

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

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INSPIRATION .--- NO. 7.

WY S. M. PUTERS.

Inspiration, in the strictest sense of the word is an influence, acting upon something, below, or of another state of being, or range of thought. All power-all intelligence-originates in the Divine Mind, the origin, and Creator of all things. And the intelligence that flows down to our sphere through the individual minds of higher spheres, is tempered to the capacity of our receiving powers, and leads us gently on as our minds expand. All beyond our comprehension is mystery, for the time being; for beyond a certain point, we are lost in a the ocean of Deity.

Mind is the Motor Power of the universe. By the will of the Great Positive Mind the countless orbs that revolve in space are suspended, and propelled in their proper orbits. To bring the study down to the understanding of every mind it may be proper to state, what is already known, that everv transaction of our lives originates in, and is carried to completion by, the action of mind. Mind fashions the locomotive, and the steamboat;

and it requires the active superintendence of mind to set them in motion, and guide them on their bed-side of a lady who had spent a long life in the course. We know these things, and yet with all strict observance of religious formalities. Her our knowledge, the unfolding of the simple forest- Spirit was trembling on the verge of the interior flower is a mysory. Theology overlooks this fact, world, and yet she feared to enter. "I am afraid," and stepping over the eternal ultimates of Power, she said, "I am afraid I have not loved Jesus well the purposes and powers or Deity. Let the bold an idle mockery was the faith that she had lived, blasphemer, who deals in infallible theology, sit but could not die in. Surely it was a faint hope, magnitude equal to fifteen hundred planets like death-bed of the "elect" is so often a scene of hor- of life's drama than a part can comprehend twenty-seven thousand rolles an hour, and whirls hast earthly moments of a lady who resided in the along in its orbit with a speed of thirty thousand inamediate vicinity of the first a med. She was miles an hour; making no taistakes, and losing no one of those gifted beings who live in the atmosages on ages. Let him kep in mind, that he is her favorite theme, and her sky of life glowed and, if he has reached the first chele of the sphere sengers who came to guide her home, were visible of common sense, before attempting to straddle the to her for hours before the great change took place. universe, he will shrink within himself, and begin | She clasped her hands, and her face grew bright to study himself. So far from being able to grasp with joyousness, while describing the Spirit-throng Infinity, he will find, that the human mind is yet to her attendants. Among those who stood around an unexplored region. Its range of thought can- her bed, was an orthodox "minister of the gospel." not rise above the plane of comparisons with safe- He was skeptical, as he had a right to be, on all dred unknown ty; at least no further than we can reach by Spiritual matters, and he thought her senses wananalogy from the statio-point of human experi- dered. To test her sanity, he questioned her on ence. various topics until he was forced to admit, that Inspiration, if not side and to the ordeal of rea- "Spirits lived, and breathed, and had a being."son, will lead us into the same vagaries that it led | There was a living reality in that death-scene, that the old prophets into, also supposed they were his theology was not proof against. talking with God, instead of a low order of angels. The unfolding of the mind, even after it becomes sensible of Spiritual assistance, is a slot, and coadso little Inspiration breathes from the modern pulual process, and every attempt to vise above care- pit. The students of divinity in many instances propagation of error. And in common with every who, ambitious of distinction, force their children reformatory movement of a previous age, Spiritu- into stations for which Nature never designed them. alism has already traveled too fast. The conse- Such people take it for granted that a "holy callquence is, not a decline of interest, as our friend, ling" is the proper sphere for a man who has neith-E. E. Gibson seems to think, but a decline of undue | or the capacity nor inclination for any honest or excitement. The extraordinary growth of Spiritu- useful employment. Again there are those, who alism, gave birth to a mushroom crop of pinfeather | don the black coat and the white cravat to enjoy apostles, who entered extensively into the manu- the easy honors of good salaries, and "donation facture of marvels, and wonders. But they were parties." Occasionally, however, a noble mind is mistaken in their expectations of creeting another stirred by the Spirit within, to enter the ministerial priestly order, on human credulity. Such stories, field and battle for humanity. But there are reas that of a pen-knife curried by Spirits across the straints thrown around such men, that destroy Atlantic, created an excitement that has already half their usefulness. To gain access to the pulpit, subsided into sober, sensible reflection. And yet they must be halter-broke by sectarian jockeyism. true Spiritualism has not lost one inch of ground. If they dare to step over the sectarian traces, they It is stronger to-day than it was yesterday, and it are "turned out of the synagogue." They have is a deep, silent current of Inspiration flowing to the world; for they have been trained to preach through the great heart of humanity. It is felt at sectarianism to a sect. And in the pulpit, when the evening fireside and in the work-shop, and burning thoughts struggle for utterance, they think every-day associations of thousands all over the smother the Spirit of Inspiration. But giant minds agents by which life is made happy. rural districts, who never heard a lecture on the are on the rostrum, and the shackles of bigotry subject in their lives. And in the exact ratio of its are powerless to restrain such men as Chapin, increase, is the decline of sectarianism. In truth, Parker, and Beecher. It awakens the crushed it is very difficult to find a near who will endorse soul into new life, to hear them thunder defiance Beast. There is less of science and philosophy the "church militant." connected with this Spiritual movement, in the And in view of these facts, how soothing is the country, than in the city; but after all, the Inspi- thought, that the "fires of Smithfield" are permitcountry. These, men and women are what they dle them, and in the columns of a few extremely

face of every thing; but the change in the religious The so-called Christian church is evidently powsentiment of the people, excites my astonishment erless to regenerate the world; for after fourteen wherever I go among them. Within my remem- centuries of exertion, we see its influence everybrance, that village was the stronghold of Calvin- where on the decline. Even those most interested ism. The authority of the minister was the "high- in the perpetuation of its arbitrary forms, admit er law," and from his decision there was no appeal, this fact. Is it not time, then, that they should on matters of a religious nature. The primary see the folly of pleading the statute of limitations and conducted, with particular reference to the the light of the second coming?

perpetuation of the marciful doctrine of infant damnation. The generation that "lived in the faith" is passing away, and their children who were educated in the same faith, are now upon the stage of action; a generation of infidels, --infidels to all tively has it been insisted and dogmatized upon,

man-made rules of religious worship. Yet they are that as a matter of common justice both to the full as moral, and far more temperate, than were subject matter of belief as well as to the mind of their fathers; their intellect is of a higher order, | the investigator, Reason has become positive in turn, and they are in no wise indifferent to the well- and insisted on the right to investigate the facts, being of their future.

Why this great change? Simply because there so sacred. This is but the natural relation of cause a leaven at work, leavening the whole lump. It and effect, action and reaction the world over. requires no stretch of their capacious minds to disover, that modern theology leaves all beyond the in the controversy pending between "doubt" and erave in doubt and darkness. They doubt not "belief," and whether wisely or unwisely has forced their immortality, but they demand proof, or in the subject on the attention of the thinking world.

ieu thereof, rational, uncontradictory theory, of The issue, however, has long since passed from hose who claim to be Spiritual guides, and teachamong the contending few, who associate by right rs. And what says the remnant of orthodoxy, to of apostolic succession with those that met and his state of things? Oh ! the world is going to mingled in "the highways and byeways" of Judea, estruction, of course; but inasmuch as God does and has entered among the jorces, that for centuries othing wrong, it must be all right, for God by an gave stimulant to the great heart of society, and immutable decree made this result unavoidable. kept the world-brain in motion; still the battle of That is Calvinism, and its followers should try to belief to-day is with the many just where it was consistent in faith and practice. Oh ! but what with the sinking Peter, the conclusion of the whole a soul-crusher that Calvinistic doctrine has been, matter being-" I believe, Lord, help thou my un On my last visit to my natal village, I stood by the belief."

brick walls and the bustle of city life. There are Truth battles, not against men, but against false

THE THINKER VS. THE DOUBTER.

So much has been said and written on belief as

qualification of religious character, and so posi-

history, and philosophy of ALL beliefs, be they ever

The Church has been and is the great "agitator"

It is, therefore, one of the world issues, and comprehends in its relations the position of the thinker and doubter, since every day has its lesson of facts which modifies, qualifies, or enlarges the belief of to-day, as it gives a more complete and compreas seen in the visible world, it presumes to fathom enough, and that he will reject me after all." What hensive reflection of the phases of experience .---Society from this point of view is a great school, and life an endless lesson, and "all the world a calmly down in the evening and contemplate that that could not waft her over the grave. What stage, and men and women merely players. This magnificent orb that shines conspicuously in the marvel that the thinking minds of this age reject however, is but the shoir side of life and can no sky. Let him take into consideration, that with a the solemn farce of "saving ordinances," when the more be a reflection of "the many parts" or phases ours, it revolves on its axis with a velocity equal to ror. As a contrast to the above, we revert to the whole. The dramatic description of character which pleases the man of comic and sentimental sympathy as the paneroma of society unfold before him, is not the man to help the thinker to extime in its annual journey around the sun, through phere of song. The "language of flowers" was plain his doubt, however pleasing he may be as a companion. There is a sacredness about life that gazing upon one of countless thousands of worlds, always with tints of morning beauty. The mes- makes the laugher, the scoffer, and the cynic alike conscious at times of the impotency of their methods, the nothingness of their issues and the vanity of their presumptions, and while life has mystery, so long will there be need of something to give a "local habitation and a name" to the echos, and images that rise from the phantom world of the The word Religion may change in significancy as knowledge expands its meaning or takes from it the false gloss of other times, but while there is a ' divinity that moves within," there must be a philosophy that explains its relations and prophesies its destiny. This has been a living fact in the cons-To those who are familiar with the system of cious life of the unlettered and unread man, and to making ministers," it is not at all surprising, that the sorrowing woman and desponding maiden when society seemed like a night of gloom, it shone forth the more brilliant, because of the surrounding ful experience, results in disappointment, or in the are the sons of wealthy, weak-minded parents, darkness, and spoke consolation in a language which the sorrowing soul only know how to understand. No wonder, therefore, that the mind of religious culture should feel sensitive and complain, when the attempt is made to reduce the sympathies and emotions of the Spirit to the cold classifica-is no truth attainable by man. In either case the tions of the intellect, nor should it be a thing to as- result is the same. What is the object of man's tonish or surprise, when he seeks to perpetuate the existence here on the earth?-whether the Uni associations, historical and philosophical, that blend with the formula of his creed. There is a deep Good and Evil ?-- all these problems are considered sense of religious loyalty in the soul, which forces by him beyond the limits of the knowable. The its beauty and power, when felt as a force in cha- and he has lost the great motives that ordinarily inracter or seen as a motive power in the lives of spire men to action. others, so that with marked exceptions, the world finite longing for something besides negation, he of mind has been and will be swayed more by the finds nothing to trust. As the Doubter has fallen into this state by deharmonies of religious emulation and emotions than termining to believe nothing but what the intellect will acquire additional force to-morrow; for there no right to preach the world-wide religion of Jesus by the agreements of intellectual philosophy. The teaches him, he must escape from it by returning reason is obvious, when we remember that the in-tellect is the servant, not the master of the *lores*, thing that is higher than the intellect. This higher and that the natural characteristics of the mind the may be found in the breast of every one. Spirit-intercourse is a subject connected with the of little ones dependent on them for bread, and must be the sources of its Spiritual wealth and the and its commanding voice is heard by the foolish gents by which life is made happy. Looking at life from this point of view, conscious-this faculty of the mind it is difficult to determine, ness being the only authority, it must be nearly, if for men will disagree about words though perfectly not quite self-evident that discord and antagonism agreed as to things. Like the senses which give us a knowledge of outward objects though we cannot must continue to exist with all the side issues comprehend how they do it, this inward teacher reany of the abourd formalities of the Sectarian in the teeth of the retail brimstone institutions of springing from the warfare. The relation of the veals to us Truth. Hence it may be called an intkinker to the doubter meanwhile, is no more ne- ner sense-a consciousness fitted to discern those cessary and ultimate than the *thinker* and the be-things that neither the bodily eye nor the eye of the intellect can perceive. The name *conscience* is, in liever, since the question is to center upon the sub- its etymological sense, very significant of the uniration of the day is doing its greatest work in the ted to rage only in the breasts of these who kin- ject matter to be doubted or believed. Before, how- versality of its teachings-signifying those things ever, the thinker, doubter, or believer can be un- that we know in common with others, that is, that seem to be. They read the Bible for themselves, combustible secular organs. The light of these derived with reference to an ultimate and harmo-and compare the manifestations recorded in that fires only serves to make the anihors of them most piel philosophy. there must be a server and bearing a take to fire an intervention was and compare the manifestations recorded in that fires only serves to make the authors of them most and protracted up to the rock. As they approached, each sailor that there is in the mind some kind of an intuitive with an ability for long-continued and protracted up to the rock. As they approached, each sailor that there is in the mind some kind of an intuitive with an ability for long-continued and protracted up to the rock. Book with those of the present day, and discover conspicuously ridiculous; for the days of martyr-a similarity. Uncontaminated by the fals, glitter dom are over. Men who would suppress thought, siveness as well as its method of detail, will of fashionable life, they move in a sphere of reali- are mere cobble-stones in the highway of human-) aid the thinker to know where doubt should end and neglected to recognize the existence of this faculty, beyond the thing that seems to that which is, to look course. It seems this superstitious practice is genties, and their sympathies and affections acquire a lity. They may jolt the car of progress, but they belief commence, since doubt and belief are but force that demands something more than more cannot stop its onward course. Indeed, these proceedings of the through nature up to Nature's God. While there is this intimate connection between perception and and Salem, and its omission is supposed by them to force that demands something more than more cannot stop its onward course. Indeed, those phases of mental health and Spiritual growth. The base of mental health and Spiritual growth and and safeth and spiritual growth. The base of mental health and Spiritual growth and safeth theory, to satisfy the aspirations of the soul, and "blind guides" who a short time since blazed away glorification of doubt therefore, as the beginning of because they are conscious that it is so. Even the of an individual mind, though, from the nature of the rock to pick up the pennies, and are usually soothe the memories that twine around the "loved from behind infallible breastworks, are now re-and lost." My haleyon days were passed in the markable only for an occasional brilliant flash of but fractional and faulty as advice. Any system and lost." My haleyon days were passed in the markable only for an occasional brilliant flash of but fractional and faulty as advice. Any system ciousness. He who refuse to give credence to this highest degree of activity and strength, unaccomcountry, and I love to go there now, where my silence. We would not triumph, however; for or phylosophy that tends to divide the human fa-mothers cenotaph stands in the old grave-yard; for success is a contest in which even the vanquished mily into fractions, cliques or parties, is both bad and men alike, must, to be consistent, also deny the va-may instance the daughter of Addison, the celebra-that rock to sea without leaving his penny behind."

gress are developed. but few mementoes in my native village to recall theories. To the new light we look, for a remedy the events of childhood. There is a change on the for the monstrous evils that rest upon the race. The following while it deplores some excesses of the doubter, still gives promise for a better future principles for themselves, shall come again to trust ple and obvious effect. and may be read with protit. We take it from the and obey the consciousness of Right and Duty that Instances are very m and may be read with profit. We take it from the "Beloit College Monthly."

It is the calamity of our age that there is in it so little of labor-inspiring Faith—so much of enervating Doubt. Of the men who think at all, beyond the petty concerns of the moment, those who labor with an earnest confidence that good will result schools, and the village academy, were instituted, to the promises of Jesus, and open their eyes to from their efforts are less in number than those who toil on from day to day, blindly and miscrably. He who trusts to nothing with his undivided soul, but "inclines to think," and half believes, and hesi tates till the time for action is past, may be met everywhere, and his mournful, almost despairing countenance proclaims the Doubter so plainly that he who runs may read. Afloat on a tempestuous sea, and believing that his own exertions can do nothing to bring him to the harbor that he longs for, he can but be sad.

He who occupies this melancholy position should certainly be spared the anathemas of his fellow men, and from the fact that so many of the noblest of our race do doubt, it has come to be a subject worthy of serious and candid consideration.

