and cloud come over us with a beauty that is not of earth, and then pass away and leave us to how and cloud come over us with a beauty that is not of earth, and then pass away and leave us to how and cloud come over us with a beauty that is not of earth, and then pass away and leave us to how and cloud come over us with a beauty that is not of earth, and then pass away and leave us to how and cloud come over us with a beauty that is not of earth, and then pass away and leave us to how and cloud come over us with a beauty that is not of earth, and then pass away and leave us to how and cloud come over us with a beauty that is Exercise.—It is owing mainly to their delight in presents to more than the whole amount of the muse on their faded loveliness? out-door exercise, that the clevated classes in Eng- property of the other. It costs him a sum six the stars, which hold their festival around their and reach a patriarchal age, notwithstanding their

our lords. In consequence of the direction he But the whole credit of longevity to these classes and a necessity for intense activity, deprives the rainbow never fades, where the stars will set out

serves closely what is to happen. What is her to the acre that their grandfathers raised, yet edu- with a kind of jerk. He who is a steady, cautious, amazement when she sees over the luminous pea, cated agriculture is demanded more loudly than merely practical man, walks on deliberately, his a small motion like that which might be produced ever. The earth has not been trained to surren- eyes straight before him; and even in his most a small motion like that which might be produced der, in one acre out of a thousand, the wealth musing moods observes things at hand sufficiently that she keeps in store for her intelligent cultiva- to avoid a porter's knot, or a butcher's tray. But by the gendest breeze. A lew minutes have scarcely elapsed, when the leaves begin to give forth smoke; the blowing effect increases little by little, and the blaze soon appears; the logs are on fire: the hearth looks like the forge of a silverfire; the hearth looks like the forge of a silver-smith, and Mary puts her pot into the chimney of sailing on it. It is a noble example of the trying to rise in me, sanguine, area, containing we mean when we say that scholarship at with a spring, looks rather above the heads of his this day should be practical.—N. Y. Daily Times. I follow passengers, but with a quick easy turn of big head which is highly set on his shoulders:

SLEEP AND DEATH.—The Angels of Sleep and his mouth is a little open, his eye is bright, rather Death, locked arm in arm, wandered over the face restless, but penetrative; his port has something of the earth. It was evening. They laid them-selves down upon a lofty hill that overlooked the

> FEMALE BATHING .- Sir Astley Cooper was a great believer in female bathing. For the benefit of the sex, we annex the following programme: Immediately on rising from bed, and having all previously ready, take off your night dress, then take up from your earthen pan of two gallons of water, a towel, quite wet, but not dripping; begin at your head, rubbing hair and face, and neck, and ears well, then wrap yourself behind and before. from neck to chest, your arms, and every portion of your body, Remand your towel into the pan charge it afresh with water, and repeat once all l have mentioned, except the head, unless that be in a heated state, when you may do so, and with advantage. Three minutes will now have clapsed .-Throw your towel into the pan, and then proceed with two coarse long towels, to scrub your head, face, and body, front and rear, when four minutes will have you in a glow; then wash and rub hard your feet, brush your hair and complete your toilet; and trust me, that this will give new zest to your existence. A mile of walking may be added with advantage.

shone with a gleam of pleasure, while he pressed many hidden faults escape their notice under the mask of beauty-and can it be doubted that this constant ill-feeling between the unhappy pair.

If a man would consider the main requisites of a good housewife, the stamp of beauty would have but little effect, when brought into competition with the more substantial qualities of mind and intrinsic worth.

times as large as the whole income of our philoso- midnight thrones, are set above the grasp of our limited faculties, forever mocking us with their un-

[To be continued.]