# Christian Spiritualist,

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#### [For the Christian Spiritualist. BIBLE DOCTRINE---NO. 2. PHYSICAL MANIFESTATIONS.

It is evident that the disciples of our Lord believed that men could see Spirits, for, "when they saw Jesus walking on the sea, they were troubled, saying, it is a Spirit." (Matt. xiv, 26, Mark vi, 49.) It is evident to every thinking mind that the doctrine of Spirit-manifestations had been previously admitted and the possibility of it settled in their minds, or they could not have made such a conjecture. The state of sudden surprise in which they then were, was not propitious for the introduction of new ideas. Further, the doctrine of Spirit-vision is admitted by the Lord Himself when he said to them, when they again thought he was a Spirit, after His resurrection, "Behold my hands and my feet, that it is I myself, handle me and see; for a Spirit hath not flesh and bones as ye see me have." (Luke xxiv, 39.) Here He refers to the intangibility of Spirits, as believed in by them previously

shape as men by men of earth, has been the experience of every age and of every nation, if we ghosts, &c., and most especially does the Bible give them sick, weak or idle? testimony to this doctrine in all the principal parts of it. It is not the task of believers in the Bible to ed who could be got to lift! (Mark. xvi, 3.) But a deny that Spirits manifest themselves now, but it Spirit messenger had rolled back the stone, and sat is the proper task of their opponents to prove that upon it. (Matt. xxviii, 2.) They also opened prison such power has been taken away from Spirits, or doors, (Acts. v, 19, xii, 7, xvi, 27,) unloosed chains, gative. The proof lies upon them and not on Spi- by their manifesting so much physical power? Yes, to ask his aid in its reform. ritualists, and it would be well for them to think of and even writing and speaking through mediums this, for we assent without the fear of successful if necessary? Surely they can, and none but the contradiction, that such an idea as that Spirits innocently or wilfully blind can deny it; yes, and would cease to manifest themselves, or men lose make the rappings too as they did in former times. the power of partaking in the knowledge of it, is or of their own negligence of truth.

To Moses as flaming fire in a bush that consumed not the bush, did an angel (Spirit messenger) Rhoda, and when she knew Peter's voice, she openappear. (Ex. iii, 2. Acts vii, 30.) It was an ed not the gate for gladness, but ran in and told angel that appeared to the Israelites as a "pillar of cloud by day and pillar of fire by night." (Ex. xiv, 19: xxiii, 20, 23, xxxiii, 2 and xl, 38. Is. lxiii, 9.) It seems there were "ten thousands of angels" at the giving of the Jewish Law on Mount Sinai, (Deut. xxxiii, 2,) and from Enoch's prophesy "myriads of angels" of the same sort will minister to us. (Jude 14 verse. In the last time verse 18.) That these "tens of thousands" (Myriads translated Saints,) were angels, (Spirit messengers,) is clear they believed in Spiritual manifestations by rapfrom Acts vii, 59, agreeably to the testimony of pings and knockings. Stephen, to whom Heaven was opened, (verse 56,) and whose own face shone as an angel's, (Acts. vi,

The Lord not only made all those physical manifestations, "the fire, smoke, thundering, and voices, of words," at the giving of the law on Mount Smai as above stated, by means of angels or Spirit written in reference to the "last time," (chap. ii, 18,) messengers, but He promised "To send an angel (Spirit messenger) before Israel, to bring him to the lieve not every Spirit but try the Spirits whether promised land;" (Ex. xxiii, 20, 23,) and said further they be of God." (Chap. iv, 1.) (verses 21, 22,) that they must "obey Him," "for my name is in Him," and repeated Ex. xxxiii, 2, so we find that all the physical manifestations of cloud in the Tabernacle, (Ex. xl, 34, Acts vi, 38,) this love of home, which needs but a place which and voices from over the mercy seat, between the Cherubim on the ark of the covenant (Ex. xxv, 22) and in the temple built at Jerusalem, were the manifestations of Spirits in whom was "put the name of the Lord," even to that of "speaking face to face as a man with his friend." (Ex. xxxiii, 11.) All these manifestations were the physical manifestations of Spirits. Who says they do not or cannot now manifest to us and why?

Undeveloped and mischievous Spirits in olden time, as now, manifested themselves through mediums of their own choosing, as all know who are the least conversant with the histories of our Lord's doings, and even afterwards as is evident in Acts One reason for this may be found in the fact that xix, 13 to 16. But the question of Spirit manifestations in olden times must either be given up or a belief in the truth of Bible history. But for the thus makes physically the equals of the poor, information of professed christians who have paid while these latter seem instinct with a Spirit of livery little attention to what is in the Bible, we will turn their attention to a few more facts, to show the similarity of the manifestations recorded in the heights and breathing the pure atmosphere of the Bible and those claimed to be made at the present

The darkening of the sun at the Lord's crucifixion was similar in kind with the blackness of darkness on Mount Sinai, and the rending of the rocks, tuity. and the quaking of the earth, like those which made Mount Sinai shake. These, together with the dividing of the Red Sea and the waters of Jordan, were greater manifestations of Spirit power physi-

dinary occasions manifest greater power than they have been yet known to manifest in our day, is no THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL proof that they have lost all power to make physical manifestations or that they cannot yet, when necessary, manifest as powerfully as ever they did upon carth.

It is claimed now, that Spirits can, through mediums or of themselves, Spiritualize water so as to work great effects in curing diseases. In olden time, the pool of Bethesda was frequently Spiritualized by an angel, so that "The first that stepped in was made whole of WHATEVER DISEASE he had." (John v, 4.) Why cannot Spirit messengers do the same now? Will any one please to inform us? Is the failure that some attribute to them, because they cannot or because they will not? If it be because they will not, please tell us what has changed their minds?

It is said in our time that the Spirit monitors of some mediums can instruct their mediums in the course of diseases and in cure of applicants at any distance, if the mediums be put in possession of a lock of the hair of the applicant, or bit of his clothing &c., and for ourself we cannot see why, when in old times they were cured by the "shadow of Peter passing over them" or "handkerchiefs and aprons being sent from them from Paul." (Acts v. 15, xix, 12. Why have such gifts ceased? If they have, it is owing to the want of a proper belief in them, and the power of Him who through mediums can and will do such things. (See Mark xvi, 17 and 18.) If that which calls itself the Church of Christ has lost its promised and once Spiritual power, let the soundness of their own faith be looked into and suspected, rather than the defect to the and admitted that Spirits might be manifested to imbecillity, unwillingness or idleness of Spirits as the cause. Let it rather be supposed that the That Spirits or angels can be seen in bodily Church has followed and is following cunningly devised creeds and fables, rather than having that faith to which these things were promised, rather are allowed to credit their testimony in this case as I than to the failure of the promise to the unwillingin other cases, for all communities have had their ness or imbecility of Spirits that were once so believers, in the appearance of apparitions, Spirits, willing and so powerful. What could have made

They could roll great stones, that it was wonder-

It is evident that the first Christians believed in not in the Bible. Then, let all who profess a belief Spirit rappings, for when Peter had got out of priin the truth of the Bible, either admit the possi- son by Spirit power, as related in Acts xii, 7 to 10, bility or probability of their present manifestations he went to the house of Mary, the mother of John whose surname was Mark, and knocked at the door of the gate; a damsel came to hearken named how Peter was before the gate; and they said unto her "Thou art mad;" but she constantly affirmed that it was even so. Then they said, it is his An-GEL. (Verses 13 to 15.) But it happened to be Peter and was not his Spirit as they supposed, as being more probable for his Spirit to rap than that of present life. No wonder poetry is cold and the he should be there out of prison. Now then, attributing his knocking at the door to be rappings made by his Spirit, shows most conclusively that Jancy," has rocked itself to sleep while singing

There is scarcely a kind of manifestation now made, but what is either mentioned in and sustain-15,) as well as did Moses' face. (Ex. xxxiv, 30, 35.) ed by the Bible, or may be legitimately inferred therefrom. Then, whence is the reluctance in members of the sects or churches to believe? Especially, as John in his first and general epistle, he drops the very necessary caution to us, to "Be-

Love of Home.-Goldsmith speaks in the following lines of the universality of this sentiment, it can call home, irrespective of its merits or demerits, and sighs to be there, and is miserable when

"The shuddering tenant of the frigid zone Boldly claims that happiest spot his own, Extols the treasures of his stormy seas, And his long nights of revelry and ease; The naked negro, panting at the Line, Boasts of his golden sands and palmy wine, Basks in the glare, or stems the tepid wave, And thanks his gods for all the good they gave, Such is the patriot's boasts, where'er we roam; His first, best country ever is at home."

It is worthy of remark that the inhabitants dreary, desolate, and barren, and of high-bleak, mountainous and picturesque countries, seem more attached to their native land than those whose homes are in more favored sections of the world. equality of rights is more general in countries of the former description. Luxury has not, because it cannot, enervate the rich, whom Nature berty, which the mountain heights of their country are particularly calculated to foster; and their robust constitutions, invigorated by climbing the everlasting hills, increase this same Spirit by heightening the buoyancy and elevating the tone of mind, and giving it that elasticity which perfect health imparts, and in which independence finds those conditions requisite for maintenance and perpe-

The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to a child, a good example; to a father, deference; to your mother, conduct that will make

### NEW PUBLICATIONS.

RENOLD, AND OTHER POEMS. By J. R. ORTON. New-York: PARTRIDE & BRITTAN, No. 300 Broadway. 1554.

We have delayed our notice of this neat and handsome little volume to gain time, as we wished to read "Arnold" with careful attention.

Had we room for an extended review, there are many reasons we could give to justify the pleasure we feel in this publication,—as it is, we must be brief. We are pleased because the subject as well as the author is American, and as an American production, should be treated with kindness by all who wish to encourage "native" genius and talent. We know there is a mania for transatlantic productions of all kinds, one that rules not only the readng many, but our critics and would-be reviewers, and all because it is the "fashion."

There must be something in the very act of anticipating, that either enhances the value or fixes the condemnation of a thing, for it is one of the oldest absurdities and inconsistencies of civilization to "go far and buy dear," while the same and often better articles of a like kind can be had at from the theological odium of Christendom, are home for half the pains and money.

The absurdity of the Romans sending to Brittany for ovsters, and buying them at enormous prices and eating them, when they should be condemned by every law of health,-while the Bay of Naples could furnish a better, cheaper, and healthier article,-is not more ridiculous than our greedy hungering after a foreign literature, forgetful of the many intellectual feasts prepared to hand in our unhappy genius. This emancipation of the great own country.

In illustration of the above, we may instance the change in public feeling in Mr. G. P. R. James and his novels. When he was an Englishman everthing he gave the public was hailed with all the noise and nonsense of a people anxious and greedy to make their "grand saltam" to this great Mogul of ficfact in the science of psychology, that "distance tending the development of the crime be known, lends enchantment to the view."

country, (for genius has neither age nor country bethat men have lost the power of seeing them. The opened gates, and can they not now tip tables or yound a cultivated humanity,) but to call the attenaffirmative of the question is theirs and not the ne- even break them to shivers, if good can be done tion of the reader to this obvious inconsistency, and that mingle with the memory of the martyred

> nerits of the less fortunate members of the brotherhood of genius, because there are some few greatnarrowest and most superficial Catholicism to seven-tenths of all native genius.

Whether the admiration professed for Shakspeare, Milton, and a few other names in the brilliant galaxy of genius is sincere or not, we cannot now inquire; but certain it is, that reform is needed here as in other departments of life, where a surreptitious veneration for antiquity and the things of the past hangs round the neck of humanity like a huge incubus, crushing inspiration and vitality out age barren, since the Spirit that was wont to mould itself into great conceptions by a "far-reaching lullabys to the pets of the past.

"Many a time and oft" have we been forced into reflections like these, by seeing some half-dezen lines or so, of contemptible twaddle given to the

So much we feel moved to say at present, as the Lincoln and St. Clair. scanty justice at the hands of its critics.

It may be the subject is distasteful to them, be- character of Arnold: cause associated with one of the "dark scenes in history," but mostly we apprehend, because "Arnold "himself, has long since been dramatized and popularized in the public mind, and therefore not likely to be fruitful of novelty, although presented in a new dress.

In proof of this we might cite the history of the stage for the past quarter of a century, and ask how often during that period of time have the English historical plays of Shakspeare been performed man, Venetian, and other national dramas; because good sense has long since taught practical judgment the necessity of norelty in all stage representations. And were it not for the culmination of genius which characters, Shakspeare's plays, like those of Beau- natural: mont and Fletcher, Massinger and Ford, Dryden and Lee, would be known more as past curiosities of literature, than sources of present inspiration and pleasure. And as it is, the attraction belongs now mostly to the genius of the actor or actress, rather than the poet; because the intellectual conception of these characters have been so popularized by frequent reading and representation, that the personifications of the best artists of the modern stage are but elaborate efforts to give vitality and life to these abstractions.

A historical tragedy, therefore, to be successful,

development of the catastrophe.

In this particular "Arnold" is defective as a dramatic production, either for stage or reading purposes.

Fidelity to history is the first of virtues, where the desire is historic delineation, but for stage purposes very marked- modifications have oft to be made, so as to bring the main facts and spirit of the times before the audience.

Taking it for granted, therefore, that "Arnold" is a historical, rather than a dramatic composition. we will henceforth speak of it as such, in the following remarks. And here we might as well thank the author for his effort as elsewhere, since to us it is a most timely and acceptable issue. The age is emancipational in literature, philosophy, biography,

and we cannot well see why it should not be in history. The efforts of Thomas Carlyle to free the memory of Cromwell from the purgatory of public opinion, as well as Lord Brougham's essay to emancipate the life and much of the writings of Voltaire alike commendable to the student of history and the friends of progress.

By the same philosophy we accept "Arnold," not as the first, but as the best effort yet made to free the memory of that undereloped man from the unnecessary blackness and darkness which the popular feeling and prejudice of other days have thrown round the memory of that once bright, but men of the past from the popular "hells" of the times, will be in proportion to the development of distributive justice and a healthy moral sentiment. since most men are already convinced that "where sin did abound, grace did much more abound."