That the position of the world has wonderfully changed within the last few hundred years is a truism that has become stale by repitition. This progress has all been the work of the intellect. From the apparent irregularity of nature thought has wrought out the orderly arrangement of science .-Thought has formed new systems of political economy, which have taken the place of those that the world had outgrown. From the brain of the Thinker have come forth the numberless machines that have made labor productive of the means of civilization, the locomotive, the telegraph and the nightiest engine of civilization of them all-the Press. Thought has given us every thing that makes the Modern world differ from the Ancient.— From their appreciation of what it has accomplish ed, men have learned to honor the intellect, until this may properly be called the age of the domi-nion of mind. In other ages men have at one time willingly served him who was mightiest in bolily powers, at another the priest who gave them one's adoration is the Thinker. Never was there time when thought was more active than now.-The good results of this state of things may be seen all about us, its evil result is that it has elevated the intellect from being the servant of the higher faculties of the *Soul* to be the ruler of them allhas made it a Deity to which every thing else must

Now, much as the idea may be opposed to the ordinary course of modern thought, there are subjects that the intellect cannot reach. There is a kind of knowledge that belongs to a department

edge of the world about him. It is, then, to this Divinely implanted voice withrace is the central fact on which the issues of pron men that the philosophy of our age must return. When men, instead of attempting to think out first

> God has given them, we may expect that they will no longer stand as idle lookers on in the midst of the world's great battle. Then the Doubter will the Thinker will be one.

This deploring about the excesses of life or the partial issues of men, may all be true, is true, and hundreds of thousands of mind in the United States know it, but the point to be determined, is how to save reform from excess, and the mind from skeptacism during the transition.

It is of little avail for R. W. Emerson to tell us, that "skeptacisms are not gratuitous, nor lawless, but are limitations of the affirmative statement; and the new philosophy may take them in, and make affirmations outsile of them, just as much as it includes the oldest beliefs,"* since the method by which belief and unbelief are to be explained, and their limitations known, is not taught in the chools of philosophy, nor recognised among men. A. Comte in his "positive philosophy," has the

most comprehensive method, because it includes the critical, the theological, the metaphysical, and the scientific; but strange as it may seem, he ignores the Spiritual, and consequently cannot conccive of a harmonial philosophy, however positive he may be in his assumptions of the limitations and

proper spheres of general knowledge. We see no escape from mental war in the future, herefore, more than at present, without mediation e found in some "system" not yet popular.

We do not despair, however, of the futureince there is a true and universal system of intelectual, moral and social philosophy before the world,-one as constructive as the phases and needs of life demands, and capable of the most ractical and hourly application. We have in mind the science of Phrenology, as explained by the English, Scotch and American publications on that subject, and that we may not seem presumptive in his statement we quote the following well known vords of the Hon. Horace Mann, who says:

"I look upon Phrenology as the guide to philoso-by and the handmaid of Christianity. Whoever lisseminates true Phrenology is a public benefactor.'

Archbishop Wheatley, says:

I seem to be nearer Heaven, than when among are victors. It is a war against error, in which pernicious, since the oneness and brotherhood of the lidity of the material senses that give him a knowl ted English essayist of the last century. So perfect were her powers of observation and retention, that nothing escaped either, and yet she was a perfect idiot, incapable of tracing the least connection

between the most apparent cause and its most sim-Instances are very numerous of the possession of the faculty of reason, or, in this connection, of abstract thought, greater in activity than the accomthe world's great battle. Then the Doubter will panying perceptive powers; but no instances are be changed into the Worker, and the Worker and on record in which the former were perfect in their action while the latter were either remarkably deficient or wholly wanting; and for an obvious reason: it would be impossible to adapt means to ends, to compare facts with each other, or mental impressions with external things, or to deduce inferences from facts, or to perform such other offices as fall within the province of reason, without the ability to perceive the means, to notice and collect the facts, and to observe those external things whereby originate our mental impressions. Hence we perceive the necessity of an equal balance between the powers of observation and reflection, since only that man's mind is well balanced, and his ability to

reason the most perfect, whose perceptive and reasoning powers are relatively equal in size, strength and activity, so that observation is instantaneous, reasoning is quick and certain, and the results speedily attained and instantly practicable.

* Essay on Experience. † See A. Bordman's Defence of Phrenology.

THE DECAY OF AMERICAN WOMEN .--- Mrs. H. B. Stowe, in her recent book of travels in Europe, makes the following sensible remarks about the comparative beauty of the women of England and America :

"A lady asked me the other evening, what I thought of the beauty of the ladies of the English aristocracy; she was a Scotch lady, by the by, so that the question was certainly a fair one. I replied that certainly report had not exaggerated their charms. Then came a home question—how the ladies of England compared with those of America. 'Now for it, patriotism,' said I to myself, and invoking to my aid certain fair saints of my own country, whose faces I distinctly remembered, I assured her that I had never seen more beautiful women than I had in America. Grieved was I to add, 'but your ladies keep their beauty much later and longer.' This fact stares one in the face of every company; one meets ladies past fifty, glowing, radiant, and blooming, with a freshnes of complexion and fullness of outline refreshing to contemplate. What can be the reason? Tell us, Muses and Graces, what can it be? Is it the conservative power of sea-fog and coal smoke, the same which keep the turf green, and make the ivy and holly flourish? How comes it that our married ladies dwindle, fade and grow thin, that their noses incline to sharpness, and their chows to an-gularity, just at the time of life when their island sisters round out into a comfortable and becoming amplitude and fullness? If it is the coal and seanologists wold be of great value, from their cm- log, why, then I am afraid we shall never come up with them. But perhaps there may be other causes why a country which storts some of the most beautiful girls in the world, produces so few beautiful women. Have not our close stove-heated rooms something to do with it? Have not the immense amount of hot biscuits, hot corn cakes, and other compounds got up with the acrid poison of saleratus something to do with it? Above all, has not our climate, with its alternate extremes of heat and cold, a tendency to induce habits of indolence .--Climate, certainly, has a great deal to do with it; ours is evidently more trying and more exhausting, and because it is so, we should not pile upon its back errors of dress and diet which are avoided by our neighbors. They keep their beauty because they keep their health. It has been as remarkable to me as anything, since I have been here, that I do not constantly, as at home, hear one and another spoken of as in miserable health, very delicate, &c. Health seems to be the rule and not the exception. For my part, 1 must say, the most favorable omen 1 know of for female beauty in America is the multiplication of water-cure establishments, where our ladics, if they get nothing else, do gain some ideas as to the necessity of fresh air, regu-lar exercise, simple diet, and the laws of hygiene in general. WHOLESOME HINTS .- Never make use of an honest woman's name in an improper place at an improper time, or in a mixed company. Never make assertions about her that are untrue, or allusions that you feel she herself would blush to hear -When you meet with men who do not scruple to make use of a woman's name in a reckless and unprincipled manner, shun them, for they are the very worst members of the community, men lost to every sense of honor, every feeling of humanity. Many a good and worthy woman's character has been forever ruined, and her heart broken by a lie, manufactured by some bragging villain, and repeated where it should not have been, and in the presence of those whose little judgment could not deter them from circulating the foul and bragging report. A slander is soon propagated, and the mallest thing derogatory to a woman's character, will fly on the wings of the wind, and magnify as it circulates until its monstrous weight crushes the poor unconscious victim. Respect the name of woman, for your mother, your sister, are women; and as you would have their fair name untarnished. and their lives unen bittered by the slanderers biting tongue, heed the ill that your own words may bring upon the mother, the sister, or wife of some fellow-creature.-Boston Mail.

of the mind distinct from the intellect, beyond and above it. It is when the intellect attempts to investigate and explain subjects too wonderful for it that the Doubt of which we speak arises. Doubt is the invariable accompaniment of all thinking.-When it comes in connection with subjects within the sphere of intellect, Doubt is healthful and right as the precursor of the new truth that thought will unfold. When it comes in connection with subjects which the intellect cannot comprehend, Doub is deadly and destroying, for then thinking canno remove it, and from its being a transition state, i becomes the permanent state of the man. Many of the ablest thinkers of our age have

earnestly labored to make the cool, calculating in tellect, with its syllogisms and inferences, explain why and how all things have come to be as they are. They have wearied themselves with attempt to think out a "Theorem of the Universe" that should account for the origin and existence of ev ery thing within it. But in the words of the great Goethe "Man is not born to solve the problem of existence." Man is placed here on a minute portion of Creation, "with his fraction of time encircled by Eternity, and his hund-breadth of space en circled by Infinitude," and it were impossible for his mind to grasp the relations that all the parts of this mighty whole hold to one another. So when thought has failed to answer his questionings, the Thinker has been changed into the Doubter. H noble intellect to which he has trusted so implicitly and whose teachings have come to be his only law cannot unfold to him the plan on which the Universe was created, and either, on the one hand, he rushes to the conclusion that it had no plan, or, on the other, gives up in despair and avers that there verse had a Creator or come into existence by chance ?---whether there is any distinction between

'Even if all connection between the brain and mind were a perfect chimera, the treatises of Phreoloying a metaphysical nomenclature far more lozical, accurate, and convenient than Locke, Stewart, and other writers of their schools."† We cannot at present give the explanation by

which the thinker will be safe from the extremes of the "doubter," or the blind "believer"-but we call attention to it, that the reader may take the subject into consideration, and study the philosophy of human life, as explained by Phrenology and

Physiology,-believing that its general acceptance would hasten the advent of social and Spiritual armony by some centuries of years.

To give the reader some idea, however, of its acthod, we close these remarks, with an extract tom a very instructive article on "Reason and Instinct," by W. G. Rogers, M. D., which we find in the Phrenological Journal for September.

The point we wish to bring before the attention of the reader is, that the Phrenologist brings facts before the perceptive or knowing organs, and lets the Spirit unfold itself by virtue of general knowledge. And we know all good men will labor to develope a philosophy that thus harmonizes the di-

versities of mind, with the unities of Nature, soon as its true value is known. The Doctor says:

It is evident that observation must be the first step in reasoning, since the mind must be supplied with images, or personified ideas, before it can act inductively. The ideas thus gained form the basis of general language, or the language of observation, Observation furnishes us with a knowledge of the qualities of objects, and the consideration of these qualities leads us to a knowledge of the abstract, the essential. In order to comprehend and to enlarge this latter knowledge, the mind must be under all mentality into respectful acknowledgement of Doubter is now perfected. All things that others the dominance of a controlling will, which, by have confidence in have become to him uncertain, closing the avenues of sense, will enable it to acquire the power of acting from notions, instead of With a soul that has an in- from mere images. Without this power thus gained by a systematic training or education, the mind cannot long act upon the abstract without returning

at short intervals to rest upon the concrete. Before material things can be acted upon by our minds, they must come within the range of our senses, in order that we may take cognizance of their properties, and learn of their reality by comparison. Thus with ideas. No matter how abstruse, subtle, or immaterial they in their nature may be, they must still be presented in such a manner that the mind is enabled to perceive in them that relation to the material or to other ideas of the abstract, which will bring them within its comprenension, or they remain for ever dormant, or so faintly shadowed within as to elude the grasp, and defy the powers of expression.

But while the great basis of our knowledge thus rests upon observation and comparison, its superstructure may safely be said to be reared by reflec-tion. As in paintings by the old masters, long-con-tinued study alone enables us to perceive their on it, and it is in plain sight of the House. beauties, to catch all their inspiration, and to con- were drifting about there yesterday in a sail-boat, ceive all their suggestions: so in the works by the searching in vain for fish, which lately seem to have

HALF WAY ROCK SUPERSTITION .- A Lowell Island correspondent of the Lowell Courier reminds us of a singular freak of the fishermen of that vicinity. He says:

You know "Half-Way Rock," so called from being half way from Boston to Cape Ann. It is out side of our Island, is distinguished by a beacon up-

Spiritnalist. Christian

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

NEW YORK, SATURDAY, SEPT. 23, 1854.

SIDE ISSUES VS. SPIRITUALISM.

lou's grounds of aların, we copy the extract which Mr. Dana offers as his authority and vindication. While the Age in which we live is professedly Mr. Ballou, in a long and generally sensible arti-

progressive and bound to go a-head, we have nevcle on "Modern Spiritualism-Its Good and Evil," ertheless such a multitude of "isms" growing out of makes the following remarks : "Comparatively few of the Spiritualists have as

among Spiritualists."

03.3.

before him, and he must say how far Mr. Dana or

" Comparatively jew of the Spiritualists have an

yet become aware of the "Free Love" development,

but it will soon be made manifest in sundry quar-

tance, and contrast them with the statement of Mr.

Dana. As for the remaining reflections and proph-

ly and philosophically, we believe, will be just what

man or woman making his "may be's" or "will

Hopedale.

the relations of the past, the imperfect education of the present, and the imputient radicalism of the vet become aware of this Free Love development; aspirants of the future, that it needs a clear head but it will soon be made manifest in sundry quarters. It will have something of a run, too. Meand calm judgment to do justice in the premise to diums will be seen exchanging its significant conthe contending parties. Thus, we very frequently genialities, fondlings, caresses, and indescribabilities. hear men speak of the past, as if it was some great They will receive revelations from high pretending discovery on their part, that men and things did Spirits, cautiously instructing them that the sexual communion of CONGENIALS will greatly sanctify them for the reception of angelic ministrations. not give the surface uniformity which is needful to bring things into fellowship with their conception Wires and husbands will be rendered miserable, alienof what is right. Indeed so much of our literaated, parted, and their families broken up. There will be Spiritual matches, carnal degradations, and ture is conceived in this Spirit, that as a people, we seem to be given wholly over to criticism and all the ultimate wretchedness thence inevitably resulting. Yet the very persons most active in bringfiult finding, and most of what is called "best efing all this about will protest their own purity, will forts," is but fractional conceptions and discussions resent every suspicion raised to their discredit, will acon the wisdom of progress. No doubt the man of cuse all who remonstrate against their course of doing so because personally low minded themselves, culture and large mental resources may have proand will stand boldly out in their real character gressed from the associations of the past, may have only when it is no longer possible to disguise it. by a century left behind the present, but it is not All this has commenced, and will be fullfilled in due the true indication of philosophy or good sense to time. What is to be done about the error deprecated? Shall it be covered up, winked at, and albe ever giving vent to peevish and fretful refleclowed to work its mischiefs without opposition, retions on the tardy progress of the many. Doubtless there is wisdom in all things, for it is one of them by timely warning, faithful reproof, and unthe universals of God's government, that "where sin did abound, grace did much more abound ;" that compromising disfellowship. Let the history of Spirito-carnality admonish us. In every age there however was no good reason with the apostle why has been an outbreak of it in connection with some he should sin, nor can it be with us. form of religious and philosophical Spiritualism,

That there are many issues made on the good sense of the thinking few, we are free to acknowlecge, for we know that the impertinences of the uncultured many are often hard to bear, but to the philosopher as well as the christian the question comes home-"if ye love them that love you, what reward have ne? Do not even the publicans the same ?" And if ye salute your brother only, what do ye more than others? Do not even the publicans so? Since the ideal of the philosopher and christian is to be *perfect* "even as our Father which is in Heaven is perfect."-Mat. v. 46, 48.

These reflections may not be constructive, but they are pertinent to what we wish to say about some of the side issues which some of our opposers seem determined to fasten on Spiritualism .-We dislike to think men "love darkness rather than light," even when we see marked evidence of any other person is justified in identifying *free*perversion, and, therefore, consider ignorance and lorism, and Spirit intercourse, for when we look at lack of reflection as father and mother to the injustice we do on another in the battle of life.

Still there are times when charity has to give place to positive facts, and make us look for a more practical reason for the continued differences and antagonisms of society, which, in many cases we ters." We have placed the first two lines in italics find to "live, move and have a being," in the false that the reader may be impressed with their impornotions of mental consistency.

We know of no better way of illustrating these remarks than by calling the attention of the reader ceies of Mr. Ballou, they may be true or may not. to the position of the Daily Tribunc, of this city, What the future may have in store for us, religiousand its attacks on Spiritualism. We have had occasion more than once to notice the late movements it should be, we doing what is right in the present; of that paper, which, we are sorry to say, seem to but we may have some doubts as to Mr. Ballou's manifest all the dangerous symptoms of an inflam- prophetic character, and decidedly object to any itory disease, as its last issue, has been worse than the first, and may, if it continues, be fatal to its be's" the premise by which the character and tenhealth_its life

We wish to premise, that the "Tribune" has gained a place in the affections of "the people" by its beld and manly advocacy of the many pha- the Spiritual family, by what method of reasoning ses of reform and progress peculiar to our age; and is Spiritualism to be made responsible for such de-Spiritualism, among the rest, has received a fair velopment? share of commendation, so long as it was floating capital for speculation, and fit matter for its columns. Since Spiritualism, however, has grown in. lowers; as well blame light for darkness, truth for to something like active life, and manifests an end fidschood, as Spiritualism or its philosophy for any

statement, but ends by putting the burden of lonely,-it is for objects like these that the inhabitants of that bright Spirit-home come to us. They proof on the shoulders of the Rev. Adin Ballou, of come by permission of the good Father himself, and with the greatest joy and delight do they speak As we wish to chase the falsehood, misconcep- wise and gentle words to their brothers still in

tion or misstatement home, as well as give Mr. Bal- the flesh.

