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

NEW-YORK, SATURDAY, SEPTEMBER 16, 1854.

NUMBER 19.

VOLUME 1

Christian

At No. 553 Broadway, New-York.

The Christian Spiritualist is published every Saturday

TERMS-Two Dollars per year, payable within three months. Ten copies for Eighteen Dollars; or, one person sending us ten subscribers will be entitled to a copy for one year.

SINGLE COPIES-Five Cents. All business letters and communications should be addressed to the Society for the Diffusion of Spiritual Knowledge, or, Editor Christian Spiritualist, No. 553 Broadway, New-

[For the Christian Spiritualist.

BIBLE DOCTRINE---NO. 3.

SPIRITUAL MANIFESTATIONS. sical manifestations" are such as cannot be perceivin our last number. That is, they can make vibra- in a like state. tions in our atmosphere that can be perceived as sounds, such as rappings, noises, speech, &c .-Also, that they can roll stones, take off chains, light so as to be seen by material eyes is also abundantly testified in the Bible, as well as make themselves forcibly known to the sense of touch, is manifest from Gen. xxxii, 25, wherein it is said the "angel (Hosea xii, 4,) touched the hollow of Jacob's thigh and it was out of joint, as he wrestled with would not be a book worth reading or even look- or the hospitalities of the place. him." (See also 2 Chron. xxxii, 21, 2 Sam. xxiv, ling at, and would furnish no kind of foundation for 16, 1 Kings xix, 5, 7, Dan. x, 10.) All sorts of physical manifestations experienced or contended for in think of that. the present day, seem to be well substantiated in the Bible. Why then may we not believe in them without being counted insane or deluded?

But there are Spirit manifestations made to Spior by our external organs of senses; we will therefore endeavor to exhibit the Bible doctrines respecting these. There is one remarkable instance of Spirit-seeing recorded in 2 Kings vi, that most plainly teaches us that the "Spiritual body" (2 Cor. xv, 14,) which is the soul or Spirit of man, has internal organs of sense as well as his material body. When the king of Syria besieged Dathan to take the prophet (verses 14 to 17,) Elisha, his minister thet encouraged him and prayed the Lord to open his eyes, and the Lord opened the eyes of the young man, and he saw the Spiritual existences that were encamped round about them for their protection agreeably to Ps. xxxiv, 7. Here it is evident the young man had material eyes capable capable of seeing Spirits, and that they are separate one from the other, for those were open and saw, while these were shut and saw not, until the prophet prayed that he might see. Thus also the Spirit seer, sometimes called the witch of Endor, saw and described the Spirit of Samuel, (Sam. xxviii, 14,) and could also see Saul, &c., while Saul had to inquire "what form Samuel was of?" There is much more proof of this sort, as if Paul had said, 41 Cor. xv, 44,) "there are material eyes and there are Spiritual eyes," but the above is sufficient to show a Spiritual organism as well as a material one, appertaining to every one. So it would seem that the fact that some mediums of the present day can see Spirits and others cannot, is neither new nor unscriptural.

That Spirits can handle men and be handled by them is plain from the fact that the angels "pulled. Lot into the house and shut the door," (Gen. xix, Let each one answer for himself. 10,1 and "laid hold upon his hand, and those of his wife and daughters, (v. 17.) And that angels (Spirit messengers) have power over the external material organs of men is plain from v. 11, as well as from Jacob's lameness, (Gen. xxxii, 31.) and the blindness of the Syrians, (2 Kings vi, 18,) and that they have power over material elements is clear from Judges vi. 21, Dan. iii, 28, &c, and that they can exhibit parts of their forms to men without the whole, and also write on material substances. (See Dan. v, 5.) In short what can man do that angels cannot do if we believe the Bible? And what can be done that man may not be empowered to do under Spirit influence? Are not all angels ministering Spirits sent forth to minister unto them who shall be heirs of salvation? (Heb. i, 13, 14.)

That Spiritual manifestations may be made to men in very different if not in all states of the external bodily senses is evident. To Abram, Lot, Gideon, Manoah, Stephen, Cornelius, &c., the mamiestations were evidently while the bodily senses were fully active in states of perfect wakefulness, (Gen. xviii, xix, Judges vi, xiii, Acts vii and x,) while the manifestation to Peter, (Acts x,) were made not in sleep, but in the entranced state, and so were those recorded by John in the Revelation, for he is particular to tell us he was in the Spirit. such as that he could not tell whether he was "in than as the basis of any attempt at a detailed his- all as paramount to any other object in order to and the Phalanx. the body or out of the body," thus establishing the fact that Spirit manifestations may be made to men either in or out of the states of activity of the ex- and draw those inferences that its own nature to the predominence of the object in the breast of ternal senses appertaining merely to the material prompts, and so will secure to itself a healthy the members over other considerations. The body. As far, too, as his opinion will do it, he also growth. confirms the fact that the Spiritual body exists si- Willing enough to escape from the city, I took ciate body can be precisely guaged by the scope of utter."

to their material bodies (Deut. xxxiv, 6, and Matt. ance to the Phalanx from this boat, but only from Domestic Serie. These Series are each subdivided enlist in the holy war; they call on saint and sintant, as a people, we are excessively fond of exagurations. Our ideas on all subjects are pitched on modes of enshrinement, according to its own taste.

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL PEARS from Luke ix, 32.

great quaking fell upon them." (Dan. x, 7.)

of the capability of men to receive those manifes- the front of the principal edifice. These as distinguishable from those called "phot tations, and that the plan of reception must be such A few moments brought to the door some per class of lazy persons who wish merely to earn their a one as the Spirit and man can meet upon. If the sonal friends of those who were with me, and the ed through the external senses of the body. That Spirit manifests while in his interior state, the man frank and affectionate greetings proffered, gave me under the name of intellectual culture. This evil Spirits can under favorable conditions put on such to receive the manifestation must go into his inte- my first impressions of the character of the dwell- can only practically be guarded against in the semateriality of form as to be cognizable to our ex- rior state so as to meet the angel, but if the angel ers here. We were soon distributed to our quar- lection of members, and the long probation (nearly ternal senses, is manifest from all that has been said should put on an exterior state, man can meet him ters, and after a good dinner each of our party 11 months in all) would seem to furnish a sufficient

> of communication between men who inhabit matetraces of Spiritual communion with men, and it any religion whatever! Let professed christians

Another of the greatest wonders of this age is, that there are hundreds of men who believe in Spirit manifestation and who speak and write much ritualists of the present day not perceived through good sense, and yet who seriously doubt or actually deny the truthfulness and value of the Bible, when, were the Bible extinct and all the education that has flowed from it, the fact of Spirit manifestations could not be proved!! Let them think of any method by which Spiritual communication could be proved by any nation who never had the members were also unharmonized with each other them could say in its favor without the Bible would of thought, whether as to creeds commonly styled and skill, not according to the strength and skill tained a very great loss. And if this church be the bare dogmatism or ipse divit of those who religions, or more practical formulas of associate or servant seeing the hosts, was afraid, but the pro- might assert such a thing. If any one can tell the methods. They were full of faith in the good time her supposed weakness as a woman. The practi- Special Providences, truth will correct their errors; process by which the soul's immortality, the exis- | coming, and more or less imbued with the notion | tence of Spirits out of material bodies, or of Spirit that they were to help it on, but on questions as to paid as much nearly if not quite as man for her pardon my digression, and I will give my views on communication could or can be proved without the the when or the how, were as much at variance as work; second, she is not confined to a particular Special Providences. Bible and what has flowed from it, let them not fail if Fourier or St. Simon had never written. As a round of household duties, whether those duties to lay down that process of proof to such of us as consequence of this state of things came discus- are pleasant to her or not. The practical commenthink and say they cannot do any such a thing. sions, bickerings, and finally defections that really of seeing the hosts of Syria, and also Spiritual eyes | What would the credit of all the accounts of vi- strengthened the little band that remained. Still out of place here. Much of the trouble in families | cacies of godly forbearance, by which He manifests sions, all Spirit-sight seeing, all Spirit-speaking keeping their eyes fixed on the pole star in their is got rid of so. A man has no right to scold his patience and forgiveness toward all the race, and amount to without the previously engrafted ideas own hearts, they have toiled on through discourage- wife if the buttons are not all on his shirt; it's none that constantly, for His mercy endureth forever. in the community received from the Bible? If any ment and sufferings, until they have reached their think they could gain credit, let them try it among present position; and now for three years, the business of the washing group. I have been led to The fact that He has special mercy on those (as any heathen or pagan nation, that never had Bible truths blended with their educations, and they would be very likely to find out the perfect hopelessness of the success of their experiment. Where is it believed but under Bible influence?

> It is supposed that at least one million of enlightened people have become believers and heart- and even pleasant, and labor of men and women ily embrace the Bible doctrine of Spirit communi- has received an average compensation of over cation since March 1849, when rappings were first \$14 per month besides their board. They have telligent Spirits!! How much of this unprecedent- just the manure most needed on their old fields. ed spread of a violently opposed belief is there to They have planted orchards and erected mills, and be credited to the primary manifestations, related, thus can look on the present with satisfaction, and

[For the Christian Spiritnalist.]

NORTH AMERICAN PHALANX.

Mr. Editor-Since the subject of new social organizations is now attracting the attention of Spi- dom, which is due partly to indifference and partly and deep in the forms and methods of society, all that pertains to the actual development of new hands than from polished lips. Yet if any one thought in outward life must be interesting to the comes, who on Sunday wishes to impart his thoughts, Spiritualist. By looking at the results accomplished by our brethren of the family of humanity, we dining hall will be cleared for him, and those who de the thought of every one whose mind is expandwill know what can be done, learn something of the sire it go. The same hall is often cleared of an evening ing under the genial sun of Spirit life, will find shoals and undercurrents of that untried sea on for a dance, and music and laughter and graceful here much food for reflection, and that any one which we are sailing, and so avoid having our vent- movement enliven it. However, their members seem who has love for humanity in his heart will come ure either wrecked or injured by the causes that to find a strong religious or binding tie in their com- away from a personal inspection here with more

may have affected our forerunners. rience, in which this knowledge can be so strongly by humanity, and this common carnest belief serves lists visiting the Phalanx will find many warm hearts obtained, as by conversing face to face with those as succedaneum for what is ordinarily called reli- that sympathise with them in their new faith and nish to each and every mind precisely the facts it be said of many other so called religions that mere-laboring. might wish as data for the solution of its own pe- ly "have a name to live." Every society or union tory of its life or exhaustive analysis of its prin- constitute an interior attraction and union, and such ciples. Each mind should make those inquiries union will be perfect and strong just in proportion

multaneously with the material body, and has like with some friends the little steamer that plies from the idea. organs of sense, so as to hear "words he did not the foot of Murray street to Keyport. A trip of In conclusion I will speak of their organization after many trials, they set about the work, believ two hours "down the bay" and around the south of labor, and some results which were very notice-That the transfiguration of Jesus, at which time end of Staten Island, brought us to our destination able. The whole labor of the Phalanx is distribut- they must do the work of a special call to the minalso appeared to the apostles both Moses and John at ten and a half o'clock in the morning. Arrived ed into five Series, called by them the Agricultural, the Baptist who had both died and were buried, as there, we learned that there was no public convey- the Stock, the Manufacturing, the Mechanical, and fervor of those who have gone before them, they

ix, 2 to 13, Luke ix, 28 to 36, was witnessed in So we were compelled either to lounge about the particular branch of labor which is to be performed worthy of his hire, and that God's claim is a spe- the loftiest scale, and our language is not content

The Bible is everywhere so filled with evidences deavored for the rest of the stay to fulfil his or her sical qualifications. This danger is of more imrial bodies and men, Spirits or angels who do not, apart. The afternoon was profitably spent in look- pose, for the Phalanx is not merely an aggregation open gates, &c., &c. That they can also reflect our that one of the greatest wonders of the present ing about the domain, and the evening pleasantly of men who are tired or worn upon by the colliday is, that any sensible men who even pretend to as well as profitably in converse with some of the a belief in Biblical truth should for a moment doubt members. Early the next morning, after a breakthe possibility or even the probability that such fast that would be unexceptionable anywhere, I are laboring for the development of an idea. The should be the case. Take away from the Bible all | wended my way back toward the city, leaving my | struggle is arduous, and none but strong soldiers kind friends who had introduced me, to enjoy long-

> It will be evident that during this brief stay, I had not much chance for close or extended observation, but I will endeavor to render faithfully the picture left on my mind, and hope that opportunity may aid me in future to fill up the outlines and deepen the color. I shall mainly confine my attenthat would lead us to believe them to be men of tion to the material and moral results that were most noticeable to me.

> > The North American Phalanx began its life here during the year 1843, with 700 acres of exhausted and unfurnished land, and an aggregation of persons to most of whom all the branches of labor they proposed to perform, were totally unfamiliar. The periment but a fuct, and a lusty and thriving one of over five per cent; their lands have been rendered productive, their buildings made comfortable ing material interests.

In their schools, besides the ordinary branches of common education, they teach French and German, music and drawing, mathematics to the conordinarily styled religious, there is an absolute freemon faith in the saving efficacy of their social doc- insight for the battle of life, though he or she may There is no way, except that of personal expe-trines, if those doctrines would or could be practised not chose to enlist under their banner. Spiritualbreadth and length of the outward life of the asso-

states of perfect wakefulness, as very especially ap- dull streets of this excessively infantile city until by the Group. The Group elects its own foreman, cial one, and that they must obey or be lost, without superlatives in abundance. Despite our evening, or to walk twelve miles across the coun-called Chief, who superintends the whole labor of the that were with him "saw not the vision, but a deep sand but sometimes on hard roads and always ty. Every person receives pay, and the rate is rethrough mild and quiet scenery, taking its noon-nap gulated in view of the necessity, usefulness and ing to their consultation. Hence all who do not It really appears to us a work of supererogation under the mid-day sun. At one o'clock we entered agreeableness of the labor, and the strength, skill, agree with them, are Infidel, or at least in an error to give more Bible evidences of the truth of the the avenue leading to the Phalanx, and with extra and capital employed by the laborer. The amount doctrine of the manifestations of Spirits to men or puffs of our high pressure engine shambled up to depends on the time occupied. These facts render the association somewhat liable to suffer from that salt, and give the balance of their time to idleness adopting the "law of attraction" as the guide, en- opportunity for judging of mental, moral and phymission, sometimes in company and sometimes portance than many would at first thought supsions of the world, and who seek here a refuge from its harassing, but is composed of men who will do. Not "discharged serving men and drunken tapsters," such as composed Fairfax's army, but 'ironsides" must compose the army of the cause which ever in the forlorn hope of humanity fights to conquer from chaos the fields in which love will bloom. This feeling gives to the men here an aspect of more earnest thought joined to clearness than is often met with in the same number elsewhere. Yet there is a slight look of care visible. It would be seen by the principles laid down as

he basis of the remuneration of labor and selection or rather self selection of laborers that woman must have a freer outlet to practical activity, and a better remuneration than is accorded by our aggregated society. She can work with any group tary of one of the older members is perhaps not of her business necessarily to put them on; it's the North American Phalanx has been no longer an ex- the above thoughts by first having noticed in the well as others,) who will not have mercy on themin our land. Their capital is now increased to strength and purity than is noticed elsewhere; in- Hence He provides by Special Providence, certain \$71,000, and has received an average dividend deed the effect of harmonizing outward circum- laws to govern His subjects and certain gifts for ed much more noticeable with them than with the believed by a single family to be the work of in- opened an inexhaustible supply of marl, which is one Sunday with the loaferism of New York, and all are to teach. Teaching is preaching. But none acknowledged, described and enforced in the Bible? on the future with grounded hope. So far regard of the same fact through his bleared optics, how beseeching yourselves will never make clergymen, fines of the higher calcules. In regard to matters who for the first time visit the Phalanx. It may be makes no such arrangements; His mercy endureth ritualists, and all believers in these new develop- to Catholic toleration. They all believe in the gos- ing that whatever may have been the views of in disobedience, miserable. ments think that they must result in changes wide pel of deeds rather than of creeds, and think that Fourier or others who have written and thought on a more acceptable prayer ascends from toiling this point, the world is not yet ripe for any change.

culiar problems. I shall therefore use my expe- of men must have a common religion or bond to by steamer to Redbank, but it is longer, more liable cradled her in her in infancy, rocked her, lulled her, rience in a recent trip to the North American Pha- make that union possible. Some common object to detention and no public conveyance passes over and bid her whip. But her mournings are still (Chap. i, 10, iv, 2.) Paul's vision (2 Cor. xii,) was lanx, rather as a stimulant to personal inspiration, outside of themselves or unselfish must be held by the five miles of land carriage between the landing heard, and her cries reach the ears of the Lord of

SPECIAL PROVIDENCES.

BY L. BUSH.