We may not soon forget or forgive the selfishness of any man or set of men, who could for a tion; but soon as the novelty of his American moment think of, much less attempt, the destruction adoption and baptism has passed away, he is per- of a band of heroes who were fighting for life, mitted to sink to rest or go to sleep, just as it may "liberty, and the pursuit of happiness," with the please him, since the charms of his fiction are gone, holy hope inspiring them that their children's He has come to America and henceforth must send children should inherit and enjoy the blessing; his productions to England, since it is a universal yet it is necessary that all the circumstances atthat "just judgment" be possible, since self-respect We write thus not to depreciate the works of any to say little about the magnanimity of a developed manhood requires that we "nothing extenuate, nor dead will find enough of virtue left, when the true Another just nearly as absurd and pernicious history of the age is known, to warm the soul to springs from the former, viz : that of ignoring the deeds of noble daring, without giving false coloring to any part of the narrative for the poor purpose of reflecting fictitious virtues. If "the jargon of er. We think it would be no very difficult task to theology affords a field too barren to bear so vigconvict many of our most popular critics of the orous a weed as undisputed contradiction," what wonder that self-emulation, personal aggrandizement and wild ambition, should be productive of discords and antagonisms so as to develop "FAC-

TION." Schism in church and Faction in State government, has ever been productive of the most unhappy issues,-issues that have not only tempesttossed the "Arch" of liberty, but often brought crisis in his life which is the fact that lives in histo-Humanity to a stand still.

At the opening of the tragedy, we find some members of Congress making free speeches on the "higher law" principle, against a faction then in power, whose history we have in these few words from the 1st member:

Scarcely has our infant country
Passed from the midwife's hands, when we begin
An idiot strife to see who shall be greatest.
To this are Stark and Arnold sacrificed.

Arnold had gained for himself a name second to none in the army, and had ever manifested a spirit public as a "critical notice" of some new book, of heroism and daring adventure, wild betimes even belonging to some one unknown to fame. A long to extravagance, but ever marked by a power of chapter might be written on the immorality which will and an energy of character that put to flight n many cases have sprung from this state of things, all odds and obstacles. He had fought, bled and as it frequently leads to the most palpable piracy suffered for the country and the cause of freedom, of names and composition, in order to force the and naturally expected promotion. For reasons not work on an unreflecting and indiscriminating public. | clear, he is not promoted, but "superseded" by

little volume at the head of this article has received The following solliloquy will explain the state of things at this time, and give some insight into the

Tis true, then! superseded! and a batch
Of dolts set over me. Disgraced! destroyed!
So far as my vile enemies, who hang
Upon my footsteps, like a pack of wolves
Thirsting for blood, can do it. Ah, poor me!
They have achieved a strength! dreamed not of
But I will meet them face to face, and play
This match-game bravely through; and they shall drink.
Aye, to the dregs, the bitterness they've steeped
For me. Oh, base ingratitude! Oh, lame,
Imbecile and distracted, wise, wise Congress!
I'll beard you in your prond, conceited halls,
Cram my commission in your very teeth.
And cast myself, my wrongs, upon my country.

A temper like this, though well adapted to war before a British or American audience? Those and massacre, is not the kind of material to make who are acquainted with the history of the stage a cool and clear thinker, so that we are not surwill say very seldom, in comparison with his Ro- prised at finding him in a constant state of excitement and passion through the play.

Gen. Gates, from ambitious motives, is the private foe and public opponent of Gen. Arnold, and has so often stood in the way of victory to Arnold's they appeared to Arnold. We who live in the enthe poet appropriates to some of the prominent thinking, that the following reflections seem quite

Who leads my fellows in the wild melee?
Gates is all snug and quict in his tent,
Save that his clothes are packed, and all things ready
For safe retreat. My God! and where am I,
When swords are flashing, and the rattling shot
Files, and the bayonets in wild waves sweep,
To do the work of freemen? Here am I,
Chained, helpless, desperate! For my ravaged country
I've poured my blood like water. All my hopes,
My strength, my life, I've offered on her altar.
And where the bravest shrunk, these have I met
Her foes unblanched; and all that mortal power
Could do, I've done in her extremity.
But she repays me hate, distrust and scorn.
Her minions hunt out cause of infamy
Even in my wounds. Must I submit to this,
And liek the hands that scourge and torture me?
Must I bow down to Gates, and cry, All hail!

acter necessary for contrast and relief during the the true hero; yet he is not all selfish as we may which would receive presumptive evidence from judge from the following generous remarks:

Here is a letter, Sir, of which I beg
To claim your care; and here five hundred dollars,
To be expended for the education
And fit support, according to their station,
Of the orphan children of biave General Warren.
He was my friend; and while our burdened country
Delays provision 'gainst the poverty
In which I hear they're living, be it mine
To rescue them from want, and care for them.
All necessary cost and proper charges
For their fit maintenance, from time to time,
I'll pay.

Still it were well not to place too much confidence in this, as the General has just returned nome with his blushing bride, and no doubt being happy, feels the necessity of doing something noble. Very natural for a newly-married man, with such warm feelings as the General.

Nevertheless we cannot help a feeling of surprise, when we find him in the very next scene holding private and confidential conference with a "merchant," a "Jew," and the "Captain of a privateer," with each and all of whom he seems to be on very intimate, though not friendly, terms. But as "money is their suit," there is not much need of ceremony, so they talk to the point in the regular Wall-street style.

Mrs. Arnold in the meantime is finding that

The pathway through this valley of existence Is not all strown with flowers. Desert sands, Where green things cannot grow, and leadless trees, With sharp protruding thorns, and threatening rocks. And precipices huge, thick intervene.

O God! support my strength, and hold my heart. And shed thy peace upon my husband's soul!
Ungrateful country! He has not deserved
The treatment that is meted out to him.
For you, he has renounced his lawful king—
For you, he's offered up his strength and blood:
And in return, you suffer his good name
To be defamed; withhold his just rewards,
And drive him into frenzy.

It should be borne in mind, however, that Mrs. Arnold is a "royalist," and not of the Republican party, the better to understand some of the lan-

Things have progressed from bad to worse with Gen. Arnold, as he has been tried by a Court Martial, and is to be "reprimanded by the commander-in-chief," although found guilty of no crime but imprudences."

This is the last "ounce" that snaps the already ine thread of his wavering fidelity, and sends him nenceforth into the gulf of crime. Revenge and varice seem now to be the predominent passions, aside from "his love for his wife," which Mr. error. Arnold was poor and in debt, but his pride advise them to read "Arnold." We hope the as well as his love would not allow him to make the tragedy may be successful in awakening the minds that for a moment held him from destruction gave way, and henceforth he is drifting to his destiny and death.

The attempt of Arnold to put the English in possession of West Point, the capture of the lamented and loved Major André, his trial and execution, are the well-known facts on which the tragedy hastens to its catastrophe. In most that Arnold has said during his war with the "faction," there are few that will not in some degree sympathize with him. But we have now arrived at a ry against him, and blackens the glory of his better days. We have room but for a part of the reflections which Arnold uses to convince himself. Reflections, whether good or bad, we are sorry to say, have been matched within a few years by the advocates of "law and order," against the vindicators of the higher lanc.

Arnold has resolved on "infidelity" to the Regood a "plea" as he could offer for himself were he before us in person:

But why should I, who oft have braved Death in a thousand shapes, shrink from a name? I am no traitor, and shall be no traitor! In this unholy struggle with our king: And thus with Washington, and Gates, and Greene. And all the rebel rabble of these States, I am a traitor now; and so shall be, Till with one just and necessary act
I cleanse myself; while they remain attainted.
I entered on this struggle to obtain renered on this struggle to obtain Redress of grievances, not independence. England has offered all we ever asked, Which we refuse; and wickedly, instead, League with her ancient enemy, the French, To pull her down, and trail her in the dust, And yet, would that my consistent had not seen Lesgue with her ancient enemy, the French,
To pull her down, and trail her in the dust.
And yet, would that my country had not wrung
My love of her all dry! I could have died
Atrailor for her sake! But human nature
Cannot endure forever the infliction
Of injuries undeserved. These States have had
My strength, my blood, my manhood. In return,
They give me wrong, and poverty and scorn.
I owe my country nothing. I've repaid
All that I ever had a hundrod-fold.
The ledger balance foots upon my side.
The debt of consanguinity is canceled
By her ingratitude. She turns on me
And of her own free will becomes my foc;
And her official minions blacken me,
Staal on my track, and hunger for my life.
In self-defence I am compelled to act;
And if compelled to act, I, like myself,
Will strike a blow that this upstart Republic
And my, relentless enemies will feel.
My children! hapless things! Their father's name,
Like the fabled shirt, which could not be removed,
Will cling to tham, for good or ill, forever!
And my sweet wife, how tender is her love!
How can I frighten her with dreadful deeds,
Which I am fain to hide in hideous night?

Ve have kept the individuality of Armal's here

We have kept the individuality of Arnold before us, as we wish the reader to comprehend the design of the author; as it is evident to us that he wishes to explain the "force of circumstances" as distress and agony. Byron would never help any joyments of "liberty and the pursuit of happiness," may think it "cost but little," but any one who will trouble himself to look into the history of the times will find that there existed a most marked and positive antagonism on nearly every other point, excepting hatred to the English. It should be remembered, also, that when the war was first the following expression of filial affection which he contemplated, it was not advocated by any as an issue made on the British government for the independence of the Colonies, nor was it dreamed of for I loved her with an affection that her death, for some years. John Adams was censured for fifty years since, has not in the least abated." making allusion to independence in one of the letters written to his wife, though its contents were made public by one of the accidents of war. So cally than many of us have seen in this latter day, but the proof that Spirits did on those extraor- men, charity; to God, obedience.—Rough Notes. In must possess not only the marked individualities and personal wrongs, too much tor sumption that he never contemplated independence, found in other plays, but all the varieties of char- of his injuries and personal wrongs, too much tor sumption that he never contemplated independence,

his marrying into an English family. But such is not the position of the author. His allusion to his social circumstances is simply to prop up another argument, for in positive natures the issue is always direct, though they may give a fielse estimate to the value of the fact. That there was a general suspicion among the leaders of the Revolution, is evident from the "letters" written at the time. For instance, Thomas Paine, while in Paris, wrote a long letter complaining of the neglect and indifference of President Washington to his imprisonment and contemplated death, and concludes that Washington thought it for his interest to have him out of the country.; The obvious meaning of this is, that it was for the political interest of Washington to have Paine away during his re-election to the Presidency. There is either insanity or a fact in this assumption, for if there was the faintest reason why President Washington could wish the absence of Thomas Paine, it gives an importance to his social and political position not dreamed of by

Whatever presumption Paine may have had in mind, certain it is that he "magnified his office" much, since we find in the letters of John Adams to his wife, "Mr. Paine" spoken of in no very complimentary terms. Whatever the truth is as to the popularity of these men, the fact is obvious that antagonism, jealousy and suspicion, one of another, was very active in getting up "FACTIONS," which seems to have been the agent that brought Arnold to disgrace. The following vindication of Arnold by his wife gives this view of the subject, which we commend to the reader for thoughtful consideration. Mrs. Arnold, speaking to Washing-

Americans at this day.

If Arnold be a trailor, your injustice Has made him one. His soul was full of high And noble thoughts; and he did love his country Only too well! He cast away his king, Only too well! He cast away his king.
And gare himself, his mighty energies,
All to your cause. Look at his glorious battles!
Look at his body, scarred upon your fields!
But you did league against him, and did drive
His faithfulness with infamy and wrong.
Heaven will remember this, and so will earth,
In their great final verdict.

Here we must end our notice of "Arnold," with the remark that all who wish to see many of the most prominent actors of the Revolution, native and foreign, in full dress, talking very much in George Lippard supposes to be the cause of all his keeping with the manner of the times, we would confession to his wife; so the "rope of sand" of all to a more charitable construction of the motives that led that once bright star to fall into dark-

> We should be pleased to extend the notice to the 'other poems," but we have already gone beyond our first intention.

\* Rev. James Martineau's Controversial Sermons. † Washington and his Generals, by George Lippard. ‡ See Vale's Life of Thomas Paine for this letter.

### LOVE.

The true key of the universe is love. That levels all inequalities, "makes low the mountain and exalts the valley," and brings human beings of every age and every station into a state of brother-hood. "The lion and lamb lay down together; the leopard dwells with the kid, and a little child shall lead them." What unprejudiced man can look abroad in the world and not see this? The splendid sun, the cerulcan sky, the majestic trees, the green earth, the thousand colors that enamel the mead, the silver stream, in beauty composed and serene, living in the endless flow of its waters, all talk of what softens the heart, and inspire kindpublic and liberty, and we think the following as has not God made man the crown of His works ness and affection in our dispositions and feelings. and stamps all his limbs with majesty and grace, and shall we treat with harshness and with indignity what God has chosen for his living temple? No: the man is austere to his brother mortal. the true practical atheist. The true system for governing the world, for fashioning the tender Spirits of youth, for smoothing the pillow of age, is Love. The one thing which most exalts and illustrates man is disinterested affection. We are never so truly what we are capable of being, as when we are ready to sacrifice ourselves for others, and immolate our self-love on the altar of beneficence. There is no joy like the joy of a generous sentiment, to go about doing good. To make it our meat and drink to promote the happiness of others, and diffuse confidence and love to every one within the reach of our influence. - Cloudsley.

> THE FOLLIES OF GREAT MEN.-Tycho Brahe, the astronomer, changed color, and his legs shook under him, at the sight of a fox or hare. Dr. Johnson would never enter a room with his left foot foremost. If by mistake he did not get it in first, he would step back and place his right foot foremost. Julius Caesar was almost convulsed at the sound of thunder, and always wanted to get in a cellar, or under ground, to escape the dreadful noise. To Queen Elizabeth the simple word death was full of horrors. Even Talleyrand trembled and changed color on hearing the word pronounced. Marshal Saxe, who met and overthrew opposing armies, fled and scampered off in terror at the sight of a cat. Peter the Great could never be persuaded to cross a bridge; and though he tried to master the terror, he failed to do so. Whenever he set his foot on one he would shriek out in one to salt at the table, nor would he be helped to any himself. If any of the articles happened to be spilled on the table, he would jump up and leave his meal unfinished.

Boys, if you save a penny a day you will be rich men.

COWPER'S MOTHER.—The influence of Cowper's mother upon his character may be learned from wrote to Lady Hesketh on the receipt of his mother's picture:—"I had rather possess my mother's picture than the richest jewel in the British crown; And he penned the following lines on that occasion:

"My mother! when I learned that thou wast dead, Say, wast-thou conscious of the tears I shed? Hovered thy Spirit o'er thy sorrowing son, Wretch even then, life's journey just begun? Perhaps thou gay'st me, though unfelt, a kiss; Pernaps a tear, if souls can weep in bliss. Ah, that maternal smile! it answers, "Yes!"

#### Spiritualist. Christian

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

NEW YORK, SATURDAY, SEPT. 9, 1854.