TO REV. MR. FENNELL, GLENS FALLS. DEAR SIR: In my last I brought such facts and eflections before you, as I thought pertinent to your remarks on Mediums, and will now offer some remarks on the religious character of the same. That it is natural that you should make such objections, I doubt not, because it is functional to our office, and belongs to the necessary antics of not use a very rational caution in the charges you made against the physical peculiarities of the medium, nor did you exercise a very truthful philosophy in attempting the explanation. Whether this is the misfortune of your position or mind, or both. I cannot say, having never seen you; still it is but ommon justice to a large and rapidly increasing class of our fellow-citizens, that you and society hould know the facts in the case. That there are misterics, peculiarities, and even deception connected with mediumship, it would be the heighth of folly and dishonesty in me to deny; but you should be philosopher enough to look below the surface of things and find where fact ends, and fiction takes its place.

In order to get the startling severity of your buke or alarm? No. Those who are aware of charges against the Mediums and Spiritualists bethese mischiefs are in duty bound to withstand fore your mind, I will quote again from your sermon.

You say, "Its religious character shows it a special favorite of him, whose kingdom is opposed to and always with the same abominable results .--Christ's. In the hands of its priests, it is a de-Commencing with extraordinary professions of inluding scheme of infidelity. Where does it put nocence, sanctity, and solemn disclaimers of any dethe Bible as the infallible Word of God! Out of sire for includgence in carnal sexualism, it has invariably ended in gross adulteries, fornications, and existence! Where does it put Jesus Christ, the the miseries consequent thereupon. Within the Lord of life and glory? Far below the vaunting last generation, our country furnished two marked Poughkeepsie seer! Where does it put the Prophdemonstrations of this nature; that of the Coch-ranites in Maine, and that of the prophet Matthias ets and Apostles? Far below the jaded and hysterical girls that mutter some sickly sentimentality and his adherents in New-York. Such cases are beacons on the heights to warn us of impending amid the gaping circle that throng their presence." dangers. Let us all take heed betimes, lest under Now it would be pure affectation on my part, to some specious pretense, deceiving Spirits in the say that I am not sensitive to such an array of flesh or out of it, seduce us into the pitfells of corcharges and false answers,-for it must be evident ruption. I must earnestly deprecate and protest against this error of Free-Loveism, which I have that the questions are asked only to make the degood reason to fear is beginning to find a welcome clamatory answers the more prejudicial to Spirit- S. Army, now in Texas. From every part of our ualism. The reader has now the juck and the authority

I may be pardoned therefore if I ask you the dain, but practical question, are you honest in this particular issue? Is it possible that you have not seen enough of a very different order of manifesta-Mr. Ballou's remarks, the first words reads as foltions, and know enough of the characters of some of the Spiritualists of your own town, to save you from such sad mistakes, (I will not say falsehoods,) as you force upon the mind in this detail of questions and answers? I know not what you may have seen, nor will I guess at the nature of your authority, but I will inform you that you are mistaken in your conclusions if I rightly understand the views and feelings of a large class of Spiritualists.

As I wish you to know the truth, however, I will add, there are those who do not accept the Bible as an infallible book, and I may say, it is a very large class, some members of which, I think, you will find in your own Church. I may call your attention to the proof of this some other time, as I wish now to attend to a statement of fact regarding cha-

dencies of Spiritualism is to be explained. But to racter. I do not wish, however, to lose sight of look the just full in the face. Supposing that "Free the *fact* that there are those who call themselves Love" should be gaining ground among some of Spiritualists, that do not consider the Bible of any pecial authority to them, but I think I am honest when I tell you they are the smallest fragment of a minority. As well might we blame Jesus for the follies,

But were it much more common, you should not vanities and false professions of his so-called folconclude that Spiritualism is necessarily irreligious, or the child of the devil.

one should call in question the truthfullness of his broken heart of the mourner, the forsaken and tice and compensation which shows forth the mer- me to obtain for her through some good medium, a There never was a time since the creation of cy of God to ALL. As a philosopher, however, you communication from her daughter addressed to her- man, when he in his intellectual and Spiritual nacannot be insensible to the causes, which, like a self. Will you have the kindness to obtain the ture was so suddenly arrested in his course, and vast upheaving sea, have forced this state of things communication and send it to me? I will not tell felt his wants so much. He looks around above into being. It were useless to point you to the you the young lady's name, as it will be more sat- and below, and asks, what shall I do to be saved? churches and ask for a reasonable explanation of isfactory if you do not know it. Will you also There never was a time in Heaven when Spirit-life the indifference, the religious nothingness and mark- have the kindness to send me the pamphlets con- has been so thoroughly searched as within the same ed inconsistency that every where meets the good taining the Constitution, &c., of the Society. few years.

sphere of the angel. The veil is in part drawn

"I cannot resist the temptation of sending you Spirits in Heaven and Spirits on earth are seeksense of the observer; and yet, by every principle of reason, you should explain these, for they are, the rough copy of a communication I received from ing the same object-progression! Angelic teachand have been the stone of offence to the world .- my sister while in Cincinnati, on the subject of ers and teachers in the mortal frame below. will But no, I will not urge this, for I do not seek to Spiritualism, and which I think really beautiful. all unite in this great work. Many have been convict you or yours of inconsistancy, for I know I sent it at the time I received it to a little paper in chosen in both spheres to carry on this great work. "the servant cannot be above his master," neither Cleveland, but do not know whether it was pub- and you, my friend, have an important, ves. a high can the church be above society. Still, it were well lished or not. My sister has been nearly thirty work to do, you are in the line of it now, and seekyour calling. Still I cannot help thinking you did to bear in mind, that the errors of the church have years in the Spirit land.

protect you.

versal salvation.

been twofold. First. They have been practically inconstant. Secondly. They have been theologically and phiformer, since " all its veneration is antiquarian, not sympathetic or prospective. It turns its back up

on the living and looks straight into departed ages, bowing the head and bending the knee, as if all objects of love and devotion were there, not here in history, not in life, as if its God were dead or otherwise imprisoned in the past, and had bequeathed to its keeping such relics as might yield a perpe tual benediction." ‡ This must be in part the explanation and apology, if such is needed for the limitations that many Spiritualists feel forced to make upon these old notions and sectarian concep-

tions, for you should never forget that such as we are, we have come forth from the church with its best culture

In my next I will explain my relation to the Apostles and the Prophets, but wish you to remember that Jesus is no less the "man of my council," though like the busy bee, I may gather mental sweets in my own sphere; as God is constantly revealing Himself in the wonders of His works, and the progress and culture of His children.

Your friend for Humanity, J. H. W. Tooney.

* Rev. C. Fallen on Peace and War. + Rev. James Martineau's Controversial Sermons.

CORRESPONDENCE AND SPIRIT COM-

a private letter of Capt. J. B. Plunmer of the U. vast country, the voice of anxious inqury comes floating on the mental breeze, asking for "light, more light still." We find in the Army, the Navy, in the pulpit and among the medical and legal professions; from artisans, farmers, mechanics, and every phase of handy-craft, as well as those of no calling, no profession; enquirers and seekers after the philosophy of Spiritualism, who as yet remain private and uncommitted by fear of the ridicule they see bestowed upon the Spiritual Reformer by the unthinking and undeveloped many. Yet our consolation is in these very conversions, since we know that every thing has had, and must have its infancy, but the time is not far distant when there shall be none to make us afraid or ashamed, since it is a law of progress that "perfect love casteth out fear," and the teachings of Spiritualism are well cal-

culated to develope this, where liberty of thought, speech and action are harmonized into fellowship with the details of a practical religion.

My DEAR FRIEND AND BROTHER-I presume you must, ere this, have thought me very forgetful of my friends; but such, I assure you is not the case. stead of F. as I had desired and expected. although I must plead guilty to negligence and indolence. My silence, however, has been partly due to ill health, from which I have suffered very much since my arrival in Texas, and from which, I fear, I will ever suffer until the end of my career on earth.

ing daily how you may progress yourself and "I hope you will find time write me as soon as others in this glorious work.

you receive this. You cannot tell how much plea- Your duty in that respect on earth lies in the sure it affords me to hear from my Brothers in the same line with ours in Heaven. We are your losophically false. The latter may be father to the cause. May all good Spirits ever guard, guide and brothers then in the work, and as such, must meet often together for Spirit conference and encourage-Yours fraternally, J. B. PLUMMER. ment.

We have difficulties as well as you. Our hearts " MY DEAR BROTHER: The fire is now kindled are often made sad, and bitterly do we deplore our

on your altars, that will light your sphere from inability to accomplish what we might accomplish, centre to circumference; may you be found walk- if all Spirits were true to themselves and to those ing that light. Take your stand boldly on the high duties which devolve upon them. broad platform of truth, and we will give you evi-

You too, have these same difficulties as well as dence that defies contradiction;—for the glory of more material ones in the line of your business the living God is flooding the world for man's unioperations. Think then, that while you joy, we may suffer. At times when you suffer, be assured Spiritualism, when fully understood, furnishes to that we suffer too; thus you have an advantage the human soul everything it can possibly desire. of us which we do not possess over you. While It draws into action the purest and noblest sentiyou cannot always see us and know our thoughts ments of the human heart; it teaches man his and sufferings, we always can and do see yours. duty to his brother and his God; it is calculated to Be of good cheer then, for we are with you, equalize and harmonize the world; level distinc- will guide and sustain you. Fear not, we will tions, and raise the degraded suffering children of never forsake you. vice and folly, from the level of the brute to the

The following beautiful gem is most welcome, as aside, that separates the material from the Spirit- we think there is truth and poetry enough in it for ual world, and Spirit and man can commune as a good sized lecture, which we hope the reader will appreciate. The peculiarity of it consists in the Our course is upward and onward, and the com- fact that, the medium is in her normal state, is of bined powers of carth cannot retard our progress. a plain uneducated character, and never has made We have tried to surround you with our Spirit in- any pretentions to composition or literary execution fluence, that you may use the influence your posi- that we have heard of, yet we question if there are tion gives to raise your suffering brother. There many among the educated that could produce the

are millions of the human family, God's children, same, in the time the communication was given. We are informed it was written with a piece of the houseless, homeless wanderers over God's fair earth, who, if surrounded by the influences which | chalk on the table or board prepared, in a very rait is in their lordly brother's power to throw around pid, but neat and beautiful hand.

Now we would like to have the detractors of Spirit Intercourse give us a good reason and explain My own dear Brother, put your shoulder to the how this can be, if there are no Spirit's in the case ! wheel, and we will give you that power, and that Will our opposers give us the needful explanation? independence, that will be like a rushing torrent in We will wait and see.

COMMENICATION.

With hearts full of love you would win me towill have to give an account of your talents, if wards you at this pleasant hour to speak of my buried in the earth. Live so as to have no regrets; glorious Spirit home. I am often near you, and live, that we can always approach you, and give though often repelled by causes too complicated for you that counsel that will be a barrier against the me to touch on now. I still as earnestly seek to evils of life; live, that you may join our band, far expand the thoughts, which, are continually being above the dross of earth, is the prayer of her who born in my soul. Oh! the delight which floods loved you in life, and in death is ever near you. the whole being when we comprehend that truths, new, great and glorious are germinating in our The foregoing communication I received on the souls and growing out into our very being.

3d of March, through Mrs. Long, medium, at Cin- He, who deposits in your mind the seed of one cinnati. I called upon the medium, a perfect truth, enriches your immortality (if I may use the stranger, and requested her to write for me, with- expression.) This is one of the many missions of ont mentioning the names of any of my departed the Spirits of loved ones, to come from their eternal friends, but at the same time mentally desired F. to homes of love and joy, and twining themselves communicate. She wrote out the communication lovingly and caressingly around your Spirits, minvery rapidly, to which she signed the name of my gle with their tenderness the seeds which they have sister, of whom I was not thinking at the time, in- gathered from the dying plowers of truth. For "truth is a seed wrapped in opinion," and where What says the skeptic to this? Did Mrs. Long the opinion dies, as the flower, they gather the seed compose it herself, upon a "rough guess" as to and bring it to you. True, it somtimes falls on who I was, where I came from, and my relation- stony ground or scattered by the wayside becomes ships in life? and then stumble upon the correct choked with errors. But that which does fall on name? Did it emanate from her mind while writ- good ground brings forth a thousand fold. Let this

Yours in the Spirit communion.

SPIRITUAL CONFERENCE AT 553.

BROADWAY, EVERY THURSDAY

ÉVENING.

As might be expected by the student of history

ABBIERS.

them, would be an ornament to society and an honor to their God. the Spiritual flood. Exercise your reasoning powers for man's elevation; for rest assured that you

"FORT CLARK, Texas, August 13th, 1854.

Since I last wrote you, I have spent two months ing as rapidly as she did, and conversing with me then encourage you in your labor, that though much There would be as good sense in my asserting in the line of my duty) among the hills and moun that because most of the convicts in our State pritains, on the head waters of the Nueces, where the sons are orthodox in their belief of Hell and the wilderness, grandeur and diversity of the scenery Devil, that, therefore, as a matter of fact, such and I may say, the solitude itself, possessed for me must be the natural tendency of its whole culture. a charm, and a congeniality it is impossible to describe. I was separated from my family, and being No, the Spiritual elements are intensified in their without a companion, I had but little else to do but action, and often manifest the most marked relithink. Such a situation tends to elevate one's gious delight, still there may be the same uneaven thoughts and feelings above the jarring discords of and irregular development of character that too ofthe world.

MUNICATIONS. We are permitted to extract the following from

reform. The last, the worst, because the least true issue of "TRUE LOVE," which (Mr. Dana, we think it is, that does this kind of work for the Tribune,) is fastened on us, although we have protested against any such use being made of Spiritualism. That this may be plain in the premise, we make the following extract from our paper of September 9.

Speaking of these side issues it was remarked : "We wish to inspire all minds with the needful caution, we may say humane caution, on such subjects as "Free Love," "Social Affinities," "Individualism," and questions of a like character, since we know the pure and good will ever find great cause for regret at the unwise, ill-timed and imperfect discussion which these subjects are likely to receive from partially developed, imperfectly cultivated minds. Distinctly and positively do we protest against any such use being made of the name of Spiritualism, as in any way to identify it with, or make it responsible for, any of the side issues belonging to the above subjects."

Again, in our last week's paper, feeling the necessity of making ourselves understood on this subject, we used the following language :-- "But we do not sympathize with extremeism, however what is not arrant nonsense is utter common-place. much the science of society may be out of And we defy The Spiritual Telegraph or any other 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 of Free-loveism, Individualism, Anti-Bibleism, and questions of a like kind, which this modern crusade of LOGIC on sentiment and affection, or Religion and Familism, has made common with the critical and exacting Jew-we have no sympathy,

In spite of this, however, the Tribune, or Mr. Dana, as one of its Editors, uses the following language:

"It is quite commonly taught by the Spirits that the union of man and woman ought not only to be based on Spiritual compatibility, but that as the inner attraction varies, the outward relations should workers the propriety of having a little faith in

To which the Spiritual Telegraph of this city, makes the following positive and pertinent reply:

"We confidently assert that every Spiritualist, and, indeed, every man who has spent three hours over, we assure the writer, whoever he may be, says: that no man can continue to publish such foolish, absurd, and libelous statements and preserve a decent reputation for good feeling and ordinary veracity. The truth as 'commonly taught by Spirits' is utterly at war with his gross assumptions. They generally inculcate the idea that ' the inner attraction' by which the conjugal relation among them is determined, does not vary, in itself, and that it requires no such changes in 'the outward relations' of individuals, as the writer asserts.'