Much is said on this subject by old and young, especially by clergymen, who deem it a duty to preach the gospel,-and with great reluctance, ing no doubt, as they frequently acknowledge, that istry or be totally lost. Stimulated with all the

With this feeling they set all their powers to work improvements in machinery and art, the world is That it frequently requires peculiarities of states try through the hot sun, or charter an exclusive Group, keeps the time, and fixes the rate of wages on the ground of Methodism or some other ism, mon ways of dealing with them. Imagination is to witness Spiritual manifestations is manifest from conveyance. There being but little choice between of each individual. The Chiefs of the Groups of and thus they fatigue and exhaust body and mind clastic enough to translate them into ideal regions. the facts that at the vision of Paul, the men that the two former alternatives, we decided on the late each Serie compose the Council of the Serie, and for many years to teach the old, the young, and and we can command poetic words to describe

were with him saw the light but heard not the ter; and after some chaffering, succeeded in obtainvoice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in hand a pair

vice, (Acts xxii, 9,) and at the baptism of Jesus, ing for the sum of five dollars cash in batter the confidence in the we have no evidence that any saw the Spirit or of broken winded horses as the raw material for select its Chief, who is also for unity made the Pre- Christ by which all may be saved, and without a a bread cutter, is a fit subject for a splendid effort heard the voices but John the Baptist, and in Da- our conveyance to the Phalanx. But our driver sident of the joint stock company that under char- strict conformity to that way, (after the order of of descriptive intellect. We have taken the businiel's vision in which he was quite awake, the men was intelligent, and we toiled on generally through ter from the State of New Jersey owns the proper- their teaching,) they must be lost—irretrievably ness of novelist quite out of their hands, and the lost—for such is the divination of the word accordthat God will not forgive. Mr. Editor, I too have my notions of Special

Providences, and although my brethren differ with me in regard to these things, I have thought it adrisable to say something upon the subject; and in so doing I have thought we might reason together, and perhaps enlighten each other. I have no ob- the whole universe are exceedingly silly—for apart jection to the sincerity and zeal of these brethren, from their impracticability, we cannot afford to dismore light we have the more good we may do, I claim it a privilege to get and give all the light we can, and so fulfil the law of Christ, by loving each can, and so fulfil the law of Christ, by loving each into exercise by fictitious appeals, degenerate into other. I was warmly attached to a church of this the worst vices of the mind. The habit of employcity, as also were some members of my family; but when jealousies arose we were soon driven from her borders; we were charged with heresy, for simply proclaiming that Spirits communicated, We are admiring, praising, worshipping everything, and although they could say nothing against our Our Pantheon is the material Universe—and it is religion, or zeal for the cause we espoused, yet they charged us with being hereties.

Their Romanism shone beautifully, and as beautifully stands exposed. My prayer was, "Lord forgive them, for they know not what they do;" for truth will live, and error must die. At the time our expulsion took place, I had never heard of but two mediums, aside from the Miss Foxes, and those two were at our place. I managed my ecclesiastical trial according to the advice of Spirits, who took the liberty to counsel, but I had no other view than to test the validity of such consul; for I other than the greatest subjects, corrupts character counsel. But to my surprise, I found their counsel outlived all opposition, and is likely to produce to which attraction guides her faculties. She can a new revolution; and if this revolution is that of Bible. Let them learn that all that the best of either by previous association or even tolerable unity receive her reward according to her real strength redemption, certainly the world will not have suswhich man assigns to her deductively, by virtue of should have to learn, that they claim too many for God alone is immortal, and cannot err. But for reforming the world. It might interfere with

> God is a Special Providence,-eternal, immutable, everlasting-without beginning, or end. Then, also, are all His acts special, interwoven with deli-

Such, dear reader, is God's Special Providence. female portion of the Phalanx more freedom with selves, shows that He is a Special Providence. stances more completely with inward tastes seem- each subject, to employ in obeying those laws, and He requires that each one do obey those laws, and men. I remember that some editorial correspon- in obeying they have life, but in disobeying, death. dence appeared some years ago in the New York | That is, in obedience they have a clear conscience, Herald and had the effect of flooding the Phalanx but in disobedience, condemnation. In this sense that the next Monday there was an account of their are called to preach in the sense generally underreception. If I recollect rightly, the writer gave stood by our young men. Then to these young unmistakeable signs of having dimly caught glimpses men I would say, dear brethren, bewailing and ever much it may have been consonant with his in- nor indeed laboring and toiling in six, twelve or terest or his character to give a different hue to his eighteen months for a miraculous conversion, or written thoughts by low insinuations. I would the asking of God to give you a fine farm or a like to compare notes on this point with others small fortune, to enable you to do His will. God well to mention here that the Phalanx leaves the forever; He does right by you, whether you will "message question" in the hands of society, think- by Him or no, and if you obey, you are happy, but

for a miraculous conversion, but do right, for the Although I may have no wish to withdraw my- right! Is the righteous man, whose prayers availself from the mass of my brethren, and no voca- eth much, to avail himself of God's Special Proviand any of the members wish to hear, their fine tion to labor in this field, I cannot but think that dences? Apply the first rule; do right, and righteousness is sure to be the result.

God generates all, innocent and harmless. He reformation. I know the clergy will object to this; but let them show that regeneration, as adminisbut let them show that regeneration, as administivessels in the temple. The primacy of the Pope tered through their consultations, is any more than and the burning of hereties is just as good as the mesmeric or psychological influence. Their hap-assumption of the exclusive divine right of ordinapiest converts are the shortest lived, as they live who have sailed on those seas. Any written state- gion. Whatever else may be said of it, it is cer- that are carnestly looking at its advance, as to the generally but a few days. Were they not dement of a third person would necessarily fail to fur-tainly alive and working, which is more than can promised dawn in the hope of which they have been ceived, they would live always, as error cannot or to the crossing of your threshold with the right live, and truth will not die. The clergy and the foot foremost, or saying "God bless us" when a Press have misnamed Spiritualism. They have man sneezes, or the eating porridge in Lent, and cradled her in her in infancy, rocked her, lulled her. There is another route of access to the Phalanx Press have misnamed Spiritualism. They have heard, and her cries reach the ears of the Lord of Sabboath. Why all this? Because He is a Special Providence. The Searcher of all hearts bids cial Providence. The Searcher of all hearts bids the world be one. Consternation may come, and the Buffalo Doctors, with Dr. Dods and C. C. Burr, may speak, but in vain. Surely it is of no use to evade the laws of God Almighty, for none can oppose Him!

Auburn, Sept. 6, 1854.

AMERICAN EXAGGERATIONS.

our institutions, we cannot tell; but it is certain of some religion, but an enmity against humility

yet full of common things. But we have uncom warm laudations they used to lavish on the beautiful eyes or elegant feet of fair women, are now sacred to Shanghai fowls and fancy bird-cages.

There must always be a large share of common-place objects in this world. It is not a Sundayworld, nor a Holiday world, but one for every-day action, petty details, many small affairs. Humble things have their office, and lowly duties are di-We cannot get rid of them. If we could banish them all away, cur nature would lose instead of gain, and we should soon have an inferior race of men and women. These efforts to poetize circumstances of our common being. It is just the way to destroy all sense of the sublime and glorious. Our selecter tastes, if constantly called ing the imagination on every occasion, and for every purpose, is a potent plan to crush all nobleness of intellect, as well as tenderness and delicacy of sensibility. This is the tendency of American mind. crowded with charms for the excited senses.

That there is a general disposition to take hold of individual truths and expand them to their utmost imits, is obvious in the history of every modern Nation. But in our country, this sort of passion is excessive. We have one set of men, who can see nothing but Slavery; another, who are wild on Bran-bread and Vegetarianism; a third class are enthusiastic in Water-cure remedies; and so on through the whole circle of recent excitements.-By this ultraism, the best cause is injured, if not ruined, and sensible people retire from it in disgust. The one-idea men are really the most dangerous men among social reformers; for intensity on any could hardly make it apparent that Spirits could and poisons all virtue. It is surprising how many of these persons are the apostles of Providence .-Men and women have more missions at this day than could exhaust a regiment of angels. There are missions to set the Church right—the State right-the brain and the bowels right, and every hing else right; and, doubtless, in a few years, we shall have a scheme on foot to educate Beelzebub himself into decent behavior. The latter is decidedly as feasible as a large portion of these projects some of the newspapers, but on the whole, it would probably enlist the hearty zeal of our cleverest peo-

SPIRITUAL AND FORMAL RELIGION.

BY REV. G. B. CHEEVER.

There are but two kinds of religion in the world; humility and faith on the one hand, pride and ceremony on the other. There is a religion of repentance, and a religion of penance; of self-mortifica-tion from the sorrow and hatred of sin, and of self-mortification for the acquisition of merit and self esteem. There is a religion of rites and ceremonies, totally separate from the religion of which they are the dress; a religion of mint, anise and cummin; and one of judgment, mercy and faith. All ordinances when you take away the soul of piety, the faith of the gospel, become superstitious, the watchwords and talismans of pride and Spirit-ual despotism. There is a religion that worships God, and one that worships the altar; a religion that trusts in Christ, and another that trusts in the sign of the cross, the wafer, and the holy water; a religion that brings every thought into subjection by love, and a religion that yokes the body to the car of Juggernaut; a religion of phylacteries, garment borders and Rabbis; a religion of gnat straining and camel swallowing, and cleansing of the outside of the cup and platter, and garnishing the prophets' tombs, and of the fathers' sepulchers. There is a religion whose justification and whose whole essence is faith, and a religion whose whole material, inward and external, is form, and it makes but little difference what the name may be. A man may drown himself in a puddle of mud, if he pleases, as well as in the ocean. The fetiches, and the hooks, and the amulets of dirt, and the croco-Then halt not between two opinions, nor wait diles and lizards, and the sacred fires and rivers, of one vast class of devotees of this monstrous god of form and merit, are just as noble as the beads and scapularies, the altars and the crosses, and dead bones and pilgrinnages, the saints and virgins, the wafer and the water, the masses and absolutions, the anointings and enrobings, the enshrinings of martyrs and the damnings of heretics, that consti-God generates all, innocent and harmless. He tute and characterize the devotion of the othernever causes us to degenerate, and if we degener- The mending of the fish's tail in the house of Daate, we must regenerate. Hence regeneration is gon, was just as good a mark of religion, just as noble a work of piety, just as lofty an elevation of Spirit, as the washing of pots and cups and brazen

pravity, your religion is form without faith and in opposition to it. The formalism without faith is the religion of Nature: it is the creature instead of the Creator; the altar instead of the altar's God. It is Paganism, and Judaism, and Mahommedanism, and Budd-Whether it comes from the vast size of our Con-ism, and Popery, and prelatical domination. It tinent, or from the high estimate that we put on is the natural movement of the fallen soul in search

God is an idol, your Saviour a figment of your de-

tion, and the consecration of all dissenters to the

uncovenanted mercies of God. So that whether it

altar, or the cross, or the church liturgy, whether

it be the brazen scrpent, or the blood of St. Janua-

sent the poetical side of religion to the soul, but it and tendency of your remarks? since you are by virtue of its antecedents. s merely the mint, anise, and cummin of poetry committed by your faith as a Christian to the acing missals, and painting the dresses of priests and gospels, epistles and letters of the New Testament, ism? Or do you suffer and wished to give your lions down to pits of unending despair. triars. - Christian Paclar Magazine.

Christian Spiritualist.

in the Footsteps of their Labors.

NEW YORK, SATURDAY, SEPT. 16, 1854.

Brother C. C. WOODMAN, whose name is associated with the Editorship of this paper, during difficulty in explaining the other. It is evident, howthe conviction that his sphere of usefulness can be I find the following: "Mediums themselves have very much enlarged by remaining in the West, affirmed that they can get just such communicaand therefore has relinquished his office of Editor; tions as they wish, and that though they are someso that the duties of Editorship devolve on J. H. W. Toohey.

Brother Woodman may rest assured he has the sympathy and best wishes of this Society, (in the organization of which he took so active a part,) in every effort he may make for the development and spread of Spiritualism.

He may be addressed, Rockford, Illinois.

...... SPIRITUALISM IN BOSTON.

movements and improvements contemplated by to be true, but what you hoped it might be, since the Spiritualists of Boston, to be put into practical it has been long evident to me, you "love darkness operation the first of October. We have nothing better than light"; although I hope it is not benew to offer about Boston, but call attention to the cause your "deeds are evil." The better to try subject to say in what way the matter seems to im- your statement of "universal fact," I make the press the Spiritualists of New York.

variety of views on any and all subjects not de- question. In speaking of himself, he says:mination to get rid of, rather than to multiply, the picion, especially as I found that my mind followed closely upon, and often in advance of, my number of institutions; the more should they need hand. It is neither generous, reasonable, nor harmonic fail to convince any sincere and ingenuous inquirer philosophy, to treat these feelings with contempt, who should have my opportunities." * neglect or indifference, since the voice of warning

to see only in the dark, nor do we expect to be con- from invisible sources?" † sidered "wise above our fellows," simply because sidered "wise above our fellows," simply because we wear a long visage or speak solemnly in our formant in this instance. Ills statement was subsequently corresponded to me by feet. Win. H. Knap of West Newton, who caution, but we wish to impress the Spiritual reformer, man and woman, with such discrimination that energy will take counsel of wisdom, and zeal a different conclusion on this point, but as you have much taken on trust. sabmit itself to the discipline of knowledge. We fortified your position by a "2dly," it is but proper believe in the union of the worker and the thinker, to state your issue in your own language. It is as public, is to have it known, that she may ere long since with Dr. Channing we know "there are times follows: "The character and influence of the feel moved to take part in the efforts of Spiritualwhen it is not the height of wisdom to hope, but to Rappings' show that they are not from any good ism to impress the age, as we saw her last Sunday dare," because salvation can come to the individual source, and hence, that though evil Spirits may evening take part in the exercises, in a way alike and the race only by actualizing truth, and thus not directly make the communications, they belong commendable to herself and the subject. At the beautifying the daily relations of life.

monize and fraternize with them, so far as the sense of sacred things. effort is to show forth the power of Spiritualism We agree with them in all the useful economies usually sooner or later suffer." that can be made, as society needs light upon the so that all may enjoy the blessings of life; and we spread the glad tidings of a common brotherhood I think it will not be necessary for me to say any take every thing as plenary inspiration. Hence climes and nations; and looking to the Spirit world conception to fact—until Spiritualism shall become a force in character, by which "man masters men," and life a perpetual hymn of emulation.

But we do not sympathise with extremeism, how ever much the science of society may be out of joint; nor will we fraternize with any association that does not give positive evidence of possessing "a sound mind, in a healthy body." And we wish our Boston friends to know, that on the questions compare with anything found in your church. I as though some divine shock was anticipated from of Free-loveism, Individualism, Anti-Bibleism, and was about to write in your "order," it is hardly heaven; but when anything like a reality appears, questions of a like kind, which this modern cru- needed, however, as it is somewhat known that and God's angels are manifesting themselves, Chrissade of Logic on sentiment and affection, or Refellowship,-no desire to be identified with any such issues. As, however, our religion and philosophy alike admonish us to "abide in faith, hope and charity—these three—and that the greatest of these is charity," so we wish to think no and work for the spread of His government among the children of men.

Mrs. Clark, will speak in Dodworth Hall next Sunday morning and evening.

found in many books of the old. May I ask, case? have you ever attempted to explain and account So long as Men are Honest, so long will Success follow you of that class of theologians who are ever conif you have in mind any philosophy by which you can harmonize the one, you will find little if any ever, you have not, for on looking at your sermon times unconscious of what they are writing, the communications, from some automatic action of their own minds, generally accord with their own views, so that when they change their views, they contradict what they have previously said, and this theory receives remarkable confirmation by the my natural senses and reason that I exist, and by universal fact that the teachings of the mediums in the same evidence I know that I communicate with their general char acter coincide with their private departed Spirits. personal belief."