### OUR TRIP TO BOSTON-SPIRITUALISM AND PROGRESS.

As we were knowing to the fact that a "picnic" was like to come off near Boston the last day siderable pleasure, since it is generally known that occasion, if ever. This assumption or presumption by looking only to the "Spirit that giveth life." rested on the "take for granted" we would be welcome, as we had no "pen and ink" invitation, but a strong desire to be one of those who should associate the pleasures of a pie-nie with the social harmonies of Spiritualism.

With this fuith in the premises, we worked and got our editorial business in such a condition that we might leave for the scene of sunny smiles and content ourselves with the homely reflection "it is next time.'

Determined, however, to know something of progress, we started for Boston in the evening, on board the steamboat "Empire State." After we got fairly "afloat" and in motion, abundant time and opportunity was given for such reflections as the occasion called forth. And now, after returnture, though the text that developed that conclu- the Era says: sion, is at present, mechanical and material; for, among the many agents working for the "good time coming," few are more general in their influence and directly suggestive of civilization, than those now used for the purposes of travel.

The reflective mind will comprehend this, for if it is true that dancing is "the poetry of motion," how much more so is it true when associated with the beauty, speed and conveniences of the steamboat and rail car?

future, we were fast moving to our place of destination. Surely life is full of inspiration, for as the exclamations of delightful surprise and poetic rap- cant issues for good, because of a larger and a ture that ever and anon came fresh with the new- more comprehensive and practical kind. born gush of life, spoke to the receptive Spirit of joys not known nor dreamed of in the philosophy ualism everywhere to the following, as it is sugof the formalist. Daylight had passed away, and gestive of present need in many of our large towns twilight had deepened into the rich shades of even- and cities. We hope the time is not far distant, ing, and the hush of night gathered around the when like efforts are to be made in every city in Spirits of those who sat to admire the wonders of the United States, as we are conscious that the rapid hope of immortality. Nature. Truly could we say,

"How sweet and solemn is the n idnight scene!
The silver moon, unclouded, held
Her ways through skies—
Where I could count each little star;
The fanning west wind that scarcely
Stirs the leaves, the river rushing
O'er its pebble bed, imposes silence
With a stilly sound. Ort is peoble bed, imposes since with a still sound. On such a night as this—at such an hour, If ancestry can in aught be believed, Poscending Spirits have convened will man, Telling the secrets of the world unknown I'm.

Who can estimate the amount or calculate the number of impressions like to the above, which the awakening intelligence of the age finds in the endless associations of Nature and of social life? Since good sense ever

"Finds tongues in trees, books in the running brooks, Sermons in stones, and good in everything." †

With the morning came the practical duties of life, and straight we went to Bela Marsh's bookstore, conscious we should find some of the Spiritualists there, and get such information as we needed.

and joys of the occasion.

Spiritualism in Boston, as in other places, is an ism of many phases. Perhaps it unites as many marked and radically different opinions as can be found either possible or harmonic to the thing itself; nevertheless, Spiritualism is the great idea, the effort. We have no words of disparagement with its hopes for another and a better life, in the but many of hope to say in behalf of this effort, earth-sphere as well as in the harmonies of the as we know the good sense and prudent counsel of Spiritual world. Many of the active, positive and the Spiritualists of Boston have looked at the subradical friends of this reform were known to us, as ject from the practical economies of dollars and inquirers into and scarchers after justs four years cents, as well as from the harmonies they desire ago, and we feel somewhat strengthened in our and expect to spring from such an association. tion where the relations of each individual to his ing prospects were indicated. Some of the visitors energies, by finding them after the "ups and we give the following, which are the concluding redowns" of these years, the practical and consistent marks of the article before quoted. The Editor advocates of Spiritualism.

There is nothing like a candid and careful comso speculative a nature as to be "rexed questions" does not allow us to notice now."

"The identity of Spirits communicating;" "The public, -as we have no doubt that those seeking law by which they communicate;" "Whether pro- for a home, for a longer or shorter term, will find gressed Spirits can communicate with the earth- as many attractions at the "Spirity alists' Home" sphere-or imperfect ones only?" "Where me- as clsewhere. We wish them every success, and diumship commences and where it ends;" with shall be sorry to hear of anything that tends to others of a like relation to positive knowledge and mar the harmony of progress.

questions, and some minds seem to think that criti- FERENCE." This form of association is of all othcism and philosophy are one; but if we could im- ers the most voluntary, and by virtue of the dem- are found to possess sufficient congeniality of views, press the friends of Spiritualism with any convictoratic faith that brings its members together, the habits and feelings to harmonize with us, we should tion which we think more needful to be put in most likely to abuse, since the idea of individual- welcome their assistance in full. If such amount practice than others, it is the necessity of putience ism, common to all such meetings, is not necessari-borhood of progressives. We use no alcoholic on all points of a speculative character, for though ly rery closely connected with general intelligence drinks, tobacco, tea, nor coffee, and would prefer the child may ask a question, it takes the wise or culture. We have seen enough during the past associates who do not use them. In religious senphilosopher often years of investigation to answer. ten years to make this satisfactory to any one have timent we hold to perfect toleration. We believe philosopher often years of investigation to answer. ten years to make this satisfactory to any one have minds stand on different planes of development, that a more practical reason, if possible, is found ing doubts on the subject, and say, therefore, that that every intelligent being is moving on in the in the need of reducing to practice the knowledge the spirit of controversy as such is bad, as it lives progressive scale with different degrees of momenwe have in thick abundance, which, if put in pract and has its being only from a critical and fault- tum towards its Heavenly Father, the great Supertice and worked for in good faith, would bless the finding disposition, which can produce only dislike nal Mind of the universe. We believe the intelliworld with the conviction and knowledge that Spir- and discord. itualism is doing good, and likely to bless the age The more should this be borne in mind, since we and all future time, by thus developing a Spiritual, have had discussion and discussion only in most of each individual's exertion for development are the active, and every day philosophy of progress.

of Spiritualism, we made the occasion the proper of the mind, it has also starved the affections and time to express views in keeping with the practical stunted the growth of the religious sentiments. sense of the above remarks, which we were pleased | Besides, it is now time to combine the results of Co., Ohio. to find were acceptable to those who heard them. our past intellectual efforts, which of course must

to save them from the absurdities which, in many lowing contemplated efforts will prove.

We saw during the lecture time, Sunday afternoon, and in the evening at Conference, the need

"We are happy to be able to announce that the dergoing extensive repairs and improvements, and is expected to be ready for occupancy on the 17th small admittance fee, in the evenings. The services of one or more able speakers will probably be secured for the day meetings, and the evening lectures will be given by the most prominent advo-While claborating these conclusions, and with cates of Spiritualism throughout the country. Some ceived from our Boston friends such acts of courthe eye of faith building up the socialism of the shaking among the dry bones of Materialism and a decayed Theology may be anticipated."—A. E. N.

We have no doubt as to the impulse the cause "setting sun with yellow radiance lighted all the in Boston and its vicinity will get from this concert vale," throwing a rich and golden atmosphere over of action. The more as the efforts at the Melodeon as we feel they did all in their power to make our the eastern hills and shading the quiet river, the are to be seconded by other and still more signifi- visit pleasant and cheerful.

> We invite the attention of the friends of Spiritgrowth and a spread of Spiritualism has already

created a demand for such in many places. The following from the New Era of this week,

will explain itself: "What was suggested in the Era last winter, and somewhat discussed in private circles, seems mean a Home for Stiritualists in Boston,—one seems to be needed in this locality. Some prominent and able Spiritualists are taking hold of the matter in good earnest, and are determined to accomplish their object. Circumstances, too, seem skepticism, and the pride of consistency, have had practical demonstration of the benefits of Spiritto be very favorable to the realization of this idea to give way to the Spirit of faith, as developed by ualism by applying it to the wants of man, and afwithin a very few weeks to come; and the Fountain House, at the corner of Harrison-avenue and Beach street, nearly midway between the Boston and Providence depots-seems to be the place. of years. It is now in good condition—completely furnished, and will need but very little attention to We learned that the "pic-nie" was all the for this purpose subscriptions have already been friends could wish it to be, the more as it united well commenced. The sum needed is from \$4,000 gress and develop Spiritualism, with the pleasures it is thought best to hold a Fair the first week in awake them from the sleep of ages. October, to make that matter easier, and add the proceeds of it to the subscriptions from other sources.

> The "Home" is to be very comprehensive in the general detail and relationship of such as can work together for good, to those in harmony with

"It will be a Hotel, where the very best board parison of fucts, for the purpose of softening the and good lodgings will be furnished at reasonable were pleased, therefore, to see in the many discus- most comprehensive, philosophical and interesting an exact account of the expenditure for each child, sions and talks that came up with the mention of character, have now been going on in this city as debt against the child, crediting, in like manner, the subject in public and private, a good share of through Mr. John Orvis, for several months, whose

to the most skillful and penetrating in debate, for We have little more to say on this subject at present, more than to commend the enterpise to the Such questions as the following for instance: good sense, faith and energy of the reformatory

Before quitting Boston and its associations, we Nothing is more common and easy than to ask wish to make a few suggestions about the "Cox-

our Protestant religious associations; which, while means of man's advancement. As we had an invitation to lecture to the friends it has sharpened the logical and reasoning powers

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Living in an age when socialism is a common sub- be known before such estimate or combination respond to this call, and for a time feel that they souls with its own perfectness as to-night; but lowing all actual investigators of the subject to ject of remark, and the heretofore so-called sacred could be made. Here, therefore, is an issue which are missioned by their faculties and circumstances while it does you shall feel every sense subject to speak their sentiments through it, in well written relations of society subject to constant antagonism good sense will accept, since it should be enforced to commence in this way the arduous labor of reand criticism, no mind can be so forgetful of con- by all who have the interest of humanity and pro- forming society. There will appear unforseen obsequences as not to see the need of some construct gress at heart, and insisted on as a common qualification as the newly associated come nearer each tive philosophy to save us from the extremes of cation to all who wish to impress the members of other by closer association, and every one who ever you may be, strive for the true progress of open its columns to those who may be disposed to tive philosophy to save us from the extremes of cation to all who wish to impress the members of other by closer association, and every one who jour own Spirit, and you will be acting in accordance denounce without investigation. It will publish all individualism, reflecting as it does at present, more any association. If there is anything calculated to unites in this enterprise must expect to have his or with the highest impulses that can influence you. the characteristics of Jacobinism than the harmo- bring discredit and contempt on a Conference, be her real fitness for service in the cause of humani- So strong are the cords which bind me to you to- by Spirits, as the editor may deem interesting to its nies of a developed selfhood. The lecturer sug- the subject matter what it may, it is the persistent ty tried by stern facts. Many a gilt fancy will night, I would fain pour out the fullness of my readers; he, in all cases, holding himself responsgested the propriety of studying more the sciences, and consecutive efforts which many persons make, lose its gloss, many baseless visions will crumble, particularly phrenology and physiology, as aids in thinking that their noise will be taken for sense, and yet if there should be enough true manliness emof August, we had made calculation to be one of understanding the relations of life. The necessity that their frequency of remark will be accepted as bodied here, it will in time "purge off the baser the many present, having promised ourselves con- of studying the Bible, with such discriminative and significant of profundity. For these reasons the fire," and a new institution will be born. We cautious philosophy as will make truth the more members of the Spiritual family should be cautious hope many will unite in this new experiment, and hearts are light and eyes are bright," on such an clear, though it may ignore the law of language, how they inspire a false confidence in the minds of should it even wholly fail, we hope no one will try That there is great need of education in a scien- they know there is not the necessary culture in the such a scheme, or regret the time and labor extific point of view, is so generally true, that the premises to develop the true relations of the sub- pended for its realizations. For humanity marches would that all the fathomless mysteries and unonly thing that saves the remark from being com- ject. For these reasons, so far as our influences over the graves of its martyrs, and the few failures mon-place, is found in the fact that Spiritualists extend, we wish to inspire all minds with the need- which must precede the inauguration of any new are now occupying the advance ground in most of ful caution, we may say humane caution, on such thing, are cheap in comparison with the millions of the radical reforms, and therefore need knowledge subjects as "Free Love," "Social Affinities," "In- successes which are thereby rendered possible. dividualism," and questions of a like character, cases, have disfigured and destroyed the best con- since we know the pure and good will ever find happy memories, but when we arrived at the de-certed efforts of the past. We hope the Spiritual great cause for regret at the unwise, ill-timed, and pot the "train had gone," and we were forced to family is to be known as a "peculiar people, zeal- imperfect discussion which these subjects are likely ous of good works," and we are glad to say in this to receive from partially developed, imperfectly all for the best," promising ourselves "better luck connection, that it is not a barren hope, as the fol- cultivated minds. Distinctly and positively do we protest against any such use being made of the name of Spiritualism, as in any way to identify it with, or make it responsible for, any of the side is of a larger Hall, as the present place of meeting is sues belonging to the above subjects. We know very inadequate to the wants of the cause, as many that these general remarks will have but little efhad to stand in the entry and in the street, so full feet with those who love individualism better than was the attendance. We are pleased to know by science or religion; egotism better than the Haring by the same line, and in the same boat, we are the following, therefore, that a change for the bet- monial or Spiritual Philosophy, for we long have hopefully impressed for Spiritualism and the fu- ter is soon to be put in operation. The Editor of known there is a class, a large class, who, "having than one thousand. eyes, see not, and having ears, hear not.\* We have hope, however, in the good sense which we think is Committee of the Boston Conference have engaged native to the Spiritual philosophy, and believe that Melodeon Hall, for the purpose of Sunday meetings, for one year. The Hall has recently been unstand the necessity of personal culture, before we are prepared to take part theoretically, much less pracinst. It is designed to hold one free meeting in the tically, in many of the questions we know to be day time, and to have a course of lectures, at a agitating the "conferences" in and about Boston. In conclusion, we wish to be understood as hav-

ing no feelings but such as spring from kindness in these remarks, as we are conscious of having retesy and friendly regard as will make our visit a

pleasure long to be remembered. We wish also to thank those friends to whose hospitality we are indebted for some happy hours,

\* Home's Tragedy of Douglas. Act 4 + Shakspeare's As You Like It. Act 2.

## PROFESSOR HARE.

We were pleased to meet with this Brother on our return from Boston, as he is always ready to a company, and so many former friends in his old talk of Spiritual progress, and give a reason for his native State, and from the city of Boston, where he

If there is cause for regret in the lack of discrimination, sometimes complained of, as a common of the progress of Spiritualism, alluding to the fault among the modern Spiritualists, we think wide and unparallelled rapidity with which it had there is some consolation in the fact, that men of spread, fastening deep conviction on minds of the gation, have been forced to a like conclusion with and lowly. We were not to look for the highest now in a fair way to be speedily realized. We the unsophisticated man of faith. As proof, we benefits of Spiritualism in the phenomena alone, cite the names of Robert Owen, of England, and but in the development and application of great of the most desirable things, decidedly, that now Prof. Hare, of Philadelphia. These two men have principles to the practical purposes of life. The been skeptics of the old school, for many of the phenomena might startle and excite curiosity, but best years of their lives, but experience, science, there was a more important aim. We must give modern Spiritualism.