Nothing daunted, however, Mr. Dana came with

ergy likely to impress the age, the Tribune, in com- side issue that may be developed. Surely the Spimon with the more reckless of the press, has turn- ritualist has the right to say, and his word should ed round to fight Spirit Intercourse and theological be taken as proof in the premise, whether he wishes to be responsible for, or considers such issues conattack made on Spiritualism, comes with the side sequent to the acceptance of the fundamental facts, and it is the very height of impertinence in any one to say that a man or party does believe and accept such and such dogmas or conclusion when the voice of *protest* has declared its denial.

revolting features of "Free Love."

If the editors of the Tribune or any other paper | ten has accompanied the religious mania of some of your "Revivals" and Camp meetings." You cannot find time to investigate, or think the phisurely know enough of human nature to underlosophy, theology, and literature of Spiritualism so common place" and contemptible as to be un-stand the necessity of time in any and all reforms. worthy such examination, we would simply re- whether it be of a personal character or extends mark, it may be possible for them to grace wise in into society, since the modification and qualification their own conceit rather than comprehensive in wis- of habit is one of slow growth, the world's history dom by such feelings. being authority.

No doubt there is much room for improvement As to the views of Spiritualists about Jesus even in the "best efforts" of Spirits or Spiritualists. but we venture the assertion that in our many pub- views, but little differing from the beliefs popular lications, there cannot be found such assumption of in the churches, as every possible conception is rewisdom, misconception of fact and littleness of tol. presented on the ministerial platform. The general erance as Mr. Dana has summed in the "finale" and feeling, however, was well stated by the Rev. James conclusion of his article. As a specimen of style Martineau some years before the advent of Spiritand delicacy of culture, we give the "precious morualism, and believing that no one will object to it, ceau," that the reader may be able to do justice to I will give it as a popular outline of the Spiritualthe critic, while loving mercy for the man. Here ists' conception of Jesus. He says, "when men is the conclusion of the whole matter. shall learn to prefer a religious to a theological ap-All the revelations published by the best of them,

whether in Judge Edmond's book or elsewhere, than his rank, much more of this kind of internal proof will present itself." You will perceive thereorgan of these ghosts to state a single new truth, which can be demonstrated to be truth, that they have added to human knowledge. The whole affair mind should have before it allows itself to accept mar its usefulness. is evidently of that nature, that men of sound com- any belief, they look mostly, I may say, solely, to mon sense must soon tire of it, and that those who the mind and character of the person presented, desire to be sane will keep away from it, even tho' it should not approach them with the licentious and the medium communicating, and the fact to be examined. To be sure, this differs somewhat from

Although we do not pretend to be one of the the take for granted way you do things in the sons of thunder," (and it would seem some such church, as you, if I remember rightly, make more rianism enough. There must necessarily exist for fellowship—no desire to be identified with any such Mr. D. the necessary "demonstration" soon as crushing "doubt" by dogmatism than putting an should accept this bombastic defiance,) we will give of "belief" than examination, and insist more on a long time to come, a very great diversity of opin-

he will explain to us what he means by a "new end to it by knowledge, truth," because it is a very grave thing to say what | This kind of education may have had its good

is "truth," and somewhat difficult to define a "new effect, but the advent of science, the press and kindness towards their fellow man; by obedience truth," as it is a common notion with many, that the other instrumentalities and appliances of and to the laws of God, as manifested in his works, I we arrive at every just conclusion. "there is nothing new under the sun." In conclu- for progress is like to make an end of the whole look upon that diversity of opinion, as of minor sion, we would suggest to Mr. Dana and his co- matter ere long.

Still error may and will come to the most caualso be made to change, thus securing as frequent, the wisdom of God as well as in the editorial corps tious of students, by the necessity of limitation, if not as religiously motived, a change of partners of the Tribune, for to our plain thinking, there is a common to all minds, beside which class, there is an one to be a such as more than the control of the Tribune, for the tr

ed to the Ages.

in the investigation, knows, absolutely, that the Spiritualism, we invite the attention of the reader "Still it cannot be denied but that the Spiritor tree views expressed in the above extract ARE NOT to the following, which we take from the work of discussion has its *false* as well as its *true* prophets, 'commonly they the Spirits' at all, and, more-Herman Snow on "Spiritual Intercourse." He whose course is marked by a superficial, capricious and derogatory desire for change.

"It is not, I say, the apparent and main object But even the sympathy and encouragement. as it were, much light reflected from the Spirithome, making manifest, to us especially, far more beautiful and cheering views of death and the imsolid advantages which the cause of truth and humortal Spirit-life; yet it is not for this that our manity has derived from the uncompromising search this subject, permit me to make a request. The those with whom the line of their duty lies. Thus heavenly visitants rejoice most of all to come. It after right.* is rather to instruct the ignorant; to deliver from

the dreary mazes of atheism; to warn the sinful, the indifferent, the unfaithful; to sympathise with

"It has often struck me as very strange that men should manifest such indifference towards a subject of so much importance. Even the apathy of those who are convinced of the truth of these modern manifestations of an immortal existence, is often truly astonishing. It seems to me that even if men doubt its truth, when they see so many believing, and openly proclaiming their belief in Spiritualism, Christ, I can say there are a marked diversity of it ought to be sufficient to excite in them a desire for investigation. But such is not generally the case. Yet, in my opinion, the friends of the cause need have no fears for its success. "Truth is omnipotent and must prevail " over ignorance and superstition. The rapid spread of Spiritualism in the last two years, is a sure guaranty for the future. No religion the world ever saw, whether propagated by moral suasion or the sword, ever spread with half the rapidity of this, and its march is still preciation of Christ, and esteem his MIND greater onward. I think we have reason to rejoice.

"I am glad to see you have taken the first steps in the organization of a "Society for the diffusion fore, that whatever clse Spiritualists believe in seek- of Spiritual knowledge," and hope it may succeed, ing for the necessary evidence which every honest and that no discord may intervene, to destroy or

"My first impression in regard to your Society was, that it was sectarian in its character, but am rejoiced to learn through "The Christian Spiritualist," (which I receive doubtless through your kindness,) that it is not so. We surely have had sectaion among Spiritualists in regard to many Theolo-

gical doctrines, but as long as they show themselves ness and doubt. There will be light, &c. This is necessary if for no other purpose for contrue Spiritualists by purity of life, and love and trast sake. It is by contrast and comparison that

Now, when I speak to you thus, I don't mean importance, and I think the platform of the Society for you to understand that this is altogether necesshould be such as to embrace all, without reference | sary for you, but it is necessary for many.

The physical and moral world is undergoing great to unimportant doctrinal differences. o unimportant doctrinal differences. You will probably remember that I wrote you great change. Angels have been sent to the utter-Knowledge" every Thursday evening, commencgreat deal of practical irreligion in constantly quar- other and a larger, whose temper and attainments about a young lady, who promised me if she died most parts of the earth, to arrest the progress of reling with the degelopments which God has relat- are but poor aids to culture, and who belong to no first, to return and tell me if there was any truth mortals in their course, to turn their eyes and their church, party or association as a whole, but live in Spiritualism; and that in St. Louis I received a thoughts from the material to the Spiritual, from attend. As pertinent to "new truth" and the mission of and have a being in every department of society. communication purporting to come from her, earth to Heaven, and it should be one of the bright-(which I believe I sent you,) although I had not at est proofs to man, that this is a Spiritual work. that time heard of her death. Such kind of tests from the fact, that it has arisen in all parts of the

have become so common, that to a believer, they globe at the same time. have lost their interest; yet it may not be uninter- These angels traversing the universe are armed Hall, near the City Hall. Rev. U. Clark will speak esting for you to know that I received a communi- by a Spirit * * * proof which will weigh any at half-past 10 A. M., and half-past 7 P. M. At 3 to reveal new truth, although there is incidentally, which this thoughtless and reckless love of inova- cation in New-Orleans, from my friends at the heart or any soul, and after it has been placed in P. M. a general conference will be held, in which tion occasionally meets with, may be traced to the North, confirming the statement made through the the scales, the scales's mark has been put upon it, Dr. Orton, J. H. W. Toohey, Mr. Randolph, the medium. as to the hour of her death. While on in order that other messengers should see clearly medium, and others will speak.

IN WILLIAMSBURG .- The cause of Spiritualism communication I have referred to, was sent to the within a few years has the world been measured seems to be assuming an activity promising favor-This to you as a religious man, must be of great young lady's mother, (Mrs. Temple, of Rutland, and its occupants marked and numbered. This able results. We learn that Mr. Clark, who is to consolation, since in vindicating "the ways of God Vt.,) who was a bitter opposer of Spiritualism. has not been done before for many, many years, remain in this city, laboring in New York and vicin-Nothing daunted, however, Mr. Dana came with the suffering, the wronged, the down-trolden; but, to man," you find amid the seeming antagonisms Mrs. P. received a letter from her a few days ago, and its effects are alike felt in Heaven as well as on ity, will appoint a Sunday for Williamsburg at the of life, the universal principle of distributive jus- (she is now in Wisconsin,) in which she requests earth.

at the same time? Or has she a supply of these may be laid before you as emanating from the Spikind of articles, already written by some accom- rits which is utterly erroneous, more shall come in plished leader in this wide-spread "knavery" and the progress of humanity which shall cause you to "deception," committed to memory ready for use, praise the Father of Spirits forever and ave. from which she selects, according to the manner or Go on in your work and the blessings of the Spiappearance of her customer? How answers the rit, sowers of seed, shall multiply around your head skeptic and scoffer? I should remark that the and be woven into a wreath whose flowers shall communication was perfectly appropriate to the oc- never die, and whose perfume shall never fail. casion, and characteristic of the Spirit from which

MARY."

it purported to come. J. B. P.

SPIRIT COMMUNICATION.

The following communication was obtained in a manner not altogether unusual, yet under circumstances of much embarrassment to preserve for reproduction. Two gentlemen entered a Refrectory and the observer of Human nature, the advent of one evening last week, taking a seat in one of those | Spiritualism like every new development in the comfortable little rooms partitioned off, so common ages, has brought forth all kinds of reflections good, upon Broadway. While discussing toast and tea, bad and indifferent, the subject matter itself being and Spiritualism, one, a medium, saw the Spirit of accepted as true. Indeed, as we read the book of Beujamin Franklin present, and remarked, I think, life, we cannot see how it could be otherwise .--"he wishes to speak." The manner in which com- Since society (to say nothing of the world) is made munications come through this gentleman's me- up of the most marked variety of characters, all of diumship is explained something in this way. The whom revile not only their natures, but their actual medium with closed eyes sees what appears like a culture, as it is universally confessed that "out of black board," and word after word is presented the abundance of the heart the mouth speaketh." thereon consecutively until the whole is rendered. Time, which is the dial plate of all things, has The medium in fact, just reading aloud word after shown, that though the angels have conversed with word as presented to his vision, without his cons- man, telling the "secrets of the world unknown," ciousness being disturbed or his own brain at all that such intercourse will not, and cannot alter the exercised any farther than to read what is present- organic and radical defects of character and educa-

ed. The unexceptionable character of the gentle- tion, and that Spiritual progress, like every other man forbids the least question of doubt as to the kind of mental development, must depend mostly facts above stated, and although at times the mat- on the wise and properly directed efforts of the ter was spoken too rapidly to be written plainly, I friends themselves. To this end, we hope to see

feel quite confident but few errors exist. The copy meetings and conferences multiplied, that we may is taken from my pencil marks made at the time. have the better means, because of the more frequent The writer of this has understood that communica- opportunity of comparing views and knowing the tions through Mrs. Thomas, of Ohio, are usually conclusion of the friend as well as the method and given in a very similar way.

Go on, go on, and the blessed Spirits of the sphere will be with you and guide you midst dark-

at. We are inclined to think there has been too much "taken for granted" with some, while others are ever "jumping at conclusions," because inclined to "lump" a thing after the method of a bargain. The only way to aid this "mangled matter" is to " prore all things," by the most catholic philosophy,

the Bible History and science being the loving guides to truthful conclusions. To aid in this good work, it has been deemed ad-

logic by which, such conclusions have been arrived

visable to have a weekly conference at the Rooms ing at half-past 7 o'clock.

All lovers of truth and progress are invited to

SPIRITUAL MEETINGS.

IN BROOKLYN .- The Spiritualists in Brooklyn will commence meetings next Sunday, in Montague

Poetry.

(For the Christian Spiritualist.) TIME IS NO MORE. BY A SPIRIT MEDIUM. Wake the mighty song of triumph, O'er the wide extended earth, Heaven's new Gospel of glad tidings, Gives the world its second hirth Spread the news from shore to shore. Time is now no more

Starting from the grave of ages, Europe, Asia, Africa's shore. Give to life their teeming millions, Like some mighty torrent's roar, Mark the signs that went before, Time is now no more.

Truth descends, that mighty angel, Standing on the land, the sea, Hark ! his voice like many waters, Terminates life mystery, For the forms r things are o'er, Time is now no more.

Tho' a cloud may still enfold him, Yet the rainbow crowns his brow, Burning glances as of sunlight, Trace his footsteps with their glow, Mortals ! night unbars its door. Time is now no more,

Times that in the dark mansoleum. Veil'd the future from our view. Stumbled mind, mid skulls and coffins, Time departs, the world is new, Past the are for learning's lore Time is now no more.

Man, is now among the angels, Eternity no more a dream -Walks and talks with Spirit voices-Skies with radiant glories beam-Rise! thy universe explore. Time is now no more

Time that chronicles its warfare. Surging's death's dread minstrelsy. Self, the God of human worship, Leaves his shrine, the world is free, Dries from earth the battle's roar. Time is now no more

Fledge thy wings, immortal spirit, Trodden, chai 'd, degraded, vile, Honor, wealth, are thine forever, Ends thy dark and cheerless toil, Forward, onward, upward soar, Time is now no more, Williamsburgh, Sept. 1854.

-----[From the Trumpet and Magazine,] THE DVING CEREED TO TEEL SILENT

MOTREER.

In that beautiful world, beyond the blue sky, In the hand of the Spirit, where none ever die, Where the winter come not, the storms, nor the showers, Pray, dearest mother, will there be flowers? Such flowers as in field and in forest grew wild

Such as you gathered, when you were a child; And like the house plant, by some careful hand Will the fairest be trained in that glorious hand?

You shile my dear mother, I think I know why, I will teil you the reason, at least I can try; As on Christmas and New Years, you meant to su With a garden of beauty, by youd the blue skies, ant to surprise.

Your dear little children; but what have I said, That you weep so, yea're thinking perhaps of the dead— Of our dear little sister who died long a_{20} , And hid in her coffin all white as the snow,

Some choicest of slips, in her little cold hand, She carried to ruar in the bright sump hand; In the garden of Heaven, she would plant them I know, And may I ask mother, would God *b* t them group t

He would not refuse her ; for she was his child, And was always obedient, gentle and mild; Perhaps even now, in these long summer hours, She is weeding her own little hed of sweet flowers.

Ob ! mother, dear mother, say when I shall die. And go to my long hone beyond the blue sky ? And say if you can—" It will be cryg son," I would die while it's morning, not wait until noor

My limbs are so weary, my head pains me so, I tent I'm impatient, but I do long to go; Wipe awy all your tears, don't weep any more, You have told me my sufferings will soon all be o'er.

And when I am gone, if you belonely here, You may think that my spirit will ever be near; Though my home in the Heaven beall happiness, yet My drow home we carried a can never forset.

Has the high come so soon? It's all darkness to me, O! I hope I am dying; how glad she will be; Come, give me your hand mother, kiss me once more, And remember your sorrows, will soon all he ofer.

I shall feel like a stranger in thet unknown land, But *sister* will lead me with her little hand; And when I see God. I will ask in a prayer. If father and mother will not soon be there?

SONG OF BIFF.

miscuous lectures of every phase, may have their man's life, that his mother is present when he is place in an early stage of Spiritualism, but are not born, to provide for his wants till he is capable of always congenial to minds of sensitive culture seek- providing for himself. Ave more, that her love ing a high, harmonious, religious plane. In view twines around his heart with a potent spell, that no of these considerations, many will be happy to learn act of his after life can eradicate, for it is with him that the preliminaries are now being perfected, un- and about him, even in the prison and on the galder the superintendence of our own public speak lows. Yes, the vilest wretch that ever wore the ers, for the opening of another regular Sunday human form, if he had a mother when he was born, meeting in the afternoon, with a choir and music, is sure of one friend who will stand by him when and other liberal arrangements which highly com- all the world has cast him off;--the golden link mend themselves to Spiritualists. The movement in the chain of existance that binds him to his God. is widely and warmly approbated without any dis-I have had a mother always, but she passed

away from sight when I was a mere boy. I knew tinction of parties, and we hope may tend to connot where she was gone, and as her presence was solidate the most concordant interests and elements necessary to my happiness and well-being, the se-Λ. paration was an outrage for which my young mind

had no philosophy. But my world was full of sun-THE CONVENTION IN BOSTON. shine, and the years rolled by with their seasons of Most willingly do we give place to the "Call for a Convention," as we feel there is great need of change and novelty. And often as I wandered by more frequent and general meetings among the Spi- the lake shore or in the old forest, the word " Mother" came suddenly to my mind, and always gave ritualists, since harmony of views can result only after we have had frequent and full opportunities birth to tears.