In this statement you either had jucts to sustain In our last issue we gave a full report of the you, or else you were speaking not what you knew following extracts from the work of a medium. Of course it must be expected there will be a whose honesty and integrity will not admit of

monstrated to be necessary to the age, by virtue of ____ "At first, naturally enough, I was led to regard their very vitality, since there seems to be a deter- productions that thus came to me, with great sus-

the machinery of organization. Society has been "It was not until much exercise of this kind, so long wrapped in the fogs and clouds of meta- resulting in many striking messages, of a character physical pomposity, and so dim has been the light that I became convinced that I really was a reliareflected from the best minds of the past, upon ble medium for Spiritual communications. When the need, value, and efficiently of many Social Insti- this conviction was fairly fixed in my mind, as may tutions and Political Associations, that it is not to well be supposed, I was not backward in making a be wondered at that imputioned may have taken the free use of my power, especially as I found my ingood sense of many by storm, making some apprefrom that down to the present time, I have revisible helpers quite as willing as myself. And hensive of the tendency of much of our reforms. ceived in this way, almost daily, what could hardly

that says "hoste is not speed," is as necessary to | "In a highly respectable family of Charlestown, the true unfolding and development of any idea, Mass., an ignorant Irish girl, who could neither age, or dispensation, as the voice of one crying in read nor write, was accidentally discovered to the wilderness of a formalistic and materialistic be a medium. A pen was put into her hand, when written communications were readily given sociology, "Repent ye! for the kingdom of Heathrough her, in their usual variety and striking im ven is at hand," when progress is desired. The port, a I have been informed that other similar de true philosopher is the exponent of the whole main, velopments have been witnessed in young children who, remembering the many phases of his own education and development, will use such just and we, after the manner of some, maintain that, holy caution as to prevent him from "presump- through an extraordinary power of will, aided by tuous sins," either in "thought, word or deed," some mysterious mesmeric connection between The world, it is true, is full of fear, and an excess of caution has so checked and chilled the holy enthusiasm that would worship only at the shrine of the children in the same one of the visible company present and the medium, the message and the controlling power to write it were both given? Shall we do all this, and yet receive with a sneer the claim that an ineternal truth and unfolding beauty, many a time visible will and power, which, from the nature of and oft has been so "curtailed of its fair propor- the case, can come into a vastly more close contact tions" as to make the Spirit old before its time, with the acting agent, can do the same thing? Is and change life, from a picture of varied beauty, to candor? And yet the man who attempts to acthe monotonous and solemn order of a funereal count for the host of stubborn facts now of daily procession. Still the roice of caution, (where occurrence, without admitting the claim of Spirit man's impotence stands confessed for lack of agency, will often find himself in a position scarcehandledge,) is apt to be a monitor for good; since and the intelligence in such cases are invisible to the world's experience proces that "the cripple in our mortal vision, cannot surely long perplex minds the right way will beat the fast racer in the group," of ordinary information; for is it not a well estab We know the owl is not respected for its ability lished fact in Nature, that all the most striking manifestations of intelligence and power are also

This long extract gives rise to so many questions best methods of reducing the expenses of living, and makes so many false issues with just, good sense, and common humanity, that it would need shall agree with them in every practical effort that more room and time than I can afford to take them is likely to harmonize the family of man, and up in detail. As to the character of the "Rappers," through the entire earth. Working for purposes thing at present, the more as my issue with you is fanaticism. Some believe all of the past—nothing of Jesus, as well as the just and good of all times, cation. It may be, however, "we are not what we racles ceased with the apostles or their immediate of Assembly in Virginia, in 1662: should be," but you will please to remember we are successors. This is true to a certain extent. And An Act for the Punishment of Scandalous Persons for the continuation of its unfolding wisdom: we yet quite young, and that our education, such as it why? Because professed believers degenerated, Whereas, many babbling women slander and scanhope the new era will pass from idea to deed—from is, we acquired from teachers much like yourself, and the true faith became mixed up with all sorts teachers, who seem neither to regard fact, philosophy of heathen theologies and materialisms. It is this nor common honestywhen it is necessary for them degeneracy that now prevents spirit-manifestations to say anything of the "trith" of another. I am in the churches. God help all Christendom, when sumption with which you challenge fact and criti- spirits,—all except the devil and his emissaries, and clarker should be punished by ducking, and if the cism, considering that you live in a town where to these they attribute all that claims to be Spirituare to be found men and women, whose good sense, al! Prayers are incessantly made for some mani- tobacco, then the woman to suffer a ducking for intelligence and general culture will, I apprehend, festation of the Father, the Son and the Holy Spirit, modern churches are little better than "self-admi- tian temples are closed, self-constituted vicegerents

> truth for truth's sake is a new manifestation of | It is possible some mistakes may prevail in re-siding happened to be a member of the church, ever been abundant, I am sorry to say, in the pul- which have no positive existence. We are all more effect, that Mrs. Jemes Firebrand should pay twenty As a physical fact, it may be said that most me- our imagination. This doctrine of devilology de- paid.

the soft impeachment."

The material formalism professes to adore the Spiritual formalism pr used. The Spiritual formatism professes to adore quirer of the truth, but caused me more than once influences, educational, social, and otherwise, ope-character. It is preposterous for ministers to at-Women':— "In England there was formerly a punishment been free to the speakers who have accepted the connection with those rites. It professes to pre- to ask, if indeed you were conscious of the nature rating on an "inherited character" being imperfect tempt to frighten their intelligent audiences from

to place no emphases on the radical differences congregation a hint as to the probable facts in the Each man and woman must apply the internal

following from the "testimony of a hundred wit- faith or philosophy. nesses," hoping you will make the necessary comhonest minister will give against your calling:-

"Morris, Ostego Co., N. Y., Oct. 1852. "I know that I have conversed with the Spirits the same kind of evidence. I know by the aid of until I became a medium for Spirit communications; and, by the direction of the Spirits, I am now restored to comfortable health, and, what is SARAH HERRON."

You will not be surprised, I hope, that I cannot cations "are utterly beneath an immortal soul," when we have results like these.

In conclusion, allow me to remind you that

"The time has been, and may be again, when it shall be said, 'God hath chosen the foolish things of the world to confound the wise, and the weak mighty; and the base things of the world, and the haughty self-sufficiency of certain oracles of radiance of heaven. Sustained by a consciousness wisdom to condescend to look seriously into such of angel-coming, ever bearing us on our earthly dom, so of the kingdom of his truth, that whose ever would enter therein must become as a little child. It is very easy to follow that truth, when some great and popular thing is required; but, when the course lies through some despised Nazarene country, it is not so easy, and many stumble thereat, and follow the truth no longer."!

I remain yours for progress, J. H. W. TOOHEY.

* Spirit Intercourse, by Herman Snow. t Ibid, pages 47 and 48.

REV. URIAH CLARK AND LADY.

We have known this brother and his amiable ady for many years, and feel indebted to them for many pleasant and happy hours, spent as they were in the enjoyment of their hospitality. We wish not now to speak of these, however, but to call the attention of Spiritualists to the fact, that Br. Clark and Lady are of the Spiritual family, and anxious to be working for the progress and development of the cause. Br. Clark has been in full fellowship with the Universalist denomination for many years, and brings with him the experience associate with, and spring from the expansion and actualization of Spiritualism.

We were present last Sunday evening at Dodlecturer displayed a knowledge of his subject-a of social culture. full conception of its importance, and a consistency in its elaboration, which must have been instructive to all. We will give an abstract of the lecture These pints and reflections may suggest to you that the reader may judge, as we dislike to have

Our object in bringing Mrs. Clark before the to the kingdom of evil, and are to be earnestly and close of the lecture Mrs. C. read some extracts Thus we have reasoned ourselves into the sphere regularly resisted or avoided. The communications from the proof-sheets of the forthcoming poem by the slang and folly belonging to other times, of effort with our Boston friends, and now we wish are puerile and worthless; adapted to gratify a T. L. Harris, which were acceptable both for manto say a few words as to our limitations. We har- morbid curiosity and destroy all reverence and ner and matter, as a very fitting close to the exercises of the evening.

"They are utterly beneath an immortal soul, for Her voice is not marked for strength, but soft. unito salvation, to every one that believeth- whom the son of God has died, living in earnest ness, sweetness and delicacy of inflection, which "whether he be Greek or Jew, Barbarian, Scythi- for good and glory. And Sdly, this business oper- we hope will gain fullness and positiveness, in proan, bond or free -since, truth being a unit, life ates disastrously upon those who give themselves portion as she becomes accustomed to her position must reflect the harmonies of its fair proportions. up to it. The physical health of the mediums as public reader. She will accompany, and be associated with Br. Clark in his Spiritual labors.

AN ABSTRACT OF THE LECTURE

We must insist on appplying interior tests, to all spiritual manifestations, whether ancient or modern. Some are disposed to wholesale credulity. They

diums are such by the peculiarity of their organism, grades our manhood, and by allowing us to shuffle

that you cannot surely plead ignorance to the dif- ment, what am I to say about the ministry as a should be the most miserable of all the possible instead of employing his genius on the subject of ferences in the style, statement of fact, and general profession? Are you ignorant of the general health beings in God's universe, were we exposed to a

test to all that claims to be Spiritual. Each must I know not; but it is a popular fact, that sick- judge for himself. We acknowledge no infallible tending for the harmony of the gospels, because as it gives its possessor a very ghostly appearance. less it commends itself to our interior nature. The the natin facts of the narrative is recognized? I I am so "vulgar" as to be unable to see beauty or moment we do, we cease to act as responsible in-

While Spiritualists all recognise certain leading parison between its evidence, and that which any principles, we insist on no formal creed. The mofall into infinite discords and discussions. Every one must form the creed needed by his own soul. of my departed friends, as well as I exist, and by Interpretations will be as various as the individual * * For the last six years alone. This may at first seem to be loose ground, of my life, my health has been extremely poor, and leading to anarchy and confusion. But it is solemn ground, the thought that we stand alone with none to meddle between us and our God. We better still, I am confirmed in the faith that man is must know for ourselves, believe for ourselves, act for ourselves. All real strength, hope, consolation must spring from the interior life in communion agree with you in your assumption that communi- with the Spiritual influences which are ever ready to flow into the developed soul in its seekings after the divine. The manifestations may lead many to seek this interior life; but where there are no genuine seekings, all physical phenomena will avail little or nothing. Hence, many witnessing outward manifestations, and then stopping with the gratifithings of the world to confound the things that are cation of a morbid curiosity, have gone back to materialism and unbelief. With interior tests of the things that are.' It may, indeed, be beneath along each path of labor and turmoil will shine the true, that the way to wisdom is along the path of way, when faint and weary, divine voices shall humility, and, as in regard to God's Spiritual king | whisper of higher, celestial spheres waiting to welcome the tired soul to a realization of its loftiest hopes and aspirations.

> We are able to give only a meagre report of the discourse, which was purely extempore.

SCOLDS, AND THEIR PUNISHMENTS.

Life is so full of paradox, that to ask for consistency in any department, more particularly in the past developments of society, is to ask for impossibility-since the phases of life are ever changing-though the fundamentals are so uniform and nothing new under the sun." Still there are some extremes, so marked, inharmonious, and irreconcilable with what we know of man, that it has often led the impatient thinker to the most capricious and whimsical conclusions.

No doubt there is great mystery, because great guorance, on the peculiarities of the sexes, which are shared in common by both, and have tended very much to place all parties in sad, bad and very unhappy relations. We have no war, however,

and the minority is very small, that "looks with evident, since Hamlet's definition of woman is ever is frailty," the "total" of all past philosophy on that subject. No wonder, then, that the laws of an undeveloped and barbarous past should be typhases, conceptions and misconceptions, which are not only objectionable when applied to woman, but obnoxious to good sense; because they are

popular falsehoods on Human Nature. Among the many that tend to vulgarize the charms of social intercourse, we cannot call to mind one more powerful than the sarcastic conces-

delize their neighbors, for which their poor husbands are often involved in chargeable and vexatious suits and costs in great damages:

Be it therefore enacted, by the authority afore said, that in actions of slander, occasioned by the somewhat astonished, however, at the startling pre- we come to know its temples are closed against the wife, after judgment passed for damages, the woslander should be so enormous as to be adjudged at greater damages than five hundred pounds of each hundred pounds of tobacco adjudged against the husband, if he refuse to pay the tobacco.

The "Act" reminds us very much of one of Dr. brought the charge of assault against his wife"character for these wonderful demonstrations. But the occasion, Mrs. Jemes Firebrand was found guilty

The material formalism is for the grosser | Dear Sir-Your reflections on the characteristic | temperaments, so that if the health is in decline, it sponsibilities of our nature.

them in the water. The apparatus used was called It may be, however, that many suffer from conthem to beware of an awill diabolism. This may the ducking stool, and was formed by a chair or the ducking-stool, and was formed by a chair or the higher ceptance of a series of Spirit-communications, the finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic finement and close application, as there is a great be a convenient mode of evading facts and philosophic facts are properly facts and philosophic facts and philosophic facts are properly we must assume a personal responsibility. 1745, in the following business-like paragraph: 'Last week, a woman that keeps the Queen's instead of employing his genius on the subject of ferences in the style, statement of fact, and general profession? Are you ignorant of the general profession? Road Ale-house, at Kingston, in Surry, was orthogonal pull-base of development are spiritualists, or that they have not dered by the court to be ducked for scolding, and opment are Spiritualists, or that they have not for these differences in the explanation? Or are ness is so common among your brethren, that some authority that ignores reason and intuition. We end to a beam, and the woman thus let down into recommended by our friend be adopted, of opening think it or class it among ministerial qualifications, can accept nothing as unquestionable authority unasti gives its possessor a very ghostly appearance. I am so "vulgar" as to be unable to see beauty or moment we do, we cease to act as responsible inask these questions, to premise the reflection that use in a pale face—the more when I know there is telligences; we become slaves. We must have to be found among the proceedings of the courts the principle of love be lost in the exercise of dogoften a sick soul behind it. And I pray for the our freedom, while we are held accountable. If of England. The church warden's accounts at matic control. age when all soul and body-killing professions will we are compelled to believe on the authority of Kingston upon the Thames, for the year 1572, contains a bill for the expenses of making these he says that opening with prayer would effect a be numbered with the things that were. For fear, others, without any internal conviction of our own, ducking stools, quite a curiosity in its way. The however, that you may think yourself right in we are made mere machines. On this account the your charge against mediumship, I extract the multitudes have grown up without any internal pears to have been of remote origin, and was passed through those phases of thought that enterbuchet, and thew. It does not seem to have been confined to England, but was practised in Scotland at a very early day. What effect it had upon 'the ment we attempt to draw out articles of faith, we strong-minded women' of those times, we can cause of their want of faith. And if Christ taught hardly now determine, but it appears probable the principles of self-sacrifice as a virtue, it seems that it was quite effectual. The following lines, which are said to have been written by Benjamin development of the human mind. Each must only poetical description of ducking-stool punish- ment in which all are mutually interested; and I stand accountable to God and his own conscience ment ever encountered, though Gray refers to it can assure our friend that the skeptic's opposition in one of his pastorals:—

of his pastorals:

'There stands, my friend, in yonder pool, An engine called a ducking-stool, By legal power commanded down—
The joy and terror of the town.
If jarring females kindle strife,
Give language foul, or lug the coif—
If noisy dames should once begin
To drive the house with horrid din,
'Away!' you cry, 'you'll grace the stool! We'll teach you know your tongue to rule!'
The fair offender fills the seat,
In sullen pomp profoundly great;
Down in the deep the stool descends—
But here, at first, we miss our ends,
She mounts again, and then raves more
Then ever vixen did before;
So, throwing water on the fire
Always makes it burn up higher!
If so my friend, pray let her take
A second turn into the lake;
And rather than your patience lose,
Thrice and again repeat the dose.
No brawling wives, no furious wenches,
Vo fire so hot, but water quenches,
sides this, there was another punis

"Besides this, there was another punishment and the things which are not, to bring to nought Spiritual life and truth, we may never err; but for scolds, known by the name of 'branks,' which condition of mind is like that of a little child,—ever consisted of a head-piece, enclosing the head of offenders, and of a sharp iron that entered the mouth and restrained the tongue. It was fastened on the tongue. The women condemned to this punishment were compelled to promenade through priety of prayer, for its exercise will do no great the town wearing the instrument, attended by an harm unless it be established as a rule to which officer, and it was not taken off until they exhibited igns of humiliation and amendment.

MR. I. B. DAVIS---HIS EXPLANATION.