There are others, equally well known to fame, who, after using the most critical and cautious tionships of life are eminently good and calculated Negotiations are already in progress, and very methods of investigation, are rejoicing in the hope to bless the world. Dr. Dexter spoke with much nearly completed, for leasing that house for a term of Spirit life and immortality. We do not wish to effect on the audience. His matter was sound, well make public the name of any person who may digested and very appropriate. His style was clear adapt it to the purposes intended. The rent, too, think it proper to enjoy his faith in private, since and earnest, and his manner well designed to rivet is quite reasonable, which is a favorable item. It every person must be the best judge of the proper undivided attention. He was heard with intense s proposed to buy the furniture and fixtures; and time to make the needful declaration of faith: but interest for nearly an hour, and he sustained the we know there are conversions going on, which, much that was practical and calculated to aid pro- to \$5,000. Subscriptions are still proceeding; but when known, will surprise many and we hope

What we wished to say, however, about Prof. lingness and determination to be there.

We wish the Bostonians to consider him as one earnest, eloquent worker in his mission. of the speakers likely to be present when the great meeting of October takes place.

### NEW SPIRITUAL ASSOCIATION.

We see by the New Era that a number of Spir- marks, which we were unable to report. itualists, tired of the crash and jar of our inharmonious society, propose to establish an associabeing. We extract from their prospectus:

sparsely occupied locality of the West, to seek pleadings. nomes for ourselves. As soon as we get estabangles of belief or conduct, since criticism without rates, and where circles for every order of Spirit lished so as to feed and clothe more than ourselves, facts, however skillfully done, may be productive more of ficult-finding than practical good. We be daily and almost hourly witnessed, under the ganizations and both sexes, and with our own childmost favorable circumstances. Operations of the ren, constitute a manual labor school; have kept each individual the full amount of his or her earn was very evident that some occupied the advanced position of "come-outers" on some points of speculation; and from the positiveness with which they dom been witnessed yet. The method of doing so continue to be passed to its credit till the period this is at once simple and philosophical; and Mr. conclusion that in a short time they would be conclusion that in a short time they would be numerous other interesting and important matters with them whatever they may have earned, as soon "left alone in their glory," as these issues are of connected with this movement, which our space as the establishment can, without embarrassment, pay it to them. The principal, but no interest, for we hold it as an axiom, that the taking of interest by any member of an association or community. by any member of an association or community, many. We know no department of human experiments of human experiments, and parsues, commercial and professional; briefly, all the rights which may pertain to her as tendency, and therefore not allowable; for all capital is but past labor, except the earth and the elements. We shall continue, as fast as we can, to receive new accessions of orphan children, incorporate them among us, and as they arrive at a while the heavens have opened, and "descending suitable age to settle in life, encourage them to Spirits have conversed with man," giving him new marry and settle with us, and become an integral

part of the enterprise. We wish a number of progressive families or individuals would go with us, and buy land enough and advanced Spirit here and hereafter, many men about us to make an ample neighborhood. If there spend their time in criticising the Spirits, forgetful are individuals or families, who, after acquaintance, of their own lack of development. of congeniality should not be found, then a neighgent beings of this rudimental sphere have to a greater or less extent been impressed or inspired by higher intelligences in all ages, and that with

If any wish to communicate with us, they can do so by addressing Hiram Stephenson and Corne-

some of its members, by listening to them when to argue therefrom, the utter impracticability of

"A rampart breach is every day, That thousands still are storming; Fall in the breach whoever may, Of the slain no hope is forming."

#### SPIRITUAL PIC-NIC AT FRAMINGHAM, MASSACHUSETTS.

The Spiritualists of Boston and vicinity had a grand rural festival at Framingham, on the 31st of August. A train of eleven cars, densely crowded, left Boston at 9 1-2 A. M., and on arriving at Harmony Grove, the company was greeted by large delegations from Worcester, Natick, and other neighboring places. It was estimated that the number on the ground could not have been less

The company gathering around the stand on the arrival of the multitude, a hymn was sung, and Dr. H. F. Gardner gave the order of the day, after which a general dispersion took place into groups

After dinner, the company was again called together, and Dr. Gardner presided on the stand.

Dr. Cragin, of Georgetown, D. C., was invited to the platform, and offered a very fine speech. His enunciation was clear and melodious, and his views of Spiritualism and his exposition of its preeminently practical beneficence, were expressed in a manner to leave lasting impressions on all who heard. When men like Dr. Cragin assert, from observation and experience, the practical good of this Spiritual Gospel, opposers of inferior calibre and blinded prejudices should suffer themselves to be rebuked to modest silence.

Dr. Dexter, of New York, was next called out. He expressed himself highly gratified to meet such had once found a happy professional field. The Doctor then took a broad and an interesting view fording living evidence of the fact that its legitimate effects on all the material and Spiritual relawide reputation he has already earned as a co-laborer with Judge Edmonds.

Mr. John Orvis was called. He gave his experience in being impressed to abandon all else for

Dr. J. H. Robinson took the stand, and offered some very discriminating thoughts concerning Spirit influence and individuality.

Mr. Clure, Miss Kenny and others made brief re

During the afternoon session, the state of the cause in Boston was reported, and most encourag-"We intend to remove to some unoccupied or sions should be selected for such special pecuniary

> The day, as a whole, however, was one of unusual interest and animation, and the large com-

### SPIRIT COMMUNICATIONS.

It seems to be a peculiarity of the past developnent of the human family, to forget much of the good resulting from any thing or person, as soon as rience where this phase of life has been more a citizen, religious, civil and political marked and extreme, than in the history of the Spiritual philosophy during the past five years, for hopes for immortal life, perpetual youth, and pointing out the need of culture in order to be a pure

We are no friend to a blind faith, but we like to see a rational agreement with the fundamental facts of a man's faith, and therefore ask of all Spiritualists, whether in debate or in attendance on the "circle," to remember that harmony is the broad road to Heaven, here and hereafter. To enforce this, we give the following from the Rhode Island Freeman, as it is conceived in the best Spiritual philosophy, and breathes the kindest feelings for all. It purports to come from the Spirit of Channing, and we are free to say it is worhy of ual friends.

"Thanks, my friends, for the beautiful manifesforth so quickly into life. Do not let it be clothed Republic. with the tears of doubt and speculation. If you lius Stephenson, Brunswick, Medina Co., Ohio, or profit by this evening's development, you will ad-Luther L. Ruggles and Maria L. Ruggles, Medina, vance with rapid strides in Spirit knowledge. Har-

Spirit on you. I would sweep your heart-strings

I would have these vague yearning aspirations, which come from the soul's deepest recesses, stand forth, bold, clear and prominent, that ye might know that they were not mere freaks of the imagination, or phantasms of a disordered brain. I view, that ye might comprehend the full goodness. wisdom, and above all, love of "Our Father;" yes, now I am near you. I desire all this and more, but ye are not prepared for such revelations. That you desire them is a step in your progress, for no the discovery and embrace of truth. man can conceive, consequently cannot desire what is beyond the range of his capabilities. Every new desire is an expression of a new capability to appreciate the gratifying of it, and the higher and more extended your wishes, the nobler and more elevating your soul. Would that the feelings and impulses which have come thronging over Spirits to-night, might pass with you into the busy world; that they might be fresh in your heart every morn-

ing, and fold gently over it at night.

Make them a part of your every day life. Lay them not away, but bring them forth into clear open day, that others may be benefited and ennobled by

We regret that B. C. T. spices the few remarks he devotes to the "Editor or author" of Our Explanation and Position," with any other worth the price charged for it. Spirit than that of kindness; for though we may not be the ideal of B. C. T. as editor, Christian or and pairs, each seeking the amusement or enjoy-ment most congenial, and in consonance with the speech or writing, as is evident in the first part of paper should be enlarged during that time. Review No. 7, towards us. What we said in No. 7 of this paper about B. C. T., was called for; because the Editor and Society were blamed, for allowing "unjust," and "personal" remarks into the columns of the paper,—and the speaker more than once hinted at the prospective sectarianism likely to result from all such publications. As to our "laudation of Mr. A. J. Davis," we have nothing more to say. We have yet to know, however, that common justice is "laudation," or that to be the Editor of the Christian Spiritualist, necessarily should withhold the honest truth even to an "unbeliever in the Bible." We apprehend, however, that the reading public will discriminate between the editor, who can thank the "unbeliever" for such aid as he can get from any and all books, calculated to give light upon the structure and economy of the universe, and the man who is "too old now, to learn to do otherwise" than insist on his notions, as par excellent.

We think Mr. B. C. T. is the only man of all our readers who would conceive us possible of lauding any "unbeliever of the Bible," or "ridiculer of the most critical and cautious methods of investi- highest grade as well as among many of the weak prayer," and can't well understand by what method of induction he got at such a conclusion.

Nor did we accuse him of using all the terms we placed in connection with the word Atheist, &c., but we did associate him with those who are needlessly aiding the use and multiplying terms which are not only obnoxious to the persons assailed by them, but by virtue of such use, keeping up a controversy which by nearly common consent, has been pronounced "flat, stale, and unprofitable."

We can have no controversy with Mr. B. C. T. leave the merits of Mr. Davis and his reviewer to the good sense and moral reflections of the reader.

### WOMAN'S RIGHTS AND WRONGS.

Most cheerfully do we give place to the following years struggled through the defiles of despair; we call for a "Convention in Philadelphia," to discuss broke our shins over sectarian theology and of Reform—men and women—be sure you are see it in our sanctum :-

Convention in Philadelphia.—In accordance with a vote passed at the adjournment of the WOMAN'S RIGHTS CONVENTION held in Cleveland. the two succeeding days.

The subjects which will come under discussion

classes, to our aims and objects; hence we invite all persons, irrespective of sex, to take part in the deliberations of the Convention, and thus contri-

Signed on behalf of the Central Committee: PAULINA W. DAVIS, President. ANTOINETTE L. BROWN, Secretary.

# THE AGE OF PROGRESS.

A "Weekly Newspaper" which shall be known tor of the Buffalo Republic.

character of the "Republic," will be hopeful for consulted the Spirits on business that even his amthis new issue for "Progress." But we wish to bitious worldly mind considered of doubtful expestate a fact which should be known by our Spirit- diency. In that respect, he may be compared to

When Spiritualism was in its infancy, we know

we take from the prospectus:

of which I have so often spoken, is germinating in perience have led them to the adoption of the affir your souls, and remember, you are and will be accountable for the true development of it. Where-phenomena are Spiritual. It will not, however, ible for the genuineness of all such communications. till the emotions so long dormant would spring into and for the truth of all such alleged manifestations. life and beauty before you, making you realize how He will tell what he sees and hears himself. and much that is divine is wrapped up in your own give reference, if required, for what he does not see and hear, and will publish nothing which he cannot substantiate by unquestionable testimony.

"THE AGE OF PROGRESS" will not be devoted to Spiritualism, but to every phase of progress and mental development.

It will labor continually and faithfully in the field known might for a moment be laid open to your of Moral Reform. It will use every endeavor to elevate the standard of moral refinement in the community, to promote the diffusion of a more enlarged and rational philosophy, to expose and era-dicate chronic errors, and lead the willing mind to truth itself, whithersoever it may be led in the pursuit: and if it shall be deceived into the embrace of an error, it will promptly repudiate and condemn it as soon as it ascertains its character.

We welcome friend Albro to this new field of labor, and wish him every possible success. It may be, some will think there is some risk in subscribing for another paper, as there are so many published already; but the following will give such facts as will inspire a practical and working faith:-

"The undersigned has made arrangements with some worthy and able friends to insure the publication of the Age of Progress for six months whether it pay expenses or not. Hence those who subscribe and pay in advance, will be certain of losing nothing, unless the paper should fail to be

"The Subscription Price will be Two Dollars per annum, till the paper is enlarged, payable, at least quarterly in advance, in all cases. man, we can assure him that we no where have not be raised on those who subscribe, during the

### INSPIRATION.-NO. 6.

BY S. M. PETERS.

Standing directly on the borders of the animal and the Spiritual worlds, man of a necessity partakes of the characteristics of both. His organism is an undefinable combination of matter and mind. His physical frame is fed and sustained by the material world below; his mental force is strengthened by a Spiritual afflatus from above. Preserving his own identity under all circumstances, his previously formed opinions are sure to taint all communications from the higher life. This peculiarity is seen in the inspired mediumship of the ancient prophets as well as in the no less inspired mediums of modern times.

