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[For the Christian Spiritualist.] THE PULPIT, VS. STAGE.

BY B. F. HATCH, M. D.

weakness. It is fortunate for as that blind and im- moralizing influence of the Pulpit over the Stage. pulsive instinct is giving place to philosophical rea- It cannot be said that either the Pulpit or the demands of the well cultivated intellect.

It is unquestionably true, that the present grower demands their use.

wherein the character of God is represented in the theatre. darkest and most diabolical light, and man as being The next morning, a gentleman called upon me, hopeless test to attempt his reformation.

sense, or the principles which Christ inculcated, ion frenzy, and confessed that she had been on the but the strifes, dogmas, and lifeless formalities eve of bringing upon herself the life long miseries which we every where behold in the Church, endured by Mrs. Haller. I do not feel at liberty to and which contains so little of the element of the dwell upon the story, but the sequel proved that teachings of Him who commanded us to " long one the representation of the state was instrumental in another." But few minds are yet sufficiently de- saving at least one frail being from becoming veloped to drink in the full meaning of his doctrines, or to any great extent allow them any influence in the practical intercourse of life. In the raculous as any one has ever been able to find sense in which I wish to be understood, Christianity is more of a prophesy of the future than a realization of the past. Therefore, let it be clearly un- he said,derstood that my protest is not against Christianity, but against the Pulpit in its antagonism to the doctrine of the brotherhood of the race, the paternity Spiritual development.

What are the real facts in relation to the Stage ! the higher order of drama present a theoretical and ing as life itself, and bringing before the spectator their impression is not so transient as may be of our making a very rapid progress in this way, limited field of social and moral teaching.

Clergymen of the highest order of talent who actor produced." have accompanied me to Wallack's Theatre in this Many of the clergy in all ages of the world who brought practically before the pupil, showing the of all this took place; then the mode of enormous he acts accordingly. city, have informed me that they have had their have been the most liberally endowed, have either connection and punishment of vice and reward of breches was pushed to a most laughable excess. moral and religious faculties appealed to so forcibly become dramatic authors, or, in other ways given virtue, in such vivid contrast as to produce a life- The bucks of the day stuffed out their breeches and practically as to leave upon their minds a last- their sanction to the utility and perpetuation of the lasting impression. It is well remarked by M. with rags, feathers, and other light matters, till trips along, followed by a gay and thoughtless host, ing impression,—that so far from having any ten- stage. Dr. Isaac Watts, the distinguished divine, Duppa, in his excellent little work on the educa- they brought them out to a most enormous size. dency to degrade, they have beheld a moral lesson says, "What a noble use have Racine and Corneil-tion of the peasantry of England, that "it is the They resembled wool-packs, and in a public which was well calculated to elevate the affections lie made of christian subjects in some of their best habit of accurately observing the actual nature of spectacle they were obliged to raise scaffolds for diate and palpable enjoyment.

ly widening in its influence. A few centuries ago, poetry. such glowing contrast as to enforce obedience to act comedies."

the higher principles of our nature. No one will The Rev. Dr. Knox, says, "There seems to me away from things to the sign of things, and the boy zens at every gate, to cut the ruffes, and break the look upon work as a burden, and industry as a dissons of the highest morality, and bringing them to rocity and improving the minds of the lower classes Here then is its true and legitimate field of action, The CHRISTIAN SPIRITUALIST is published every Saturday) one which it will honorably fill as soon as society the highest extreme, and the moral is at once selfbecomes sufficiently advanced to duly appreciate its Thans—Two Dollars per year, payable within three months. labors; and in this, it can accomplish infinitely

The Stage has been and still is looked upon by many, whose piety we respect, as being of questionable character, or of a direct evil tendency. In the multiplicity of theatres in New York, there are those adapted to all phases of society, some of for, or in other ways commended the stage, and cipline is as an idle dream. The well conducted which were established for the undeveloped, we may wish removed from our midst, but even they, in the great economy of life, probably are filling As far as I know, this is a new theme, and it their destined office, and will not suffer in compamay by many be regarded as a sacriligious one, rison with some of the lower order of religious so But I think the intelligence of the nineteenth cen- cieties. I do not say it repreachfully, but give it tury will justify the idea that no subject is too sa- as a statistical fact, that a greater percentage of ered for investigation, and that all institutions must, criminals have issued from the desk of some of the as the world advances in knowledge of fundamental popular denominations than from any other one principles, stand upon their own merits, the good class of society. This is a very significant fact to they do mankind, or fall by their own roteness or be disposed of by those who lay high claims to the

son, and whatever makes a demand upon our con- Stage have been the leaders of society, but society fidence must be founded in the mature of the hur has been brought to its present advanced state by man constitution and yield us either prefit or pleas- a class which have ever been called by their cotemure. The sanction of autiquity and educational poraries as "infidels," "herities," "skepties," &c. prejudice are to a limited extent giving way to the This class have ever been the pioneers in all progressive movements, and no one who has observed upon the subject, will deny the fact that the church ing popularity of the Stage arises from the fact, has filled the rear ranks, holding back the car of that a vast multitude of minds have been far below, progress and blocking its wheels forward so that it instead alove a just appreciation of it, and in pro- has ever had to climb over the church before it portion to the improved cultivation of those minds could run smoothly. It is not pretended that the will be the appreciation of the higher class of both Church has not frightened many undeveloped comedies and tragedies, and the law of interest minds into an external obedience, or a restraint will force the Stage to keep up in its elevation and from evil doing through its preaching of an imaginpurity, with the demands of its patrons; and what- ary hell, but it is seriously questioned if it has ever ever there may be introduced which is of an evil made any one Spiritually or inherently better. It tendency will be abandoned when society no long- may have brought about a change in life, in now and then an individual, like any other external cir-I have yet to be made acquainted with any plays | cumstance-developed a new train of causes which which have been introduced upon the Stage, the produce their legitimate effect. The Stage too, has demoralizing tendency of which is greater than the frequently taught a moral lesson in such a forcible tenor of a large number of orthodox sermons, manner as to induce individuals to change their blackening as they do the character of God, and course or abandon their evil schemes. In the "aumisrepresenting the true relation of man with his tobiography of Mrs. Mowatt," we find a practical brother. If the charge be made against the Stage illustration of this fact. The play is titled the that it appeals to the positions, it can be hurled back "Stranger." Mrs. Mowatt says, "While I was dewith double force against the Pulpit, for a so-called livering the speech in which Mrs. Haller confesses the position that anusements are engrafted upon revival of religion is brought about by a long con- her crime, the audience were startled by a sudden the constitution of man, and that he can no more event, as after the battle of Steenkirk, where the could tell thee, an' thou would, many a forgotten the good, that angels are interested. Can this be tinued and carnest appeal, not to the intellect, but shrick. The very sound proclaimed that it had disregard them without bringing decay upon the allies wore large cravats, by which the French fre- reminiscence of thee and thine, and who is, withal, so? "No greater love than this, has any man, to the fears and passions of the audience. The ob-been wrong involuntarily from some conscious health-giving faculties than he can take poison into jection against theatrical performances, even of the stricken heart. A confusion in the dress circle enlowest order, sinks into utter insignificance when sucd; then followed hysterical sobs and screams, compared with a large amount of Pulpit teaching and a lady was carried by her friends from the

so far deprayed as to render it almost, or quite, a and related the history of the lady whose agitation had disturbed the equanimity of the audience. She My issue is not with Christianity in its highest was taken home in a state of excitement bordering " Like stars that fall to rise no more."

Here is a conversion which is as sudden and miwithin the sanctuary of the church. Here is a demonstration that Shakspeare wrote no fiction when

"Guilty creatures, setting at a play, Have by the very cunning of the scene. Been struck so to the soul, that presently They have proclaimed their malefactions."

"It is impossible," says a writer in the Edin-

severity of its punishment as to produce a terror triotism, or runs up rank into prejudice or passion. effort must always induce; and yet, there are thouto evil doers, and stimulate the upright to patiently It is intellectual property honestly acquired. Men sands of well-meaning individuals who would piousendure their sufferings, as they are assured that are often amused, and sometimes instructed by ly object to teaching the people a moral lesson by a banish this disgusting mode by edicts, which may repulsive and sickening leaders. They will not—eye. If death destroys our sympathies, it is somegood will come uppermost, and right will finally books, but a tragedy is a great moral lesson, read dramatical representation. triumph. This presents a large, yea, an almost un- to two senses at once, and the eye and the ear both In the inculcation of morals, the theatre should same fashion was the complaint in the remoter pe- any monster. No. He who would lead them cap- change. held in alliance to retain the impression which the become the school house of the young, as well as riod of Chaucer.

clergymen other than the most liberal and advanced are prepared to make this concession.