There was a spell in that word that could soften to compare ideas, notions, and theories, and concentrate the views thus elaborated to some practical my feelings when all else failed to move me, for 1 could see her then, with her earnest blue eyes and

We do not look for perfect harmony for a time, pale face so like herself, when consumption was since with us, understanding is the first law of tugging at her heart strings. She was never handsome, according to the world's definition of beauty, agreement, and to understand one and another, we must know "even as we are known" before there but there was an expression of gentle loveliness in her face that none but a mother posseses, and none can be a living, practical harmony. Our Boston but her own child can see. friends may have notions, with which we cannot

sympathise, but if those are personal and private. And thus, life passed along to manhood, and yet was not reconciled to the separation, the magninot designed for public issue, they belong to the character of the possessor, not to the platform of tude of the loss seemed to increase with the lapse Spiritualism necessarily. We hope, therefore, that of time. A little world grew up around me full of bright eyes and laughing faces. I had more of this great caution will be exercised by the members of the Convention in the selection of such subjects as world's goods than I could carry on my back, and still there was a blank, for I missed my mother. should occupy the attention of the Convention .--No doubt New York will represent itself, but what After laughing at the Spirit Rappers for a few months, I concluded to pay the fraternity a visit. New York will do to aid the practical part of the I found access to a circle of strangers. Carefully enterprise we can not say, as we have quite a number of efforts in contemplation for the coming win- keeping my own secrets, I waited for evidence, desiring nothing in particular. There was a series of winter, which we hope will extend far into the fucommon place manifestations, after which the cirture, for all of which we need money. cle broke up, leaving me seated opposite to a young Still we sincerely sympathise with the effort and shall do all we can to aid in its development, be- female medium. Unexpectedly, I was informed by lieving that one successful *unitery hous* would be this medium that my mother was present, and the dawn of a social revolution, which would put some statements were made in regard to her hisan end in a quarter of a century to our present tory, which I flatly contradicted, believing them to be false, but I have since ascertained that they system of isolated familyism.

were true. It would be useless to dwell upon the All the economies are on the side of the change, testimony that has followed for the space of about so that we need but a helping hand to get in motion, and WISDOM to know how fast to travel. The following will explain itself.

CALL FOR A CONVENTION OF SPIRITUALISTS TO BE HELD IN BOSTON, OCTOBER 187, 2D AND 3D PROX-ΙМΟ,

To the Friends of Truth and Progress :

of Spiritualism in our city.

and useful purpose.

It has been the general belief and expectation friends are simple and honest enough, to consider among advanced minds interested in the Spiritual developments of the day, that these unfoldings are but declare it is the devil who speaks. They are to ultimate in the successful institution of practical honest, and therefore, their opinions should be duly measures for the elevation and benefit of mankind, weighed and gravely considered. By virtue of in physical and social as well as Spiritual relations. At the present stage of the move dent, preent their religious faith, they claim to be intimately acneeds are felt in the following among other direcquainted with the prince of darkness, and consetions: quently very competent to criticise the literary

There is need of more abundant opportunities for the witnessing of Spirit manifestations, avail- merits of messages from his dominions. On the able to the public. There is need of more reliable mediums for giv-

ing tests and truthful communications. There is need of more highly unfolded and cap-

able mediums for the transmission of clevated phipersonate its members through the medium of losophy and practical wisdom. There is need of more highly Spiritualized me- those of whom it was said, "suffer little children to diums for the more powerful exercise of the gift of come unto me?" Nay more, that he can by the same healing by the impartation of magnetism. means, personate deceased elergymen, and give the There is need in order to meet these requirements, of a central institution, where mediums can prominent facts in their history, and imitate their be scientifically and practically taught how to lire in autographs? It may be that the church has fallen order to develop the highest exercise of their va- into had company, for pride and self-righteousness rious gifts, and brought under harmonic physioloare bad counsellors, but if so, I would suggest the gical and psychological conditions for the promo-gical and psychological conditions for the promo-tion of healthful development; where also inves- propriety of casting off such associations, for "a tigating minds of all classes can have full opportu- man is known by the company he keeps."

nities for personal satisfaction; and where the poor, | 1 am in search of friends who have been sepathe disconsulate and the suffering may partake of rated from me by that dissolution of partnership, the rich blessings of the New Gospel. There is need, also, of a Common Home, or cen- falsely called death. Any information upon the ter of Social interests and attractions, where con- subject from any source, will be thankfully receiv- the opposers, would give up controvercy, and seek genial associations can always be enjoyed by me-led. But theory will not satisfy the world any longdiums; where board can be furnished to individuals er, and they who have nothing else to offer, may and families, on economical and physiological prinas well keep silent. I am a seeker after truth, ciples; and where transient visitors interested in trusting and believing that our God has not left me Spiritualism may find agreeable entertainment. For the purpose of supplying these and other like a fatherless child to be lured away to ruin. I urgent requisites of the present juncture, THE CIR- turn to the page of Inspiration, and find no autho-LE of Borniers AND SISTERS of TRUTH, in Boston, into the page of Inspiration, and find no autho-neting in accordance with the highest dictates of their united judgment, and in conjunction with the mised by Jesus, was ever to surrender the guarwisdom of higher circles of intelligence, have al- dianship of this world to the "devil and Dr. Dods." ready taken the preliminary steps so far as to se-No disrespect to the Dr. for his theory has more cure a suitable building in this city for a Spiritualphilosophy and less brimstone than the other, but ists' Home. Within this they hope may be gatherthe Dr. seems to have but little faith, when he afed the materials from which, sooner or later, may be developed, according to the laws of affinity, a tirms that an unconscious mind is superior to a New Social Organization, to expand in due time in | conscious mind, and that the animal department of to various harmonic industrial, instructional and be-the brain can originate thoughts transcending the neficiary departments-in short, the establishment powers of the intellect. Or perhaps, the Dr. thinks of the Divine Social Order on earth. In taking this advance step—one in which all are that priesteraft has succeeded in its long cherished ble of "guessing" over twice, for "Individualequally interested with ourselves-individuals object of drawing the mind back into the cerebelamong us have been obliged to assume pecuniary lum, thereby rendering it wholly ignorant of what responsibilities greater than it is just that they is going on in front. should bear, and which there is no doubt the great

Review of Books.

work

losophy of Christendom, he passes from the Spirit-SPIETE-INTERCOTESE: Containing incidents of Personal Expe-rience, while Investigating the new phenomena of Spirit communications through and Action; with various Spirit communications through himself as medium. By HEEMAN SNOW, late Uni-tarian Minister, at Montagene. Mass. Boston: Crosser, Nucu-ols & Co. New-York: C. 5. FEANCH & Co. 1553 The "get up" of this little volume is in the usual style of Crosby & Nichols, marked as it is by

good taste and sense in the selection of paper and close, cuminates in mental extravagance, so mark- to this office.

type, as well as in the general execution of the ed as to make us wish the writer had kept in mind some of those homely exhortations, which admon-We have not met with the volume before, al-

ish us to "be kindly affectionate one to another." though the work has been with the public a year, We have said all we wish at present of this re-

We have read this "brief review" with pleas-

The review has been published in the weekly is-

sues of the Spiritual Telegraph, so that little will

be needed of us, more than to say to the reader,

that though he may have read the articles in the

paper, he will like them all the better by a second

he makes the Dr. the convenient whipping-post to

which he brings the faith, feelings, religion and phi-

and we doubt not has done a good work for Spiritview, but we wish to add that so far as it relates and we doubt not has done a good work for Spirit ualism during that time. We like the spirit of the communications, as well as the subject matter of the book; as both express good sense, Christian charity, and a Catholic tolerance for the diversities and imperfections of society, while inspiring the mind with *hope* for the future, *trust* in God, and EXERCY to aid progress. Had we the room, there is much we would like to say of the work, but in-stead, we give the following extracts, hoping the has read it. The first extracts are from the introduction of "Part Second," and express the writer's views of the general issue of Spiritualism with its opponents, ualism during that time. We like the spirit of the to the Bible, there is a useless agravation of personal

the general issue of Spiritualism with its opponents, as well as its character. He says :

"All-or, at least, almost without exception-who have paid

THE TABLES TURNED: A brief Review of Rev. C. M. BUT-LER, D. D. By S. B. BRITTAN, New-York: PARTRIDGE & BRITTAN, NO. 500 Brondway, 1854. "All-or, at least, *almost* without exception--who have paid any considerable degree of thorough attention to the subject, have been absolutely *driven* from the position, that mesmerism, elecricity, or any other unconscious agent, could accomplish what is now being constantly witnessed in almost every town and city throughout our land. And, as to that old resort of op-posers, once quite common, that the whole matter is an imposi-tion,--this thought is no longer to be entertained for a moment be avious and conditi minds. are, and we hope with benefit, as it gives us an outline of the theology of the reviewer, which we are glad to know, are at once catholic and progressive. by serious and candid minds. There seems now to be but one way of escaping the full force

by serious and candi: minds. There seems now to be but one way of escaping the full force of the claim advanced: it is to attribute all those striking mani-festations of mind that are constantly exhibited in the new phe-nomena, either to a personal evil being as the controlling agent. er to the lower and unreliable human Spirits. The former of these theories will not. I think, be entertained by many of those into whose hands this book will be likely to fall. And even some of those who have held most firmly en to the doctrine of a being have adopted the theory that the communications come from departed Spirits, but only from the Spirits of the wicked. This last is the position taken by Fev. Charles Beecher, in his report recently read before the Brooklyn and New York Asso-ciation of Congregational ministers. at their semi-annual meet-ting. It is certainly a position more casily maintained than any of the others occupied by those who reject what I deem to be a true theory. But those who advance thus far in the right direc-tion will som see the necessity of going further, unless, indeed, they hellere that an evil tree can bring fourth good fruit, and trapes can be had from thorns, and figs from thisles. For most persons, however, it will not, as I apprehend, be to easy to be-lieve that the good Father has let howe upon us all the bad spir-its, whilst the good are not permitted to come near to help us. I do not wish to be understood, however, as claining for these

are to be anti-Bible, anti-religious and anti-harmonic class of persons, who, having become disaffected with the Church in particular, and society in general, work only for destruction, and the testimony

of Mr. Brittain is a very important evidence to all such persons. We hope the reader will, therefore, read in this connection the following extracts, and then get the book :

inferred from the following, which we take from a themselves good christians. They admit the facts,

other hand, my mother was a practical christian during her earth-life, and is it not a stupid insult to christianity itself, to assert that the devil is so well

The religious contractor of spiritualism may be inferred from the following, which we take from a "the true Wisdom of Re " "atmost all which hars here published to the rand plotting control, and the data of the second based attraction attraction attraction attraction attraction of the second based attraction att

DR. HABBINGTON.

Dr. ISAAC HATRINGTON has opened an Infirmary 17th-st., near Sd-av., Brooklyn, and is prepared to receive tients and treat their various diseases in the most efficaci manner.

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 visitors

PSYCHOMETERICAL DELINEATIONS OF CHA-RACTER.

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

NOTICEL

Persons desirous of hecoming Members of "The Society for the Diffusion of Friendal Knowl-ELDGL," may make application for that purpose to either of the Officers of the Society, or at the office of The Christian Spir-

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.

 paper, he will like them all the better by a second and a consecutive reading in the book form.
 We give the following extracts as answers to the charge Mr. Butler, in common with many others, (equally ignorant of the views of Spirits and Spiritualists,) brings against the modern dispen-ation, as we think they will state the truth, for the larger portion of the Spiritual family in and out of the Church.
 We do this the more cheetfully because there is an *impression* in many minds, that the Spiritualists Do Good. Do Good. Eva to her Papa. Dying Words of Little Katy. Park Waltzes. Prodigal Son. Fairy Land Schottisch. La Prima Donna Valse, (Jullien.) CARD.

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

NEW-YORK. BR. RICARDO Is ready to give lessons in modern Langua

The spectral concentration of the individual—no computer form and percents of descu-nose started books shall comprehend and unfold the discovered inciples and concentrated wisdom of all ages—whose minis-is shall be employed to illustrate the philosophy of the Mate-d and Spiritual Universes, and to instruct the people in the science of life. In this Church there must be no arbitrary d specific rules regarding the peculiar faith and speculative dinons of the individual—no compulsive forces or unaatural straints, within or without—lut the members must be drawn gether by the principle of Spiritual attraction. The union recal and permanent, will result from *natural affinities*, and recalered complete in that Love which is the highest law in we want a church with more soul and less body—one wherein the Spirit and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* and the *life* shall predominate over the *lefter* and the *Spirit* an

two years, for it would be but a repetition of what has been heard by thousands under similar circumstances. The question is, did the Spirit of my

mother then and there speak to me through the or-The religious character of Spiritualism may be ganism of that young girl? No theory, except the devil-theory will meet the case. Some of my

doubt as to the school Mr. C. belongs to, or the

point of view from which he looks at Spiritual pro-

gress, the plainness of his comments in the latter

part of his communication would save us the trou-

ism," was never more rampant and defiant since

the idea of "doing as you please" was put in mo-

dern dress, than we find it in the "Review."

BY CHARLES MACKAY,

A travelor on the dusty read. Strewed acorns on the lea; And one took root, and sprouted up, And one took root, and spronted up,
And grew into a tree.
Love sought its shades at evening time,
To breathe its early vows.
And age was pleased, in heats of noon,
To bask beneath its bouchs.
The dormouse loved its sharpling twigs,
The birds sweet music hore.
It stoot a glory in its place.
A blessing eventore.

A little spring had lost its way Amid the grass and fern— A passing stranger scoped a well, Where weary mean might turn; He walled it in, and hong with care A hadle on the brink : He thought not of the deed he did, But judg'd that toil might drink. He passed again—add to't the well, By summers never dried. By summers never dried. Ind cooled ten thousand parching tongues, And saved a life besi les ! Had

A nameless man, and a crowd That thronged the duity mart, Let fall a word of hope and love, Unstudied, from the heart, unstatient from the beart.
 whisper on the transit thrown, A transitory breach.
 It raised a brother from the dust.
 It saved a sout from death.
 or germ ? O, found ? O, word of love? O, thought, at random cast! Ye were but little at the first, But mighty at the last. -----

Fair in Aid of Spiritualism postponed from October 2d to October 30th.

A Fair to aid in the opening of Rooms in the in Chapman Hall, Chapman Place, entrance on as their own judgment shall then dictate. It is proposed that the Convention meet for pur-School-street, commencing on Monday evening, Oc- poses of general speaking, &c., on Sunday, Oct. 1st, do. It has triumphed in its infancy, triumphed tober 30, and continue through the succeeding day at 10 1-2 o'clock, A. M., in the Melodeon. On the over Atheism, Materialism, and Priesteraft ;-- a triand evening, and onward as shall be deemed advis-able. All persons, every where, are invited to co-blet, are to take place, under direction of the Port. West Troy. ists, are to take place, under direction of the Bosoperate in the attainment of this object. Will not i ton Conference. These are expected to be of more some person in every place, make it their business, than ordinary interest. The Convention will meet for business on Monto call the friends together, immediately, and thereday, Oct. 2, at 10 A. M., at the same place, and conby ascertain, how much, and in what way they tinue its sessions two days. will aid? Donations in money or articles, either Also on Monday, Oct. 2, the FOUNTAIN HOUSE, the Spiritual movement to know, that we expect useful or ornamental, are solicited, which may be (at the corner of Beach st. and Harrison Avenue,). Miss Catherine Fox, the well known and generally forwarded to the care of Mrs. Lather Parks, No. 6 will be opened as a SPIRITUALISTS' HOME. It is thus seen that the occasion will be one of

Chestnut-street, Boston.