If it is a difficulty, it cannot be obviated, for mind is a subtle element, and mingles with mind whenever two individual minds come in contact. And a message from the Spirit-world can no more preserve its purity while passing through the organism of a medium, than the mountain rill that gushes from the rocks, can preserve its purity on its journey to the ocean. Spirits hold intercourse with mortals by means of a mental telegraph, the medium constituting one of the batteries. Hence, in order to receive messages, it becomes necessary for the medium to occupy the negative position. Even then, the slightest action of the medium's mind gives a color to the communication; and where the united minds of a circle are connected with the medium's, the communication will partake or any other person on this subject, and therefore How necessary, then, that we should sit down in the circle with minds prepared to receive Spiritual instruction, for none other can come from the world

There are thousands of us who for long weary the rights and wrongs of the various philosophies ered through its quagmires of forms and ceremowhich hold sway over the happiness of Woman, nies. Suddenly and unexpectedly, we passed the and through her, over the destiny of Humanity. mountains of doubt and emerged upon the plains We are glad that we belong to the age, and are of of progression; there they lay spread out before Hare is, that he is in full sympathy with the efforts the work of developing media, opening and furnishabout to be made at Boston, and expressed his wil- ing a room for that purpose; and referred to the at heart,—and most heartily do we bid God-speed had unfolded to harmonic relations with the second success thus far attending his labors. Mr. O. is an to every effort that is like to develop this much sphere; we became conscious of the presence of inneeded progress,—still we would say to all friends visible intelligences, who came to tell us of immortatality and of the undying affection of those who right, in all the issues you make with the institu- had passed from our sight. But how have we retions of the age, before you " go ahead." And we ceived these angelic messengers? Do we realize hope the coming "Convention" will pass some restheir mission? Do we comprehend the importance olutions, expressing their non-approval of the phi- of the truths they bring us? Do we perceive that losophy and conduct of some among us, who seem their teachings are wholly of a Spiritual nature, from their tone and temper to have taken the and elucidated under the most difficult circumwhole charge of Woman's progress and develop- stances, arising wholly from our own undeveloped faith, renewed in our hopes, and quickened in our hopes, arising whom your own undeveloped from other places, however, were not very cordialdone per order of free-loveism. The good sense sult is "contradictory communications;" and these relating to Boston alone. More appropriate occa- of society will look for some such expression of are produced in part by the mesmeric and psychoviews from all conventions of a radical character, logical action of our minds, and in part by unprountil we know who are the moral and religious gressed Spirits drawn to us by affinity of feeling. advocates of reform. We copy the following from Many of us look upon the new dispensation in the "The Una," a paper devoted to the education and light of an extended field of speculation. We sit pany in attendance, with the harmonious Spirit development of Woman; and as it is conducted in circles with positive minds, excited to a fevermanifested, affords a sign of Spiritual progress in by a lady well known to the friends of moral Re- heat by mercenary and selfish motives. One is form, we need but add we are always pleased to anxious to become a "celebrated medium," to be used by "elevated Spirits," to whittle up all opposition, and a yankee would use a Barlow-knife to whittle up a shingle. Another would like to know Ohio, in October 1853—the fifth Annual National where he shall dig to find an old dutch dinner-pot, Convention will be held in Philadelphia, commenc- full of gold coin. Another requests the Spirit of ing on the 18th of October, and continuing through an old philosopher to cruise up and down the Atlantic in search of a stray steamship. Another to carry deeds to oblivion." We do not attribute in this Convention, as in the preceding ones, will asks the Spirits to invent a "machine Savior," and this to what is called the total selfishness or de- be the EQUAL RIGHTS of WOMAN, to all the advan- this insane fanaticism has done more to dim the pravity of human nature, but to the impatience or lack of thoughtfulness, ever characteristic of the ic; to full equality in all business acceptances and bined forces of the press and pulpit in our day. bined forces of the press and pulpit in our day. Perhaps it would be well for some of our over-

zealous friends to read the eighteenth chapter of The wide range of subjects for discussion can the second book of Chronicles. It appears that scarcely fail of awakening the attention of all Ahab, king of Israel, coveted possession of Ramoth Gilead, and sought to cloak his ambitious designs with the sanction of divine authority. For this purbute to the progress of truth and the redemption pose, he assembled four hundred of the Jewish prophets, (speaking mediums,) and received lying communications through every one of them. There is a significance in the chapter under consideration, strikingly analogous to some of the manifestations of the present time. If Ahab had felt justified in his own mind, he would have marched against Raby the above name, is about to be published in the moth Gilead at once; or if he had exercised his city of Buffalo, by Mr. Stephen Albro, former edi- reason, he would have calculated the contingencies and would have based his determination upon mat-Those acquainted with the editorial and general ter of fact principles. Instead of that, however, he Spiritualists of our day, who call upon Spirits to perform stock-jobbing operations, and teach occult of no paper, the New York Daily Tribune excepted, sciences through the organisms of media, who lack that did more to bring the facts and phenomena the capacity to comprehend the first rudimental tations of your jaith in us this evening. that did more to bring the facts and phenomena the capacity to comprehend the first rudimental Ah! little did I think the seed would spring of Spiritualism before the public, than the Buffalo principle of any known science. "Oh, when will superstition die?" When will we learn to listen to This fact will inspire faith in the following, which the "still small voice?" There is a glow of beauty on the landscape, that the eye of the sensualist and Co., Ohio."

The Age of Progress will open its columns to the fanatic cannot see. New forms are everywhere There will be many all over this land who will Spiritual communion, does not always thrill your the free discussion of the Spiritual Phenomena, alare tints upon the forest leaves that send a thrill of Judge Edmonds has returned to town, in the enpleasure through the soul of him who studies the joyment of comparative health. book of Nature. Every tree, every flower, every blade of grass is inspired, and every shape of earth REVIEW OF MR. A. J. DAVIS' LECTURE, is burdened with beauties unknown to the superfi- DELIVERED AT DODWORTH'S HALL cial observer. All these are types and symbols

# Poetry.

#### [For the Christian Spiritualist.]; A SPIRITUAL COMMUNICATION,

I come to thee a Spirit-A light and viewless thing: Floating on the Summer breeze With never tiring wing ; And gently, silently I rove,

To watch unseen o'er those I love. But there are darker Spirits. That ride the evening cloud, That love to haunt the grave-yard damps, And fold the mouldy shroud;

And when they hover round thee, There's sadness on thy heart. Oh! hasten, then, to rouse thee, And evil bid depart ;-Let them not fan thy fever'd lip: O! shun their dark companionship

Fly not, then, to the wine cup To calm thy haunted thought; Sit not by the enchanting board. Where Lethe's dearly bought; Tempt not the evil demons To linger near thee still-Thy soul is stronger than them all:

But urge thy manly will,

And then at last, thy sins forgiven, I'll meet thee on the shores of heaven E M. Dozier.

Bloomfield, Green Co., Ind.

#### MARTYRS.

"But show me, on thy flowery breast, Earth, where thy nameless martyrs rest." Where do they sleep?—the fearless and the true, Whose holy deeds around their pathway threw A glorious light,—
A light, which, streaming over the mists of time, Illumines every age and every clime,
With radiance bright.

Where do they sleep?—those mighty men of old,
Whose names our hearts with deepest reverence hold,
Never to die;
They who contended fearless for the right,
And fell like heroes in the thickest fight—
Where do they lie?

Through scorn and hatred, prisons, fire and blood,
The pathway lay which led them up to God;
Yet, undismayed,
And strong in faith, they pressed unwavering on
In that stern conflict, where those crowns are won
Which never fade.

On their free Spirits pleasure held no chain, And Mammon's damning power bath left no stain, Passion no blight— Stronger and freer for each self-denial, They rose triumphant over every trial, With godlike might.

Though wrath and hatred howled upon their track, Heaven's angels led them through the fire and rack, With loving care; Endowed their struggling souls with power to see The awful mysteries of eternity Unveiled and clear.

Amid the gathering clouds and tempest's wrath.
Celestial radiance glowed upon their path,
Balmy and bright;
And gentle voices from the world above,
Breathed o'er their souls the whispers of their love,
When all was night.

No monumental piles are made to keep The sacred places where their ashes sleep; But angel eyes Hold fondest watch around them night and day, Waiting to see those mouldering forms of clay In glory rise,

And there are living martyrs, true and tried, Who meet the storms of hate unterrified, And calmly stand Where wrath and folly mingled torrents pour, Lifting their voices o'er the wild uprour

Which shakes the land. What though their lives are lowly, and their names Are all unblazoned by the breath of fame?

The future waits
To do them homage; and the poet's lyre
Shall vibrate with the notes their deeds inspire.
And consecrate.

Their fame shall live upon th' historic page,

The light and watchword of another age;
Oh! then, be strong!
Ye who with earnest hearis defend the right—
Heaven is your guerdon—God will give you might
Against the wrong.

### [From the Amenia Times.]

The idea running through the following poem, is most beauti-illy conceived. We seldom meet with a finer production.— A TRUE KNIGHT.

Though he lived and died among us, Yet his name may be enrolled With the knights whose deeds of daring Ancient chronicles have told. Still a stripling, he encountered

Then his heart and life he offered To his radiant mistress, Truth; Never thought, or dream of faltering, Marred the promise of his youth. And he rode forth to defend her. And her peerless worth proclaim; Challenging each recreant doubter

Who aspersed her spotless name. First upon his path stood Ignorance, Hideous in his brutal might;

Then, with light and fearless Spirit. Prejudice he dared to brave, Hunting back the lying craven To her black sulphureous cave.

Followed by his servile minions, That old giant, Custom, rose: Yet he too at last was conquered By the good Knight's weighty blows

Then he turned, and flushed with victory, Struck upon the brazen shield
Of the world's great King, Opinion,
And defied him to the field.

Once again he rose a conqueror, And though wounded in the tight, With a dying smile of triumph Saw that Truth had gained her right. On his fulling ear re-echoing Came the shouting round her throne: Little cared he that no future With her name would link his own.

Spent with many a hard-fought battle Slowly cheed his life away,
And the crowd that flocked to greet her,
Trampled on him where he lay.

Gathering all his strength, he saw her Crowned, and reigning in her pride; Looked his last upon her beauty, Raised his eyes to God, and died.

### HUMAN EXPERIENCE.

And from the sun again, Thy heart must through its sorrows run,

In a piece of Frederick Tennyson's called "Summer and winter," a sage is thus represented as speaking to a poet, after narrating a story of domestic sorrows:— As the earth turns unto the sun.

> And pass from joy to pain;
> But know—the spring that withers here,
> No more on earth can reappear. As winter showers back the leaf, As winter snows the green, The heart of man must taste of grief, To be what it hath been; That grief, though not on earth, shall bring Another and a nobler spring. Oh! thou must weep, and in the rain Of tears make up the prime And beauty of thy heart again, And toil, and fall with time; And look on fate, and bear to see The shadow of death familiarly. Thy noblest act is but a sorrow, Thy great reward to die to-morrow, In faith to reach what ear and eye

Dream not, nor all thy phantage

of praise goes up from every vale and hill. There Just as we are going to press, we learn that manifestations, I am confident if they were all truth. Now, men of sense who investigate this

MAY 28, 1854.—NO. 7. of a higher value. Here the study begins, and he After the unfortunate mismanagement of my arwho walks blindly over the flowers of earth, would ticles upon the above subject; in publishing No. 6 instead of being surprised, and at times grieved, put upon them our folly and ignorance. When I then all who can be above subject; in publishing No. 6 instead of being surprised, and at times grieved, put upon them our folly and ignorance. When I then all who can be above subject; in publishing No. 6 instead of being surprised, and at times grieved, put upon them our folly and ignorance. he lost in the glory of the second sphere. He who in the paper of July 8th and delaying No. 5 until that things not true were communicated, we would hear a man speak upon Spiritualism, I want to shops they pass on their way. The price for this is deaf to the melody of the summer wind, would the paper of 26th August, I had concluded to de- be more surprised that so much truth had been hear him in possession of his proper manhood, and service is ten sous: and there is not an instance on hear no music in the spheres. The strains of in- sist writing, as there seemed to be some uncertain- given to the world through this instrumentality.— though it be but the opinion of a man, he has man- record of an individual thus protected home and spiration that come down to earth, assure us of imty about the matter; but in the paper of 26th AuAgain, in our investigations we too often forget the
liness enough to say it is mine, not to pack it upon
honor. It is a rule at the drinking shops that mortality, and as we gaze upward into the world of gust in which my number 5 is published, you have mission of Spirits; we are so much under the in-some Spirit that we can neither question or call to when a man cannot stand, he must be taken off, harmonies, we see nothing, because our eyes are condescended to notice me rather conspicuously fluence of our previous materialistic notions, that account. I think we are in great danger of losing and the Angel is straightway called. The Angels blinded by dollars and cents. We ask for the real- under the editorial head. I thought I would give we often try to force our opinions upon the Spirits, our manhood, and it behooves us to be exceedingly are kindly treated by the shop-keeper, whose inteities of Spirit-life, and remain profoundly ignorant you one more number, as your notice of my hum- and oftener seek of them communications upon careful and not to injure so good a cause by any of the philosophy of mind. We ask Spirits to ble efforts may perhaps induce Spiritualists to read subjects altogether foreign from the glorious object want of prudence or fore-thought of our own. Spidescribe things above our comprehension, and then them all. But before continuing the review proper, of this wonderful unfolding! How frequently do ritualists excuse themselves by saying these mecomplain of "unreliable media." In short, we are allow me to pay my respects to the Editor or author we hear the call for great names, Washington, Web-diums have been commended to us as most power-wanted. Their honesty is proverbial, and a Baca practical people, and if we fail to make merchan- of the strictures in the paper of August 26th. And ster, Clay, &c., and how often is it the case that ful speaking mediums, capable of enlightening any dize of inspirations, we possess less shrewdness and here, if I mistake not, I recognise the same hand, the circle is rendered inharmonious by the folly of audience! I have heard this, and when the time husiness tact than the founders of most of the or- that in No. 7 of the paper, cast his line into troubl- some one calling upon the Spirit of Webster or came and the speech was delivered, it was the labor thodox churches. We have no fears, however, for ed waters, without knowing why they were trouble some other great name for a speech upon "Ne- of a mountain and brought forth a mouse. Give me the result, for the days of priesteraft are numbered, ed, or the object of B. C. T. in writing as he did. braska" or some other mooted question, and per- the speaker who exercises his own sense, reason and native Parisians, it is unnecessary to observe, that And if he had then supposed that this volunteer haps the medium is some impressible untutored mental powers, then I shall expect to hear somecritic would have been Editor of the paper before boy, who does not understand the first rule of thing to the purpose, and if I am disappointed, I he had closed his articles, he should have replied to grammer or a single principle of our government, shall not charge the Spirits with the failure, for