Lured on, step by step, from innocent recreation objects, as perceivable by the senses, and distinctly the seats of these ponderous beaux. To accord the apostles, and like clergymen of the present day, marking their difference, which, in after life, rendering the apostles, and like clergymen of the present day, marking their difference, which, in after life, rendering the apostles, and like clergymen of the present day, marking their difference, which, in after life, rendering to unlawful indulgence; from unlawful indulgence is to unlawful indulgence. who quote from Shakespear, he quoted from the ders a man intelligent and judicious. There are loop farthingales. The two lovers could have to gross licentiousness; from gross licentio But that there is everywhere a growing skepticism then Greek dramatic poets,—from Arastus of Cili- few whose natural faculties are so dull as to be un- surely never have taken one another by the hand to loss of self-respect and utter recklessness; with and a disregard of Pulpit teaching is the testimony cia; from Epimenides, of Crete; and from Menan- able to perceive a distinction when pointed out to aside. In the preceding reign of Mary, the fashion besotted mind, and broken heart, and withered of all christendom. But the Stage is fast growing dor, the Athenian; thus giving his own counter them, or when their notice is directed towards it,— ran on square toes; insomuch that a proclamation body; their polite and fascinating conductor leaves

the former held the latter greatly under its influ- Martin Luther says, "And, indeed, Christians black. But how few are there who, when minute- picket pointed shoes. ence, but as man grows into the realization of the ought not altogether to fly and abstain from come- ly questioned, can give a clear circumstantial denecessity of the exercise of all his faculties harmo- dies, because now and then gross tricks and daily- scription of any object they have been conversant put under the royal authority. "In that time other side of the grave! niously, a reverse action takes place, and it appears ing passages are acted therein; for then it would with, or in what particular that object differs from (says honest John Stowe) he was held the greatest | 2. He comes in the flowing dishabille of the Idler. to me that the prophetic eye can see the time when follow, that, by reason thereof, we should also ab- another. And why is this? Because they have gallant that had the deepest ruff and longest ra- With a jaunty air, a mind at peace with all the the Stage will become the practical pulpit of our stain from reading the Bible. Therefore it is of no not the habit of accurate observation of things; and pier; the offence to the eye of the one, and hurt world, an enviable indifference to all the storms and land—the pulpit where virtue and vice, good and ratue that some allege such and the like things, and they have not that habit, because, in modern education unto the life of the subject that came by the other, calms of life, an unwrinkled brow and a spotless evil, right and wrong will be enacted in draina in for these causes would forbid Christians to read or tion, a child's observations, at the moment when all is this caused Her Majesty to make proclamation hand—he allures many sons and daughters of in- lieve there is no more harm in laughing in church

bear upon the minds in the most forcible manner. of a great capitol than the frequent exhibition of tragical pieces, in which the distress is carried to

evident, affecting and instructive." Philip Melancthon, Sir Walter Scott, Dr. Blair, Sir Philip Sidney Calcraft, Sir William Barkley, Archbishop Gregory Nazianzen, Milton, Thomas Moore, Rev. H. Milman, Rev. Dr. Croly, Dr. Johnregarded as the world's lights, have either written velopment is ignorance, prejudice and superstition? they should do?—men so unphilosophical as to suppose that all good is shut up within the narrow limited from the should do?—men so unphilosophical as to suppose that all good is shut up within the narrow limited from the should do?—men so unphilosophical as to suppose and harmonious play, all his faculties. its of their creed? They have yet to learn that the stage is a hundred fold better calculated

"To make mankind, in conscious virtue bold, Live o'er each scene, and be what they behold."

"For this the Tragic Musefirst trod the stage, Commanding tears to stream through every age."

The stage is a daguerreotype of public sentiment and such comedies, dramas and tragedies will be introduced as will give it the best support, and vhatever reform it needs, must be brought about by the public, and not its managers, for the law of taste, would doubltess be the result. nterest will force them to keep pace with the advancement of public sentiment. No manager will produce plays that do not "draw," for

"The drama's laws the drama's patrons make," Wallack's and Niblo's the two most fashionable and best conducted establishments of the city, permit no plays upon their stages which the most pious father would have any objections of being witnessed by a son or daughter. If we are not mistaken they are taking the lead in the elevation and take hold on hell" and all parts of the house is coats, to hide his ill-made legs. marked by that quietude which we should behold in the best cultivated society. The visitors of these establishments find them to meet their highest expectations, in the arrangement and beauty of the his feet. edifice, easiness of their seats, purity of morals and

the selection of plays. We have before given, in an article headed of the physiological benefits of the stage, taking shoulders and part of the neck uncovered. his system without producing its legitimate results. the medals of Louis XIV,) cravats were called the world.

reading, have been looked upon as containing the received that denomination. elements of licentiousness, by making too strong appeal to the passions. This to a great extent is gion with the pious fanatic, who ruins his health or us to properly discriminate in this, as in all other to be polled, and his beard to be cut short; before matters, between the good and the bad.

For the same reason that every faculty ought to be exercised directly upon its own objects, exclusive pulpit-teaching as a means of conveying instruction is manifestly unnatural, as well as inefficient. If allowed to handle and examine a new object, we pursue the investigation with pleasure. and in five minutes will acquire more correct knowlof God and its mundane influence, or total want of burgh Review, "for a person unacquainted with the direct presence of the qualities of which they reign of Henry III, of France, they could not exist mouth; with a long tail of many folds behind, and have wept over Jerusalem, saying, O Jerusalem, dramatic representations to understand the effect are destined to take cognizance; while, in the oth- without an abundant use of comfits. All the world, produced on a mixed mass of people, when a strik- er, they are roused only through the imperfect me- the grave and the gay, carried in their pockets a To me they appear to be this, not only reaching ing sentiment is uttered by a popular actor. The dium of artificial language, and we have to create comfit-box, as we do snuff-boxes. They used them the sense of hearing but also that of seeing, and in conviction is instantaneous, hundreds of stormy the object in our mind before we can take notice of even on the most solem occasions. When the Duke voices are awakened, the Spirit of every individual its qualities. When we recollect the different ideas of Guise was shot at Blois, he was found with the practical lesson which the highest Pulpit eloquence is in arms, a thousand faces is lighted up, which a which the same language suggests to different minds, would fail to do, -a lesson which is often as endur- moment before seemed calm and powerless, and we may form some conception of the impossibility in such close proximity, evil and the certainty, and thought. It is a germ which blossoms out into paland the weariness and ennul which the thankless

into popularity, multiplying in numbers, and great- nance to the theatre by his familiar use of dramatic for instance, that one thing is long, another short; was issued that no person should wear shoes above them at the portals of the grave, where a press of

him, has only learned to distinguish one letter from depth of their ruffes.

What, therefore is wanted is a system of educaright direction to the moral, religious and affective never wore a gown twice. son, pious Addison, and a host of others who are feelings. No merely theatrical or speculative idea can do this. Pulpit eloquence fails, and church dibeen its warmest advocates. And shall we heed Stage, enacting the drama of real life, rewarding those minds of small caliber, whose almost only de- virtue and punishing sin, bringing into active exercise the intellect, moral, religious and affectional -men whose religious fanaticism is only equalled feeling, can fully impress man with a just appreciaby their presumption in dictating to others what tion of right over wrong, and bring into active ex-

ANECDOTES OF FASHION.

A volume on this subject might be made very curious and entertaining, for our ancestors were not less vacillating, and perhaps more capriciously grotesque, though with infinitely less taste, than the present generation. Were a philosopher and an artist, as well as an antiquary, to compose such a work, much diversified entertainment, and some curious investigation of the progress of the arts and

The origin of many fashions was in the endeav or to conceal some deformity of the inventor; hence of fashion. I make the extract from Puttenham's the cushions, ruffs, hoops, and other monstrous de-

Patches were invented in England, in the reign of Edward VI, by a foreign lady, who thus ingeniously covered a wen on her neck.