Mr. Editor-I observed in the Christian Spirit

ualist of September 9th, an article from your con-

ributor B. C. T., in which some reference is made to me in a manner that prompts me to say a few mentality consequent upon and springing from the words in reply. Though I assure you, it is with feelings of regret that I find it necessary to reply to a brother Spiritualist upon the subject which has given rise to the remarks of our friend, for it general, that it may be said with truth, "there is is a vexed question, the consideration of which, I believe, is fraught with more pain than pleasure; and I should never have made a reference to the subject, had it not been for the peculiar circum- there be such a thing, seems to me something bestances that called them out; nor should I now say rught in reply, were it not, that I am desirous that our friend may properly understand me, and that the readers of your paper may not form an erroneous or ungenerous opinion of the trustees of the Dodworth Hall meetings. Our friend disclaims any intention to offend or wound my feelings by Thomas was not condemned on account of his inwith the Past, because of its imperfections; since his remarks upon, and giving publicity to the fact, and culture of those years to fit him for the new it is a fact, which must be fundamental to life—if that I declared that I never pray, because I do not duties and relations, such as we may expect will progression is true—that perfection or imperfection know to whom to pray; as he thought a man who are convertible terms, as we look to the future or would publicly proclaim himself an Atheist, sought complains of the Editor's strictures, nor take issues the past, because there is but one absolute good— notoricty. Now, permit me to say, that I have not with him where he differs with A. J. D.; for the Jesus and philosophy being authority. Woman in been in the least offended with our friend for mak-reading of the article of the first, and the works we were present last Sunday evening at Bouworth's Hall, and heard the major part of a lecture the past and present state of society, with the ling known the same, though I do not seek notoriety of the other, is their best defence. on the "Necessity of Interior Tests, to all Spiritual many, is either an idol or a slave, a toy for the on account of my belief, for I am neither vain of Manifestations, Ancient and Modern," in which the hour or a drudge for life; for such are the extremes possessing, or ashamed of professing, the views I entertain, as my belief, like every other person's, is Very few can comprehend the true relations of the result of the impressions received, and as there the sexes, even in the common relations of society, are no two persons who have passed through the ings managed.

fear, however, any one should conclude the all interested in the investigation of Modern Spirit- truth. We should surrender our reason and our

There is a material formalism and a Spiritual for- TO REV. MR. FENNELL, GLENS FALLS, being generally possessors of very marked nervous off our sins, compromises the solemn individual re- whole thing to be "farce," we give the following unlism, that every phase ought to be represented, investigating Spiritual phenomena, by warning for scolds and shrews, which consisted of ducking invitation to address those meetings, and they have spoken and acted out their own individualities. opening the meetings with prayer, it has resulted from the fact, that but few of that phase of develwas accordingly placed in a chair and ducked in manifested a willingness, or desire so to do and the River Thames, under Kingston bridge, in the not from any design on the part of the committee done under a bridge the chair was generally fastrecords of women adjudged to this punishment are of equality of right would be broken down, and

No doubt our friend speaks his convictions when known under the names of tumbrel, tribrich, tre- tain the opposite view, and if so, it would be unphilosophic to expect harmony in their minds, nor would it be charitable to impugn their motives beto me, that his disciples ought not to expect all the West, of Northamptonshire, England, contain the sacrifice to be made by the unbeliever in a moveis not so much against the principles of Christ as it is to the method by which his professed followers seek to propagate them. There is much in our friend's articles which I admire, -much of his advice upon the Spiritual phenomena is valuable. He speaks much and truthfully in my opinion, upon the evils of the prejudices of sectarian bias, vet it seems to me he is not willing to receive, as brothers, those who happen to entertain the scouted views of which I have spoken, and yet I am at a loss to see how we are to learn the truth, or cultivate the principles of love and fellowship, except by the recognition of the principle that we are all liable to be in error. I have always endeavored to avoid assuming a positive position that my views are right; for I have ever believed that the true ready to receive new light from any and every

I will not dispute with our friend about the prothose must comply who cannot see its use. Nor will I discuss the merits of our respective opinions upon the subject of Deity; whether it be a principle inherent in, or inseparable from, matter, permeating the boundless universe, ever changing in appearance, but the same in essence; or whether it be a personality, possessing an organization, and a same. The discussion, in my opinion, is of little use to the cultivation of friendship, which I wish to foster. To trace effects back to the causes that immediately or remotely preceded them, and thereby learn how to arrange circumstances that they will produce happy results, is a noble and useful study; but to attempt to learn the cause of all causes, if vond human capacity :- at least, I acknowledge it is beyond my ability to comprehend, and therefore acknowledge my weakness; and though I may be pitied for my ignorance, I cannot see wherein I should be shunned by my superiors lest they should be contaminated by the association.credulity, though others were blessed who did not require the same degree of evidence.

I will not reply to our friend's remarks where he

Ina B. Davis.

[For the Christian Spiritualist.]

Ballston Spa, Sept. 11, 1854. DEAR BROTHER: I received a kind letter from same experience, or whose powers of perception you not long since, and felt that I would very soon equal eye" on the faults and follies of man and are exactly the same, there must of necessity be a acknowledge my appreciation of your friendship, woman,—since it is a dogma, that woman should variety of thought. Therefore, I should not be but various causes have prevented until now. We be better than man. Why this should be, is not so true to my own convictions should I feel offended deserve no thanks for the little attention we gave at the views entertained and expressed by others; you when you was here, but feel a lack of happireceived with applause, and his " Women, thy name and inconsistent indeed should I be, if I dogmati- ness that we could do no more, and also for the cally forced my opinions upon others, or submitted good and glorious cause for which you are such an to others thrusting theirs upon me, and though I active and efficient agent. There is that connected made the declaration referred to in the conference, with the Spiritual progress of man, when but parrannical and unjust. Our own age reflects much of it was not expressed for the purpose of making tially appreciated, which gives it an importance and converts to that phase of thought, for I care not a value, so far above the things that pertain only what opinions a man entertains upon the subject of to this life, that we may easily be rendered what theology. My chief desire is, that the principles of the world would pronounce unpractical. The soul universal brotherhood should be recognized and that revels only in the ideal and beautiful, that aspracticed without reference to the mode of wor- pires to the lofty realms of Spiritual life, and conship, if any, they profess. But the utterance of templates the goodness, love, and wisdom, which are those convictions were made for the purpose of only set forth and unfolded at every step in its propreventing a sectarian bias being taken by the con- gress, cannot bestow much care upon that which sion that gives to woman "the gift of gab." Had ference, of which I entertained some fears, and to is only to adorn or flatter a body that is so soon to we the room, it would be no very difficult task to direct their minds to the consideration of questions, be food for worms. We all desire to be happy, show that man likes to use his tongue, as well as the elucidation of which I thought was better cal- and it would seem that in the reason and observawoman, and often he, not she, is "the head and culated to improve the social condition of society, tion of all, enough could be gathered to induce a front of the offending." We wish, however, at which would be followed by an improvement of very different pursuit of it, than what is presented present only to prepare the reader for the follow- the intellectual faculties and moral and Spiritual by the world at the present time. That a change, ing historic facts, as we wish to get the crudities of qualities of man, and thereby prepare them better however, is fast approaching, is evident, and the the past in the sun-light of the present. No one to understand this intricate subject. But our friend means in operation are sufficient to make this change can well mistake the popular philosophy of the says that he mentioned those things for the pur- for the better there is no doubt, and we, being perlike these; inspired by the example and teachings a statement of first rather than an individual vindi- of the present. They contend that the age of mi- age, when the following "Act" was passed by vote pose of enlightening the Spiritualists of New York, mitted to cooperate with God and His angels, for and especially those who have taken an active part our own and our brother's redemption, is sufficient in the organization of the conference into Sunday to call out every energy we possess, and esteem it meetings, and not for the purpose of wounding my a privilege to spend and be spent in such service. feelings. Now, I have never denied making the I have not felt it advisable to make any movement remarks, nor have I ever found any fault with our in attempting to organize in this place. The refriend for giving publicity to the same, but I did volting spectacle that most of the sects and assotake exceptions to the incomplete and in some res- ciations exhibit, has imparted a horror almost of pects erroneous statement of the organization and the name, and as yet it is thought here not best to principles by which the Dodworth Hall meetings imitate even in appearance, such unworthy examare conducted, and I made some objections to the ples. I think, however, it will not be long before principle by which our friend would have the meet- this will be necessary and proper, and tend to increase the efficacy of our actions.

And it may not be out of place here, briefly to 1 feel that we should look beyond the external state the reasons by which I was placed upon said evidence and seek for the witness of Christ within Valentine's stories, in which "Jemes Firebrand has committee, in order to show that it was not from us, that He has formed there the hope of glory; an anxiety to present my peculiar views, but to leaving the things that are behind, and press forligion and Familism, has made common with the ration societies," where detractions of others is in of God roll forth thunders of present and eternal which is to be tried in court, by judge and jury. defend the committee against the imputation, the ward to those that are before, looking alway to God critical and exacting the we have no sympathy, proportion to the vanity or fanaticism that prompts damnation on all who claim aught of a Spiritual The case having gone through the solemnities of reading of our friend's article of June would be and yielding to his guidance. All progress consists likely to make upon the minds of those not ac- in approaching God or enlarging the Christ within Please to know, Most Rev. Sir, that we have no if the churches are closed, the angels will come to of the charge, having beaten Jemes Firebrand, her quainted with the facts; for the tendency of said us, which will make us "joint heirs with him to an morbid curiosity to gratify," without to love those who are better prepared to receive them. husband, with the "wash stick." The Judge pre- article would lead to the conclusion that a major- inheritance," &c. True Spiritual development is ity of the committee are Atheist, or Pantheist internal, and although the time has come for signs 'morbid curiosity," such as the world has never gard to the demoniacal character of certain mani- and "a man of authority," being a deacon "in full Whereas, I believe I was the only person enter- and wonders, yet these external manifestations are evil, but hope all things may work together for yet known. It were useless to say much about this festations. The subject of delirium tremens sees standing," whose double office gave him double taining those much despised opinions, and for that but to lead to internal progress. The external may good,—as we know it will to those who love God part of your effort, as declamation and cant have through his diseased organism all kinds of demons authority to "pass sentence," which was to the very reason was it urged that I should serve as a be rejected as was Christ when in the flesh, but it member, though I repeatedly expressed my desire was because they had no light in them. The light pits. The charge you bring against "mediumship, or less Spiritually diseased, and are liable, accord-dollars fine—that being just the sum needed to pay to remain a private. My name was presented and shines in darkness and the darkness comprehends as operating disastrously upon the physical health ing to our education, to conceive and create diabol- for some repairs on the church—and that Jemes approved, as it was stated, that in order to cultivate it not, because self-will or preconceived opinions Rev. U. Clark, aided in the exercises by of the mediums," is alike unphilosophic and untrue. ical existences. The devil may be in our theology, Firebrand should go to prison till the sum was the feelings of amity and prevent running into prevent. A yielding of our will to God and a connarrow sectarianism, and secure the cooperation of fiding trust in Him will lead us in the way of all

will to none but God, and unless we do surrender show that there is virtue and healing efficacy in the these to Him we cannot progress. This requires philosophy of progress, in us the highest exercise of reason in its proper. A full delegation from the "Society" will leave direction, and exhibits the opposite of stubborn for Boston in time to be present at the opening of dogmatism, but activity in every good word and the "Spiritvalist Home" and the "Fair," as it is work. I think at the present time there is but lit- desired to aid progress and thus speak our approwork. I think at the present time there is but lit- desired to aid progress and thus speak our apprethe real progress in Spirituality in this place. The ciation of the enterprise. We have no doubt but externals abound, but all of us are too slow to dis- the Bostonians will be glad to see many of their cover their import. We do not deserve even a Spiritual friends from abroad, and that every effort Spiritualism, will be glad to welcome to the circle, continuance of these, but I hope and pray they will be made to make their stay pleasant. may be continued until we do apply them to our improvement. This is an individual work and begins at home, where the beam must be removed. We have a beautiful grove where we have held meetings this Summer. We have had some good with the friends at Troy, Saratoga, and Ballston. lectures, and I hope some good has been done.

present, good bye. Your friend P. Thompson,

Poetrn.

And Poesy, too, shall hend Her aid, Scattering o'er your shaded earth Sweet incense from Her wings,

[For the Christian Spiritualist.] HOMEWARD ROUND.

BY FRANCES P. HYEP.

Homeward bound, homeward bound, with yearning heart I fly, With many gathered flowers of love, bearing a rich supply; What though these roses have not been sometimes without thorn,

A recollection of all love shall gratefully be borne And as we fly with tiresome speed along the iron track, I hear from home a loving voice, welcome, oh, welcome back; So gathering still sweet flowers of love, as I may chance to find, With hopefulness and theorial trust, I'll tranquilize my mind, As the refreshing dew upon the fainting flower, Upon the weary, fainting heart, oh love, is thy sweet power, As a ray of light which penetrates the deep dark sea, Can ding the obscurity before its power to flee : And revealing in its beauty, the rosy tinted spell, Thy influence on the heart, oh love, what mortal tongue can tell.

Cease, cease, val a wish, the task is vain. Words are inadequate to explain The heavenly powers that o'er my soul Which in mighty waves do swell, The result of this benign control In mighty works must tell, For strengthened by such heavenly force, Forever upward is my course, And the radiating light which tends From this mine upward course, Dear friends, to thee impetus lends. Gives thee new strength and force, Let this then be thy great reward, For love so freely given, Know that for every loving word, There opes a door of heaven.

Homeward bound, homeward bound, the thought is bliss to me What though upon confusion's wings to that dear bourne I flee . The tranquilizing influence of loving hearts is found, E'en in our hasty pathway as we are homeward bound. Then thanks to you, our eastern friends, for loving words and

Our blessing and our gratitude we chally bear with you. We feel that we are strengthened, by this our eastern flight, But thou, oh prairie, freedom's emblem, as thou meet'st m enraptured sight,

My bounding heart exultant swells, that in the earth is found A place where thoughts may freely flow, oh we are homeward

From the Anti Slavery Bugle. T6-DAY AND T6-MORROW.

The London correspondent of the Spirit of the Times, in favor in that city, says:

the poet of labor—one who endeavors to raise the class he sprung from to the enjoyment of the amendies of independence and right—softens it to the enjoyment of domestic comfort; he is full of hope for the people. The should be given to the American world in a cheap form, that every one may read him." The following poem is from the pen of the above writer:

High hopes that born'd like stars sublime Go down i' the heavens of freedom; And true hearts perish in the time We bitterliest need em! But never sit we down and say, There's nothing left but sorrow; We walk the wilderness to-day, We walk the wilderness to-day, The promised land to-morrow.

Our Lirds of song are silent now, There are no flowers blooming! Yet life bears in the frozen bay, And freedom's tide comes up alway, Though we may strand in sorrow; And our good bark aeround to-day, Shall float again to-morrow.

Through all the long, dark night of years The people's cry ascendeth, And earth is wet with blood and tears: And earth is wet with blood and tears
But our meek sufferance endeth,
The few shall not for ever sway,
The many roll in sorrow;
The powers of hell are strong to-day,
But Christ shall rise to-morrow.

Though hearts brood o'er the past, our eyes
With smiting future glisten!
For, lo! our day bursts up the skies:
Lean out your son's and listen!
The world rolls freedom's radiant way,
And ripens with her sorrow:
Keep heart! who bears the cross to-day,
Shall wear the crown to-morrow.

O, youth! flame earnest, still aspire, With energies immortal With energies immortal!
To many a heaven of desire
Our yearnings ope a portal!
And though are wearles by the way,
And hearts break in the furrow,
We'll sow the golden grain to-day— The harvest comes to-morrow.

Build up heroic fives, and all Be like a sheathen sabre, Ready to flash out at God's call, O, chivary of lafor! Triumph and toil are twins; and aye Joy suns the cloud of sorrow; And 'tis the martyrdom to-day, Brings victory to-morrow.

From the Dover Gazette. WHAT IS PERRENOLOGY ! It is the standard made by God to the scannard made by God To measure worth of man— oints out the path that he has trod, With leaders of the van.

Go see the savage in his lair, And other reasons give
Than this small brain which keeps him there,
A senseless thing to live.

Turn o'er the annals of the past,
Its heroes view again—
Did they not mighty deeds, which last?
Think—they had heads and brain!

Of science's varied store,
His vision send far o'er the main,
And nature's realms explore.

All art he holds in his right hand—
His works in every clime
Make desert-wastes a beauteous land,
And stay the march of time.

The things of sky and air, and earth, Submissive to his will; Great deeds which truly tell his worth, Live with the present still. And he not know himself! how strange

Immortal, great and good,
That he such scenes should ever range,
And Mind not understood!

The Giver and the Author, too,
Has left one thing undone;
Man's life is but a sounding woe,
And all that he has won!

No, questioner, no,-a thousand times From things like these refrain;
Man's known by heither birth nor clime,
But only by the Brain.
Tamacorth, N. H.

handsomely got up little volume, which every lover as music is the great harmonizer of all Spiritual invariety in weekly meetings for over a year or two, without involving the necessity of frequent repetition or sameness. We hope soon to know that ef-Praying ever for our progress, I bid you for the cause manifested, and there at a circle, at the resi- forts will be made to have regular singing at the dence of Brother Atwood, our ears were charmed the opening and the close of all our meetings, in and our souls harmonized by the sweet voices of a private circles and public lectures. The necessity band of singers, who are preparing to give con- of such "organizations" will, we hope, be so obvious to the good sense of the reader, as to dispense with the need of any argument from us to enforce the benefits and harmonics resulting from good singing. The "Spirits" in selecting the tunes, must have had in mind John Westley's remark, 'the devil should not be permitted to monopolize all the best tunes," since we find the words generally adapted to our most popular airs.

why Spiritual or religious music should be sad or

To illustrate this truth, as well as give a few specimens of metre and composition, we extract the following:

> Fond arms are enwreathing, Sweet voices are breathing— There's love for all souls in the angels' bright home: Bright gems are entwining

Oh mortals be willing,
And aid ye in stilling
The passions, retarding your progress in truth;
Exalt every feeting,
Let soft music stealing.
Infuse in the soul the blest vigor of youth.