Perhaps as this may be my last article in the pa-per, I may as well explain the reason of my appa-tent personal allusion to the gentleman who took rent personal allusion to the gentleman who took an original idea in it, and delivered in such a bom- understanding of plain people. In the foregoing my remarks so offensively. First, then, I disclaim bastic style, sufficient doubtless to make angels strictures, I may be considered too critical and faultany intention of wounding his feelings! From the weep over our folly, and such a speech as the Spi- finding, but I think I can appeal to my own con- the barbarous custom. To my mind, a woman manner of his declaration upon the subject of pray- rit purporting to be its author, if in life, would look science, and say, I have not intended to advance should always look as soft to the touch as the flower in the public conference, I verily thought he upon with pity and contempt. Yet even such a anything but truth; calculated to further a good er, and as pure. All her garments should be made would prefer it published to the world; in my sim- speech is often pronounced grand by him who calls cause and prevent the establishment of erroneous would prefer it published to the world; in my simspeech is often pronounced grand by him who cause and prevent the establishment of erroneous that will easily dispose itself into folds, falling plicity I have always thought that a man who profor it; alas, what poor creatures we are. A quesand unprofitable views; nothing but what I begracefully around her, and not, by being liable to claims himself an atheist publicly, sought notoriety! tion may be asked here, how do you account for lieved would benefit my fellow-men. B. C. T. but I did not mention it to give him such, out I had this apparent absurdity in Spirit manifestations? I another design in view, and that design was to en- answer in part as above, the great laws of affinity lighten Spiritualists of New York, and especially govern; the medium and questioner call about society of those we love, form an important and those who have taken an active part in the organi- them just such Spirits comparatively as they are profitable privilege for the industrious. Homezation of the conference into Sunday meetings, themselves! "That evil Spirits can come to do zation of the conference into Sunday meetings, themselves! "That evil Spirits can come to do its joys, implies and the same evening, and imevil on this carth," I have no doubt. I can no more when his daily task is complete and when the mediately preceding the initiatory, steps taken to question this from my experience in this unfolding, shades of evening becken him homeward to his organize the conference into something like a con- than that good Spirits are permitted by the good cheering fireside, and its cheerful occupants, as the gregation to hear lectures, &c., on the Sabbath; and God to come upon the earth to effect good purposalthough the writer of this was present, he took no es, and it behooves us to be extremely cautious break, with can in hand, inclosing the plain and

personality of the Deity, and the opening of our and common sense. In doing so without this pre- welcome him to their circle? Of such is homemeetings with prayer! And when this gentleman caution, we are truly in great danger of being impresent that he had been appointed on a similar before remarked, certain conditions are necessary committee at 553, Broadway, (and this he stated in order to insure truthful communications, and it afterwards himself,) and hence he spoke (at least is my opinion that the wisest among us have scarcefor the time) "as one having authority," and his ly mastered the first three letters of this alphabet words were marked and peculiar. I repeat them, of conditions! It may seem strange to one not exnot because I desire to offend him or any one, for perienced in this investigation, but I have no doubt repeating that which was proclaimed publicly that the state of the weather, the peculiar location, should offend no one; but I repeat them to show the condition of the minds of each member in the and I would not so wrong the good cause in which you are enthe effect they had upon me and others. He remark- circle, preparation for generating or retaining that gaged, as to force my pen to indite those thoughts which were ed in substance that he did not believe in the per- peculiar subtile fluid used by the Spirits in these sonality of the Deity; he believed what we called manifestations, which, for want of a better name, God was a principle, and upon the subject of pray- we call electricity, but it is as much more refined er he said, "I never pray, I do not know who to than electricity as that is more refined than the pray to," thus proclaiming himself a disbeliever in particles of a common fog-the exercise of a posiof trustees, designed to represent all the phases ful and important communications. er I was right in my conjectures or not.

in the paper of August 26th, I have to say that I reover before you wrote your strictures; if you had, tening attentively to all communications. Sometimes neither are all farmers' daughters romping milk-maids and noththat in using the words Atheist and Pantheist, I what to us appears a trifling communication. was compelled to do so if I stated truth or called to learn to do otherwise.

with regard to go one reads of the A. J. Davice, you certainly have the right to do so, yet I comfine it seemed in this strange and peace and the read of the

Perhaps as this may be my last article in the pa- 0! what a speech! full of rant and nonsense, dis- give currency to this noble unfolding, but it is plain how we receive any of these communications until frugal mid-day meal, what so consoling as the hope The subject of remark that evening, were the we have subjected them to the ordeal of reason that his loved ones await anxiously his return to took the platform, it was known to many of us posed upon and losing our manhood. As I have

ing, and I believe learned men without any excep- body, either present or absent; and above all the tion define such to be attaism. As soon as his ad- condition of the medium, physically, mentally and dress was finished, the meeting resolved itself into Spiritually-these, and a number of others I need some order, appointing a chairman, and determined not now mention, constitute a good and valid reason to take steps for the organization of a board why we are so often disappointed in receiving truthof belief in Spiritualism; and now behold the But to return to the consideration of the danger meeting virtually acquiesced in or seemingly or stated above, we are too impulsive, too superstinand in consequence of the constant communings with Nature this come attained by the appointment of tions too enthusiastic; these bring us into the dandorsed this same atheism, by the appointment of tious, too enthusiastic; these bring us into the danthis same gentleman as chairman of the committee ger intimated, and I may add what I have before gent slavish delving in the soil for daily bread, but I do believe on organization! Any further remark from me none stated in one of these articles; there is a want of in the beneficial effects of country life to mind and body, when upon this subject would seem gratuitous and unne- moral courage on our part, to call in question com- the labors of the agriculturist are associated with the refinecessary. Let the reader refer to my article No. 1 in munications coming through mediums who are our classes of our great cities. The true life is yet to be found by paper of June 3d, and to your strictures in the pa- friends and favorites; for fear of offending them or those who, receiving all the benefits of a refined mental culture, per of June 24th; then let him look in Dodworth's some one in the circle, we allow that to pass for use them to embellish and illuminate their country homes. Hall, 806 Broadway, and he will readily see wheth- Spiritualism which would not stand the test of rea- and that my city friends, remembering such coarseness and vulson and sound judgment, and we get in the habit garity of country manners as have come under their observa-

things by their proper names, and I am too old now if we do, we draw about us Spirits that will trifle cities, and are best appreciated there, as there mental culture is With regard to your laudation of Mr. A. J. Da- them under the plea of scarching for truth, we scenes, where the application of correct taste would create new

ditions are absolutely necessary for truthful com- ing like an old round-head, and often playing off in charity, and for the punishment of crimes committed under munication. The circle must be harmonious, the me-such fantastic tricks as ought to cause us to weep dium must be properly developed, "free from all at the folly of men. Not unfrequently it is a ludi- rightly informed, wages have lately been offered laborers which selfishness, and have an abiding confidence in the crous exhibition of "Spiritualism run mad;"—our far exceed those obtained in your city. One instance came unoverruling providence of God;" they must not be friends are people who think, and many go away and refused for labor in the harvest field. This is only one inmediums "who are puffed up with conceit at their convinced that it is all imposture, and that the me-stance, but is an indication of the present demand for sterling own gifts, who are troubled about what people may diums are fit subjects for the lunatic asylum! Have bone and sinew. say and are anxious for their own gratification." we advanced the cause in this behalf? Nay, verily most every section of the country, has but slightly affected the They ought to be as far as possible, "meek and we have done it an injury. If I had heard or seen crops in this vicinity, and the harvest throughout the northern lowly in heart," pure and upright in life! In con- nothing more convincing than I have heard from portion of this State have been, and will be abundant. nection with the proper harmonizing of the circle, these "speaking media," I think I should still have will endeavor to make my next more amusing. as the laws of affinity are almost universal in these been an unbeliever in this great but much abused

opened with a short prayer, it would be the means subject desire to do it upon the principles of comof elevating our thoughts, drawing our Spirit- mon sense; and hence when a man or woman duty it is to frequent drinking-shops, and the mofriends near us, and rendering our minds passive, speaks on the subject, I wish them to be "wide- ment a man gets tipsy, to take him under his proand it would place the circle in a better state of re- awake" as well as "duly sober," in the full posses- bed. The individuals practising this profession are ceptivity. I have been told by what I felt confision of their mental faculties; then, we know who picked men who never drink themselves, who have dent might be relied upon, that if we could see the to hold responsible for the sentiments, not as is too the necessary moral authority to force obedience difficulty with which Spirits communicated at all, often the case, refer the objector to the Spirits, and from the drunken creature they are conveying and not overburdened with common sense! And after all, it is not the flowing and eloquent that will

> Home.—Evenings at home, in the enjoyment of its joys, happiness and bliss; its loved associations; knowledge that such pleasures await him? And to the mechanic, who departs from home at daysweetest home, 'neath whose portal angels stand to minister, and Heaven lends its aid.

### Correspondence.

ROCKFOED, Illinois, Aug. 26, 1854. BEO. EDITOR:-Notwithstanding my long silence, I have neither forgotten you nor the duties I owe you. I have this excuse for silence to offer: my mind for the last few weeks has been occupied with the consideration of things merely temporal,

foreign to my every day life. I now have to thank the good fortune that has at length brought me to this beautiful city. Here Nature has hardly felt the inroads of man, and it is only within the immediate precincts of the town, that we miss the songs of birds and the fra-

In traveling through the northern portions of this State, one the existence of a God, or Supreme intelligent Be- tive and powerful will force, by some one in the thought is always uppermost in my mind. On this side and on that, stretch forth vast plains or undulating surfaces almost bursting with vegetable wealth, and wanting only the honest labor of strong hands to make them the scenes of happy, contented homes. Why will man, then, confine himself to the walls of the smoky city? I know this subject has been so often treated, that it is difficult to offer new thoughts; no need of that the old are good enough. There is more happiness to be experienced in the country than in the city. Agriculture is the natural occupation of man; it gives him health and strength, and purpose. I am no believer in the good resulting from unintelli-

In reference to your "explanation and position" of receiving everything as true which purports to tion, will think my plans and my hopes visionary; but I would in the paper of August 26th, I have to say that I re-gret you should not have read my articles carefully age any from pursuing their investigations and lis-All farmers do not murder the Queen's English in pronunciation. you would have seen that I neither used the words they are allegorical and not unfrequently facetions, lng more. Because I may reside in the country, it does not follow low that I am entirely unacquainted with the stirring scenes "Infidel," "Nothingarian," or "Blasphemer," and and there are at times great truths concealed under constantly being enacted in the great town-world; not does it follow that I remain unblessed by the new lights of literature Be serious, never trifle with so solemn a subject, of humanity. It is true that these lights are first seen in the also, and if we deliberately set out to impose upon highest. But I would have this culture transported to natural beauties, and of educated labor would reveal new sources of

der my own observation, where three dollars per day was offered Twel

The drought, which has been so generally destructive in al-I shall take an early opportunity of writing to you again, and

Very truly, your Brother,

THE GUARDIAN ANGEL.

The Guardian Angel in Paris is a man whose tection, to accompany him home and put him to rest it is to see that no one of his customers come to harm. They receive the odds and ends of the dinner, and are recommended to the neighbors when a reliable man for some confidential errand is chanalian with a hundred francs in his pocket, who is confided to their charge, is morally sure of finding his hundred francs where he left them, when he wakes the next morning.

To those acquainted with the character of the

the Guardian Angel relies for custom, principally on the Englishman and other foreigners, who have not learned to use wine without abusing it.

Dress.-A lady writing to the Pennsylvanian muslin dress was stiffly starched, to keep clean longer. My laundress tries to persuade me into of the finest and softest material possible, material be ruffled every moment, compel her to stiff attitudes and starched demeanor, denying her luxury of lounge and loll: why my very words would grow prim and precise, were I to wear a dress which depended on flour or potato for its propriety.

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PAREITION, NATURAL AND REVEALED; or, the N

### Poetry.

[For the Christian Spiritualist.] A BREAM. I dreamed last night that I was dead; For yielding up our breath

And rising o'er mortality, Children of earth call, "death." One moment darkness grew around, Then floods of mellow light, And Spirit-dwellers of the air

Rose beaming on my sight. My soul with young, unfolded wings, Gazed on its earthly shrine. And those familiar lineaments, Though pale, I knew were mine

Fair forms of glory beckon'd me Through ether, far and free, And yet I fondly clung to earth, To linger, love, near thee.

I flitted ever anxiously Between thee and the light. But vain my looks of tenderness To thy beclouded sight. I tried to call thee lovingly-

To tell thee I was near:

My voice was but the sighing air To thy unconscious car. And sadly, then, as some freed dove. Resides its fetter'd mate.

I strayed till death with angel hand 

[From the St. Catharine Semi-Weekly Post.] THERE'S A LINING OF SILVER TO EV ERY CLOUD.

One winter night dreary,
Dejected and weary,
I kept my lone vigil of sorrow and care;
Mistrusting—mistakin— Mistrusting—mistaking— My heart full to breaking— My soul seeking comfort, and finding despair! All wildly and chilly
The wind whistled shrilly,
Drifting the clouds o'er the desolate sky;

Low mouned the ocean In ceaseless commotion, Dashing the spray of its billows on high! Tearfully gleaming,

Tearinly greaming,
The young moon beaming,
The young moon beaming,
Struggling by fits thro' each gathering cloud;
Faint light now shedding,
Dark shades now spreading,
Over the moonshine their vapory shroud! "Ah! thus," thought I, sighing, "From birth to our dying, Man's course is a trial through struggle and gloom;

Joy scarce gives a promise,
That Grief rends not from us,
O'er the light of our life looms the shade of the tomb!"

But soon, to my wonder,
The cloud burst asunder,
And down through the fissure now streamed the moon light,
Soft fell its splendor,
So holy and tender,
wers of sheen on the face of the night!

While all the cloud's margent Was gleaming like argent, Though earthward stid sullen and dark was its shroud, I knew that towards heaven Its brightness was given—
A lining of silver spread over the cloud!

Then my soul rose in gladness, And shook off its sadness, I felt God can turn all our darkness to light—
To-day what is sorrow
Makes joy on the morrow—
Dry tears that are hiding His smiles from our sight,

I looked up, confersing That trial is blessing, To II if each grief be spread out and avowed; What from earth man sees glooming, God above is illuming— There's a lining of silver to every cloud!

### JOY BEYOND. BY JOHN S. ADAMS.

Beyond the deep, dark grave whose lowly portal Must yet be pass'd by every soul immortal,

There gleams a light;
'Tis not of earth; it wavers not, it gloweth
With a clear radiance which no changing knoweth,

Constant and bright.

We love to gaze at it, we love to cherish
The cheering thought that, when all else shall perish,
And nought remain
Of all these temples—things we now inherit—
Each unimprisoned, no more fettered Spirit
Shall life retain;

And ever, through eternity unending,
It shall unto that changeless light be tending,
Till perfect day
Shall be its great reward; and all of mystery
That hath made up its earthly life, its history,
Be pass'd away.

Oh, joyous hour! oh, day most good and glorious! When from the earth the ransoned rise victorious, Its conflict o'er!
When joy henceforth each grateful soul engages,
Joy, unalloyed, through never-ending ages,
Joy evermore.

### FASHION.

What are the laws of fashion, and who makes she has been carried off by three angels," &c. them? Who regulates their absurdities and their proprieties? It was the height of fashion in Charles the Second's time to play about four inches of white shirt between the waist-band and the vest. Regent street with a hunting cap, a shovel hat, a nomena. sombrero, or a porringer like that which Henry of Lancaster wore, would you speak to me? The day after to-morrow velvet skulls, shovel hats, flyflaps, or rabbit-skin porringers may be the only conclusion. wear. Why should the bishops refuse to ordain Oliver Goldsmith because he wore scarlet breeches? able follies, fashionable vices, bon ton, high breeddeadly paleness, the loathsomeness and horrors of "a three days' burial?" Will they avail us one jot in the day when you and I and all the world, knows, even, if the improvement of my style is sibility of these facts. fashion, do you think?

linen and fall down and worship it, and quarrel ter my death, as you were wont to take care of my with and hate our brothers and sisters, for a smile mortal life; fear nothing, go on, on always.