When the Spectator was written, full-bottomed vigs were invented by a French barber, one Duviller, whose name they perpetuated, for the purpose purity of the stage. In these there is no part set of concealing an elevation in the shoulder of the aside for the reception of that class "whose feet Dauphin. Charles VII, of France, introduced long

> length, were invented by Henry Plantagenet, Duke of Anjou, to conceal a large excresence on one of Others on the contrary, adopted fashions to set off their peculiar beauties-as Isabella of Bavaria,

Shoes with very long points, full two feet in

remarkable for her gallantry and the fairness of her "Healthy Influences of Amusements," our views complexion, introduced the fashion of leaving the Fashions sometimes originate in some temporary up—a good looking and courteous personage, who

Our places of public amusements, like novel Steenkirks; and after the battle of Ramilies, wigs

tle chapeau de bras; in 1745, they wore a very small | Polite to a fault, with a voice of the sweetest tone, unquestionably true, but such are to be looked up- hat; in 1725, they were an enormous one, as may and an eye of the brightest glance; bewitching by on as the excess, and have no more to do with the be seen in Jeffrey's "Curious Collection of Habits his smile, and ontrancing by his cloquence; with position which we have taken, than has true reli- in all Nations." Old Puttenham in his very rare a mind laden with knowledge and overflowing with tude for that sinner before he repented? If not, I work, "The Art of Poesic," page 239, on the preloses his reason by his wild enthusiasm. Towards sent topic, gives some curious information: "Hen- and influential characters of the day. Full often such we would cast a jealous eye, and it behoves ry VIII caused his own head, and all his courtiers' has he taken thee by the hand, and led thee into when that sinner repented, the rejoicing of angels that time it was thought more decent both for old whilst thou, poor deluded soul, imagined thyself in men and young, to be all shaven, and 'weare long the society in one of "Heaven's elect." haire either rounded or square.' Now again at this time (Elizabeth's reign) the young gentlemen of the court have taken up their long hair trayling on their blanches thy warm check, and fills thee with tershoulders, and think this more decent; for what | ror. Mistaken soul! On the pages of the primer, | it, but rejoice in it." I think that is false philoso-

respect I would be glad to know," It is observed by the lively Vigneul de Marville, edge than by a whole hour's hearing or reading that there are flagrant follies in fashion which must poor fleshless body, gaunt and grim, having eyes demned to hell, and care not for it, he would not about its qualities without seeing it. In the one be endured while they reign, and which never ap of fire and feet that are cloven; with horns grow- have suffered what he did to prevent it. He would instance, our perceptive powers are stimulated by pear ridiculous till they are out of fashion. In the comfit-box in his hand.

> Fashions, indeed, have been carried to so extravagant a length as to have become a public offence, and to have required the interference of government. Short and tight breeches were so much the be found in Mizeray. It is curious that the very

new and observation is most active, is willfully drawn against them both, and place selected, grave citi-dustry from their toil, and soon teaches them to than in one's private parlor.

question but what it is capable of inculcating les- to be no method more effectual of softening the fe who might easily have been made to distinguish the rapier points of all passengers that exceeded a yard grace. Cunning and crafty, art thou, indeed, oh nature and properties of the different objects around in length of their rapiers; and a nayle of a yard in Devil, with thy oily tongue and bland address, and A shameful extravagance in dress has been a

most venerable folly. In the reign of Richard II, tion in harmony with the constitution of the human the dress was sumptuous beyond belief. Sir John mind, and a mode of life and occupation which Arundel had a change of no less than fifty-two new shall give not only full play to the intellectual pow- suits of cloth of gold tissue. Brantome records face and smoother speech, he walks cautiously beers, but also, healthy excitement and activity, and a of Elizabeth, Queen of Philip II of Spain, that she fore the people, and gathers into his dark fold many

out by the laborious Henry. I shall only observe, that they were then long-pointed shoes, fastened to er, he soon wins upon the heart of the credulous, their knees with chains. Luxury improving on this and ingratiates him into his black art. The names ridiculous mode, these chains the English beaux of of his followers is legion. It needs not, oh reader, the fourteenth century had made of gold and sil- that we describe them to thee; for thou knowver; but the grotesque fashion did not finish here; for the tops of their shoes were carved in the man- sarv that we should follow up the too fascinating ner of a church-window. The ladies of that peri- Devil in any other suit from his many colored od were not less fantastical.

The wild variety of dresses worn in the reign of Henry VIII is alluded to in a print of a naked En-look not for his Majesty as a horned and bloated glishman holding a piece of cloth hanging on his monster, but rather a blooming and accomplished right arm and a pair of show in his left hand. It courtesan. Not in rags, not in deformity, but in was invented by Andrew Borde, a facetious wit of purple and fine linen, works he about all thy paths those days. The print bears the following inscrip- and lurks he about all thy hearts.

I am an Englishman, and naked I standhere, Musing in my mind what raiment I shall wear, For now I will were this, and now I will were that, And now I will were what—I cannot tell what.

At a lower period, about the reign of Elizabeth, we were presented with a curious picture of a man very scarce work on "The Art of Poesie," p. 250; "May it not seeme enough for a courtier to know how to weare a feather and set his cappe affaut his chain en echarpe; straight buskin, a la Inglese; a loose, a la Turquesque; the cap a la Spaniola, the breech a la Françoise; by the twentie manner of new fashioned garments, to disguise his body and his face with as many countenances, whereof it seems there are many that make a very arte and studie, who can show himselfe most fine, I will not say foolish or ridiculous." So that a beau of those times were in the same dress a mixture of all the fashions in the world. ELIZA COOK.

[From the New York Leader.] THE DEVIL.

Start not, most timid reader, at the name of this, a character? Thou has known him from thy youth | much to save the sin ruined world.

He moves in the best society, is rigidly scrupulous of his outward appearance, and prides himself In the year 1735 the men had no hats, but a lit- no little on his knowledge of the human heart. light, he has ever been one of the most popular green pastures, and by the side of still waters,

and on the tablet of thy mind, this gentlemanly phy. Saints and angels sympathize perfectly with and accomplished Devil is printed, perhaps, as a Christ, and if he could see the race of men coning from his head, and barbed arrows from his not have become a man of sorrows; he would not a long arm with many claws before; in short,

- "a monster of such frightful mein, As to be hated needs but to be seen.

I tell thee, reader, such a picture is a gross slander on the personal appearance of the Dark Prince. He is "black, but comely, O ye daughters of Jeru- his people, that whatever is done to them, he consalem, as the tents of Kedar, or the curtains of Solomon."

power—the charm of his life. Deformity has no feel for other's woes, and patience for my own." unless barbarians indeed-worship at the shrine of thing more than a change of position, it is a moral tive must array himself in purple and fine linenof those who are no longer young, for the lesson is | In the reign of Elizabeth of England the reverse | So at least thinks the personage in question, and 1. He comes in the gilded habiliments of pleas-

ure. With smiling face and lightsome step he who sing and dance along the road to ruin, unconscious of their danger, and careful only of imme-

Lured on, step by step, from innocent recreation that one is round, another flat; one green, another six inches square at the toes! Then succeeded other business obliges him to bid them a polite and most slow; the most divisible, and the most exaffectionate good bye, promising—the only promise tended, the least value, and the most regretted; The nation was again, in the reign of Elizabeth, the deceitful wretch keeps—to meet them on the without which nothing can be done; which devours

thou dost truly erect thy busiest workshop in the brain of the idle man.

3. The Devil comes also in the "sober black" of hypocrisy. Gentlemanly, indeed, is he in this favorite character. In cowl and gown, with smooth a wandering sheep. Smypathizing with all sorrew, A buck of the reign of Henry IV has been made subduing all passion, regular in attendance upon Church, loudest in exhortation and longest in prayest them too well already. Neither is it neceswardrobe.

In conclusion, see to it, oh ye people, that ye

H. CLAPP, JR.

[From the Religious Telescope.] HEAVEN'S SYMPATHIES.

I believe that angels and saints in heaven, feel a deep interest in the affairs of this world, so far as they relate to the souls of men. Why should I not believe so?

How frequently angels had conversation with the prophets of the Scriptures, with Abraham, with Lot, with Daniel, and others!

I should have to transcribe a great part of the Old Testament Scriptures, to show all the instances n which angels have had converse with men. The same thing also appears in the New Testament Scriptures. Who announced to the shepherds on the plains of Bethlehem, the birth of Christ, singing glory to God in the highest, on earth, good will to men? It was a multitude of the heavenly host. It was Moses and Elijah, that appeared on the mount of transfiguration, to Peter, James, and John with Christ.

Why should not angels and saints in glory, feel thine old acquaintance; for why should'st thou be a deep interest in the welfare of men, when God frightened at the name of so familiar and popular the Father, the Son, and Holy Spirit, have done so

> It may be said that it is only in the welfare of has manifested his greater love, in that while we were vet sinners, Christ died for us."

Christ came not to call the righteous, but sinners, to repentance.

The angels rejoice more over one sinner that repents, than over ninety and nine just persons who need no repentance. Did not heaven feel a solicitrust he never would have repented, with that repentance over which angels could rejoice. But was greater than it could have been, if they had had no previous solicitude. If angels rejoice over those who love God, they cannot but mourn over And yet thou tremblest at the mention of his those who do not. I think that good father who name-and the very idea of contact with him said to his profligate son, "The time will come, when I can see you suffer, and care nothing about Jerusalem, &c.