Air.-" Isle of Beauty." Angel mother, thou art near me,
Thou dost comfort, soothe, and bless;
Thou dost ever watch and cheer me
With a mother's tenderness.
When addiction's bitter water
Rolls around my earthly course,
Thy kind hove doth never falter;
Still I hear thy cheering voice.

AIR-" A Life on the Ocean Wave." A life in the Spirit lands, A home in the azure deep, Where the bright-eyed angel bands Their holy vigils keep. Oh that is the home for the soul, Immortal by nature and birth, Where waters of truth ever roll,

In heaven, the home of the free,
For the soul is baptized and made pure
In water of truth's living sea.
And up it shall ever be led
By sweet angels around, above,
To drink of the great Fountain Head,
The infinite Source of Love.

They are not gone, are not gone. Round they hover on pinions of light; They are not gone, are not gone.
Fondly they watch thee as guardians of love,
Seeking to guide thee where'er thou mayst rove,
Striving to lead thee to bright courts above;
They are not gone, are not gone.

Hearest thou not words of love in thy soul?
They are not gone, are not gone.
Breathings of music thy passions control;
They are not gone, are not gone.
Gently they speak to thy mind and thy heart
During the turnoil of life's busy mart,
Seeking to shield from the grief-poisoned dart.
They are not gone, are not gone.

of living green, of various forms. The organist, up in the very best style, for which the publications as he continually touches the quivering keys of of Mussey and Co. are so well known, to awaken the mighty instrument with which the temple is the reader's interest and stimulate the desire to own form the reader that the work is purely American, in of the future will unfold his relations with life in out the entire building. We held our service in place, associations, and many of its characters, this gorgeous temple of Nature, and upon that oc- and well calculated to give the needful instruction

etness, and courteous decorum of demeanor, paid yet we give place to the following extract from the the highest possible compliment to the medium, author's preface, that the design and conception of light and life of a more positive and universal phi-A pleasureable recollection of Ballston will always the writer may be known:

The principal scenes in the following legends are based for the

land with two cows and a root of a tree for a plow, while he is dressed in skins with the hair on. In Rome, Vienna and Dresden, if you hire a man to saw your wood, he does not bring a horse. He never had one, nor his father before him. But he places one end of the saw on the ground and the

American reader, than the scenes of conflict which through without benefit. are associated with the history of the first settlers n the "old Granite State," and few things are bet- HIS UNIVERSE," which is comprehensive enough for ter calculated to awaken a sense of gratitude to all the phases of existencee in the earth and Spirit God and man for the benefits and blessings of spheres, so that we are not surprised to find him civilization, than a knowledge of what the first set- mingling Religious Epidemics, Bible Doctrines, True tlers of this country suffered in efforts to subdue | Christianity, Individual and Social Reforms with the "red man," the wild beast, and the unculti- the undeveloped theories of physiological history.

find all of these described in a masterly manner, may be called the preface, as it has all the informaand often acting in such a way as to astonish, by tion usually found in that department. of the lazzaroni of Naples, who has earned two their terrific sublimity, the tame feelings of the civilizee. Nature dressed in her native grandeur, and the science of life in the following: if you offer him ever so large a sum. He has

ABLE & FARS, NO. 23 Affirst, No. 25 Affirst, N

pleted her costume. But so surpassing was her besuty that no one of the numerous throng of observers noticed her dress for a moment. Her hair was as black as the horse ou which she rode, and hung in thick, glossy curis over her neck to her shoulders. Her eyes, also, as well as her eyebrows and lashes, were of the deepest black. Her skin had not the dark, yellow tings so common currence and the many special and submin in most blackhaired persons; neither was it of a repulsive, chalky whiteness; but was perfectly clear and transparent and inerves of organic life, more take by the was perfectly clear and transparent and inerves of organic life, more take by the was perfectly clear and transparent and inerves of organic life, more take by the was perfectly clear and transparent and inerves of organic life, more take by the was perfectly clear and transparent and inerves of organic life, more take by the was perfectly clear and transparent and inerves of organic life, more take by the was perfectly clear and transparent and inerves of organic life, more take by the was perfectly clear and transparent and inerves of organic life, more take the thereof or organic life, more take the three organics and organics.

mon in most blackhaired persons; neither was it of a repulsive, chalky whiteness; but was perfectly clear and transparent, and betrayed, by its sudden paleness or quickly-deepening glow, every mutation of feeling.

Beautiful in feature and buoyant in form, she looked the very personification of health and the embodiment of grace and accomplishment. As she rode up to the crowd, she bowed most gracefully and smiled; which salutation was instantly returned by all assembled. Her footman, together his older companion, now came forward and assisted her to dismount; and she now stood before them a little above the medium height, and of form and mould which seemed perfection itself.

We can well imagine how so lovely a creation could sing the following beautiful song:

How glorious the scene, and how joyful the day,

How glorious the scene, and how joyful the day, In the old woods of green, in the young month of May? So in hearts that are spottess, on earth though they stay, And old blossoms hold them, 'tis May—always May.

Our lives, like the garland we weave for the queen, With evergreens twining, 'mid blossoms are seen; But a crown that ne er withers let all wear each day; Then, when autumn surrounds us, 'tis May—always May.

A thorn unobserved may perchance join the rose, And a hand press it deep in the brow that she loves; But the brow only wounded, the sting ne'er can stay; Where the heart feels no sorrow, 'tis May—always May. Though strangers we meet, and our friendship is new, The joys we are tasting we'll long keep in view;
Till each wreath is woven for the great crowning day,
'Mid garlands immortal, 'tis May—always May.

Our last picture is of a very different kind, but gives the true reflex of the scenes and associations amid which true lore is born and struggles into life, for love that was not true and heroic could not live

amid such discord, conflict and antagonism.

amid such discord, conflict and antagonism.

The younger Indians now commenced gathering brush and dry wood and placing it beneath one of the large limbs of a tree; while Titizaw, Peeroon, and some others began to pain themselves for the coming deed of awful vengeance. At a word from Titizaw a dozen infuriated savages precipitated themselves upon poor Grovenor and dragged him forward to the fated pile. So piteous and heart-rending were his cries, and so pathetic his prayers for mercy and for life, that it seemed as if even the heart of the bloodthirsty savages must be melted; but so far was this iron being the case that they not only turned a deaf car to his appeals, but laughed at and derided his blitter agonies. And one unacquainted with the history of "man's inhumanity to man would have been apt to conclude with Squire Laugdell that no nation was so crucia and bloodthirsty as these howing savages. In spite of all Grovenor's piteous entreaties, they tied his hands together, and then, passing the rope over the limb of the tree drow him up directly over the wood prepared to ross; their unfortunate victim. As soon as he was at a proper height old. Titigaw advanced, and, cutting off his toes, exclaimed, "W hite dog no shoot big chief any more," Peeroon next stepped for mercy, "I give white Cap'n mercy," and cut off his noes. The pile was now kindled; and Rozella, whose tender heart was breaking with anguish, begged and entreated that his life might be spared, and even offered herself as a substitute for him.

The raginar flames had now reached their victim; and, as he sereamed with the agonizing torture, a ring was formed around the blazing pile and a grand dance commenced. They yelled, and whooped, and powoweds formed the dying man with all the infernal howlings and screechings that savage imaginations could suggest or savage through the dying man with all the infernal howlings and screechings that savage imaginations could suggest or savage throats execute. Some barked like dogs; some howled like wolves; some h infernal howlings and screenings that savage imaginations could suggest or savage throats execute. Some barked like dogs; some howled like wolves; some hooted like owls; while others imitated every strange and wild noise or note they had ever heard in the pathless forest or upon the lonely mountain. So awful and unearthly were their outcries that the air seemed full

spiritless when contrasted with the infernal din of his savage companion, man

The mild eyes of the deer, as he gazed from his-covert upon the terrible seene, seemed to fill with tears as he draw back with horror and bounded away, congratulating himself, doubtless, that he did not belong to the human species; and the eagle from his lofty height gazed with fitere and indignant amazement upon the unwonted seene, and flew shricking to his mountain ciff. Still the fiendish oricins went on, some of the savages beating upon the ground, some rolling and tumbling upon the ground in frenzied delight, while others danced in time to the shricks and groans of the tortured wretch, whose piercing cries were sweet to their ears. They kept up their dancing, whooping, and pow wowing, until the charred and blackened body of poor Grevenor dropped lifeiess among the brands and ashes of the fire, when they dispersed to their blankets to dream over their hellish exploit.

The work cannot fail to interest the reader, as it has all the simplicity characteristic of the more primitive ages, together with such pertinent remark, charitable reflections and humane philosophy, as the Spirit of progress and civilization has called into practical life.

It is a companion for some of Cooper's best.

The Science of Man applied to Epidemics: Their Causer Cure and Prevention, by Lewis S. Hough, Boston: pub-lished by Bela Maesh, 15 Franklin Street, 1854.

or so, we are glad, nevertheless, to meet with it in a new dress; as we think the subject matter as well as the style of the writer entities him to some consideration from all Reformers, who believe that the physical degradations of society have much to do with Spiritual perversions of the individual. The writer belongs to the school of Mr. Sylvester Graham, and reasons for and in behalf of its principles with a vigor and energy well calculated to convince the reader. We have long since convinced ourselves that man is omnirerous in all the characteristics of his nature, and that the philosophy such a way as to give to him a larger and more

The narrow and fragmentary conceptions which have been growing somewhat popular, for some years on gastronomics, will, like many other departments of philosophy, have to expand with the new and harmony in the variety of tastes and appetites.

The book before us is more critical than scientific or constructive, but so suggestive and discrimin-Few subjects can be more interesting to the ating in most-of its issues, that few will read it

The stand point of the writer is, "Man's Life is

make some selections from the "Appendix," which

Mr. Hough explains his relation to Mr. Graham

knows himself, can rightly know everything around him. The cience of physiology in all its branches, should be thoroughly aught at all our Seminaries. And men of true science and phi anthropy, who endeavor to enlighten the mass of people on Phy siological Science, are turning their talents to a noble purpose, and will meet due reward. He that proclaims the truth abroad, cannot fail of recompense.

Correspondence.

Ритевриен, Анд. 25, 1854. DEAR BROTHER:-This is the third or fourth time that I have ittempted to write you, but like yourself I have so many things to attend to, that sometimes duties go undone longer than I like to have them. But to your letter. You say when you com mence writing, you only want to tell me you are alive and well, &c., but you see so much to talk about in our *glorious cause*, that you could fill pages. Yes! my dear brother, volume after colume could be filled, and then the half will not be told. We poor mortals will not realize the beauty and glories of this religion, until our Spirits are freed from the clogs that bind them here, constantly impeding the entire development of the soul

evidence either of the cupidity or folly of Spiritualists, or as a some howled like wolves; some hooted like owls; while others some howled like owls; while others initiated every strange and wild noise or note they had ever heard in the pathless forest or upon the lonely mountain. So awful and unearthly were their outcries that the air seemed full of evil and mailgnant Spirits fresh from the pit of wo. The cause of human redemption and elevation may be shown to have no such tendency. I should be glad to have you publish a few of the certificates now wild beasts, as they smifled the air laden with the odor of burning human flesh, came rushing down from the mountain sides, untering their most furious cries, but which were tame and but voluntarily given. I do think if you would publish occalled but voluntarily given. I do think if you would publish occalled but voluntarily given. I do think if you would publish occalled but voluntarily given. I do think if you would publish occalled but voluntarily given. Terms by signal would be glad to have you publish a few of the certificates now have no such tendency. I have no such t sionally some of these certificates, it would do much good, as they agreement; but very moderate, are facts which the public cannot reject, and will lead to investigate. Director of the Harlem Academy. gation-as it is a well known fact that I do not know anything about medicine, or the medical properties of the vegetables used. My dear brother, you need not fear; I shall never forget the dl powerful agent-prayer. It is the source of all the good I feel or do. Will you please send me a copy of the Spiritualist, containing the prayer of Washington? God bless you and yours,

> DETXIT=世ANTPESTATIONS. MRS. ANN LEAR BROWN, of the Fox family, will re-eive private parties between the hours of 10 A. M. and 3 P. M., in Tuesdays, Wednesdays, Thursdays and Fridays, and public earties on the evening of the days mentioned, for the investigation of Spiritual manifestations.
>
> Residence No. 64 East Fifteenth-street, between Third and
> Fourth-avenues.

DR. HARRINGTON.

Dr. ISAAC HARRINGTON has opened an Infirmary in 17th-st., near 3d-av., Brooklyn, and is prepared to receive pa-tients and treat their various diseases in the most efficacious manner.

A lour and successful course of practice, and an experience which has extended to the treatment of almost all forms of disease, enables Dr. Harrimgton to solicit the continuance of former patronage, and condently to other his services to the afflicted either in this vicinity or at a distance.

Let be the transport partners are the respective of the Let be transport of the property of th

REVIEW OF THE CONCLUSION OF REV. CHAILING 3EECHER, Referring the Manifestations of the Present Time of the Agency of Evil Spirits. By John S. Adams. Price 6 rents.

ANSWERS TO SEVENTEEN OBJECTIONS against Spirits ANSWERS TO SEVENTEEN OBJECTIONS against Spirits and Inquiries Relating to the Manifestations of wary, New-York. tual Intercourse, and Inquiries Relating to the Manifestations of he Present Time. By John S. Adams. Price 25 cents: cloth,

e Present Time. By John S. Adams. Price 20 cents. Cooking is cents.

Since writing the above work the author has changed his lews in regard to the Bible as the only revelation from God to tan. In all other particulars his views are as therein hald down. The work has been well received by all classes, and the array nents advanced have been considered worthy of the careful consideration of all men of thought. All sectarianism is avoided; no doctrinal opinions are introduced; but the "answers est on the fundamental truths of scriptural revelation and undisputed facts.

Du. ISAAC HARRINGTON would inform his patrons that he has taken an office at the Rooms of the "Society for the Directive his patients, and attend to all questions that may be sent from distant localities concerning discusses, their causes, nature and cure. His long nequalitance with the practice of medicine, and the eminent success which has hitherto rewarded this labors, enable him to offer his services with a strong conflicted in their beneficial effects.

W T. PETERSCHEN,

rest on the fundamental arteries of Scripental Regulation of Madisputed facts.

FREE THOUGHTS CONCERNING RELIGION, or Nature versus Theology. By Andrew Jackson Davis. The name of the author is a sufficient inducement to all interested in Spiritualism and its teachings to purchase and read the work. Price 15 cts.

A RIVULET FROM THE OCEAN OF LIFE, an Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an ACTUAL INSTANCE, the influence of man on earth over the departed. With introductory and incidental remarks. By J. S. Adams of Chelsea, Mass. Price the state. Price 25 cts.
FAMILIAR SPIRITS AND SPIRITUAL MANIFESTA-

lustrated; 30 cts.

LOVE AND PARENTAGE: Applied to the Improvement | NEW AND APPOSITE SPIRITUAL SONGS.

LOVE AND PARENTAGE: Applied to the Improvement of Offspring: 30 cts.

LECTURES ON MENTAL SCIENCE. By Rev. G. S. Weaver: 62 cts.

MATRIMONY; or, Phrenology and Physiology Applied to the Selection of Companions for Life; 50 cts.

PHEENOLOGY AND THE SCRIPTURES. By Rev. John Pierpont: 12 1 2 cts.

MENTAL ALCHEMY; a Treatise on the Mind and Nervons System. By B. B. Williams: 62 cts.

PHILOSOPHY OF MESMERISM AND CLAIRVOY-ANCE, with Instruction in its Process: 30 cts.

POWER OF KINDNESS; inculcating the Christian Principles of Love over Physical Force: 30 cents.

IMMORTALITY TRIUMPHANT. The Existence of a God. By Rev. J. B. Dods; 62 cts.

Any or all of the above works may be sent by mail to purchasers, on receipt of the price as above marked. Orders from our friends at a distance will be attended to promptly as soon a received.

Books not on our list will be procured and forwarded at the regular retail price.

**HUNDALLY OF MESMERISM AND CLAIRVOY-ANCE, with Instruction in the Process: 30 cts.

POWER OF KINDNESS; inculcating the Christian Principles of Love over Physical Force; 30 cents.

Any or all of the above works may be sent by mail to purchasers, on receipt of the price as above marked. Orders from our friends at a distance will be attended to promptly as soon a received.

Books not on our list will be procured and forwarded at the regular retail price.

MESMERIC.

DR. BERGEVIN, graduate of the Medical School of Paris member of the Philosophical Institute of France, and assistant operator of M. Cabagnet and the Baron du Potet, has an office at No. 100 Prince-street, where he will receive patients and

PSYCHOMETERICAL DELINEATIONS OF CHARACTER.