Refreshments, such as bread, pies, cakes, meats, fruits, butter, milk, etc., are also desired. Rooms adjoining, will be opened during the Fair, where manifestations may be witnessed. ELIZA J. KUNNY, President.

S. B. BUTLER, Secretary.

Boston, Sept. 14, 1851.

SPIRITUAL WORSHIP IN NEW YORK--A NEW MOVEMENT.

[For the Christian Spiritualist.]

Every day a want expressed for some regular Sunday meeting in this city, conducted with reli-gious order and harmony adapted to Spiritual de-velopment, and to the demand not only of Spirit-ualists but their friends and numerous inquirers who are willing and anxions to hear, in case they can go where their stabilities are not lik y to suffer a repulsive shock. That such a meeting may so enjoyed, it must assume some individuality of character and conduct having the confidence of the people, and not be left open to a promiscuous man-aregment which dath to entry the for the summer time so that they might subsist to apples till they had time to raise garden veget-

body of Spiritualists throughout the country will Of course it is all science and pure reason on the gladly share with them, when fully made acquaint- tions without an iota of proof. In the face of them part of Mr. C., for so general is he in his issues, ed with the nature of the undertaking. It is pro- all, we sit calmly waiting for true science to prove that he need must turn ANTI-BIBLEITE in order to per to add, that it is designed that the Institution, that man is not immortal. And in the midst of the uterly demolish the Doctor. when once started, shall be *wholly self-sustaining*.

They therefore fraternally invite all friends of soothing influences that are around me, I am per-Spiritualism and progression to assemble in Con- feetly reconciled to life as it is. Let this be the the following extract that his stand point may be City of Boston, where the public may at all times vention at the time above mentioned, to listen to a work of Spirits, devils, or "back brains," it has kept in mind, as it also explains something of his witness the phenomena of Spiritual Manifestations more full exposition of this whole matter, and to calmed the fears and removed the doubts that once formula : under the most favorable conditions, will be held render such aid in the furtherance of the measure, hung heavily on my soul. "What has Spiritual-"When, through the agency of this great principle of liberty

ism done?" It has done what nothing else could

WEST TROY, Sept. 1854.



reliable medium to be in attendance at the Rooms

All these theories, however, are mere specula-

whose shired so is that us the fine fine fine precepts of desire-principles and concentrated wisdom of all ages—whose minis-iters shall be employed to illustrate the philosophy of the Mate-rial and Spiritual Universes, and to instruct the people in the true science of life. In this Church there must be no arbitrary and specific rules regarding the peculiar faith and speculative ophions of the individual—no compulsive forces or unnatural restraints, within or without—lut the members must be drawn together by the principle of *Spiritual attraction*. The union, if real and permanent, will realt from *natural affinities*, and be readered complete in that LovE which is the highest law in earth and heaven. We want a church with more soul and less body—one wherein the *Spirit* and the *Ufr* shall predominate over the *leftor* and the *form*. Let it be a church whose sacraments shall be feasts of obarity given to the poor; its constant prayer should be one mighty and unceasing effort to do good, and its perpetual and elequent sermon must be a spotless life. Consecrate temples to Freedom, where overy true Reformer may have full liberty to to utter his own thought, in his own way; and where the pur-in heart and be free in Spirit, of every name, shall gather to re-ceive instruction." for light and knowledge, the better to explain the FACTS which form the subject matter for discussion. In most of this, however, we are disappointed, as neither the manner, matter or spirit of the review is either explanatory, conciliatory or harmonic .---Much cause as Spiritualists have to complain of Dr.

Dods unfairness and lack of candor, we venture the assertion that most persons who read this review, will think him a very much abused man, and conclude with us, that Spiritualism has little to hope and nothing to gain from those of kindred sympathy and Spirit to W. S. Courtney. Had we any

Correspondence.

To the Society for the Diffusion of Spiritual Knowledge : Funna-I received some weeks since two copies of the Christian Spiritualist, also one of your Charter and By-Laws, for which. I take this opportunity to tender my thanks.

The time has manifestly come when the friends of Spiritual truth require a form of organization, in which they may concentrate their efforts for the reform and elevation of the world, and give to reason, enlightened by the Bible and the voice of Nature, a place paramount to the tyrannous control of custom, under which public opinion is now formed. To this end Spirits labor

with a fondness and zeal worthy of the messengers of their Lord. Their appeals to us are of a nature by no means unwor-To do justice to Mr. Courtney, however, we give thy of the high source from which the claim to have their origin I have endeavored to investigate the basis upon which you have organized, by means of my own intellectual powers, and also by ich aid as I could gain from an interior Spiritual intercourse

all of which harmonize in saving: by this organized effort the throne of error will be demolished, and a highway of holiness brought to light, through which the inquiring mind can find an entrance into the courts of the richly decorated temple of Truth. L. LA DUE.

"When, known the agency of this frest principle of horizy, men are at last freed from all master of tyrannies developed in popes, kings, priests, bishops, ecclesiastical organizations, odium theologicum, anathema, etc., and their thought and conscience emancipated from their thraldom, then they will be ready and qualified for, and will naturally come into, the true religion, viz., the science of life both hore and horeafter, as rerealed by God to man in his own physical, protorial, mental, moral, and Spiritual organizations, and their adaptations and uses." SPERST-MANTERSTATIONS. MISA ANN LEAR BROWN, of the Fox family, will re-receive private parties between the hours of 10 A. M. and 3 P. M. on Thesdays, Wednesdays, Thursdays and Fridays, and public hardles on the evenings of the days mentioned, for the investiga-tion of Spiritual manifestations. Residence No. 64 East Fifteenth-street, between Third and Fourth-avenues. 17 The reader will now be able to understand his

issue with Dr. Dods, so far as the Dr.'s book has to do with theology and the Bible. But for fear of any mistake we give the obnoxious passage of the

OUR BOOK LIST. Dr.'s, that all parties may be properly represented. The Dr. is speaking of the nature, necessity and value of the New Testamont, and with other, uses

re, for the use of Harmonial Circles. E. C. Henck, me

BEVIEW OF THE CONCLUSION OF REV. CHARLES BEVIEW 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

ANSWERS TO SEVENTEEN OBJECTIONS against Spir-Itual Intercourse, and Inquiries Relating to the Maniestations of the Present Time. By John S. Adams. Price 25 cents; cloth, Since writing the above work the author has changed his

views in regard to the Bible as the only revelation from God to man. In all other particulars his views are as therein laid down. man. In all other particulars his views are as therein laid down. The work has been well received by all classes, and the argu-ments advanced have been considered worthy of the careful consideration of all men of thought. All sectarianism is avoid-ed: no doctrinal opinions are introduced; but the "answers" rest on the fundamental truths of scriptural revelation and un-dianuach fasts.

lisputed facts. FREE THOUGHTS CONCERNING RELIGION, or Na-nre versus Theology. By Andrew Jackson Davis, The name of the author is a sufficient inducement to all interested in Spirualism and its teachings to purchase and read the work. Price

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 Chelsen, Mass. Price 25 ets.

W. T. PETERSCHEN, HEALING MEDIUM. Letters addressed to No. S12 Grand-sL, N. Y., will meet with prompt attention.

WONDERFUL DISCOVERY.

E NERVE-SOOTHING VITAL FLUIDS, PEEPARED ENTIRELY BY SPIRIT-DIRECTION, THROUGH

MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA. MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA. These Medicines are purely Vectable, containing nothing in-jurious to the system, and are a certain cure for all Nerrous Diseases, viz. St. Vitus' Dance. Tic Doloreux, Neuralgia, Eleu-matism in all its varied forms, Locked Jaw, Eplicpsy or Falling Sickness, Palsy, Nervous and Sick Headache, Dyspepsia, Diseas-es of the Kidneys and Liver, Diarrhoea, Irregularities of the Fermale System, Tetter, and all Cutaneous Diseases, Chills and Fever, Cramp, Cholic, Cholera Morbus, Cholera, Quinsy, Croup, Influenza, Bronchitis, and all Acute Pains and Nervous Diseas-es with which the human family are afflicted, and which for ages have balled the skill of the learned. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living witnesses to whom we can refer.

witnesses to whom we can refer. Feeling it my duty to make known to the afflicted these in-mands of my Spirit-guides, but from a thorough conviction that they are all that is claimed for them, and from a desire to relieve the sufferings of afflicted humanity. I propose to place them in the hands of all at the most reasonable rates, and shall, as far as I have the ability to do, cheerully supply it without charge, to all who may not have the means to pay for it. For further particulars, address T. CULERDROS, Agent, Pittsburgh, Pa.

⁹n. Sold by B. Wood, No. 291 Broadway, New-York; H. G. Gard-ser, M. D., No. 654 Washington-st., Eoston; W. M. Laning, 276 Baltimorest., Baltimore; Henry Stagg, 43 Main-st, St. Louis Mrs. FRENCH will continue to make Chirvoyant Examina-tions. Examination and prescription, when the parties are pres-ent, \$5; if absent, \$10. No charge when parties have not the means to pay. 1-17*

hous, Examination and prescription, when the parties are present 50; if absent, \$10. No charge when parties have not the means to pay. 1-1y*
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The best and most improved Pianos and Melodeons in the world. T. Gillert & Go.'S World's Fait Premium Pianos, with or without the Zolian, and with iron frames and circular scales. The nerits of these instruments are too well known to need further recommendation. Glibert's Bondoir Pianos, an elegant instrument for rooms. Hallet & Cumston's Pianos, of the old established firm of Hallet & Co. Mr. W. being sole agent for all the above Pianos he can offer them lower than any other house in the United States. Horacet Wartner's Pianos, manufactured expressly for him, having great power of tone and elasticity of touch. Pianos of other make. In a word, 333
Broadway is one of the largest depoits in the world, affording an opportunity for selections not to be had any where else on the American continent. Second-hand Pianos at great bargains. Price from \$00 to \$175.
Mr.:Dottoss.-Goedman & Baldwin's Platent Organ Melodeons, with two banks of keys—a sweet and powerful instrument. Price from \$75 to \$200.
S. 1. & H. W. Smith's well known and justly celebrated Ma-

Price from \$75 to \$200, S. 1. & H. W. Smith's well known and justly celebrated Me-lodeons. Prices from \$60 to \$150. The above makes are the only easy tuned in the equal temperament. Melodeons of other makes, of all styles and prices. Martin's unrivaled Guitars, from \$25 to \$60. Flutenas, from \$5 to \$25. Flutes, from \$5 to \$40. Brass instruments, and above, of all kinds.

Autrino universe from \$5 to \$40. Brass instruments, and \$5 to \$25. Flutes, from \$5 to \$40. Brass instruments, and others of all kinds. Dealers supplied with the above Pianos and Melodeons at fac-

Dealers supplied with the above Pianos and Melodeons at fac-tory prices. MUSIC.—This list comprises the products of the great masters of both the American and European continents, and is receiving constant additions by an extensive publication of the choice and popular pieces of the day. Dealers in Music, Teachers of Sem-inaries and Academics wishing to purchase any music pub-lished in the United States, or make arrangements for constant supplies of Ma. 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.

NEW AND APPOSITE SPIRITUAL SONGS. NEW AND ANTONNEE, NETHERECAL NOAGS. "ANGEL WHISPERS."-One of the most beautiful and ex-pressive sonrs in print. Sum by Mrs. Gillingham Bostwick with great effect. Price 25 cts. "WE AFE HAFFY Now, DEAR MOTHER."-A lovely repre-sentation of the condition of "Loved Ones in Heaven." Price 25 cts.

teous respect for the feelings and opinions of those Regular notice will be given of the hours, when lowing extracts will give a fair sample of the whole:

of the "Society for the Diffusion of Spiritual the following language :

"And these are the "moral truths" heaven has been opened

and dos not, ensily attain. • • • • These basted "moral iruths," which Dods gives out as wholly beyond the attainment of man's moral perceptions, and which were accompanied with erborn heaven, are but the mere commonplace admonitions and erborntains of some good old grandpapa, accompanied with director and one of man on earth over the departed. With introduciory erborn heaven, are but the mere commonplace admonitions and erborntains of some good old grandpapa, accompanied with cingerbread and sundry pats on the checks and heads to the "dear children," to be good boys and girls! Very few, if any of them, are axiomatical, and by far the greatest number pueties the purpose for which they were intended." So far as Mr. Courtney confines his issue to Dr. Dods, and his philosophy, theology and other per-sonal peculiarities, he is acting in the true capacity and filling the lawful office of a reviewer, but when and filling the lawful offi

use of the medium as will help progress and give Dods, and his philosophy, theology and other peragement, which shall leave the public in doubt as ables. With equal truth, it may be considered a provi- the necessary evidence to those who are honestly sonal peculiarities, he is acting in the true capacity

to what order of exercises or talent may be expected. Meetings for promiscuous discussions and pro- dential circumstance in the beginning of every seeking for the TRUTH.

unprecedented interest and importance to all who

ALBERT BINGHAM,

A. E. NEWTON.

ELIZA J. KENNY,

JOHN ORVIS.

SOPHRONIA B. BUTLER,

wisdom, and energized by a Spiritual faith, will un-questionably carry it forward to a triumphant issue. The only "*exaction*" will be good manner, and cour-the widow and the latheress in their amiction, and to keep our-selves unspotted from the world, to love one another, and to do good unto all men, as we have opportunity. And here, I ask, the only "*exaction*" will be good manner, and cour-

present.

"CIRCLES" will be formed in the next issue of our

To which Mr. Courtney makes a reply, which occupies the major part of two chapters. The fol-

Poetry

[For the Christian Spiritualist. THE SEA AND ITS LESSON. [Written at Nahant, August 7th, 1564, while seated upon a high rock overlooking the sea.]

BY FRANCES E. HYER.

The sea-the sea-thou fathomless and mighty sea. Thou in thy might and vastness art a mystery unto me, As I listen to the music of thy ever dashing waves, At will I wander far and deep in thy mysterious caves, I can sit benesth thy coral trees and listen to the song Of water Spirits who do here their gladsome strain prolong, Deep, deep within the recess of the dark mysterious deep, Where strange and uncouth creatures their wakeful vigils keep Where the floor is paved with pearls by mortals never scaned, Where gorgeous treasures carcless lay upon the golden sand, Within the deep recess of a beauteous coral bower, Within this kingdom of the sea I will enjoy the hour. The sea, the sea, thou fathoniless, thou dark mysterious sea, Why dost thou in mysteriousness and darkness seem to me. Hath Deity in wisdom created that which man With his God-like powers of mind is inadequate to scan? Because thou art bound in mystery, thou ever rolling sea Shall we not learn thy history, thou dark mysterious sea! Yes, and thy due of admiration will we then give unto thee. Far, far down in thy glittering depths where fancy may roam free We may hear a proclamation which the darkened earth shall hear, And all that's now mysterious to man shall be made clear. Let the truth but be received, that 'tis ignorance alone, Which renders dark the works of God, and mystery has flown We may read within this glittering bower beneath the ocean

We may read as we shall wander within the ocean cave. That the rose tint which in beauty glows within the gorgeou

wave,

•

shell. That all of beauty which doth mark the works of God doth tell, 'Tis but misapprehension of the universal plan, Which showeth forth the works of God a mystery to man And if we study nature's book, we will be surely taught That the works of all creation are all with wisdom fraught, And this ignorance alone which causes man to fear. That darkness and mys eriousness are manifested here.

> [For the Christian Spiritualist.] POET TRY! Oh, to be a poet ! Writing at his will. Could one only know it, And be poet still ! 'T would be very pleasant, Very-I declare Just to bring my Spirit Easel anywhere And to fill it brightly. Just when I should choos Of the visions sprightly I so often loose. Day's last clouds that glisten In an evening sky While the hills all listen For its dying sigh. Bluest water calling All the forest through To the red leaves falling With the falling dew. Airy, gorgeous castles, Rainbow arched where. 1 could send my Spirit Just to get the air. And to try its pinions Upward as it flies, For a higher mansion Mansion in the skies How, were I a poet, All the world would be Brighter, yes, I know it, Better unto me And the mourning raiment Which we wear through time Would be far less gloomy, Fringed with a rhyme

Lo, my sad soul lingers Daring to aspire, But to warm its fingers. At a " poet's fire. WILLIAMSEURGH, L. I.

[From the Liberator,]

THE HONEST LABORER. God bless the honest laborer, The hardy son of tolk The worker in the clattering mills, The delver in the soll; The ones whose brawny hands have torn From earth her hoarded wealth, Whose sole return for ceaseless toll Is nature's boon—sweet health.