It is thought by many, that sympathy with the sufferings of others, is inconsistent with a state of perfect happiness. If so, then Christ is not perfeetly happy, for he sympathizes so perfectly with siders as done to himself. I envy not the happiness of that man, who has no sympathy for others; Herein, thou should'st know, is the secret of his he is not constituted for happiness. "Give me to

Superstition in France.—In some of the departments of France, where the cholera is raging, the peasants believe that the disease is propagated by travelers, and several have been arrested for firing at the passing trains. It was ascertained that their guns were loaded with powder only, and their purpose was to frighten travelers, so as to diminish at least the number. In several of the provinces, the rural population were persuaded that the steam of the locomotive vitiates the air, and specially occountry people, who mistook her for a witch. All this in the year of our Lord 1854!

VOLTAIRE'S RIDDLE.—What is the longest, yet the shortest thing in the world; the swiftest, and everything however small, and yet gives life and Spirit to every object, however great? Answer—

LAUGHING IN CHURCH.—Henry Ward Beecher ays: "I like to see my Sabbath congregation laugh, when there is occasion for it, and verily be-

THE PAST AND PRESENT.

Among the many phases of folly common to the life-time of most men, we cannot call to mind at this date one more general than the tendenwith this fact, it has got to be "now-a-days," a common cant with some of the reformers, to speak and write of the past, as if all light and knowledge came to us with the dawn of yesterday, and language seems incompetent to express their profound horror of going into the past for anything like authority, knowledge, science, or religion. We, however, do not belong to this class of thinkers, nor do we aspire to the honors belonging to the schools of more from their "limitations" than any innate badtheir philosophy, for we cherish for the pust the same affection and veneration that we do for our of the past, and there is the same inconsistency and lack of gratitude in him, when he wishes to divorce himself from "long, long ago," that is manifested by the disrespectful son, in return for the affections and devotions of maternity.

We are no blind follower, however, of the past, nordo we think it the true way to manifest a respectful gratitude, since all mothers love to see their counsel and advice improved on, rather than followed by a blind obedience. There may be exceptions, but the pride of maternity and the ambition of offspring form the union of that holy emulation which lifts the Spirit of man "upward and onward."

The "step-mother," the "foster-mother" and the "mother-in-law," are relations of social life. but have their correspondentials in time, both as to affection and recompense. Thousands of men and women in this age have found the past to be little else than a "step-mother," hard and inflexible where she has authority and the power to use it. How natural that they should speak of it in

strong language, "they having tried it and found The following extract is to the point, and will be

a good statement of fact, as made by the objector against the "light of other days:" "Shall we never get rid of the past? It lies up on the present like a giant's dead body! In fact

the case is just as if a young giant was compelled to waste all his strength in carrying about the corse of the old giant, his grandfather, who died a long while ago, and it only needs to be decently buried Just think a moment and it will startle you to

see what slaves we are to by-gone times, to Death, if we give the matter the right word.

A dead man, if he happens to make a will, dispe ses of wealth no longer his own; or if he dies in testate, it is distributed in accordance with the notions of men, much longer dead than he.

A dead man sits on all our judgment seats v and living judges do but search out and repeat his decisions!

We read in dead men's books! We laugh at dead men's jokes!

And cry at dead men's pathos!

We are sick of dead men's diseases, physical and moral, and die of the same remedies with which dead doctors killed their patients.

We worship the living Deity according to dead men's forms and creeds.

Whatever we seek to do, of our own free motion, a dead man's icy hand obstructs us. Turn our eves tigable face encounters them and freezes our very

And we must be dead ourselves before we can tles?" I offer the following reflections: begin to have our proper influence in our own world,

shadow of right to interfere."* This protest is not only positive, but somwhat bitter in its Spirit, and, however well it may represent the feelings of the impatient many, it is neither philosophy, nor good sense.

There can be no doubt but the shadows of the past lie damp and heavy upon us, and often chill the enthusiasm of the hopeful present, but is it wisdom to make an indiscriminate warfare with the men and culture of long ago, simply because we do not find all things to our liking?

The Spirit of heroism, as well as the intuitions of justice, speak to the earnest man of compensation, for as he has received from the storehouse of the past the materials for mental culture, the conveniences of civilization and the aids to progress, so should he use them, that his life may pay not only future may be the richer for his living.

A proper respect for the common elements of manhood makes the mind shrink from dependence. comes not because "we're dropped on fortune's hill, as the merit is in mounting.

planted, my own ashes may repose!"†

carpings of criticism that knows no higher wisdom their senses, and won't believe it. I do not accept and shady bowers, but fights, as it were, with the is of the Spiritual family. than censure, and manifests no greater good than the philosophy of the senses myself as the true ex- strength of his spirit's life, must grasp the great, the We wish him success, and hope his "weekly" fault-finding. No doubt in the economy and wis- ponent of the "science of life," but in the minds mighty object, and feel that he hath accomplished may be the Age of Progress to many thousands of dom of God's general providence, the critic is as of most men, there is an intuition that teaches what he lived for, and what he prayed for. There his readers before the close of the half year. useful as the man of constructive mind, but all epi- them to believe that all truth must be an unit demics, whether of a mental or of a physical character, must be from the nature of things bad.

and gives the culture of the stoic to the man of stand the relations of these facts to the religion you labors. When thou hast conquered the great ob- tell why we intended to open our columns to the daring enterprise, that he may lack nothing in fit- profess. I say religion, for I make religion a very stacle of thy life, let thy soul rise up majestically, free discussion of the Spiritual Phenomena, and we man and woman who looks to an immortal life be- direction.

test against the past, its creeds, philosophies and excite a thirst for knowledge? I answer they of prophetic warning, for if thou dost depend upon containing the past, its creeds, philosophies and excite a thirst for knowledge? I answer they of prophetic warning, for if thou dost depend upon containing the past, its creeds, philosophies and excite a thirst for knowledge? authorities, comes very naturally with the awakenlog sense of members of the human family who are favored with what ments of eternal life in it and must be heard, until acquainted with the history and development of tears for lack of heavenly strength. general reform comes to man and society.

But cannot all this be done without so much offence being done to the Spirit and religion of the good and true of all times? Is it necessary in joy, which shall be unto all people." proving the sense and science of the nineteenth census found the world religiously and socially in a very much worse condition than we can conceive of, with philosophies controlling the people, as old as the traditions of the Rabbins, and yet his mission was not for destruction, but expansion and construction, for he saw that the laws of Moses and the traditions of the Elders were objectionable there is a profound respect ever manifested for the Spirit of the law, however much he felt the necessity for amendment. It may be in this practical age, the name and philosophy of Jesus will have of Spiritualism generally accept the conclusion. but little influence with the more radical and imthe Age, saying, "Henceforth, I call you not ser- and pertinent. vants: for the servant knoweth not what his lord and warm the affections for the past, since it has inconsistency. given us a religion of love and the material for the

the religious mind will soften the severity of cen- any perception of these truths and excellences faith in God and the unity of his government.

To the Spiritualist, above all, does the admonition come home-Thust in God!!

To him the world is a unit, and the past, the first among many brethren of ages that was, and is to be, blessed with the benediction of some high and holv mission, the full import of which will be known only when we are freed from the needs and neces- issue. sities of this fragmentary life.

The present has its needs both of patience and reform, and to the true man, though sin, ignorance and crime proclaim the necessity of a new state of things, still the order of Nature has long since brought conviction to the thinker, that in all our harmless as doves."

the heels of the present, and admonishes us to remember that "now is the accepted time of the Lord,"-for we have no surety that the "morrow" will find us in the earth-sphere, where education and culture should ever be going on, if we hope to find harmony in Heaven.

"Let us then be up and doing, With a heart for any fate-Still achieving, still pursning, Learn to labor and to wait." * House of seven Gables. By Hawthorn.

to what point we may, a dead man's white, unmit- TO REV. MR. FENNELL, GLENS FALLS. does Spiritualism "put the Prophets and Apos-

The fiects which form the fundamentals of modwhich will be no longer our world, but the world ern Spiritualism have nothing to do with the prophof another generation, with which we shall have no ets or apostles, since they come to public notice and challenge investigation by the same authority, that

> any fact in physics arrests attention. It may seem to you very irreligious, that facts come to notice and make their impression on the public mind with the same indifference to existing opinions, theologies and notions, that the rains of April manifest to the statements of the Almanac, but such is the case, nevertheless, and I know of no

way to stop Nature's method, were it even desirable. As a people, the American family love facts, because a fact carries with it its own authority, and is, therefore, a very democratic kind of thing. It must be found in some such statement as this.

mental fact, in mental philosophy, and instead of its greatest desire. Philosophy sanctions the emulations of manhood, making side issues with good sense, seek to under-

yond the grave. The fundamentals of all religion If, however, there is any quarrel between the canst work and not weary—thou canst labor and sonable mind, to say that we deem the subject to ter. We are by no means convinced of the Spirit- of New York, Br. Clark, and Br. Toohey. rest on the nature and attributes of the Great Almighty mind, whose wisdom and goodness ever not because the teachings of the Spirits seek to anshead to the receptive Spirit from the economies of tagonize either the Bible or Religion: nor has the

Sonator interest and quarter between the subject to the subject to the subject to the subject of Spiritualism, it is needs not fear of being successful. But I would be one of the "manifestations;" neither are we, say to thee child of earth, work slowly and surely.