To read the character of persons by holding the handwriting to the forehead, is a gift which may be employed in numerous instances for the pronotion of good, and to prevent fraud and imposition upon the unwary.

imposition upon the unwary.

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

In order to obtain a defineation of character of any one, nothing more is required than to possess a specimen of their handwriting, (it may be a letter, note or any other document.) This must be enclosed in a biank envelop and that general that there be no other writing, either upon the envelop or the enclose, let it be carefully scaled up, put into an outer envelop, and directed to Dr. CHASE, No. 167 Spring Garden, above Ninth-street, Philadelphia; which may be derivered personally, or sent through the carefully and the control of the enclosed. Persons residing in the country, at any distance, should write by mail, post-paid, conforming to the directions as above given.

shound write by man, post-pand, conforming to the directions as above given.

Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be enclosed in an envelop when the patient cannot attend personally.

11—tf NOTICE.

Persons desirous of becoming Members of "The Society for the Diffusion of Spirittal Knowledge," may make application for that purpose to either of the Officers of the Society, or at the office of The Christian Spiritus TUALIST.

BOOKS AND MUSIC,

THE VALUABLE PUBLICATIONS OF LAROY SUNDERLAND May be found for sale at the Rooms of the Society for the Diffusion of Spiritual Knowledge.

Many new and beautiful pieces of Music, especially dedicated to Spiritualists, published by Horace Waters, No. 883 Broadway, may be found for sale at the office of this paper. The Spiritual Sones should be sung in every family.

Below will be found a partial list of the pieces of Music we have now on band. Orders from the country for Music, or any of the published works on Spiritualism, will be promptly filled.

Address Society For the Diffusion of Spiritual Know-ledge, No. 555 Broadway, N. Y.

Angel Whispers. St. Chair to Little Eva in Heaven. CATALOGUE OF MUSIC.

Pride Schodisch,
We are Happy Now,
Dear Mother,
Do Good,
Eva to her Papa,
Dying Words of Little Katy,
Park Waltzes,
Prodigial Son,

La Prima Donna Valse. (Jullien.)

NEW METHOD OF HUMAN CULTURE,

hervoits of hental phenomena, known under the technics of Amulets, Charms. Enchantments, Spells, Fascination, Incantation, Magic, Mesmerism, Philters, Talisman, Relies, Witcheraft Eestacy, Halinchation, Spectres, Illusions, Trance, Apparitions Clairvoyance, Somanthulism, Miraeles, etc., showing how these results may be induced, the Theory of Mind which they demon strate, and the benevolent uses to which this knowledge should be applied. Price 25 ets.

This book discloses the whole secret of Electro-Biology, &c., and for teaching which \$10, and even \$50, have been charged.

battopage, and Connatenally to other his services to the affinited either in this vicinity or at a distance.

Under the present arrangements, patients who enter the Informary will receive the closest and kindest attention, enjoying as nearly as possible all the comforts of a home.

N.B.—Letters intended for Dr. Harrington may be addressed to this office.

Now received and for sale at the Office of The Christian Spirity and Contains a vest amount of information, with practical remarks on Parintalist, the following Works:—

SPIRIT VOICES: Odes dictated by Spirits of the Second Sphere, for the use of Harmonial Circles.

REVIEW OF THE CONCLUSION OF REV. CHARLES BEECHER, Referring the Manifestations of the Present Time to the Agency of Evil Spirits. By John S. Adams. Price 6

HEALING MEDIUM.

PREPARED ENTIRELY BY SPIRIT-DIRECTION, THROUGH

and incidental reliables. By J. S. Addins of Cheesea, Aass. Price 25 cts.

Frice 25 cts.

Frice 25 cts.

FAMILIAR SPIRITS AND SPIRITUAL MANIFESTATIONS. Being a series of articles by "E. P." supposed to he adding the supply of the progressive Development of Nature, and embrated the Profits Credens. Price 15 cts.

THE PHILOSOPHY OF CREATION. Unfolding the Laws of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Profits of the Progressive Development of Nature, and embrated the Nature of the Nature of

[For the Christian Spiritualist.]

St. Louis, Sept. 4, 1854. After leaving New York, we made short stops At Troy there was a good deal of interest in the certs to the public the coming winter. The words and the music which they give are compositions from the interior, the exquisite inclody of which can only, I am sure, be given by voices which have been tuned to harmony and expression, by the screne influence of harmonic souls. I rejoice that this Spirit-music is to be given to the world. As this new philosophy is more and more attracting attention, it is fit that it should occasionally be ornamented, and that the glorious beauty which it actually possesses should be made manifest to the external senses; for through this avenue must multitudes be reached, for the simple reason that their interior perceptions are yet undeveloped, and it is only through the external that their inner being can be aroused. So we will bid these sweet singers (not of Israel, but of the nineteenth century,) God-speed. Oh! may they go forth upon their beautiful mission, convincing the world that the whole power of music was not expended upon the songs of Zion, and illustrating the truth, that we of the present day need not go back to by-gone ages

salvation of souls. At Ballston we were received with that warm hospitality which, the most casual observer would at once perceive, came directly from the heart. Why, the very atmosphere of Brother Thompson's dwelling has become so permeated with harmony, that before we had been ten minutes his guests it was to us perceptible. How cheering the thought that by the frequent visitings of refined and elevated Spirits from interior life, the whole atmosphere of our earth is becoming more and more refined and harmonized, and that it is continually becoming less difficult for elevated minds in the Spirit world, to approach the earth! How wonderful the influence which even one harmonious mind exerts, and we are apt to forget that individually we are continually either retarding or accelerating the progress of those with whom we associate; and if we accept this truth, what stronger incentive to continued effort to attain excellence can

to receive an influence which is necessary for the

we desire? We are all more or less our brother's keeper. But to return to our visit to Ballston. The Spir itualists there have recently caused to be fitted up a temple in which they may freely listen to the Spirit-teachings. I will attempt to describe it to speaking of Gerald Massey, a new poet, who has just come into you. The splendid churches of your city cannot compare with the lofty magnificence of this temple, Its roof is the vaulted arch of heaven, its pavilion formed of soft, mellow light, draping the windows which are placed at frequent and irregular intervals around the whole building, which in form is circular. The windows are also ornamented with the rich foliage of the evergreen pine, to correspond with the architrave of the crested pillars which in rows form the numerous aisles leading to the main body of the building. It is carpeted throughout with the fragrant foliage of the pine, which Nature in the manufactury has dyed of a rich brown color. The figures inwrought are leaves furnished, sends forth soft and thrilling music, which vibrates in rich, melodious cadence througheasion one fine male voice accompanied the soft and undulating music of the organ, giving words ages of American History. to the harmony. An attentive audience, by qui-

> remain in my memory. Yours in the bonds which unite all who are en-

gaged in the dissemination of Truth, Frances E. Hyer.

Tastes Differ.-In a leture on what he seen abroad, Wendell Phillips observes: "In Italy you will see a farmer breaking up his land with two cows and a root of a tree for a plow, places one end of the saw on the ground and the other against his breast, and taking the wood in his hands he rubs it against the saw: and he will be all day doing two hours' work. It is a solemn fact, that in Florence, a city filled with the tri-umphs of art, there is not a single auger, and if a carpenter would bore a hole, he does it with a red poker! This results not from want of industry, but of sagacity of thought. In Rome charcoal is principally used for fuel, and you will see a string of twenty mules bringing little sacks of it upon their backs, when one mule would draw it all in a cart. But the charcoal vender never had a cart vated earth. and so he keeps his twenty mules and feeds them. There is no competition. If a Yankee refuses to do a job for fifty cents, he will probably do it for a dollar, and will certainly do it for five. But one

eagerness for making money, no motive for it, and every body moves slowly.

cents and eaten them, will work no more that day

carned enough and wants no more. So there is no

OUR AGENTS. THE CHRISTIAN SPIRITUALIST is kept on sale by the following named persons, who are authorized to receive subscriptions :-

STRINGER & TOWNSEND, New-York. DE WITT & DAVENPORT, New-York. ABBE & YATES, No. 25 Ann-st., New-York. ADRIANCE, SHERMAN & Co., New-York.

DEXTER & BROTHER, New York.

Review of Books.

This is the "second edition" of a neat and of sentiments, and the religious emotions native to tercourse. The "selections" in this volume are not numerous, but sufficiently various to admit of

We like this, as we know of no good reason

"Hope reigns eternal in the human breast, Man never is but always to be blest."

Air-" The Angels' Whisper.

The soul, and refining Its thoughts and affections, where'er it may roam.

When terretation editters brightly Seeking to entire my heart, Drawing my affections lightly From the truth thou dost impart, Then, my mother, gently stealing O'er my soul, come thoughts of thee, And awaken there the feeling Of thy watchful care o'er me.

> And the soul is beloved for its worth, Oh, progress is ever sure
> In heaven, the home of the free

Am-"Long, Long Ago. Weep not for those who have passed from thy sight;

Laconia: Or, Legends of the White Mountains and Merry Meeting Bay. By an Old Mountaineer. Bos-ton: B. B. Mussey & Co. pp. 459, 459. It might be enough to say that this novel is got

on the manners and customs peculiar to the early We have not the room for an extended review,

botic sway.

The treatment of the red man by the first settlers of our own country forms no exception to this general rule; and in this case the difficulties which arose between them were aggravated by relations help to keep the many in positions and re-

The reader of the "Legends of Laconia" will

Though we have known this book for two years

comprehensive individuality. losophy, until the extremes of "dicteties" find unity The principal scenes in the following legends are based for the most part on authenticated historical facts. The chief aim of the author has been to exhibit Nature in her wildest and most starding developments as well as in her tumer and more civilized features. All nations, whether civilized or savage, have some choice Spirits who excet their fellows in natural and intrinsic worth and goodness, as well as others of a character diametrically the opposite. Yet, as a whole, every nation scenus to exhibit the same general traits of oppression; cruelty, and injustice, especially when holding another and a feebler race under its despote sway.

> lations which make it impossible to be consistant either in physical reform or mental culture.

As we have not room for many extracts, we will

civilizee. Nature dressed in her native grandeur, man wild with passion, full of life and energy, often acting for love of fame, often from love of life and its needs; while the red man is the ever-present foe, who, like the invisible Spirit of death, is rarely seen but when the blow is struck.

These are the dramatis personar of the novel, that meet and mingle in the scene of strife until the catastrophe is developed, and the final scene of peace comes to the heroes of the story.

We have room but for two pictures; the first of which we take from near the opening of the work, and is as follows:

The science of life in the following:

The first systematic, and truly scientific effort at dietetic reform, male in our nation, was that of Mr. Sylvester Graham, form, male in our nation, was that of Mr. Sylvester Graham, which we take from love of life in our nation, was that of Mr. Sylvester Graham, which we take from a love of life in our nation, was that of Mr. Sylvester Graham, which will be publication of his series of "Lectures on the Science of Human Life," That work, in all its practical bearings on human welfare, is a transcript from Living Nature, and only to be stereotyped in the lasting reatitude of our nation and world. Its rinci induction of sound logic, and full demonstration of principles, forever established in human nature, will be tedious to minks toned by a practice of its precepts, to the full vigor and pleasure of truthful thought, and holy musing on the realities, instead of fictions of human existence.

We have room but for two pictures; the first of which we take from near the opening of the work, and is as follows:

The following explains his issue with "anti-Graham and welfare of the human race.

The following explains his issue with "anti-Graham and welfare of the human race.

The following explains his issue with "anti-Gra-

PHYSIOLOGY OF DIGESTION. The Principles of Dietectics. By A. Combe. M. D.; 30 cts.

PHILIOSOPHY OF ELECTRICAL PSYCHOLOGY, in Twelve Lectures. By Dr. J. B. Dods; 62 cts.

MACBOCOSM AND MICEOCOSM: or, the Universe Without and the Universe Within. By Wm. Fishbough. A Scientific Work; 62 cts.

COMBE'S LECTURES ON PHRENOLOGY. A complete course. Bound in muslin, \$1 25.

CONSTITUTION OF MAN. By G. Combe. Authorized edition; paper, 62 cts.

PSYCHOLOGY; or, the Science of the Soul. By Haddock. Illustrated; 30 cts.

The Principles of Dieters, of all kinds.

Dealers supplied with the above Pianes and Melodeons at factory prices.

Melococomic field with the above Pianes and Melodeons at factory prices.

MacBolton and European continents, and is receiving or stant additions by an extensive publication of the choice and popular pieces of the day. Dealers in Music, Teachers of Seminaries and Academies wishing to purchase any music published in the United States, or make arrangements for constant supplies of Mr. WATERS' new issues, will find it greatly to their interest to call or forward their orders. Music sent to any part of the United States, postage free.

DR. G. T DEXTER,
NO. 89 EAST THIRTY-FIRST STREE
Between Leximoton and Third Avenues,
NEW-YORK.

PHYSICAL, MENTAL, SPIRITUAL! HAVE YOU READ LAROY SUNDERLAND'S WORKS?

For sale at this office; and when the price accompanies the order, they are sent by mail to any part of the country, post-paid.

BOOK OF HUMAN NATURE; Hustrating a new System of the Divine Philosophy, in the Essence, Form, and Use of all things! The entire Rationale of the Mysteries, Miseries, Felicities, of Life, Past, Present, Future. Handsomely bound in cloth, containing 492 pages. 12mo. Price, \$1.

This is a Philosophical and Practical work on Man-Science, Individual Sovereignity, Intellectual Culture, the Government of Children, Mental Centagion, Fanaticism, Miracles, Witchcrat, Sectarnaism, Conjugality, Marriage, Celibacy, Polygamy, Polyandry, and Divorce, the Divine Foundation of all Virue, Goodness, Justice, and Integrity of Character.—Demonstrating the Family Circle to be the origin of all Worship and all Government. It points out the fatal contradiction in the old Traditional Theology, and gives the true Idea of the True God. It solves the problem of Evil, of Society—Freedom, Labor, and Fraternity, and the reign of equal Justice upon Earth.

BOOK OF PSYCHOLOGY: Patherism, Historical, Philosophical, Practical; giving the rationale of every possible form of nervous or mental phenomena, known under the technics of Annalets, Charms, Enchantments, Spells, Fascination, Incantain and Charms, Enchantments, Spells, Fascination, Incantain HAVE YOU READ LAROY SUNDERLAND'S WORKS!

W. T. PETERSCHEN,

Letters addressed to No. 312 Grand-st., N. Y., will meet with prompt attention. WONDERFUL DISCOVERY. THE NERVE-SOOTHING VITAL FLUIDS, MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA.

come released from the counts of the churches that have book. Price 15 cents.

THE PHILOSOPHY OF SPECIAL PROVIDENCES. A Vision. By A. J. Davis. Price 15 cents.

THE SPIRIT MINSTREL. A collection of Hymns and Music for the use of Spiritualists, in their churches and public meetings. By J. B. Packard and J. S. Loveland. Price 25 cents.

A TREATISE ON HOMECHIATHIC PRACTICE OF MEDICINE. Comprised in a Repetrory for Prescribing. Adapted to Domestic or Professional Use. Third edition, improved and enlarged. By Hunting Sherrill, M. D., Member of the Hahnemann Academy of Medicine, etc., etc. Author of a price in cloth, handsomely bound, \$1.

In addition to the above, may be found, at the Society's Rooms. Price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-paying post-paying a distance, we give the price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-paying to the price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-paying to the price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-paying to the price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-paying to the price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-paying to the price of each work with the postage and the price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-paying to the price of each work with the postage and work will be pre-paid at the New-York Post-Office. By pre-paying post-paying to the price of each work with the postage and work will be pre-paid at the New-York Post-Office. By pre-paying post-paying to the price of each work with the postage and the price of each work with the postage a

BY JOHN G. WHITTIEE.

O, strong, upwelling prayers of faith, From in ost founts of life ye start-The Spirit's pulse, the vital breath Of soul and heart!

From pastoral toil, from traffic's dia, Alone, in crowds, at home, abroad, Unheard of man, ye enter in The car of God.

Ye brook no forced and measured tasks, Nor weary rote nor formal chains; The simple heart that freely asks In love, obtains. For man the living temple is:

The mercy-seat the chern And all the holy mysteries, He bears with him.

And most avails the prayer of love, Which, wordiess, shapes itself in deeds, And wearies Heaven for nought above

Alone, the Thebaid hermit leaned At noon-time o'er the sacred a
Was it an angel or a fiend
Whose voice he heard?

It broke the desert's hush of awe,
A human utterance, sweet and mild;
And, looking up, the hermit saw
A little child.

A child, with wonder-widened eyes.
O'erawed and troubled by the sight
Of hot, red sands and brazen skies,
And anchorite.