Bless him who wields the ponderous sledge, Chal in his leathern mail, That, sate as warrior's panoply, Guards from the scathing hall. That gushes from beneath each stroke, Each mighty crushing blow, Who seeks to lighten labor's toll, Who re ruddy fires glow.

MAGNETIG MAGIGS 0E

Historical and Practical Treatise on Fas cinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convulsions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, ctc., etc.

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

FIFTH DIALOGUE.

COMPACTS.

It was in 1841. I did not experience anything particular on the first night. But on the second, I witnessed a phenomenon I never wish to see another time. I was scarcely in bed, and did not sleep, when I became conscious that my arm was gently drawn out of the covering, and bye and bye a greater power attracted in the same way my leg, and my body soon followed these two limbs, when I exclaimed, "Oh, my God, what does this mean?" These words were scarcely uttered, when I found myself again in my bed, and perfectly sure that I was not laboring under a mental delusion. I took to reflect upon the consequences of my conjuration, but I would not give it up, be they what they might. I put the slip of paper under my pillow every night. For several days I was undisturbed, and I was beginning to doubt the result of my experiment, when one evening I prayed to a good aunt of mine, dead for several years, to appear to me and become my guide. This relative was particularly attached to me; while in this world she plicated by a suspension. had tried every means to induce me to practice what she called my religious duties; but she could not persuade me to do so. Could I have met in the churches, souls as pure and angelic as her own, I would doubtless have followed her advice; but the priesthood's intolerance had turned me into an atheist. I therefore earnestly prayed this noble aunt to appear to me, if that were possible. I was very much surprised during that night by being awakened by the sound of a powerful bell, which struck three times, and each time three blows. I awoke, and was amazed to see before my eyes the son of this aunt, dead sometime after her. I be-

gan to talk with him, and was quite surprised to hear him talk of the Spiritual world, the goodness of God, and the necessity of a pure religion .-While among us, this cousin of mine shared my views on this subject: my skepticism was even perhaps due in part to his own. I told him I was better prepared to receive these things than I had been during his life, that I was ardently studying all the books which treated of these matters; and finally that I was endeavoring to enter into communication with Spirits, in order to acquire the conviction of their existence, as well as that of a future life. I added that it was with such inten tion I had evoked my aunt. I had not yet uttered the last word of my phrase when I saw this excellent aunt, standing in the most magnetic position at the foot of my bed. Her arms were extended towards Heaven, which she pointed forth to me, and it was in that position she addressed me in the following words:

"Well, dear nephew, will you still doubt God" power?"

Horror stricken by this remark, I tried to atom for my skepticism by some articulated answer, but the apprition vanished. I lighted the gas to see A. M. H. what o'clock it was; it was just four. Several days passed off, and I did not see anything of the kind. Yet, on another night I heard the bell strike just as many times as it did on the first circumstance. I opened my eyes, and lo! I perceived a human head soaring over my bed. It was horrible; supported by bats' wings, it had flashing eyes. and seemed to pain my heart. I became so mad

at this hideous creature, that I drove it away by my gesture and voice. Unable to succeed in my coming so early was to tell me that the cross and defence, I called for help upon my guardian ange verses I fastened to it, had been thrown down, and and good aunt. At once everything disappeared. hat the verses could be read no more. Was it On the following night I heard the same noise, and not evident that the child had come, and had, by when I awoke, I saw kneeling before my bed a woman, whose long black hair concealed the whole the allegorical leaving of her cloak, prayed me to take an equal care of her mortal remains-mingled face ; yet I became conscious that wickedness and malice breathed in her, a little later she confessed up now with those of the suicides. Many persons would pay no attention to this allegorical language herself that I was right. I was finally obliged to but I knew too well that it is the only one made have resource to the same means in order to get rid use of by the Spiritual world, to enter into comof this infernal woman. I then took to write every munication with the material one. Every one is day an account of these apparitions; I carefully atisfied with saying, "Oh, that is only a vision recorded the time at which they began. Similar t is a dream." But as for me, I drew the followvisions, and often the most singular noises, hapnened to me for several months. As I laid one ng conclusions: 1. The appeal I had addressed to my guide had been listened to and granted .night with my head upon my pillow, it was moved 2. That we ought to submit to many trials before and lifted up at least six inches high. obtaining an intercourse worthy of this ultra-mun-I thought at first it might be the effect of dane world. 3. That in consequence of my skepstranger's head breathing by my side. I asked in a clear voice, whether it was my guardian angel ticism, I deserved certain hard punishments, which nave really generated in me a stronger belief in "Yes! yes! yes!" did he say on three successiv times; and his voice seemed to spring from bethis order of things. But let us resume our investigations about compacts neath my pillow. I was frightened, and did not Once in the intimacy of Colonel Rogers, he told nursue my questions, at least for that evening. me that, initiated into the cabalistic art by his fa-On the following day the noise was no more the same : instead of the bell's ringing, I was awakenmous clairvoyant, Adolphe, he joined with eight ed by the noise of what I thought iron bars. I other mesmerisers, and that they organized a cabalistic circle, of which he left me a drawing. This felt the same motion under my head, and I asked once more if it was my good angel, and I received sketch had been executed by Adolphe while in the the same answer as I had the day before. Less magnetic sleep; it is very complicated, and of the frightened this time, I said, "If you are my guide, most eccentric composition. I shall try, in conseyou must certainly have a name; if your intention juence, to give you a faint idea of it.

course, "Why did you not follow my advice?" gular experiment; my curiosity was equal to my stances. sufferings, and if there were thorns, there were

some roses too. I felt, nevertheless, the want of reading some medical books, especially those which treat of nervous diseases. I was curious to know whether I bly very fond of sieges, and he certainly dreamed did not labor, myself, under such an affection. M. this last one. Renard assisted me in this undertaking;-but in acts, these logical discussions, these experiments 1 two witnesses are Messis. Revold, father and son, and those which succeeded them. In that cate-

ings, were for me, a ceaseless object of studies and given you by Mr. Bordes. companions. The apparition of my aunt and cousin, their ob-

servations, and even the name of this pretended Azoor, led me to believe in Spiritual communicadiscover that there was a genius of this name, whose spelling was exactly the same among the Indians. I was beginning to believe in a mystifica- of now. tion, when this discovery of my friend proved that

I was right. I could not read here the volume I wrote as a diary during these three years; you must only was. This gentleman was entirely unknown to know that it records many things I am very far me, but I was informed afterwards that he occufrom pretending to explain. My first clairvoyant reminded me of this observation, which you have his native city. He told me that, having read probably read in the first volume of my "Celestial with much skepticism, the "Occult Philosophy of Telegraph," and she added that it had been com-

awful nightmare. Did you really think you were same place united in the undertaking. They made awakened, I hope not; and while we sleep, error all the requisite preparations, and then to a reis very easy.

these hypotheses myself, as you may judge from the hour struck, the circle was drawn and the my having even supposed that I was affected by a ceremony began. But all on a sudden they were nervous disease. But any sickness which would assaulted by an immense number of stones, which endow a man with the foresight of events that shall happen only several weeks later, would be certain- their minds that they could not perform their inly very curious for the human mind. Who would tended experiment. But it was still worse, for the not feel jealous of such a property?

I will relate here one fact taken from the hundreds that happened at this time. A little daughter as to torment the most sluggish. They finally of the cousin I spoke of, was entrusted to me while only seven months old; she was in the worst state of health, and her parents wished I should take care of her in the country. After a fortnight's attendance, that child died in my arms, with its face leaning upon my heart. At the instant of its death, it rose towards me, its eyes full of the deepest gratitude, and breathed its last in a supreme kiss. This child belonged to the Protestant church, my cousin having married a person of this denomnation, and the custom being that the female children follow their mother's creed. The result of this circumstance was that I could not get for the burial any one but the sexton of Rambouillet, where I then lived; the Catholic curate refused to assist at the ceremony, and even to permit that this little corpse be interred in their blessed land; it was put in the ground which is reserved for those who have committed suicide. Provoked by so unchristian like exigencies, I ordered a cross to be placed on the grave, and I inscribed upon it a few verses adapted to the circumstance. During one of the nights I was speaking of, the apparition of his child was manifested by the same sort of noises, and she came and threw herself into my be given to the new adept. The free masons have irms just as she was at the moment of her leath. She looked at me in the same manner, but he moreover rose and looked to Heaven with an vident expression of delight; she finally sighed hree times and disappeared through the ceiling. But she left in my hands the black cloak in which

she died, as to tell me, "Take care of it." The first person I met on the following day, was

vere picked up on the following day, in the room where this scene had taken place. JOHN.-The Colonel was an old soldier, proba-

ALBERT .- Three other members of this club are own state. The infinite provisions of my future whose address I already gave to you; the other instituted in the middle of the most dreadful suffer- his cabalistic comrades, whose address may be Jonn .-- I shall not trouble these poor people

they have already been too much bothered. ALBERT .-- Your skepticism silences me on the Colonel's account. Yet I have still many interesttions. Some months were spent by M. Renard to ing stories to tell you. But I will confine myself to speaking of another compact, the result of which was very much like that of which I have spoken

'Celestial Telegraph," came one day to Paris, and own imagination, and it also disposes him to subconsulted me on the difficult position in which he pied an honorable position in the magistracy of Agrippa," he experienced a strong desize to try the means that are indicated in the fourth volume JOHN -Your story resembles very much some of this work. Two distinguished persons of the

ALDERT.-You are right; but I examined all der to perform their famous conjuration. When could not enter the circle, but so deeply impressed obsession, instead of ceasing became on the contrary far stronger; screams and hissings were such thought of addressing a prayer to God, and at once they were freed from their miserable position .-Now, if we admit that this story is exact, why

> should we reject the Colonel's? JOHN .--- I do not understand anything about these noises. What may be the use of these showers of stones? Would it not be better not to come when they will not, rather than to use such proceedings which cannot have other results than the disgust of them forever? It may be, also, that your three magicians have been seen by some droll fellows, who liked to frighten them so as to lisgust them from leaving their beds for such perormances.

ALBERT .--- To your first argument I shall answer hat a certain initiation is necessary to be admitted into the arcana of cabala. The Spirits could not otherwise know with what men they have to do, and how far they may rely upon them. Such proceeding has always appeared so necessary, that even in our own day, there is not a single secret society that does not require more or less similar trials. The object of these initiative formalities in to give the meausure of the confidence that may such terrible trials, that the aspirants did not always support them. It is true I speak of former times, for now every one knows these trials and experiences no fear.

As for your second objection, I shall say that I do not know whether they were the same droll fellows who caused the obsession I spoke of, but it

to M. Renard, who said to me, as a matter of consequence of the clairvoyant's fright; when he markable a character that his reputation would lysis." These effects are produced by the conjoint recovered and was somewhat calm, he stopped all have become such as it is if it had been confined ed influence of three active chemical substances. Why! but it was very difficult to stop this sin- this scene by an order adapted to the circum- I mean these developments of pure imagination is the meat instruction particle of the I mean those developments of pure imagination is the most instructive portion of the article under stances. No less than thirty pounds of pieces of old iron they can be to the world in general. In all these one pound of which is found to exist in every one works we recognize not only the lyrical facilities hundred pounds of tea. The influence of this oil which enable many a youth to throw out good po- is narcotic, as is shown by the fact that tea drinketry, but the refined taste and cultivated mind of ers are subject to head-aches and giddiness, and mature years. But his fame-that for which he is that those who are employed in packing and unmature years. But his lame—that lot which he is packing chests of tea are liable to attacks of lara, chiefly known to us—belongs to him as an English packing chests of tea are liable to attacks of lara, humorist; and in using that word, I use no word lysis. This volatile property escapes as the tea humorist; and in using that word, I use no word inapplicable to the occasion or unworthy of his grows old, and new tea is rarely used in China on fame. It is the boast of our literature, as distin- account of this intoxicating property. This volamy numerous reading I could not discover any- still living, and may vouch for the truthfullness of guished from that of all other nations, that from tile ingredient does not exist in the natural leaf, but my numerous reading I could not discover any-still living, and may vouch for the truthnumness of guished from that of all other nations, that nom the increase decision of writers who delighted the age in which they lived and the peculiar flavor and aroma of tea is digory we may place Shakspeare himself, and we stance that exists in the proportion of one and a may draw downwards a long geneological list of half to six pounds in every hundred pounds of tea. humorists, ending with the names of Charles Lamb, Sydney, Smith and Thomas Hood. "I do not know whether my opinions in this

matter may be peculiar, but I have often thought that if I were to pray to Heaven for a gift to be given to any person in whose moral and intellectuthat he might have the gift of humor. The gift of

mit with a wise and pious patience to the vicissitudes of his daily existence. It is thus that hu-fact he argues that the natural wear and tear of the morists, such as Hood has been and as Dickens is body is lessened by the presence of theme; or in now, are great benefactors of our species, not only other words, that by the consumption of a certain on account of the amusement which they give us, quantity of tea, the health and strength of the body but because they are great moral teachers. The will be maintained to an equal extent upon a small-humorous writings of Mr. Thomas Hood have instructed you many years, and will instruct your certain extent in the place of food, while it southes children after you. I should mention, however, the body and enlivens the mind." that this combination of poetry and humor does

not produce in all persons the same blessed effects that it has produced here. In some cases it has degenerated into impatient satire and fierce revolt against the better feelings of humanity. In such tired spot, carefully selected by themselves, in or- a mind as that of Swift it produced these evil effects, but in such a mind as Hood's it produced directly the contrary; it generated a noble and generous sympathy with the wants and desires of is fellow-creatures; and it is for this combination of poetical genius and humor and earnest philanhrophy that his name has grown up to become as it were a proverb for a great wit, united with deep and solemn sympathies. We recognize, ladies and gentlemen, these rare merits of Mr. Thomas Hood n the production of his mature life, such as 'The Bridge of Sighs,' and 'The Song of the Shirt'--verses which appear occasionally, and only occa-sionally, in literature, and which seem like products of the acme of the human mind-such products as the prison song of Lovelace, the elegy of Gray, the sea-songs of Campbell, 'The Burial of Sir John Moore,' and the 'May Queen' of Alfred Tennyson

-poems which, though they cost their authors nuch less trouble than many of their less successful works, are, nevertheless, the anchors, so to speak, of their world-wide fame. These beautiful poems of Mr. Thomas Hood have had a deep moral effect on different classes of society. If there dictates; I am snatched from my family-from are among these poems and others of Mr. Thomas Hood some expressions of stern indignation-if there are some passages which may seem almost exceptions to the general amiability of his character, it is that he wished to enforce the moral that

'Evil is wrought by want of thought As well as want of heart.'

I do not think, therefore, that there was any levity in his character because he was a humorist. I do not think, because you find in his works that with his rich wit and his great possession of language he delighted to play with works as if almost they were fireworks, there was a want of gravity his, which is a perfect *reperfortum* of wit and Spirit, he seems conscious of this himself, for he writes to he effect that-

'However critics may take offence, A double meaning gives double sense.'

And there are, no doubt, certain subtile faculties bout us which enable us to find such pleasure in the combination of this agility of diction with seriousness of purpose. Ladies and gentlemen who have raised this monument, I was informed by a

mained with him to the last-Mr. Ward-that Mr. Thomas Hood was in very great disease and suffer ing; that he was laboring under some pecuniary difficulties; that his mind was not easy on those seems that the consequences were too serious to points, and that it would be a great relief to him

its presence. The second is the Theine, a substance that exists in the proportion of one and a This theine has no smell, and only a slightly bitter taste, and has little to do with the flavor of tea, but it is remarkable in these respects :- First, in containing twenty-nine per cent of nitrogen, an elementary body, which forms four-fifths of the air. and exists, in a large proportion, in Prussic acid. al welfare I was especially interested, it would be morphia, quinine and tobacco; second, this substance is common to all the beverages we infuse; humor is, as it were, the balance of all the facul- and third, the beneficial effects of these beverages ies. It enables a man to see the strong contrast are owing to its presence. Our author states it as of life around him; it prevents him being too much an established physiological fact, that the introduc-An inhabitant of Troves, who had read my devoted to his own knowledge, and too proud of his tion into the stomach of a minute quantity of theine diminishes the quantity of solid matter which is rejected in a day by a healthy man, and from this

MOZART'S DEATH-BED .--- While Mozart, with his imbs all swollen, and unable to move on account of a kind of paralytic lameness which affected his whole body, lay upon his death-bed, he received ais appointment as Gapellmeister to St. Stephen's Cathedral. This post was in the gift of the body of magistrates of Vienna, and from a very early period, a large salary besides several other considerable sources of income, was attached to it. Soon after this, the managers of the first theatres n Germany, whose eyes had been opened by the plendid receipts attending the representations of Die Zauberfiote, disputed with each other for the possession of the composer, whatever terms he hose to fix. At the same time he received letters from Petersburgh and Amsterdam, proposing that he should engage, for a handsome sum, to furnish certain compositions of various kinds periodically; n other words, musical miscellanies.