The Conference was a happy and harmonious on the other hand, so stupid as to accuse all the meeting, as each speaker gave his whole attention

There are, probably, millions of rational minds, at "meetings" of wilful imposture. We acknowledge to the subject of Spiritualism, without making any speak to the receptive Spirit from the economies of tagonize either the Bible or Religion; nor has the Work for the Spirit within the Spirit, and make of this moment, in the United States, which are satis-Nature. Why this imputience, then, at the past, issue of the Testament's harmony become a sub-thine own heart a court of wisdom and light, and fied that what are called Spiritual manifestations the facts, but know nothing of the causes of them. side issues on the prejudices or opinions of those since it is not only the best development possible to ject of debate since the advent of modern Spirit- call for the great and powerful voice of reason and and communications, are really such, and that the The most interesting circle we ever witnessed present.

ualism harmonize with the design of the Gospel, it is torturous and there are many strange and intri

unto you." Surely, the mind in love with the Spi the surmise that he may speculate falsely, to praise and unending future. rit of good, can find in this fraternal appeal some- his skill in illustration, yet shrink in horror when

The human understanding cannot perform its functions without taking its share of the chances It is God's first benediction on life, and that to of error, nor can a critic of its productions have sure, subdue impatience, awaken c' arity, and make without conceding the possibility of fallacies and us feel the need of a more practical and every day faults. We must give up all admiration of the apostles as men, if we are always to listen to them as oracles of God !

This is a clear and concise statement of the difficulty between modern Spiritualists and the apostles and prophets, when any such issue is made, but I wish you to keep the fact in mind, that the Bible, not the Spirits, must be responsible for the fuct is worth a thousand metaphysical opinions."

I should say, however, that a popular and false theology is responsible for most of it, for there is a growing conviction that the Bible is perfect as a history of Spiritual manifestations, although it may not be infallible as authority.

In concluding these remarks, let me again remind improvements we need to be "wise as serpents and you, that you owe it as a duty to yourself, and your respect for the name and memory of Jesus, In a personal sense, the past is ever treading on to know wherein the spirit of modern Spiritualism agrees as well as differs with the ancient Gospels. Your friend for Humanity and Progress,

J. H. W. TOOHEY.

* Dr. Channing's Lectures. † Rev. James Martineau's Controversial Sermons.

SPIRIT COMMUNICATIONS.

The following communication was spoken by a well known lady medium in this city, and purports to have emanated from illustrious Quaker gentleman, who has long been in the Spirit world. It was, as its text shows, a personal communication and was addressed to one whose life had been a "long hard fight who is a medium in various ways for Spiritual comwith strong willed men," and who had seen many vicissitudes. untainted the honesty and forthrightness which was nourished DEAR SIR: In answer to your inquiry, where by his mother's milk and strengthened by her teachings. He

face to face, and I will speak to thy soul, and thou shalt see that I had a double purpose in view, in the form of a child within it, and then wrote under shalt see that I had a double purpose in view, in seeking thy companionship. When the soul of man hath some stupendous end in view, he bends his whole will and energies to the attainment of that end; sometimes regardless of every thing else; that end; sometimes regardless of every thing else; the lorm of a child of which I have spoken above. I concealed the name and showed the coffin and corpse, which the pencil had drawn, to the mother and my friend. They did not seem to retain this pocket, he asked permission to read an article very thing else; and this derogatory hint he thought unworthy of mother and my friend. They did not seem to regard the same of the child of which I have spoken and this derogatory hint he thought unworthy of mother and my friend. They did not seem to regard the same of the child of which I have spoken and this derogatory hint he thought unworthy of mother and my friend. They did not seem to regard the same of the child of which I have spoken and this derogatory hint he thought unworthy of mother and my friend. They did not seem to regard the same of the child of which I have spoken and this derogatory hint he thought unworthy of mother and my friend. They did not seem to regard the same of the child of which I have spoken and this derogatory hint he thought unworthy of spiritualism. Being at a circle with the paper in his pocket, he asked permission to read an article very spiritualism. things which are duties nevertheless, and need his was said or thought about it, till the next day, prayerful and loving attention. And some make when the child was taken sick. Then the mother lently denied. Determined to get some expression phy of Spiritualism. We are happy in being able that path, for themselves, a lonely and barren des- a premonition of her death. Such it proved to be, contained —just at this moment a medium sitting but cheerful and free, and gave proof to those who dure which lie directly beneath their feet, and mad- little children to come unto me, for such is the the answer in large letters from where he sat .- | with liberty, where the Spirit is in love with truth. ly press forward trampling down every supposed kingdom of Heaven.' obstacle; whereas others make of it a pleasant and does not stop to ask, if you or I will please to have soul-satisfying duty. They select their paths by the it thus or thus, but goes on in its even way, telling side of pleasant murmuring brooks,—they walk is own story. Now the secret, if there is any, conbeneath shady trees,—they greet those whom they beneath shady trees,—they greet those whom they residing in the family of one of the editors of this if that does not suffice, read the whole chapter. sists in the statement of fact, which modern Spirit- love and invite them to join them in their pleasant paper, arose from her bed, and remarked to another in gratitude the debt he owes, but in work, that the ualism brings into the controversy, and the explajourney. The moon sends her ray brightly and girl, who slept in the same room with her, that she nation of its wonderful spread in this practical age kindly to lighten the path, and the stars twinkle thought something must be wrong at home, as she dreamed she saw her little brother, and he looked Therefore, Spiritualists are no more bound to ac- flowers refuse not their sweetest perfume, and the saw his face which ever way she looked—still looksince it is an acknowledged truth that respect count for the harmony between the letter of the dew sparkles upon them like tears shed by the eyes ing as if dead. She dressed herself and went down prophets and apostles, and the teachings of these of purity for the sorrows of mankind. Their path stairs to pursue her work; but in less than fifteen facts, than Prof. Hitchcock is bound to harmonise is a peaceful one, for it is lined all along with pleasthe modern revelations of Geology with Genesis and little howers where the soul may commune her brother had died that morning.—Zancsville again established himself in Philadelphia, and may The voice of noble emulation has seldom express- the modern revelations of Geology with Genesis ant little bowers, where the soul may commune Courier. ed itself in more belitting language than in the fol- True, many of the Spiritual family believing that with its Maker, where it may be calm and radiant, The theory of "Spiritual impression" is not only tives to exertion, not the title-deeds to sloth! I be able to say to all, "Behold the harmony of God's much importance when their present state is so honor the laurels that overshadow the graves of ways!" Behold how uniform are the manifesta- comfortable and easy, and thus many linger in that desire that beneath the evergreen I myself have distribution of his gifts to the ages. The prophets ject here. But where the soul hath struggled and sheet, with a fair share of variety in selected and is a great joy, a mighty feeling of strength and

Set no limits to thy wishes, no bounds to thy

The path before thee is long, is long and crooked,

which, if I understand it, is "glad tidings of great cate windings, of which thou hast taken no note. lieve in a future state of existence, there are, in all cost of the original. Thou art but just entering upon the long journey probability, nine doubters to one believer who I am inclined to think, therefore, that your diffi- which ends in the darkness of the body; but in the doubts not at all. Would it not be a glorious a culty comes from your theology, not from the claims light of immortality thou wilt feel ten thousand chievement of those who have lived this life of pains, cy of men to jorget their teachers and school-masters; the more if there should chance to be anything painful in the association. In keeping with this fact, it has got to be "now-a-days" a wind the prophets," but to julfil. The advent of Je-convinced that "any one who can convince himself in thy Spiritual experience and then wilt feel ten thousand fears, and passed off banks, troubles, doubts and fears, and passed off bearing troubles, doubts and fears, and passed off the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. If so, it is a foolish issue, since it ever has been the of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreamed off. Thou of the Prophets or the Apostles. Of your private needs, which thou hast never dreame that his faith, his hope, his idea of the meaning of thank thy God, aye, upon thy bended knees in the not wish to be freed from these doubts? We do the Scripture, afford the only cure for the sins, fullness of thy heart, that the grossness and matena be really Spiritual, it must be of the utmost imsorrows and dangers of the world, is certainly riality of thy first development hath passed away, portance that all persons should know it. Let any know more of A. Comte and his philosophy. right in spending his resources and himself in de- and thy soul hath mounted to a higher and purer man or woman be convinced that the Spirit of a fending his own private views,"† although he should intercourse with thy Maker. And that the light is father, a mother, a brother, a sister or a friend is be very modest how he colors the motives of others. ever burning brightly and purely within the temple present and communicating with them, and it will As, however, you are a public teacher, it is but of thy own heart. That temple will be decked than their present existence. common charity to hope that you are not ignorant with living flowers and adorned with gems whose ness, so that in his summary of the authorities of facts which the theological controversies of the that age, he could truly say, "Thou shalt love the last quarter of a century have brought before the high, and they will only leave thy Spirit to be re-He says, "to grant that Paul reasons, and to be light, and the time shall arrive when thou wilt look doeth; but I called you friends, for all things that startled at the idea that he may reason incorrectly, back with astonishment over the past, and thank

Friend, if thee will read this in the space of three thing to awaken the kinder memories of long ago, something less apposite is pointed out, is an obvious vears from now, thou wilt understand the truth of

this, every word. New York, September 5, 1854.