"What dost thou here, poor man? No shade Of cool, green downs, nor grass, nor No corn nor vines." The hermit said: "With God I dwell.

"Alone with Him in this great calm, I live not by the outward sense; My Nile His love, my sheltering palm His providence."

The child cazed round him. "Does God live Here only :-where the desert's rim Is green with corn, at morn and eve, We pray to Him.

"My brother tills beside the Nile His little field; beneath the leaves His sisters sit and spin the while My mother weaves.

And when the millet's ripe heads fall, And all the beau field hangs in pad, My mother smiles, and says that all Are gifts from God.

"And when, to share our evening meal, she calls the stranger at the door, She says, God fills the hands that deal Food to the poor." Adown the hermit's wasted checks

Glistened the flow of human tears;
"Dear Lord!" he said, "thy angel speaks,
Thy servant hears." Within his arms the child he took,

And thought of home and life with men;
And all his pilgrim feet forsook,

The palmy shadows cool and long, The eyes that smiled through lavish locks; Home's cradle-bytan and harvest song, And bleat of flocks.

"Oh child!" he said, "thou teachest me There is no place where God is not: That love will find where'er it be, A holy spot."

He rose from off the desert sand, And, leaning on his staff of thorn, Went, with the young child, hand in hand, Like night with morn. They crossed the desert's dreary line.

And heard the palm-tree's nestling fan, The Nile-bird's cry, the low of kine, Unquestioning, his childish guide He followed, as the small hand led

To where a woman, gentle-eyed, Her distaff fed. She rose, she clasped her truant hoy, She thanked the stranger with her eyes: The hermit gazed in doubt and joy And dumb surprise.

And lo!—with sudden warmth and light A tender memery thrilled his frame; New-born, the world-lost anchorite A man became!

"O, sister of El Zara's race, Behold me!—had we not. Behold me!—had we not one mother?"

Be gazed into the stranger's face;
"Thou art my brother?"

"Taught by thy child, whom God hath sent, That love is more than fast or prayer,
I come, toll, care and pain, content
With thee to share."

Even as his foot the threshhold crossed, The hermit's better life began; Its holiest saint the Thebaid lost, And found a man!

From the Christian Diadem.

WHAT I LIVE FOR.

BY G. L. BANKS,

I live for those who love me,
For those I know are true,
For the heaven that smiles above me And the good that I can do.

And the good that I can do.

And the good that I can do.

I live to learn their story,
Who've suffered for my sake,
To emulate their glory
And follow in their wake;
Bards, martyrs, patriots, sages,
The noble of all ages.
Whose deeds crowd history's pages,
And time's great volume make.

I live to hail that season,

By gifted minds foretold,
When men shall live by reason,
And not alone by gold— When man to man united, And every wrong thing righted. The whole world shall be lighted,

As Eden was of old. To feel there is a union
Twixt Nature's heart and mine;

To profit by addiction, Reap truths from fields of fiction, Grow wiser from conviction, And fulfil each great design, I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my Spirit too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the FITTHE in the distance,
And the good that I can do.

DAYS WITHOUT NIGTS.

Dr. Baird, in a lecture recently, gave some interesting facts. There is nothing that strikes a stranger more forcibly, if he visits Sweden at the season much to the ones who have not enough of it; hence to close our conversations? of the year when the days are the longest, than the excitement which is usually observed in cata-the absence of the night. Dr. Baird had no con-leptic subjects. ception of it before his arrival. He arrived at Stockholm from Cottenburgh, 400 miles distant, in the morning, and in the afternoon went to see some if the inhabitants were gone away, or were dead.

No signs of life-stores closed. The sun goes down at Stockholm a little before ten o'clock. There is great illumination all night; ment. as the sun passes round the earth towards the north pole, and the refraction of its rays is such that you see to read at midnight. Dr. Baird read by a simple act of your will? a letter in the forest near Stockholm at mid-night. without artificial light. There is a mountain at the lepsy. Bothnia, where on the 21st of June, the sun does: not go down at all. Travelers go there to see it. A steamboat goes up from Stockholm for the pure not destroy the laws of gravitation? Should you sions is but a word, and explains nothing. Negapose of carrying those who are curious to witness think so, then you would admit the possibility of tion is like the fruitless tears of a naughty child, the phenomenon. It occurs only one night. The suspension. There are certainly means of obtain- who does not know, and cannot learn his lesson. "I have seen what I wish never to see again,"

does not set in several days. In June it would be about 25 degrees above the horizon at midnight. The way the people know it is midnight, they see Then it comes and shows its face. Afterwards it remains ten, fifteen or twenty minutes, and then how they managed in regard to hired persons: and what they considered a day. He could not say, but supposed they worked by the hour, and twelve hours would be considered a day's work.

Birds and animals take their accustomed rest at

to the tree about seven o'clock, P. M., and stay the people get into the habit of rising late too. The heavier than itself. first morning Dr. Baird awoke in Stockholm, he was surprised to find the sun shining into his room. He looked at his watch, and found it was only three but there was no person in the street. The Swedes in the cities are not very industrious, owing probably, to the climate. - Genesce Whig.

MAGNETIC MAGIES

Historical and Practical Treatise on Fas- balloons. cinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convulsions, Possessions, Sorcery, Witchcraft, dences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet,

FOURTH DIALOGUE.

SUSPENSIONS.

tigation you were desirous to establish.

Greek girls who came some years ago to Marseilles, of the kind in the phenomena of steam. In this and performed experiments of attraction and re- case it is really a smaller weight, an inferior pon- physics seem to unite together and prove the powpulsion upon ponderable bodies. The performance derate body which moves a superior and heavier er of more or less unknown fluids which move all was as follows: A very strong and large table with mass than itself. iron pins at both its extremities. The table was placed between the two girls, who stood at a toler- that the natural philosophere have resource to the tions, from the discovery of gas to that of electric bly great distance from the iron pins; the table activity of the corpuscles for explaining this phellight, from literature to war. Everything seems a table was then moved from one to the other, and nomena. waved between them as if handled by an invisible to and fro.

John.—The newspapers have spoken of that, I the phenomena. recollect; but I recollect, also, that the charm ceased as soon as they were called to Paris facts and those of which you have spoken to me? not be practiced but through certain processes. It in order to be submitted to the examination of the savans.

ALBERT .- You conclude, probably, that the nunot judge as well as our savans?

John.-I do. little Coten, who was called the electric girl, pro- you for a moment admit that any part of your orducing sparks similar to those of a Leyden jar, ganization might spontaneously enter into a certain overturning everything she touched, and throwing state, which could permit the vaporization of these off the heaviest furniture.

John.-The Academy was unable to judge or

Albert.-But you know that the Academicians, themselves, have been thrown to a great distance by this girl.

John.-So they said to mystify that learned so-I know.

Havre had the same property. John.-That story was forgotten as soon as

started. Albert.-The torpedo and several other fishes

have the same power. John.-Some think so; others do not.

ALBERT.-There was at Paris in 1851, a young ecstatic of whom I spoke in my "Spiritual Magnetiser," who had trances lasting from a few hours to some days. While in this state he assumed positions quite contrary to the laws of equilibrium

John.-Yes; they wondered also at his speaking with angels. But do you not know that rope dancers fullfil every day similar performances.

Albert.-Their tricks last scarcely a few minutes; but what do you think of those which lasted several days?

John.-I shall say that I did not see these performances nor any witnesses of them. Albert.-Your denial and skepticism do not stop even before passion.

Joun.-No; I simply reason with a friend. may be more convinced than I appear, but I place myself at the point of view required by science Do not take offence at my argumentation.

ALBERT .- I have known for a long time how to sufficiently proved their reality.

Joun,-There is a great difference between this

rying away, &c. ALBERT .- I think, on the contrary, that they are

Joux .- I do not deny this fact; but I do not

ALBERT,-Some magnetizers make the experiment in another manner; they describe a volute storms. friends—had not taken note of time—and returned upon the floor, place the subject upon one of its about mid-night; it was as light as it is here half extremities, and thus attract him to the other end. quit me upon a pun.

> skate over ice. Jonn. I have neither made nor seen this experi-fluid, a spark of Justice Divine, it is an inexplicative women and children yourself."

Albert.-But you have doubtless roused a limb Joun.-Yes; but the patient was then in cata-

the balloon, which by means of a few ounces of Spirit always ready to bring a purse full of money? feet but to increase my desire of witnessing some

Joun.—The one and the other.

they learnt the time, but they had, and go to rest ed gas does not offer the same weight as the sur-submitting at once to its evil consequences. whether the sun goes down or not. The hens take rounding air; yet it does the less offer the same there until the sun is well up in the morning; and resistance, and carry a weight several hundred fold

John. But as you said, my friend, it is the air He looked at his watch, and found it was only three o'clock; the next time he awoke it was five o'clock; ports the burden which is fastened to the balloon. power to the Spirits out of the flesh, than to those a steady resolution to do good: "In the name of globe. And it is this circumstance which, accord- at least such is my opinion.

ing to natural philosopers, facilitates the floating of just the reverse of that which expains the rising of so. It happens sometimes that manifestations are

ties. What do you think of steam?

duces a force which is equal or superior to that of

But let us now examine the physical phenome- forces than their objectivity. In natural philosoa ponderable hody. I hope that my numerous the question now for us is in the resistance of pon-You have certainly heard of those two young fered by ponderable bodies; yet there is nothing lore.

John.—That is certain; and it is for this motive vanism, from mesmerism to Spiritual manifesta-

power. One and sometimes two men stood upon this active corpuscular force, which for me, ex-studies lead to God, religion and family. this table, but it did not the less perform its motion | plains the wonders of suspensions and so forth. If I did not admit this explanation, I should reject By compacts we mean free agreements which take

ALBERT.—You have yourself seen at Paris, the the steam particles do in a steam engine. Should gases, you would understand how your whole body operating in the same way, would be lifted up like the balloon itself. Let me here relate an observation which I have read in a treatise on the subject: "A man may lie horizontally upon two chairs; his other. He may then powerfully inhale as much often so light as to scarcely weigh twenty pounds.

He was sometimes standing upon the sharp corner by heterogeneous bodies, why should we refuse

pounds weight, and threw it upon the next house. festations. equilibrized and passes from those that have too

is never the explanation of a fact. ALBERT.—I should suppose that catalepsy does cupied with. To deny the possibility of suspen- begin again." But what do you think of the ascending power of pleasant, especially for the poor, than to have a kind My friend's answer had, of course, no other ef-

the sin rise. The sin rise is a result of the sin rise is sin rise. The sin rise is a rise is a rise is a rise in the sin rise is a rise in the sin rise. The sin rise is a rise is a rise is a rise in the sin rise in the sin rise is a rise in the sin rise in the sin rise in the sin rise is a rise in the sin rise in the sin rise in the sin rise is a rise in the sin rise in rise in the sin John.—I believe that the dilatation of the gas to have his brain ceaselessly stored by the in-lear was; I had so often escaped a seemingly unapresents, in this case, a volume which counterbal- finite knowledge of a superior Spirit? What at-voidable death, that I thought myself invincible. Turks eat great quantities of honey and pastry, and sleeps, and where lurk the slimy eel and specked ances an equal mass of air, and thus becomes able traction for the natural philosopher to be able, and Finally, I collected myself and thought that it was much sugar; they also eat largely and are indolent; frog, and the mud turtle, which continual washing descends, and finally it does not set at all, but makes to support what this quantity of air itself could do. that without apparatus or combination, to convey and the middle of a forest to a circle round the heavens. Dr. Baird was asked a circle round the heavens. It is the very same black mud out the contains the through the air any object he may please, as for make a diabolical evocation. If it be true that we gas that makes this resistance, or is it the gas it- instance, his wife or enemies, and send them to have by our side a good and a bad angel, why greater devastation from a painful tubercular dis- noisome odor. Thus we see, too, in the world

the usual hours. The Doctor did not know how But in this simple fact it is evident that the expand- and no once can approach this arcanum without experiment. It therefore seemed prudent to me sia and consumption; while in those districts and

FIFTH DIALOGUE. COMPACIS.

our planet into infinitude; but this proposition is Spiritual manifestations; but yet it is not always produced in order to awaken and vivify faith in From these observations it becomes evident that the hearts of persons where it is slumbering. Hiseighteenth century had its convulsive fits, of which add that David Copperfield is a "novel." we shall speak in another place. The persecutions that were instituted against Protestants, had for its consequence the Shakers of Cerennes; and from Hurbain Grandier we pass to Mesmer, who made that were instituted against Protestants, had for its consequence the Shakers of Cerennes; and from for she was buried in the ground where the trees the invention of the fork. The new in-ALBERT.—Our studies have less for object the that were instituted against Protestants, had for its David Copperfield: non which, better than anything else, proves that phy, forces are in direct ratio with the movement Hurbain Grandier we pass to Mesmer, who made grow. an imponderable substance may act upon and move of the objects in which they are manifested. But us acquainted with the key of that science. Yet he does not invent anything himself, and had no quotations will be of some advantage to the inves- derable and imponderable substances. We do not other title to our gratitude, except his having sysadmit that the last one presents the resistance offered by ponderable hodies; yet there is nothing

In the nineteenth century, physics and meta-Nature. We pass alternately from steam to galstep towards a regeneration; every where new ALBERT.—But, my good friend, it is precisely studies engross the human activity; but all these

But let us not forget the title of this chapter. place between the inhabitants of the occult world John.—But what is the analogy between these and those of our earth. This sort of contract can-Albert .- Only this; that the bodies thus carlis this kind of knowledge which has ever been the ried along, must have been so by similar atoms, object of man's researches and prudent silence. facts: which atoms, as I said so often, are themselves The book of Corneilie Agrippa is one of those Spirits directed by disembodied human Spirits. If which inspire the greatest confidence; but there it is not so, it is because the material forms which are a hundred other treatises where magic can be paired—a process by which the food that is taken merous witnesses who saw the phenomena, could Spirits directed by disembodied human Spirits. If which inspire the greatest confidence; but there are made up with these atoms, act upon us like studied with no less advantage; in the number are into the stomach is made to undergo certain the writings of Albert the Great.

died Spirits, with the view of receiving their services. It is a reciprocal contract by which each a few hours, generally, is gradually digested. party agrees to give and receive according to the convention. We must not mistake a conjuration been ascertained to be a liquid exuded from the inher hand. That wide river of reputation ran out for a compact, for the one is an appeal without any head resting upon the one and his feet upon the obligations for the one who gives the order, while fluid or juice. When food is taken into an empty with open mouth and great round eyes, wonder in the compact, the duties are equal on both sides. stomach and brought in contact with its interior that anybody should be so old; or that Aunt ciety; but nothing of the kind happened as far as air as his lungs will permit. Now let four persons If in this world I want money, I do not apply to a surface, an exudation takes place, called the gas. Kindly ever had a mother to kiss her mouth. To try to lift him up with their fingers, and he will beggar. If I want the protection of a minister, I tric juice, which readily dissolves it into a homother she is coeval with the sun, and like that, an Albert.—Sometime afterwards a cabin boy at appear so extremely light that they will not believe do not solicit the recommendation of his predecesin the theremena." I did not make this experition is one of the primary assimilating processes. in the phenomena." I did not make this experisor. If I want to learn how to draw, I do not take

tion is one of the primary assumating processes,

tion is one of the primary assumating processes,

It comprehends those changes effected on the food an advent is there of blessings from her hand. ment myself. I relate it only as is admitted in natmy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is princimy lessons from a cooking woman, &c., &c. In in the stomach and intestines, and which is principal to the stomach and t ural philosophy. Mesmeric subjects, can at pleas- every case I apply to those who have the power of pally a chemical process. In a healthy stomach a crib. ure, become excessively heavy or light, so as to destroy all our ideas about the weight of bodies destroy all our ideas about the weight of bodies act on the same logical principles whenever I so- clear what I first proposed to discuss, drinks in M. Delafond assured me that his subject became licit the protection of disembodied Spirits? Why connection with digestion. It has been observed, should I ask anything but from those who can that when liquids were taken into the stomach at spectacles, and holds her book far away off the If we admit that our soul is, in these cases, the notive power which carries along the material like and source who can the same time with solids, the liquids were separately other side of the candle when she reads. For raicd from the solids and disappeared from the sto-more than sixty years she has been a special Province.