When Mozart heard of all these unexpected pieces of good luck, which followed so closely upon each other, he exclaimed :---

"Just now, when I could live quietly I must depart ! Now I must leave my art, when no longer slave to fashion-no longer fettered by mere speculators-I obey the impulses of my own fancy, and, free and independent, write what my heart my poor children, at the very moment I should have it in my power to adopt better measures for their welfare! Did I not predict that I was writ-ing this Requiem for myself?"

During the fourteen days that he suffered fear fully from the disease to which he succumbed and which the physicians declared to be-or at least thought to be-inflammation of the brain, the wonderful good nature and gentleness of his disposition did not desert him for a single instant. He was perfectly resigned, although a gnawing pain was feeding on his vitals. He knew of his death or seriousness in his composition. In a poem of of December, as his sister-in-law, Sophia Weber, came to inquire how he was, Mozart replied :---"I am glad you have come; you must remain with me to-night; you must see me die.'

Ilis sister-in-law endeavored to reason him out of

"No, no, it is in vain. I have already got the taste of death on my tongue; I scent death, and who will console my Constanza, if you do not remain ?"

Sophia hastened to inform her mother of the friend of mine, and a dear friend of his, who restate of affairs, and then hastened back. At the bed-side of the dying men she met Sussmaymer. The score of the Requient was lying on the counterpane. After turning over the leaves for some time, and looking at it with his humid eyes, Mozart the sexton who buried the child. His object for have such triffing origin. One of these gentlemen to obtain some assistance, if he could do so by any gave his pupil certain instructions, which are now isigned to secresy oporable means for he orever con was a rich landholder and lost more than twelv in two graves, and which, some thirty years later, were destined to no other. thousand dollars. The second occupied a high "I went on that occasion to Sir R. Peel, from occasion so many disputes, and so much ill feeling. whom I met with the most perfect sympathy as After this Mozart turned to his wife, and recom position in the government, and was deprived of it. regarded the object I had in view; and it was to mended her to keep his death secret until she As for the one who paid me a visit, his business could inform Albrechtsberger of it, saying :-me a most interesting fact that that great man, govbecame so bad that he was sent to prison for debt. erning the destinies of this mighty nation, and en-" For to him, by all laws human and divine, does Should this person have wished to humbug me, he gaged as he was in the gravest pursuits, could nevy place belong. would not have remained eight days with me, in ertheless be drawn, by the force of human sympa-In the meantime, his physician had arrived and ordered cold lotions to be applied to the patient's order to receive the consolation he wanted. I inthy, to take a deep interest in this simple man of letters. What was done on that occasion was sufburning head; but this so shook Mozart that he quired, moreover, about him, and I was assured by ticient for the purpose. 1 will ask you, therefore, instantly lost all power of speech and motion. He friends who knew him well, that he did not say still retained his faculties, however, as was proved in looking upon this bust, to regard it as a memorial, not only of the interest of his friends, but as by one of his latest actions. The dying man was JOHN .--- At any rate, these Spirits are not very a memorial of national interest for a national name. seen to blow out his pale lips and cheeks, as if to remind Sussmayer of a certain effect he was to It consists, as you perceive, of a plain bust upon a kind, and I cannot imagine upon what ground pedestal. I have always thought that a man's bust produce in the Requiem. The lofty soul of the they assume the right of thus tormenting our exis the best monument which could be raised to great master then flew upwards to the source of him; it is that which is most calculated to show all light and harmony. people who come after him what he really was, and it is less dumb and vacant than the monuments FASHIONABLE TIPPLING .- A NEW IDEA.- A lady which we see mostly around us. It is perfectly friend of ours, in making some calls upon the fashionable millinery establishments in Broadway, after true that, generally speaking, we find that busts represent the dead, when we could wish they remaking her purchases at one of them, was politely invited into the back room where she was asked to presented the living ; it is perfectly true, also, that take a glass of wine. We did not ask her whether n our every day walk among living busts we see men of genius, whom we do not recognise and she refused or not, but she informed us that the whose services and virtues we do not honor, and apartment seemed devoted exclusively to the purafter all this may, perhaps, be but a poor acknowlpose of treating their customers. This is another edgement of the worth of the poet and humorist; step in the march of civilization. We poor male but still here it is, and we have raised it, and trust bipeds will have to keep a sharp look-out for our all will feel that in so doing we have not done wives and daughters, lest they be induced in a state of semi-intoxication, to spend more money in honor to him, but to ourselves. I remember that finery than the law allows. Tippling is getting to at the time of his fatal illness I was very much haunted with the recollection of some lines of his, be a fashionable vice among ladies, and there are which I dare say some of you remember. They already several splendid saloons in Breadway,

Bless him who turns the matted soil. Bless him who turns the matted son Who with the carly dawn Hastens to gather nature's store— Hastes to the yellow corn! Who plants in nature's bosom wide The fruitful golden grain, And gives it to her guardian care, The sunshine and the rain.

Bless him who lays the massive keel. Who bends the trusty sil, That bids the occan wanderer Safe battle with the gale: Who rears the tall and slender mast, Whence floats to every breeze The star and stripes of liberty, (! !) A rainbow o'er the seas.

Bless him whose ribbed palace rosts The breaker-guarded lear Who is the dearger of the flood, The breaker-guarded lear Who in the ocean-cradle sleeps Calmly in stormy-fraught hour, Unitering that his bark will qual Before the tempest's power.

Bless him who gives each beauteous thought A resting place- a name-And twines its ancient glories With the fadeless wreath of fame; Who sends it forth on every breeze, And bids it live to bless. While caseless clinks the slender type, And grouns the printing press.

Bless all who toil! God's blessing rest on them with double power, ose honest brow the sweat-drops deck In every day-light hour ; In every day-light hour; Bless them, though poor, and may they win What wealth can never gain, Contentment with their lot on earth, A balm for every pain.

Bless them ! and may the Workman's hand, Biess them i and may the Workman's h. Who framed the clant earth. That bade each star in glory shine, That gave the sens their birth, Beserve on high a resting-place, Within the realms of light, For every hongs toon of toll, When passed death's darksonie night.

Is IT PAINFUL TO DIE .- According to my observation, the merc act of dying is seldom, in any sense of the word a very painful process. It is true that some persons die in a state of bodily torture, as in cases of tetanus; that the drunkard, dying with delirium tremens, is haunted by terrific visions; and that most horrible of all disease, hydrophobia, in addition to those peculiar bodily suf- nine times, as it had been in the first instance. ferings, from which the disease has derived its When I awoke I perceived some one approaching name, may be in a state of terror from the suppos- my bed, lifted up the covering, and entered into it. ed presense of frightful objects, which are present-ed to him as realities, even to the last. But these, I did not offer any resistance to these singular often is with those whose life has been protracted disease.-Psychological Inquiries.

This circle was nrawn upon the floor, opposite a is good I ought to know it, that I may be able to invoke you whenever I shall want you; tell me, similar one painted on the ceiling; no expense was spared to render complete these Spiritual fortherefore, what is your name ?" The word " Azoor" was clearly pronounced three different times, but tifications. Each member of the club adopted takes place. It is rather a habit of our neighbors it was accompanied by such smell of sulphur, that one of the half spheres by which the hall is in-

I praved to God, never to hear it any more. ternally surrounded. The president and the lucid I was then several weeks without seeing or hearplaced themselves in the centre of the circle, where ing anything, but one night a new noise struck my a particular space is reserved to Adam and Eve. There, holding as a talisman in their hands, the ear; it was very much like that which may be produced by a powerful rattle, and it was reneated cross you see here, the president found himself stronger than the prince of darkness. The clairvovant was under the direction of a Spirit who the present occasion to indulge in eulogies which, punished him often for the liberties he took toward his Spiritual teacher. It is because Spirits can and some other instances which might be adduced, manœuvres. This creature took the thumb of my oblige man, but never be obliged by him. The are exceptions to the general rule-which is, that right hand in his right one, and the four fingers of opposite belief led all the members of this club both mental and bodily suffering terminate long my left in his left; I understood he was willing to to failure, ruin, bad health, &c. The association before the scene is finally closed. Then, as to the squeeze them, and I was satisfied. I said to my- was dissolved at the Revolution of 1830. Every actual lear of death, it seems to me that the author self, "I shall, at last, judge for myself of the pow- one went for himself, ruined by the ceremonies and when it is intended that we should die. Those who er a Spirit has upon matter." I then told him that labors their hopes had occasioned. Among hundhave been long tormented by bodily pain are gen- since his intention was to give me a positive proof red similar scenes, I will tell you what happened to the mercy of God, and at the same time to keep brally as anxious to die as they were to live. So it of his existence, I prayed him to press my hand one day to these cabalists. The Spirit who preto an extreme old age, beyond the usual period of only whenever I might wish it. I directed myself sided at the circle had been very badly treated; Hood who have raised this structure. Some of mortality, even when they labor under no actual this pressure, by saying each time, "A little more; vexed by such proceedings, he went as far as we them were familiar with him from his youth-the a little more." But at last I uttered a scream of can judge, and came back with more force, the eyes of others never lit upon his person. It would

surprise, and called God to my assistance; I had building was besieged by this new legion, and its be invidious to single out any of these friends of the poet; but I may mention the name of one lady SILLY SUPERSTITION .- We live in a remarkable just felt two clows pressing my side bones with members' lives seriously endangered. Without the who is well known to us all, Miss Eliza Cook, to age, and a very free country, and Connecticut is such a violence that I could not bear it; yet it was holy power of the names of the three archangels whose exertions in all quarters of society the erecone of the States-one of the original thirteen- the necessary consequence of our respective posi- who protected the threshold, our poor cabalists too, have contributed to it who did not appreciate would, doubtless, have been crushed under the

and Jewett City is one of the places therein. About tions. eighn years ago, Horace Ray died there of the conhim during his life-time-to them may be applica-I soon regretted my skepticism and the experi- shower of missiles which were thrown around sumption; since then, two of his sons have died ments it had called forth. The most unearthly them; fortunately no one was hurt. The battle there of the same disease; and another son being sick of the sume disease, his friends, under the benoises, the most frightful visions, and my insight began with an ironical laugh, which every one lief that the dead brothers were feeding on the livinto infinitude, were for three long years the re heard, and by which all the lights were put out ing, went to their graves on the 8th, dug them up, ward of my trials. I could not get rid of such at once. Then were uttered an infinite number and burned their corpses! This is an instance of superstition such as missionaries tell us of among "the heathen."—Ex.

ble his beautiful lines :----'Farewell; we did not know thy worth: But thou art gone, and now 'is prized, So angels walked unknown on earth. But when they flew were recognized.'

He was a poet, a poet in the true sense of the some constitutions, producing nervous tremblings, vice to his children, when they married: torture, and only stop it by calling God to my aid. of cries, which struck them all with terror. Fi- word, but at the same time, I by no means think and other distressing symptoms, acting as a narco-I was finally obliged to confess my sad position nally the siege began, which lasted very long, in that his poetical powers were of so great and re- tic-and in inferior animals even producing para-

ALBERT .--- Do you not give them this right, when ou call them and do not answer yourselves to the appeal. These Spirits do exactly what every revengeful man would do in the same circumstances. [To be continued.]

[From the London Times, July 20.] THE LATE THOMAS HOOD.

anything but truth in his story.

istence ?

We published vesterday a short announcement of the fact that a monument had been raised to the memory of this great humorist and poet, and that Mr. Monckton Milnes has delivered an address upon the occasion. It was to the following effect : "I have been asked to come here to-day to say a few words before we open to your view the monument which has been crected to his memory. It are contained in a little poem called The Death-bed:

is now some years since we laid our friend below us in this pleasant place, where he rests after a long illness-after a life of noble struggle with much adversity, and of nothing but good to his fellow-men. It is now thought advisable that a few words should be said before that ceremony the French, than of ourselves, to make eulogistic orations at the tombs of our friends. I do not think the habit in general is pleasing to our taste ; but there are reasons why, on the present occasion. it may not be unbecoming. At the same time, it is very difficult to perform this duty, because we must feel that, if ever there was a character of simplicity and humanity, it was that of the late Mr. Thomas Hood; and it would not become us on if he were here himself, would be distasteful to

him, for he was a man who ever retired from the crowd, and who loved, as he has said in his own classical and beautiful language-

'To kneel remote upon the simple sod. And sue, in forma pauperis, to God.'

"Our German friends call a cemetery of this kind 'God's field,' and we must not desecrate it by vain and pompous culogies over a fellow-mortal his memory dear and his fame bright among us. This is the purpose of the friends of Mr. Thomas

THE BEVERAGE WE INFUSE.

The effects of tea are thus described in Black-tion of this monument is very much owing. Some, sibly intoxicating. It excites the brain to increased activity, and produces wakefulness. Hence its

. We watch'd her breathing thro' the night,

Her breathing soft and low, As in her breast the wave of life Kept heaving to and fro.

So silently we seemed to speak,

Our very hopes belied our fears,

So slowly moved about, As we had lent her half our powers To eke her living out.

Our fears our hopes belied— We thought ber dying when she slept And sleeping when she died.

For when the morn came, dim and sad,

And chill with early showers, Her quiet eye-lids closed—she had Another morn than ours.

use to hard students, to those who have vigils to keep, and to persons who labor much with the head. It soothes, on the contrary, and stills the vascular system, and hence its use in inflammatory

tended by their lords .- New York Atlus. FRESH AIR .--- Horace Mann has well said : " People who shudder at a flesh wound and a trickle of blood, will confine their children like convicts, and compel them month after month to breathe quantities of poison. It would less impair the mental and physical constitutions of children, gradually to draw an ounce of blood from their veins, during the same length of time, than to send them to breathe, for six hours in a day, the lifeless and poisoned air of some of our school rooms. Let any man, who votes for confining childten in small rooms and keeping them on stagnant air, try the

which they visit exclusively for that purpose unat-

"Thomas Hood has now another morn than experiment of breathing his own breath only four ours-may that morn have brightened into perfect times over; and if medical aid be not on hand, the day. May his Spirit look down with gratification children will never be endangered by his vote afupon us who have raised this modest homage to terwards. him-may he look down with pleasure on those he

has left behind him, and who inherit his honor and LONGEVITY .- Andrew Drew, Eso., of Durham, is his name-and may we all bear home with us the now living and enjoying as good health as usual, at consoling reflection, that the fame of which a wise the advanced age of one hundred years and five and honest man should be ambitious is not that of months; his head is as free of grey hairs as when acquiring wealth, power, or even earning clamorous but twenty years old. Mr. D. had a wife and two applause, but the attaining of such homage as we sisters; his wife died at the age of 95 years; one All we can do is to commit him with all his errors. are now paying to one who among us was a of the sisters is now living at the advanced age of brother and a friend-one who may make us at one hundred and three years, the other died at the the same time thankful to the age in which it has age of 95. Mr. Drew lived with his wife 76 years, pleased Providence to cast our lot, and grateful to and has always enjoyed good health; for 76 years the race and country of which we are common he did not fail to be present at the annual town

meeting. Several inquiries were made as to his manner of living, from which we learn that he has always been industrious and temperate, used a moderate share of spirit, rose early in the morning, managed his own farming affairs, and meddled with

A HINT TO THE MARRIED .- "I have heard," says Mr. Henry, "of a married couple, who, though they were both of a hasty temper, yet lived comfortably together by simply observing a rule, on vascular system, and hence its use in inflammatory which they had mutually agreed, 'Never be both diseases, and as a cure for the headache. Green angry together.'" And he adds that an ingenious tea, when taken strong, acts very powerfully upon and pious father was in the habit of giving this ad-

"Doth one speak frei t'other with water come: Is one provoked ? be t'other soft and dumb."