FACTS FOR THOSE WHO NEED SUCH. Wishing to have as little "take for granted," ism among the readers of our paper as possible, we not only insist on the necessity of each person doing his thinking, but giving such facts and expeclusion. Facts are mostly presumptive to the investigator, until he by virtue of examination and experience makes such facts part of his knowledge. after which the person is able to speak as "one har- are suspended in the air without contact ing authority," since it is acknowledged that "one

Spiritualism claims the wonders of the past in all ways and bye-ways of life, if they tend to explain the "phases of faith" as seen in history and found

dence, for however ridiculous it may seem in any man's ignoring the moral evidence of over three millions of believers, still it is no less true, that positize conviction comes only when personal experience has given the necessary evidence.

We give the following facts to the inquirer, asking for an explanation for this class of phenomena, not Spiritual. if it is not found in Spiritualism. We take fact No. 1, from the Age of Progress, with the remarks of the editor, that the reader may know who is witness in the case.

"The following is an extract of a private letter to the editor, from a young lady, of this city, who has been spending the warm season at Laona, and munications. The incident related may be relied on as true to the letter.

I am right glad to meet thee friend, as it were if required to write. I took a pencil and applied it

Fact No. 2, has editorial authority for its authen-

ticity, and is as follows: Mysterious Warning. The other morning a answer, let him consult the passage referred to, and stract" of our Conferences, as Mr. Clancy will be and gleam as if shining on the quiet scene. The as if he was dead; and since she was up she still

lowing: "No, no! I would not, were I fifty times God never contradicts himself, either in Nature, where it may be strengthened and sustained. The beautiful in its simplicity, but the only consistant a prince, be a pensioner on the dead! I honor birth History, or Revelation, and are studying the nature object is not half so eagerly sought after where the harmonizer of the many classes of facts, belonging monhts past, he has undergone much physical as with their observations and counsel, as we are ad-

We have received No. 1 of the "Age of Proour fathers. It is our fathers I emulate, when I tions of his general government, and how just the pleasant path a life-time, and do not attain their obgress," and and it to be a neat and well got up removed, has left the system in a better conand apostles may aid us in this work of harmonic wrestled, when it hath groaned, and prayed, and original matter, a good and liberal spirit in reason- ject to Spiritual influences. His present convales- Sunday, in the Writing Academy, No. 168 Fulton How much more noble, this enthusiastic emulainvestigation, but they must not be made to speak labored, it becomes a necessity—it becomes a want, ing, with a well marked reformatory tendency.—
cent condition admits the resuming of his clairvoy street, Brooklyn. tion that wishes to pay back blessing for blessing, the language of contradiction and antagonism to it must be possessed. The We think many of our Spiritual friends will be glad ant medical practice, which he will do about the by molding the destiny of the future, than the fact, because men dislike that that gives the lie to struggling, striving soul who lingers not in the green to aid in its circulation, as the editor, friend Albro, first of the coming month.

The better to give to the reader an idea of style

You, as a thinker, should accept this as a funda- gratitude in the soul when it hath been satisfied in and the importance attached to the manifestations by the editor, we give the following:

The Spirittal Phenomena.—We said we would ness for the work before him. But beyond all, the different thing from theology, and would suggest to as if endowed with a new vitality, and soar away we may say on the subject, before we get to the to the uttermost parts of heaven in search of new light, for when thou art thus strong and free, thou very few words. It would be sufficient for any rea-

time must have its way. The wisdom of this pro- action? Do they give new objects of thought and versity. My friend I would speak to thee in words tion should be settled to the satisfaction of all raing sense of manhood, and so far it has the ele-these communications, is self-evident to any one able to give thee, thou wilt yet have to shed bitter Christians denominate divine revelations, we should find that not one in ten can say conscientiously:
"I confidently believe that I shall live eternally, in

ended." And even among those who profess to bebe no more possible for them to doubt their future,

last quarter of a century have brought before the high, and they will only leave thy Spirit to be regirls and little children, as some of our astute phigrand little children, as some of our astute phigraphics. We say most timely, because we have had a few general reader;—facts found in the gospels and let-set in greater brilliancy in the crown of thy re-losophers would fain have us believe, is it not immodifier. In a large and comprehensive sense, the philosopher of the nineteenth century is the child strength, and thy neighbor as thyself, for such is ters of the New Testament,—which have ultimated joicing above. Thou hast not yet drank so deeply portant, above all things else, that the millions of "pop-guns" at the public, charged, as it was imaphilosopher of the nineteenth century is the child strength, and thy neighbor as thyself, for such is ters of the New Testament,—which have ultimated portant, above all things else, that the millions of "pop-guns" at the public, charged, as it was imaphilosopher of the nineteenth century is the child strength. the law and the prophets." In all of his reform, in nearly a general conviction that infallibility is as thou mayest drink. The wisdom which hath minds which assent, and are continually assenting, gined, with "positive philosophy," for the purpose the mundane and celestial spheres hold direct interof putting an end to "speculation." We are glad neither claimed by, nor found in, the Scriptures. been given thee, is but a foretaste of that which to the truth of the position that the inhabitants of This, you will please to bear in mind, is not the must be developed within thy own soul. Remem- course with each other, should be freed from such therefore to meet A. Comte, the apostle of the Powork of modern Spiritualism, although the friends ber dear friend, no Spirit can give to thee that pure stultifying delusion and restored to sanity? It sitive Philosophy, that we may know first hand of Spiritualism generally accept the conclusion. It would be no very difficult task to quote the thy soul, but thy Father in heaven. There is a thousands of the best men and women of the nation have been turned by the machinations of girls patient of the reformatory family, but if there is passages from the writings of the apostles and pro- glancing, uncertain light playing about thee now, in from five to sixteen years old, so that they do not some other time attempt an exposition of Mr. constructive sense in their philosophy, they will phets that force the thinker to this conclusion, but I fitful gleams, it comes from on high—it is of God, know what they hear, see or feel, the career of such Comte's method, philosophy and tendency as prekeep him in mind as the model reformer. The will give instead, the reflections of one on the same but as thou dost become prepared to soar higher it voice of Jesus comes to the thinker and worker of subject, whose language and reasoning will be clear will beam broad and steadily, and unwavering—it or other thinker and worker of subject, whose language and reasoning will be clear will beam broad and steadily, and unwavering—it or other thinker and worker of subject, whose language and reasoning will be clear will beam broad and steadily, and unwavering—it or other thinker and worker of subject, whose language and reasoning will be clear will beam broad and steadily, and unwavering—it or other thinker and worker of subject, whose language and reasoning will be clear will beam broad and steadily. will be to thy soul forever a bright and continual whole human family. Let the wise ones, who fortunately retain possession of their faculties, go into a general and thorough investigation of the subject, and discover how these little witches, just out turning to the world of sentiment and religion for I have heard of my Father, I have made known to admit that he speculates, and yet be shocked at God that there is a glorious, ever-opening, beautiful of their swaddling clothes, manage to deceive the consolation. soundest intellects of the age, and bring them to believe that they hear voices and other sounds which they do not hear; that they feel touches, pressures, jerks, shakes of the hand, liftings of their what, whenever a liberal or radical work issues imbs and their bodies, and various other physical from the press. Paul could say, "when I was a operations, which they do not feel; and they see movements of ponderous bodies, without human contact, which they do not see. Let them explain how these young girls and little children who had things," and it is full time the Christian Church never before appeared to be anything but lovely and followed his example. nnocent, work these miraculous deceptions; and let them account for them on some rational hypothesis, and not attempt to prove that future events riences as may help the thinker to a rational con- are truly predicted; that sealed letters are read; that friends thousands of miles distant are heard sign and tendency of Nature, as to be able to live from and particulars of their situation and condition given, at one minute's notice; that human bodies, and pianos weighing five or six hundred pounds kind; that instruments of music are played with economies of Nature, is a benefactor to the race be artistic skill, without mortal touch or aid; and that the places where lost papers, money and other pro-perty may be found, are made known; all by the Ages and Nations, and takes facts from the high- cracking of the knees and snapping of the toes.— Let them give a more rational solution of these phe- and impotent a thing it is, look the facts full in the nomena than the one insisted on by those who are face, and meet the issue with knowledge, and thus called, and who call themselves, Spiritualists, and disarm doubt and vindicate your "belief."