Spirit world is nothing but the continuation of our the gastric juice is too much diluted to accomplish mind! Her heart has gathered power to love in of a bureau that was by the side of his bed. All the same power to our soul when she is freed from the mesmerizers who visited him became amazed at these positions, and at the length of time they at these positions, and at the length of time they are the same power to our soul when she is freed from the scientific or established fact, that the taking of quantities of lithe trammels of the flesh. She is not the organs the most of the flesh the same time with solid food, does not protect the flesh the same time with solid food, does not protect the scientific or established fact, that the taking of quantities of lithe trammels of the flesh. She is not the organs the most of the flesh the same time with solid food, does not protect the scientific or established fact, that the taking of quantities of lithe birth-angel came to a related house, she was quid at the same time with solid food, does not protect the flesh. She is not the organs the proofs, have more confidence in the knowledge of mote the digestive process, but interferes with, and the flesh the same power to our soul when she is freed from the scientific or established fact, that the taking of quantities of lithe birth-angel came to a related house. We can therefore, and from unswerable quid at the same time with solid food, does not protect the flesh. She is not the organs the scientific or established fact, that the taking of quantities of lithe birth-angel came to a related house. We can therefore, and from unswerable quid at the same time with solid food, does not protect the flesh the same power to our soul when she is freed from the scientific or established fact, that the taking of quantities of lithe translation of our the scientific or established fact, that the taking of quantities of lithe translation of our the scientific or established fact, that the taking of quantities of lithe translation of the food. It may be considered an all the eighty-six years of her tollow in the scientific or established fact, that the scientific or established fa moves them, nothing more. What she can do in Spirits whom we know have been distinguished suspends it. Hence the taking of large quantities of death flapped in the street, and shook a neight one circumstance, she can do in any other. More-during their lives, than in unknown and unscientives when she is no more entangled in her mateover, when she is no more entangled in her matetiff. Spirits. Thus I know that Albert was a great speedy digestion. The practice of drinking at our of the waiting man, opening the curtains of heaven, rial envelop, she may come and help any human mechanician, Corneille Agrippa a famous fascina- meals is so universal a custom as to make it appear that he might look through and see the welcome soul which might implore her; she can likewise tor, J. B. Porta an amator of poisonous substances, like a second nature, but it is in fact contrary to face of the dear Infinite Mother; nay, she put the enter into any human frame, as she goes out of it Franklin one of the most eminent natural philosoin the magnetic sleep. She can enter, too, any maphers of the last century, Mesmer a skillful maga large quantity of liquid must be obvious to all terial object, and communicate to it certain electrinetizer, &c. Thus do I select, for my ultra munthose who consider that the digesting liquid is dinot passed by; they are remembered in the memthose who consider that the digesting liquid is dinot passed by; they are remembered in the memcal properties it does not otherwise possess. The dane intercourse, the Spirits of men whose labors, luted and weakened in proportion to the quantity ory of the dear God, and every good deed she has human soul, which is an intelligence, an active writings, or taste, inspire me with confidence. But of drink. The temperature of our drinks, also, is done is treasured in her own heart. The bulb force, a secondary if not a typical cause of motion, if one or several disembodied Spirits are able to cold drinks are unfavorable to healthy action of the will come out a fragrant hyacinth. Stratum after can doubtless do what the atoms of steam do in satisfy my wishes, all must possess the same power stomach; the former by diminishing the tone of stratum her good works are laid up, imperishable the boiling water, those of gunpowder in a cannon in a greater or less degree. The confidence, there-explosion, those of electricity in a thunder-bolt, &c. fore, I may have in the Spirit of my choice, will be more coniously used than hot, and therefore it is been thoughtful all day, talking inwardly to herself. Marcellous Effects of Thunder-bolts.—M. de la equivalent to all the black formula I may find in more copiously used than hot, and therefore it is been thoughtful all day, talking inwardly to herself. Pylaie communicated to the Academy of Science a the sorcerer's old book. What I say here is not a among all the other magnetizers, M. du Potet has ning fell upon the church of St. Michel of Quins- kind Spirits, with whom I am acquainted for so perlé, drew off an immense stone, one thousand many years, through Adele and their direct mani-

sort of attraction and the facts of suspension, car- This stone broke down the roof, the highest stories, M. Renard, whom I have named several times, and fell in a room on the ground floor. On another was my first teacher in this branch of study. He occasion the lightning pulled off an enormous had a large and beautiful collection of books, espestone which was taken off to form that hole, was for having read this old stuff; I would wish very John.—I do not deny this fact; but I do not know which was taken out to form that note, was for having read this old stail; I would wish very know whether the subject's strength is not thus indefinitely increased by resistance exercised upon him. It may be that the human power is thus left."—Numaire Encyclopique, 1845. Jours.—Did you keep this thunder-bolt in reserve | night, make a regular conjuration with me, in the | to catch the ostrich, the guanco, or the wild bull, woods of Rambouillet? We will select the most consumes ten or twelve pounds of meat, and re-ALBERT.—Why do you address me such a question?

ALBERT.—Why do you address me such a question?

JOHN.—Because it is late, and I do not like woods of Ramboullief? We will select the most consumes ten or werve pounds of mean, and repaired and devilish place for that purpose; I gards it as a high feast day when in any hacienda wish to see Satan himself, and pull off the hair of pumpkin. The Irishman, on the other hand, repaired it is late, and I do not like his beard." My friend pouted, frowned, and as gales himself in careless mirth on potatoes and sumed the most picturesque mein of a sorcerer I point after a day of painful labor; he who cannot ALBERT.—Now, it is you who seem willing to ever saw. I thought for a moment he was the devil help making a joke even in the name he gives to an hour before sun-down. You could see distinct— In this performance the feet of the patient do not John.—No; but you surround yourself with resumed with the following words: "Well, I see streaked hump, roasted between two hot stones, is move more than those of the children when they facts that cannot be answered, and require another you do not say anything; you are afraid; you to him the greatest of delicacies. Meanwhile, the

ble thing which you enclose in a word, and a word planation of a fact; so it is in the case we are oc- periment once, and I assure you that I shall never his banana; there the African merchant fills his

> "Why, what was the matter then?" I asked him; "what have you seen?"

which supports the gas, and this in its turn, sup- conversation, it seems to me that you ascribe more and put it with confidence under my pillow, with not consumptive, yet neither is the pig cultivated. who are still its slaves. If true, these phenomena the Almighty God, thy Creator like mine, I pray time, that the air compresses everything over our cannot be explained otherwise than by compacts, thee, angel, entrusted with the care of me, to appear to me during this night, in order to prove to ALBERT.—This is true in the greatest number of me the reality of thy existence."

[To be continued.]

"TIME WORKS WONDERS."

a light substance may move a heavy one; Spirit tory shows us that these phenomena were received past theological controversies about faith, and the by servants who several times during the meal Incantations, Sympathetic Correspons can therefore move matter. But let us not stop in almost every age. In the three or four last cen- qualifications necessary to the Christian believer, ere upon these arguments, more or less full of subtle- turies, hermetic science produced analogous results. his hope of heaven and cternal life could be ortho-The astrologic, magic, and cabalistic studies of thodox, will be surprised to know that the following "voider." The fingers and hands of the banquet-John.-I think that the accumulation of the the seventeenth century had for results the mani- are taken from the Camden Christian Advocate, ers were, it may be supposed, in no very enviable atoms developed by the water in ebulition, pro- festations of the sorcerer's meetings, &c. The with its approbative heading. It may be well to condition at the close of the feast. The following little gem we clip from Dickens'

'The cold ground!" said the child, shuddering. "No, the warm ground," returned Polly, 'where the ugly little seed, are turned into beautiful flow-

WHAT WE EAT AND HOW WE DO IT. It may be well in this age of isms to have the ness, actually maintaining that the fork was contraplain facts of life sometimes brought home to us, ry to nature and religion, that it was an insult to so exclusive and uncharitable are we prone to be the Deity not to use the fingers, and that if Proviby continuous reflection on our likes and dislikes. There is a great truth in the quiet sarcasm of the Quaker who said, "if Quakerism was the general belief, what a drab colored universe we would seem to have been totally unacquainted with the have," for as soon as the fundamentals of anything become common, so as to produce sameness, they

lose the elements of Spiritual life. Biology is a science of degrees, and blessed is the present day, are equally barbarous; and trathe man who knows the relations and harmonies of velers tell us that there are few sights more divertbeing, so as to use all things and abuse nothing.

The main fact fundamental to eating and drink is see Whire. digestion, to illustrate which we give the following

changes which adapt it for the purposes of nutri-This is effected by the assimilation of extertion. Such is my definition of a compact, and such it nal substances constituting the food, which is ap- little children love her; she helped their grandmust be, I think, for every consistent inquirer. It propriated to the structure to be repaired. The mothers to bridal ornaments three-score years ago. s an appeal we address to one or more disembo- most essential portion of the digestive apparatus in Nay, this boy's grand-father found the way to colman is the stomach. Into this cavity or organ, food lege through her pocket. Generations not her own in great variety, is introduced, and in the space of rise up and call her blessed. To this man's father

notive power which carries : Fong the material body, that she can bring this coarse envelop wherebody, that she can bring this coarse envelop wheresires?

| Now, who can help me: Now, who can help me and object of my demand observation have plainly shown, that while any consitive the very charity of God—to soothe, and heal, and write that firtile From all our preceding studies we know that the derable quantity of liquid remains in the stomach, bless! nature. Animals do not drink at the time they eat, wings of her own strong, experienced piety under but some hours after. The disadvantage of taking him, and sought to bear him up.

more necessary to guard ourselves against them.

steeped in alcohol.

certain to find a good customer among the epicures My friend answered in a gloomy and sombre of Pekin; and in his hot, smoky hut, fast buried

this as they please. It is said that the Jews, Turks, The way the people know it is midnight, they see the sun rise. The changes in these high latitudes, gas, lifts up several hundred weight of matter? Is How many persons have just tried the experiment? of these phenomena myself. I did not say a word svoiding blood and swine's flesh, are infinitely more instance, his wife or enemies, and send them to have by our side a good and a bad angel, why dance an eternal polka in some satanic corner? I should not these guides sometimes become visible dance an eternal polka in some satanic corner? I should not these guides sometimes become visible other cause. Those persons who abstain from any that some persons assimilate only what is ugly and other cause. Those persons who abstain from evil from the same moral circumstances which supply good and beautiful results—the fragrance of ALBERT.—Your answer is subtle and indivisible. this science because it is the negation of His power, with somnambulism, must be a great help to this and free from humors, glandular diseases, dyspep- celestial flowers—to the daily life of others.

to begin these evocations by the simplest and most the chief article of diet, tubercle in all its forms of easy process. I first invoked my good angel, that the chief article of diet, tubercle in all its forms of eruptions, sore legs, bad eyes and abscesses, must he be pleased to manifest his presence and identi-ty. My prayer was a fraternal one. Here is the that Prince Edward's Island hus a climate exactly John.—According to what you said in our last form of the invocation I made use of; I signed it similar to Great Britain; there the inhabitants are

> HISTORICAL FACTS ABOUT FORKS .- As late as the fingers, with which they helped themselves and their neighbors in a style that would do honor to the noble-born Turk of the present generation. In-deed, to a well-bred person of our civilized age, their habits at table would seem hardly to comport with "TIME WORKS WONDERS." decency. The bones and fragments were scattered Any one that can call to mind and realize the indiscriminately over the board, and were removed went the rounds with a wooden instrument some-what in the shape of a knife, wherewith they scat-Nevertheless, the English stomach is somewhat

strong, and it did not seem necessary to English ingenuity to seek to remedy the evil.

strument and the improvements in eating which it introduced, soon found their way into England; but our ancestors ridiculed the innovation as the result of foreign affectation, and forks did not come

In Germany the invention was seven times vigorously opposed-some saints, whose godliness seems to have been fully equalled by their filthidence intended us to employ such instruments, it would have produced them ready for the hand of

The Greeks, the most refined race of antiquity, fork. Homer, describing a banquet of heroes, says that they divided it with their daggers, but leave us to infer that they carried it to their mouths with their unassisted digits. Eastern nations, even at ing than to see a Turkish belle of some 30 stone, devouring the leg of a pretty tough goose. - Gene-

AUNT KINDLY.

BY THEODORE PARKER.

Miss Kindly is aunt to everybody, and has been so long that none remember to the contrary. The her patient toil gave the first start in life. That ternal coats of the stomach, similar in aspect to of the cup her bounty filled. Now she is old—saliva, and which has been denominated the gastric very old. The little children who cling about her, institution of the country. At Christmas, they think she is the wife of St. Nicholas himself, such

Her hands are thin; her voice is feeble: her back is bent; she walks with a staff-the best limb of the three. She wears a cap of antique pattern, yet of her own nice make. She has great round other side of the candle when she reads. For How thoughtful and witty that fertile Now these things are passed by. No, they are

The family notice it, and say nothing. In her All kinds of stimulating drinks are pernicious in chamber, from a private drawer, she takes a little hear everything without being offended. You memoir upon the singular phenomena which ac- simple opinion, but the result of my sound and two ways: first, by drinking the gastric juice;— casket, but the clasp is worn, the gilding is old, the have witnessed our magnetical attractions, and companied a thunder storm in 1830. The light- practical observations; I was, moreover, taught by second, by overstimulating the stomach. All alco- linking faded, by long use. Her hands tremble as holic drinks have the property of preventing the she opens it. First she reads her own name, on decomposition, and of course the digestion of food. the fly leaf; only her Christian name, "Agnes," It is this property that enables us to preserve por-tions of the flesh of animals for a long while, when was written there, in a clear, youthful, clerky hand -with a little tremble in it, as if the heart beat The quantity of drink required for health and over quick. It is very little worn, the dear old comfort is very small. In cold weather a pint of Bible. It opens of its own accord at the 14th one and the same thing. When five or six persons block, and threw it into the churchyard. This cially on this subject, and he kindly permitted me In the hot seasons, when perspiration is profuse, of paper there; it touches the first verse and twenliquid in twenty-four hours is considered sufficient. chapter of St. John. There is a little folded piece one and the same thing. When five or six persons are unable to keep a subject thus attracted, the fact may easily be considered as a horizontal sus-My peace I give unto you. Not as the world giveth give I unto you." She opens the paper. There is a little brown dust in it-perhaps the remnant of a flower. She takes the precious relie in her hand, made cold by emotion. She drops a tear on it, and the dust is transfigured before her eyes: it is a red rose of the Spring, not quite half grown, dewy fresh. She is old no longer. It is not Aunt Kindly now; it is sweet Agnes, as the maiden of eighteen was eight and sixty years ago, one day in May, when all Nature was woosome and winning, and every flower-bell rung in the marriage of the year. Her lover had just put that red rose of the Spring into her hand, and the good God another in himself. Receiving no answer to my question, I low the buffalo with sure bullet, and the juicy, fat young man's arm is around her; her by own curis young man's arm is around her; her brown eurls facts that cannot be answered, and require another you do not say anything; you are atraid; you to mim the greatest of deficiency that cannot be answered, and require another you do not say anything; you are atraid; you to mim the greatest of deficiency that cannot be answered, and require another you do not say anything; you are atraid; you to mim the greatest of deficiency that cannot be answered, and require another you do not say anything; you are atraid; you to mim the greatest of deficiency that cannot be answered, and require another you do not say anything; you are atraid; you to mim the greatest of deficiency that cannot be answered, and require another you do not say anything; you are atraid; you to mim the greatest of deficiency that cannot be answered, and require another you do not say anything; you are atraid; you to mim the greatest of deficiency that cannot be answered, and require another you do not say anything; you are atraid; you to mim the greatest of deficiency that cannot be answered, and require another you do not say anything; you are atraid; you for the property that fall on her shoulder; she feels his breath on her far land. They will think of each other as they tone, "That is true; but do not laugh, and above beneath the snow and ice, the Greenlander con-Albert.—You are right my good friend; a all never try to do alone what you propose me to sumes his fat which he has just carved, rejoicing rets of many a foreign town. His soul went to word, however scientific it may be, is not the ex- do with you now; as for me, I attempted the ex- Here the black slave eats the sugar cane, and eats any other spot—and his Bible came back to her— God-there is as straight a road from India as from wallet with sweet dates, his sole subsistence in the leaf turned down at the blessed words of St. John, long desert journey; and there the Siamese crams first twenty-seventh of the fourteenth chapter. himself with a quantity of rice from which an Eu-She put the rose there to note the spot;—what sun goes down to the horizon, you can see the whole face of it, and in five minutes it begins to whole face of it, and in five minutes it begins to processes; otherwise these phenomena would be
who does not know these replied my friend. "Let us speak of something demand nospitanty, in annost every neutespot a current with the subject is painful to me; but remember ferent kind of food is set up before us, and the old age of earth shall be
who does not know these replied my friend. "Let us speak of something demand nospitanty, in annost every neutespot a current with his angel soul; and one day exciting cause of the desire men ever had to study of food is set up before us, and the old age of earth shall be
who does not know these replied my friend. "Let us speak of something demand nospitanty, in annost every neutespot a current with his angel soul; and one day the two dew-drops, will rush into one immortal wedlock, and the old age of earth shall bemarks the spot holds now the symbol of their DIETETIC.—Pork eaters may believe as much of come eternal youth in the kingdom of heaven.

Margaret Fuller beautifully says :- "It is a