The country people are feetly white.

82. As for from our demi-god, for a card for fashion's hells or from our demi-god, for a card for fashion's balls, or the entree to Fashion's back-stairs. But no sooner and such a most noble, high, mighty, powerful dared to publish, but committed only to a small ought to study these questions at his own point of Prince Fashion, who was a father to his connected to his connecte and a model to his compeers, and was, in short, the very best Fashion that ever was known, and the very best rushing that ever was known, and the first fashionable gentleman in the world. No, sured M. Doisnel, "that he had witnessed, (or we allow the corpse of Fashion to putrify in the could not decline the testimony of the eye-witgutter, or to be eaten up by the vultures, and the ness,) the following phenomenon. Into a cellar a ter truth. storks, and the adjutant birds. There have been great number of broken bottles had been carried, kings treated as cavalierly. When luxurious Henry Quinze lay at the point of death, the noise of though it was impossible to discover by what by night to St. Dennis, where they flung him into, the matter are not yet defined by official science, I clopedia of Spiritual Magnetism." rather than buried him, in the sepulchre of his rely upon our future conversations to dissipate any John.—The "Journal of Magnetism" has quoted ancestors. So do we act by our king Fashion, ad-doubt you might conceive in this respect." ding even insult to injury, for after his death we scoff and jeer at him and are tremendously satiri-

MACHETIC MACIES

Historical and Practical Treatise on Fas-Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet,

FOURTH DIALOGUE.

SUSPENSIONS.

72. At another session, when three clairvoyants were put at the same time to sleep, a dove apit fall at the feet of one of these ladies. The paper was opened, and they found in it three small slips of paper on which were pasted little pieces of bones. Upon one of these papers the following phrase was written: "Holy Maxim;" on the other, "St. Sabin," and on the last "Mary Martyrs."

73. We read on page 19, that in the answers he received from M. Deleuse on this subject, this gentleman assured him that he knew a physician whose clairvoyant might produce material touches, not unlike those of the tymnum branch.

74. M. Billot speaks on page 235, of a certain to witness himself the phenomenon, and having done so, he was perfectly satisfied of its reality. guardian angel who thus engraved that cross.

very evident he did not.

ALBERT .- I think, on the contrary, that M. Deleuse was just as persuaded of the fact, as M. Billot himself; only he did not like to proclaim so loudly his conviction. The quotation he addresses to his friend, is a proof of it; and we must confess that M. Deleuse went far enough in his magnetic publications. As for his position as a librarian, he compromised it no less than his own reputation, in the eyes of his learned associates.

We shall now review another writer who made a deep sensation in the magnetic world by the superiority of his views, and his world-renowned nary fact. I extract it from a book entitled "The I have, myself, seen very little on this subject; the medal was not well soldered, and could with writer whose pen and mind can certainly not be accused of enthusiasm. In a number of 1846, the above paper has an interesting article on the noon, as our clairvoyant fell into the magnetic I would not like to repeat it here; but I think tion impossible. As nothing had been done, and I "Powerful effects of Magnetic Attraction."

75. "Mr. Schmidt, a distinguished physician of Vienna, in Germany, went and fixed his abode in Russia. With him was his daughter, who soon married a certain M. Pourrat, glove manufacturer. Settled at Kiow, Mrs. Pourrat, who was very delicate, was often mesmerized by her father, M. Schmidt. It was in these conditions that she was mesmerized as usual by her father, a short time before her death, which took place in 1832. Many friends and acquaintances were assembled in the parlor, when, all on a sudden, the patient was taken from the bed on which she laid, and so lifted up as to permit the hand of every one to pass through between the blankets and the patient's body."-

Joun.—The writer may have been led into error. Albert .- You are right; but together with several of his friends assembled for that purpose, he testified the following fact, which is quoted at page 302, of the said journal:

76. "The crisis increases; she is taken up in a state of general spasm; her eyes which were fesses he was a hypochondriac. closed, open again, and present in their deadly gaze, a fixedness which strike us with awe; -she rests again, and stands in an immobility similar to stupor." On page 304 M. Ricard asked her what she had experienced. She answers, "she has been very happy; she has soared to the highest regions, persons who were with him? and that she said 'no,' because she was taken away alone, which always frightens her very much;

John.-The author does not say that this clairvoyant was taken up from the ground.

ALBERT.—He leaves it understood; he is too driac subjects. Now if I were to enter a ball-room with my vest skillful a writer to say she was lifted from,-he bulging from the bottom of my waistcoat, I should says only she rose. The narrative seems moreover be bowed down stairs. Why should fashion in to enforce this fact; for the particulars of this sesanything be more absurd than the chimney pot sion are told with a great minuteness of detail, but? Nothing Verifican ways to the particulars of this session are told with a great minuteness of detail, hat? Nothing. Yet if you were to meet me in and are said to have presented extraordinary phe-

John.-What can I say? It is more easy for me to listen to your observations, than to draw a

the end. You are well acquainted with our dear deluded each in his turn. What are wigs, colors, fashionable virtues, fashion-friend, M. Doisnel de Briquebec, who died in the ing, worth, after all? Will they save the spright prime of his life! You know how learned he was, mician. liness of youth, the fair cheeks and full eyes of how logical in all his reasonings! I relied much childhood, the vigorousness and strong flexure of upon him for the fulfilment of my labors! Alas! the joints of twenty-five, from the hollowness and must I complain of his death? Is not, perhaps, nobles and learned, kings and priests, the wise and not due to his friendly influence? How many the foolish, the rich and the poor, the prevailing to carse or obscure words am I not obliged to cantyrant and the oppressed party, shall appear to receive their symbol? Will Fashion and Madame ceive their symbol? Will Fashion and Madame the course to me that I perceive his noble cause you are too exacting. Devy and the Red-book keep the storm from the time? It seems to me that I perceive his noble cause you are too exacting. ship, or a furrow from the brow, or the plague soul by my side, and that I hear him say to me, fashion, and could it move towards its end without in the workshop of chair makers; you are in the cept them without the severest examination. Fashion dies. It is so far a prince or a rich man, universal laboratory whose language does not bear

is the demi-god dead, than we utterly desert, and lations; my part is to teach thee how to write forget it. We do not as in the case of dead hutther." This excellent friend wrote me before his but they know better how to judge them, and trust ment on this subject. M. Renard desired that I like opinions. Another phase is sometimes given manity, condescend to unfold its rottenness in gold and silver velvet; to build a marble monument over it, sculptured all over with lies; to state in an inscription, that beneath repose the ashes of such that I did not doubt I was on the point of interval of the point of the poin

77. Among other facts, M. Ricard one day as-

cal upon the ridiculous, hideous, frightful, prepos- Poussin, published sometime after M. Ricard, a them now in the United States! terous Fashion that he was.

It is my opinion that if Messrs. Banting and France were to confine themselves to performing the funerals of Fashion, they would cease to be the fashionable undertakers they are.

Fashion is greater than king or kaiser when he is alive: but dead, he is no more account than a broken egg-shell. Le roi est mort—rive le roi! Leg alive: but dead, he is no more account than a broken egg-shell. Le roi est mort—rive le roi! Leg of mutton sleeves and long waists are dead. Long live tight sleeves and long waists.—Household live tight sleeves and long waists.—And contrary to the knowledge of all world. He recollected afterward that he had been slightly acquainted with this friendly Spirit while philosophy, if we are blind enough to call such ab- bered the alphabet.—Mrs. L. M. Child.

in his "Unveiled Magic," the means of communicinations, Cabalistic Mirrors, Suspens cating with disembodied Spirits; thus the ridicule sions, Compacts, Talismans, Convulsions, Possessions, Sorcery, Witchcraft,
though it will soon be proved that there was noththough it will soon be proved that there was nothtion. In a visit I had the pleasure of receiving from M. Poussin, this gentleman assured me that which took place near Chartres for about a forthe stopped his quotations in consequence of the night? bad reception incurred by the first; and that the fact of the crown brought by Spirits was nothing compared to other facts he was to relate. Far more bulky objects had been brought in the same priesthood. way, and while his apartments were hermetically peared to them, holding a paper in its bill, and let closed. Money had even been put into the drawer of his bureau, though it was locked and the key would they say; yet who is right? I profess what without any visible hands, &c., &c. I see and have seen every day; but they refuse to believe what they have not seen, and will not conhave been myself."

One of the strongest arguments against M. Poussin was, that the crown brought was material and true. But I must as a you, in my turn, what are had found this medal out of the ribbon, although flower makers; but it is just this circumstance stubbornness? Miss Laure, his somnambule, who one day received which renders the fact so important in the eyes of a stigma upon her right arm. The writer wished the unprejudiced inquirer. Suppose, in fact, that which is far from being a mathematical one: then and put it upon the table. The medal was as this crown was a celestial one, and could not be the physical impossibility that an imponderable usual fixed upon the ribbon. While he was telling imitated by men, what would have been the conse- substance is able to support and carry a pondera- what had so often taken place, the medal went out A well-drawn cross appeared on the inside part of quence? Every one would have said, "Well! it ble body. the lucid's arm. This woman said it was her is one work more among the infinite number of the Albert.—I shall answer first, too, that the sci- pard, who told me the fact afterwards. I was to such as are manufactured by men, this is not to ture of the circle, or perpetual motion. Prove on- his visit, he wished to show me how the thing was sunding his correspondent, M. Deleuse; and it is prove a new work of God, but a counter-work, ly two scientific facts perfectly identical, and I shall done; he therefore took the medal from his neck, the gold piece, therefore, which I find in my pos- when I shall have finished my quotations. I told you, session without my cooperation, puzzles as much, in the first conversation, that magnetism was able able to see how it was done. were of celestial origin. Thus it is that the argument will give you the proof of my assertion, or at least, bon, and tried by any means and with all my pa
as in heaven?" When we want a whig President, ment which seems the best is often the worst. 79. Another writer narrates a no less extraordi- said question.

ture of a room close by the parlor where we sat; present dialogue. we listened attentively; the noise went on increasfright that we ever experienced in our lives?"

timony?

hallucination; that is all.

Joun .- They probably said they saw, in order avoid a discussion.

John.-They are possible only with hypochon-

John.-I do not admit them.

Albert.-Yet I quoted 79 facts of this nature, not hypochondriaes.

ALBERT.-We have time to do so; we are not at different individuals, I will say that they have been

Albert.-Your answer is worthy of an acade-John.-No! it is simply the answer of a man of

good sense. Albert.—I flatter myself to have as much good

John.-Prove them. Albert.—I tried to do so by bringing forth these

from a king's house? Is the world any better for "Suppress this trivial expression, you are not here of this nature. It is an unpardonable fault to ac-bouillet. Finally, all those who live with me and

that while it lives we dress it up in purple and fine idiomatic forms. I took care of thy instruction af- has taught these things, and people are neither hours, while the other side and shoulder were per-

inscription, that beneath repose the ashes of such tive of several striking facts which he had not keep within the limits of good sense. Every one ment, that I did not doubt I was on the point of interpretations of the text, but rather to show the

Albert .- I shall continue my quotations. John.—They begin to be rather long.

respects to the new king echoed through the long bottles fell from the ceiling, although there were galleries of Versailles like thunder. When the in it neither opening nor cracks. I am per-Davis himself, and have produced such a sensation perienced all the sensation it must produce. king was dead they crammed his miserable body haps wrong to make this confidence, but hoping in America. I gave a short abstract of these wonpox into a box,) and joited him off in a post-chaise that I shall be able to prove the laws and nature of derful phenomena in the first number of the "Cy-

these facts, but did not certify them.

whelm Poussin; but things are very much changed lice, who for several weeks made use of all its re- in this world; it was his clairvoyants who remind- surdities philosophy. Let us imagine the rulers of nowadays. M. Potet is on the point of publishing sources, and found out nothing but the proof of ed him of this fugitive acquaintance, and enabled our nation peace men, forgiving men, christian, its impotency.

knew.

same paper, an account of the marvellous facts me at this moment."

John.-Priests are mixed in that affair.

John.—In the present circumstance it is difficult

Albert.-You have read again in the same pa-

by a gust of wind. Albert.—This would be acceptable if it were

Jours.-I object first against their demonstration,

Almighty's." But transporting a material object, ence of mathematics is as erroneous as the quadra- witness it myself, for on the day M. Renier paid me since it contradicts the admitted laws of this work. believe in mathematics. Your second objection put it into my hands, that I might examine it well, I consider here neither the reality nor the falsity of against the possibility of ponderable bodies being and finally placed it upon my bureau, saying "It the fact. I say only, "prove" that this crown was carried away by imponderable ones, is not less er- was so I did." Scarcely was the phrase uttered brought as previously mentioned, and I do not care roneous. We see the fact every day; but science when he took the ribbon in order to show me how whence it came from. It seems obvious to me, seems blind, and denies it in consequence of this the wonderful feat usually happened, but how great that material objects must be taken upon the earth; ignorance. We will again examine this question, was our amazement when we saw that the medal

of my conviction; we shall then examine the afore- tience to cause it to go out again; I could scarcely or a democratic President, we work for it as though

"Journal of Animal Magnetism." M. Ricard is a Inhabitants of the Invisible World," vol. 8, by yet what I have seen is quite sufficient. In the much address be forced out of the ribbon. But Bachelet. It is said on page 150: "Fifteen days first volume of the "Celestial Telegraph," I re- many precautions and cares were necessary, and have elapsed since our first evocation: one after- lated a very singular thing which happened to me. the least oversight could not but render the operasleep, we heard some slight knocks on the furni- what I have to say will not be out of place in our had seen the medal perfectly well fastened to the christian, and as a christian not one could refuse his

ing; the knocks were clearly heard, and the chairs at Rambouillet, one day prayed of me to have a power. moved about. "Who is there?" asked one of us. small phial of water magnetized for him by the 84. I shall close my quotations by telling you Albert.—But what has that to do with the other so well adapted to this case." I answered to my bundle. so on the first occasion, and Adele confirmed the the evolutions. word made up with an aggregation of material par- to come and place themselves on the chimney. ticles, which an acid alone could alter.

S1. As for the stigmas, I spoke already of the consequences of a sunstroke which Adele received in her magnetic sleep, upon one side of her face and shoulder, while she was looking for a person in America. The witnesses of this phenomenon are eleven; M. Pirlot, to whom I am indebted for the publication of the first volume of the "Celestial Telegraph." He lives in Paris, No. 25 Sedainestreet. The second is M. Linos, Messenger of for. The third was the mother of this person, and neath the clairvoyant's feet. John.—I am just what I ought to be in studies she lives, I think, in the neighborhood of Rammy house, saw the side and shoulder of Adele re-ALBERT.-These eighteen centuries Christianity main of a violet hue for more than forty-eight

willing to lift a heavy burden, and without any further preparations I took, in idea, M. Renard in to a like practice.