For another class, however, we have to give fact the deluded ones may be restored to the light of MORAL AND INTELLECTIVAL SCIENCE, APPLIED TO THE ELECTIVAL SCIENCE. upon fact, that they may have the necessary evi- reason, and that the gathering cloud of superstition may be swept away from our intellectual hemisphere From these remarks, the reader will perceive that the discussion of Spiritualism is as necessary, if the position of Spiritualists be false, as it would be if it were true. These are our reasons for opening our columns to the discussion of Spiritualism. In another article, we will tell why we Religion and Science," which we think should be take the affirmative of the question: Spiritual or

THEOLOGY AND THE SPIRITS.

investigation of Spiritual phenomena was related in rors are necessarily attacks on Religion. Thousands our office by a friend. We will try to relate it as of thousands of minds to-day, look on theology as accurately as we can from memory because it is the speculative notions of men, not over-wise nor both evidential and suggestive.

into true Spiritual methods of thought when a structible as any other faculty of the human mind, "I went with another young lady, to visit a poem from one of the Spiritual papers then pub- When society shall have learned the fundamental by his mother's milk and strengthened by her teachings. He belongs to a large class, which our hardy Yankee race is continually renewing, as time thins its numbers; and this communication must be of interest to all those who acknowledge a love for oarnest work:

I am right glad to meet thee friend. as it were referring to an explanatory foot note which con- things now not clear to the general reader. sisted of one word, "Theology,"

his pocket, he asked permission to read an article was filled to its utmost capacity, by those who he had without any hint of its tenor, but was vio- wished to hear and speak on the facts and philosocalled the incident to mind, and began to ferr it was of opinion, he began to ask, "are the sentiments to say that the meeting was not only harmonious, They pass over the green and pleasant spots of ver- flight to the open arms of Him who said: 'Suffer opposite to him, began to write, and he could read needed such, that harmony is in full fellowship

Mobements of Mediums.

PHILADELPHIA, Sept. 7th, 1854. will doubtless be pleased to know that Dr. Henry harmony as possible. again established himself in Philadelphia, and may the Fall and Winter evenings with much pleasure, be found at 114, North Sixth Street, below Race, knowing as we do, that they can be made at once where he proposes at present, to devote one hour a school for science and the means of religious culwell as mental suffering, but it is to be hoped that vocates both for woman's rights and woman's pracit will result in good, in this case, as well as, in tice.

Truly and fraternally yours, WM. H. KNAPP.

[From the N. Y. Leader.] fitted by nature and education to instruct their fel- meetings. low-citizens in nearly everything useful-either Measures have therefore been taken to secure ably mendacious or wicked-or phenomena are wit- day, Mr. Clark being the speaker. nessed from day to day, in the "circles" of this The Conference in the afternoon was addressed city, of the most startling and confounding charact by Dr. J. R. Orton, of Brooklyn, P. B. Randolph, "mediums" of wilful imposture. We acknowledge to the subject of Spiritualism, without making any

a world which God in his wisdom has made subject ualism. Whether you tell the truth in representing individuality to make thee manful and strong.

Lift Spirits of those who depart from this sphere of extraction was held at the residence of Mrs. Anna Leah Brown

The friends in Brooklyn hope this is but the comto the imperfections of an infancy, but good beyound the deserts of the complainer, for in nine out
of ten times, he who complains the most has done
of ten times, he who complains the most has done
of ten times, he world or himself.

The infends in processing individuality to make the deal and and strong.

Into the imperfections of an infancy, but good beyound the deserts of the communications given by the Spirits as "sickly
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of the communications given by the Spirits as "sickly
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of ten times, he who complains in the
of ten times, he who complains the most has done
of the total Miss Fish, in whose presence, we believe the
of the communications given by the Spirits as "sickly
of the communications given by the Spirits as "sickly
of the communications g Much, however, of this fault-finding Spirit comes that "all human productions, even those of genius, from the shallowness of our present so-called relifered th gious culture, for protestantism is the child of protest and logic, not of faith and sentiment, and for a loss test and logic, not of faith and sentiment and loss test and

BOOK NOTICES. THE POSITIVE PHILOSOPHY OF AUGUSTE CONTE. Freely Translated and Condensed, by HARRIET MARTINEAU. Published The reading public will thank Mr. Blanchard for putting this much heard of book, in an American dress, as it has all the neatness and completeness of the London publication, at nearly one-half the The paper, type and binding, as well as the gen.

eral execution of the work, will reflect credit to all parties concerned, as it will bear comparison with many of our best publications. As to the work itself, at present we can sav but

little, as we have not as yet found time to read the book; but we are free to say, we are glad the work is before the public, as there are many anxious to It may be in this as in many other cases, that

"distance lends enchantment to the view," and on better acquaintance, may not be able to find either the pleasure or profit we have promised ourselves On the other hand, if the reputed phenomena be from a study of its pages,—but at present we con-We say most timely, because we have had a few

We shall give the work a careful reading, and at has done its worst and gone so far in private, that

Beside, it is high time men put by that old "bugbear" fear, a dread of something they know not child. I understood as a child-I thought as a child. but when I became a man I put away childish

As we understand the privilege of man and the duty of all claiming to respect the name of Jesus, it is, that he may so know and comprehend the dein harmony with the Divine government, since it is acknowledged that, "to enjoy is to obey." Any one, therefore, who helps to explain the method and his views on theology what they may.

In conclusion, we would say to the "timid christian," if you wish to show MATERIALISM how-weak

VATION OF SOCIETY, BY GEORGE COMBE, ROBERT FOX, AND OTHERS, New York, Fowler & Wells, Publishers, Phrenological Cabinet, 308 Broadway.

We call the attention of the reader to this publication, not because it is a new issue, but because there is a very comprehensive article in it from the pen of George Combe on "the relation between more generally known, as it is a notion with some. that Phrenology is necessarily irreligious. It is high time the mind was freed from the notion, that A pleasant little incident in connection with the all efforts made to free the world of theological erclear-headed, but at the same time consider Reli-Our friend had not yet fairly "chipped the shell" gion an element of our common nature as inde-

CONFERENCE EVERY THURSDAY EVENING AT 553 BROADWAY, COMMENCING AT HALF PAST 7 O'CLOCK.

On last Thursday evening our Conference Room

"Read the 12th chapter of Jeremiah, 10th verse." We will not attempt any report of what was If any one now wishes light either on the proper said, as we may not do full justice to the speakers, solution of our friend's doubt or the fitness of this but we hope hereafter to be able to give an "abin attendance to report the speeches. We hope the friends will gather all the facts possible, as we are constantly asked for such, although the evidence already before the public on the subject of Spiritualism has no parallel in history. It is hoped, also, that the friends will get in the way of singing, Mr. Editor,-You and many of your readers so that we may have as much variety in the way of

We look forward to these Conferences during

SPIRITUALISM IN BROOKLYN.

Rev. Uriah Clark lectured morning and evening, and in the afternoon there was a Conference, commencing at three o'clock.

By an accident about the place of meeting, and the notices not having been distributed, the attend-Either hundreds of men and women who have ance was not as numerous as we expected, but sufhitherto been looked up to, collectively, as persons ficiently large to warrant the propriety of further

unaccountably, have become apparently unprofit- ed the Spiritualists of Brooklyn will meet next Sun-

The one great thing now needed is concentra-

street, on the second of October.

Doetry.

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

THE WORTH OF WOMAN.

BROW THE GERMAN OF OF SCHILLER.

Honored be woman! she beams on the sight, Graceful and fair, like a being of light: Scatters around her wherever she strays, Roses of bliss on our thorn covered ways; Roses of Paradise, sent from above, To be gathered and twined in a garland of love

Man, on passion's stormy ocean,
Tossed by surges mountains high,
Courts rhe hurricane's commotion,
Spurns at reason's feeble cry.
Loud the tempest roars around him,
Louder still it roars within,
Flashing lights of hope confound him,
Stuns with life's incessant din.

Woman invites him with bliss in hor smile, To cease from his toll and be happy awhile; Whispering wooingly—come to my bower—Go not in search of the phantom of power—Honor and wealth are illusory—come! Happiness dwells in the temples of home.

Man, with fury stern and savage,
Persecutes his brother man,
Reckless if he bless or rayage,
Action, action—still his plan.
Now creating, now destroying,
Ceaseless wishes tear his breast:
Ever seeking—neer enjoying:
Still to be, but never blest.

Woman; contented in silent repose, Enjoys in its beauty life's flower as it blows And waters and tends it with innocent hear Far richer than man with his treasures of art; And wiser by far in her circles confined, Than he with his silence and lights of the mind.