When we look abroad into the like will be made in the model to the like will be made into the like will be will be will be will be winto the like will be will be will be will be will be will be will

83. As for Spiritual and material manifestations, in the latter, ly to the question we are treating.

M. Renier, a clerk in the war ministry office, living at No. 101 Medecine-street, read my "Celes-

him to judge how real was the intercourse which John.—The police did not like to say all they existed between them. A very great number of izing or incredulous, and meet the heart's approba-Albert.—People who do not know anything act doubt he might have preserved. This gentleman strike his flag of stars and stripes, and run up in ing ridiculous in the affair but the Baron's nega- always so. You have doubtless read, too, in the said to me very often, "Behold! the Spirit touches with the world. It seems ware him and the preserved. This generalized its stead a broad white one, as an emblem of peace with the world. It seems ware him size her in the said to me very often, "Behold! the Spirit touches with the world."

> ALBERT.—But that is not enough to have blinded not at once persuaded of the real presence of this all the other witnesses who had nothing to do with Spiritual being. But his skepticism began to yield different objects, which took place in his own house. He began to keep a dairy wherein he recorded all these facts as they happened. He intends now to nier paid me a visit one day, and told me a new JOHN.—Yes; but to read and to see are two very fact which happened at a friends of ours, M. Gaswear suspended from his neck by means of a blue ribbon. On several different occasions, M. Renier one day with M. Gaspard, he spoke to him of this singular occurrence, took the medal from his neck, of the ribbon, which extremely surprised M. Gaswas out of the ribbon, and that without our being

succeed. My reason for trying was, that I said that ribbon, I was obliged to admit that the escape of or her signature; and such a petition or petitions 80. M. Renard, an officer of the mortgage office the medal was due to some occult and uncarthly

No answer; but at the same moment a hand which Spirit of Swedenborg. You recollect that this that many mesmerizers have witnessed these facts the influence would not be seen and felt only in our seemed to me wide open, struck which much force Spirit was in daily intercourse with Adele, while in and similar ones. If they did not speak of them, and noise a round marble table around which we her magnetic sleep. I complied with my friend's it is because they dared not, or had not the means were sitting. I confess that we shuddered, and request, and put a label upon it with the following of doing so. A respectable clergyman of Paris, M. were even awed by the mystery of this scene! We words: "magnetized water." On three successive Delafond, assured me he saw a clairvoyant one day felt conscious that something unearthly was going times the word "magnetized" was cancelled; I order the use of an herb which could not be found; on! The noise ceaselessly increased in the next thought at first that the cause of this disappear- but as she saw it in the middle of a grove, she room. I advanced and went in, the noise stopped ance was my having made use of a steel pen, whose prayed her magnetizer to put her to sleep at the at once. I looked everywhere, but could not disconsistent might have produced the effect. But entry of this grove, that she would then find out the would the influence be deep and lasting.

This is no child's story, no fanatic's vision; but lar phenomenon. I was re-entering the parlor rendered this explanation unacceptable. I wrote a of the spectators, she went upon an elevation of just as practicable a matter as to change the admin when an immense easy chair was lifted up and second time and a little beneath, the word "mag- ground which was considered as inaccessible; she thrown violently upon the floor where it broke into netized," with a quill. At the moment of sending then took the desired plant, which was closely fasta thousand pieces. Must I tell you, dear reader, the phial to my friend, this word again disappeared. ened to the rocks. The clairvoyant then said to dependence, and rendered that popular. Only unthat we were started and awed by the deepest I wrote it a third time without being able to ac- her mesmerizer, "Do not be uneasy; I know very popular as christianity is unpopular, which counts I wrote it a third time without being able to account for this mystery. When M. Renard account for this mystery. When M. Renard account for this mystery. John.—You speak of a man who himself con- knowledged its receipt, I was very much surprised in fact, make some gesture as if she was willing to It is really only unpopular in practice; in precept to read in the letter, that "When a label is put gather it at a distance, and at once the plant de- it has been sound doctrine these many centuries, at ALBERT.—Does that destroy the value of his tes- upon a bottle, one has generally the attention to tached itself from its place, and fell at the feet of least with christians. It only remains for us to accompany the attention to tached itself from its place, and fell at the feet of least with christians. write what liquid it contains; but you are more the amazed spectators. It was not only a leaf cept a principle in practice that we cannot deny in John.—It proves that he was laboring under a expeditious in writing only the word 'water,' in- which thus fell near the feet of the bystanders, it fact, to become (to sum it all up) consistent beings. stead of adding the word 'magnetized,' which was was a quantity sufficient to make up a pretty large an approach to this end; but while we send our

friend that I did so three different times, and that 85. M. Delafond told me likewise that he was as- the land, and the "iron horse" takes us through friend that I did so three different times, and that the word always disappeared. M. Renard observed the word always disappeared. M. Renard observed the word always disappeared. M. Renard observed to by unexceptionable witnesses that the same of the hills and over the plains with almost the speed of the wind in a gale, shall we be centent with this that instead of "magnetized," I should, perhaps, clairvoyant had often caused dry plants hanging snail-like progress in reform? ALBERT.—Do you think these facts are impossi- have written "Spiritualized;" that, moreover, I from a rope, to stand up erect, and that she foremight question Swedenborg on this subject. I did told every time which of these packs was to fulfil let us not lose sight of others of equal importance,

Albert.—And with men sound in mind and ized," said Swedenborg, "was not adapted to a rata, assured me too that a friend of his who was institutions that belong to the old world, that must ized," said Swedenborg, "was not adapted to a Spiritual action; a Spirit does not magnetize, he Spiritualizes." Swedenborg refused to tell me whether he was the author of this miracle; he on-whether he was the author of this miracle was the author of this miracle was the author of this miracle was the author of the out would be well for every well wisher of himself or hereaft to the out would be well on the out would be well as every well wisher of himself or hereaft to the out would be well as every well wisher of himself or hereaft to the out would be well on the out would be well as every well as every well well as every well as every w and they are all confirmed by persons who were ly said that the Spiritual corpuscles he had put into for several months he found two dollars every day take an interest in circulating for names, thereby the water had passed through the glass, and had upon the mantel of his chimney, though he had giving Congress an expression of their wishes. themselves erased this word, which was not appro- never been able to discover by what means that Clergymen may read it to their congregations, get John.—If all these facts were reported by the same person, I should say that this person had been same person, I should say that the same person had been same person ha same person, I should say that this person had been printed to the case. The important fact is, for me, and then they (the clergy) sign it in behalf of the first flock. The important fact is, for me, and then they (the clergy) sign it in behalf of the first flock. The important fact is, for me, and then they (the clergy) sign it in behalf of as many (naming the number) of their "flock" as

> spected by every one, M. Chambellont, told me he neral expression of the wishes of the christian often witnessed facts of the same nature; and that for persons not belonging to churches; for many he might give the most unanswerable proofs of not having their names recorded in the old church their reality; but he had unfortunately been for- will wish to have them in the new. bidden by the Spirits to do so.

88. M. Winnen, a member of the Magnetic Society, as conscious as he is skeptical, is said to have produced the suspension of a clairvoyant prepared | Church of for this object. Many persons were present at the Rambouillet, brother-in-law of the person looked performance, and were able to pass their hands be-

[To be continued.]

[From the Northern Home Journal.] "AS A MAN THINKETH, SO IS HE." BY JAMES A. CLAY.

Granting the above text to be true, that is, that nortal life; fear nothing, go on, on always.

"It belongs to Swedenborg to preside over revelabored under, and paid masses for. Yet they do that the first time I was occupied with magnetism, labored under, and paid masses for. Yet they do that the first time I was occupied with magnetism, Correct thoughts or principles must precede the

When we look abroad into the world, we every-Albert.—It is never too long when one looks after truth.

My friend then uttered a loud shrick and begged me not to continue, for his head was Johns.—Provided one finds it.

Where see what we admit to be wrong, and it is not unfair to conclude that this wrong in practice is and begged me not to continue, for his head was dizzy, and he did not feel the ground any more states. The slaughter of individuals by states, the chastisement of children by parents and committee of wing reign of earth of our Lord and was unfair to conclude that this wrong in practice is preceded by a like in principle. The slaughter of we will ever remain under him your obedient set wants.

Johns—Provided one finds it.

Johns—Provided one finds it.

Johns—Committed and was unfair to be wrong, and it is not vior, Jesus Christ; and with due honor and respect we will ever remain under him your obedient set was unfair to conclude that this wrong in practice is not only and the provided by a like in principle. The slaughter of individuals by states, the chastisement of children by parents and states, the chastisement of children by parents, and kings treated as cavalierly. When luxurious Henthough it was impossible to discover by what
the courtiers deserting their monarch to pay their means they were brought there; many of these

Albert.—You have read as well as myself in
the courtiers deserting their monarch to pay their means they were brought there; many of these

Albert.—You have read as well as myself in
the chips, I was unable to ascertain whether the susa system of violence to overcome at most, only a pension really took place; but my friend had ex- like violence, and perhaps only to vindicate a nation's honor, a state's law, a parent's authority, a 83. As for Spiritual and material manifestations, I have seen some, but the following belongs direct-later, parents, states and nations bleed.

This is a principle of blood for blood, eye for snow is such a perfect crystal, and they fall to eye, tooth for tooth, blow for blow; or, as I said gether so gracefully, as if fairies of the air caught before, all may be summed up in blow for blow. | water drops and made them into artificial flowers A whole nation may bleed for the merest offence to to garnish the wings of the wind. O! it is the Alegraph," and wished to examine himself the one of its meanest subjects. Can all this be under saddest of all things, that even one human sol propositions which are contained in it. Having the sanction of Christianity,—"if one smite thee should dimly perceive the beauty that is every

sophy that will stand the test of the most scrutintouches upon his own person, destroyed the least tion of every human creature. Let President Pierce plements of warfare to be moulded and forged into As this mesmerizer is very positive in his opin- implements of husbandry. Let every officer, civil ion, and objects to everything which is not a mathematical evidence, you may conceive that he was ematical evidence, you may conceive that he was west, (and double the number by recruits if you please, adding women with the same pay if you choose, to make up for the change between felling to a great many facts of material transportations of men and felling forests;) encircle and clear up the wilderness, make of it a garden, call it if you will the garden of Eden, (but plant no forbidden fruit there, but only such as shall bless;) let them have in their power the abundant means to bless that in his pocket. "How could I tell such stories to per, the account of children who were taken in publish the results of these observations for the they now have to destroy; let the excess of the the men of our day," said M. Poussin; "what their cradle and carried on the floor, of doors shut benefit of his friends and acquaintances. M. Re- products of their toil be stored in the naval ships ill manned waiting for an insult, and on the first received set sail with your white flag mast high for the offender's shore, with your gifts of fruit and different things. Little is required to cause a child pard, hat seller, No. 3 Vivrerine-street. It was the grain, or such other articles as they really have sent to see. You will be as much wronged as I to fall from its cradle; still less to have a door shut moving of a small medal which he was wont to need of, and my word, as well as your own good sense, for it, a victory will be achieved, such as Washington or Napoleon never had the honor of achieving, and might well be proud of. Let not the heart be faint with fear that the first attempt at similar to those which are sold by the artificial your reasons for denying these facts with such they were neither untied nor broken. As he was such an invasion would prove unsuccessful, but rather make up our minds that it is the true principle of overcoming enemies, and determine if neessary to persevere, as did our forefathers in their

> seven ere we deny our faith in the right. To say this is an universal doctrine or principle, is to say Christianity is so. To say that it is impracticable, that it cannot be, is only to say we have no faith in what we preach, or in the fulfillment of the prayer of Jesus we so often utter-"thy kingdom come, thy will be done on earth as in heaven." It is mocking God with a prayer we have no faith will be fulfilled. As is our faith, so will it be unto us; but Paul

> revolutionary war of seven years;—seventy times

said faith without works was dead. Now for those who have a faith in Christianity there is a work to do. We want a government whose aim shall be to save and not destroy; whose principle of sustaining itself shall be peace and not war? We pride ourselves on our freedom, our liberal institutions, our advance in civilization and christianization; but shall we stop without further progress? Shall we not continue to work until we accomplish the fulour salvation depended on the election; and now that we want a christian government, from which more benefit is to be derived than all other government combined, can we not work for it? Is there not interest enough in each and every church in the United States to circulate petitions among its members for signers for such a move? not a member that would wish to be called antisigned by each member of each church, could not fail to have the desired effect; and ere the next presidential election comes round there would be such a revolution as the world never knew. And foreign relations, though there a good of immense magnitude; at our firesides would be a result infinitely more blessed to us. The echo of our good would return to our hearts with music most beautifully sweet. Who can overrate the beneficent in fluence of such examples of a nation on its indivi-

unpopular move it may be, but to become popular

dual subjects? From the nation to the State, as

from the parent to the child, and from the greater

'Tis true, many of our institutions give signs of thoughts and commands with lightning speed across

While we work with this great lever for reform, and more immediately connected with each of us observation of M. Renard. "The word magnet
86. M. Binet, a manufacturer of chemical appamoved. We are hemmed in on every side by old shall give their assent, thereby saving a vast 87. A mesmerizer of Batignolles, known and re- amount of trouble that might be a barrier to a ge-

To the Senate and House of Representatives in Con-

gress assembled: We, the undersigned, members of the having become convinced that the basis of our National Government is radically wrong, or in other words anti-christian, being supported or sustained by the sword, fire-arms, and other life-destroying agencies repugnant to the precept and example of Jesus Christ, of whose Church we are, respectfully and earnestly request that you so change and remodel said Government, by dis arming the navy and army of all their life-destroying implements, and substitute therefor mild and efficient restraint for the really vicious, and devoting the army and navy appropriations to the education of the ignorant, the feeding and clothing of the hungry and naked until they may be placed by such education beyond the power of want. That you so divide the public lands among the landless in such quantities as shall give each man, woman army or otherwise,) with implements of husbandry the most economically; and pass such other act connected therewith as in your wisdom shall hast my arms, and thus raised him with all the power of where see what we admit to be wrong, and it is not view Lord and Sa

[Other journals whose wish it is to hasten the coming relative peace, will please copy, and send the author a paper contains the same.] GARDINER, August, 1854.

HARMONY OF NATURE.—When storms lower, and wintry winds oppress thee, Nature, dear goddess is beautiful, always beautiful. Every little flake of