> Coldly to himself sufficing. Coldiy to himself sufficing,
> Man disidants the centler arts,
> Knoweth not the bliss arising
> From the interchange of hearts.
> Slowly through his bosom stealing,
> Flows the genial current on,
> Till by age's frost congealing.
> It is hardened into stone.

She, like the harp that instinctively rings, She, like the harp that instinctively rings, As the night-breathing zephyr soft sighs on the strings, Responds to each impulse with steady reply, Whether sorrow or pleasure her sympathy try, And ten drops and smiles on her countenance play, Like sunshine and showers of a morning in May.

Through the range of man's dominion, Terror is the ruling word—
And the standard of opinion
1s the tempor of the sword.
Strife exults, and pity blushlar,
From the scene departing flies,
Where the battle madly rushing,
Brother upon brother dies.

Woman commands by a milder control— She rules by enchantment the realms of the soul; As she glances around it in the light of her smile. The war of the passions is hushed for a while, And discord, content from his fury to cease, Reposes entranced on the pillows of peace

TRUE PREEDOM AND HOW TO GAIN IT.

BY CHABLES MACKEY.

We want no flags, no flaunting rags,
For liberty to fight;
We want no blaze of murderous guns,
To struggle for the right.
Our spears and swords are printed words,
The mind our battle pain;
We've won such victories before,
And so we shall again.

We love no triumphs spring of force— They stain her holy cause; 'Tis not in blood that Liberty Inscribes her civil laws. She writes them on the people's heart In language clear and plain; True thoughts have moved the world before, And so they shall again.

We yield to none in earnest love In Freedom's cause sublime; We join the cry "Fraternity!" We keep the march of Time.

And yet we grasp not pike nor spear, Our victories to obtain; We've won without their aid before, And so we shall again. We want no aid of barricade To show a front to wrong; We have a citadel in truth;

More durable aed strong.

Calm words, great thoughts, unflinching faith,
Have never striven in vain;
They've won our hattles many a time,
And so they shall again. Peace, progress, knowledge, brotherhood-

The ignorant may succe,
The bad deny; but we reply
To see their triumpls near,
No widow's groan shall load our cause,
No blood of brethren slain;
We've won without such aid before,
And so we shall again.

THE LONG AGO.

BY BENJAMIN V. TAYLOR.

Oh! wonderful stream is the river Time, As it runs through the realms of tears, With a faultless rhythm and a musical rhyme, And a broader sweep, and a surge sublime, And blends with the ocean of years.

How the winters are drifting like flakes of snow, And the summers like buds between, And the year in the sheaf—so they come and go, On the river's breast, with its ebb and flow,

There is a magical Isle up the river Time,
Where the softest of airs are playing:
There's a cloudless sky and a tropical climo,
And a song as sweet as the vesper chime,
And the Junes with the roses are staying.

And the name of this Isle is the Long Ago. And we bury our treasure there:
There are brows of heauty and bosoms of snow:
There are heaps of dust, but we loved them so!

There are trinkets and tresses of hair.

There are fragments of song that nobody sings, And a part of an infant's prayer;
There's a lute unswept, and a harp without strings.
There are broken vows and pleces of rings.
And the garments that she used to wear.

There are hands that wave when the fairy shore
By the mirage is lifted in air;
And we sometimes hear, through the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

Oh! remembered for aye be the blessed Isle,
All the day of life until night—
When the evening comes with its beautiful smile,
And our eyes are closing to slumber a while,
May that "greenwood" of souls be in sight.

ged to our kind friend of Lorain County, Ohio, for estimated by our brothers of the press. sending us the Morning Leader, as we wish not We have generally found the editorial brotherny with reason, and mirth and social intercourse to Spiritualism.

introduce the following as it is very significant. - true worth.

much of this accomplished before the winter passes lums, by our "follies," "absurdities," and "fool- New York. It is published by

writing for the "reward," but because we wish to do Dr. J. R. Orton, and P. B. Randolph, the our duty to Spiritualism by vindicating it from all following: well-known clairvoyant examiner, will remove their false issues, beside which, it is due the SCIENCE of office from No. 100 Prince street, to No. 100 Grand HEALTH, that the hygiene of Spiritualism should be nomena and principles of Spiritualism. known to society.

Without further preface we give the following, against all opposition and oppression.

which will explain itself: Spiritualism-\$25 Reward,-The undersigned will pay the sum of twenty-five dollars to the per- and pure lives." portant fact or facts tending to show the effects of the doctrines and practices of modern "Spirital on our exchange list.—Genesce Whig.

I don's line to notice, in the course of a day's business to the doctrines and practices of modern "Spirital on our exchange list.—Genesce Whig.

I don's line to notice, in the course of a day's business to the doctrines and practices of modern "Spirital on our exchange list.—Genesce Whig. ism," so-called, upon the health and happiness of

the human family. dence of the persons affected injuriously or otherscience of Spiritual rapping, and in fact deals more people are becoming dreadfully slangy, and there lingual powers. The good Spirits like best, for it is much easier wise, and the names and address of one, two or candidly with the subject of which it purports to be

references, and they must mention,
1st, The effects produced on the health, mental or physical, of the pers as practicing or affected represented by its advocates, as a great humbug; yet would drive Johnson and Sheridan crazy. Let the their monitor Spirits baving to think about the writing or speakby the "science;" or,

2d, The effects produced on their family rela-

out a particle of commenting or theorizing.

publish all such statements sent him as he may think proper, and send copies to the communicants. The above sum will be awarded by a committee of distinguished persons, whose names will be given at the time.

Newspapers favorable to the enterprise are requested to give this an insertion, and will be entiled to copies.

Cleveland, Sept. 14. We give place to the following, believing there is be tested. From observation, we know there is world; and however erroneous in its tenets, posmore in mental impressions than is dreamed of, in sesses a degree of candor and moderation which and evening, and onward as shall be deemed advisthe popular theories of disease and cure. If it is a will inevitably win for it a welcome home in the fafact that seven-tenths of our population are suffer- mily circle. - Tonawanda Eric Co., N. Y. ing more or less from consumption, surely any suggestion that will help to relieve the sufferer will paper lately started in New York, and is intended to call the friends together, immediately, and therebe most accentable.

[From the Cedar Valley Times.]

just received the enclosed from a friend residing table tipping, &c., has more lately assumed greater east, and in whom I have the fullest confidence, as importance and counts its converts and advocates a person of unbounded veracity and not likely to be deceived in such matters. The person to North and West are the organs of the new faith, whom I allude was acquainted with the individual only one of which, the "Christian Spiritualist," alluded to before. alluded to before.

will yet be made to yield to some power enshrined opinion as to the truth of the mysteries it proclaims,

heal; and this, it seems to me, is just what cough- tions of the people. We shall see. ing does for it. On the strength of such considerations as these, I made bold to ask the man if he River Pilot. could not stop coughing. He answered no. I told him what I thought about it as above. He agreed to make a trial; and on doing so, he found to his surprise, that he could suppress his cough almost entirely. The power of his will over it increased at 553 Broadway, New York. Its Spiritualism is as he exercised it, and in a few days he was mostly of the modern and progressive school, which berid of the disposition to cough. His health, at the lieves in the possibility of Spiritual Intercourse and same time, evidently improved; and when we last inspiration as much in the present as in any past death's hands.

comes round now, an active business man, averring er, its conductor leave the reader to judge for him-that he has not had a sick day since."

and I therefore enclose it to you for publication. The public pay by far too little attention to the laws of health, trusting to luck for health, and to physicians to cure. This is all wrong. Every peron ought to make himself acquainted with laws that govern the human system as well as the general structure of that system. If such was the to look upon the dark side of everything that meets obey the laws that govern it; wash-be cleancheerful and well. К. И.

THE CHRISTIAN SPIRITUALIST.

have the desired effect in awakening observation and investigation, so that we may know what Spiritualism is doing for the body's health, as well as the Spirit's consolation.

We owe this to ourselves as a family, considering the number of times it has been intimated and as
The may know the Spirits of men and many a one who would revolt at the idea of and many a one who would revolt at the idea o

tion and unity of purpose, and we expect to see serted we were filling the Lunatic and Insane Asy- new and handsome weekly paper lately started in and add impressiveness to a relation of fact by the est of their manifestations, or withdraw them altogether. I

"Charter," the main provisions of which are the "1. The diffusion of the knowledge of the phe-2. The defence and protection of believers and

inquirers in the freedom of thought and inquiry

Published at 553 Broadway, N. Y., at \$2 00 a

THE CHRISTIAN SPIRITUALIST.—We have receivwe must admit that there are a number of eminent men who advocate its reality, and many incidents are produced that are unaccountable. We, howwhich they reside, or on all these points, if practi- science with every degree of interest and judge ac- "he is one of 'em," or Capt. Robstay is a "trump," one of the five States of the Union I have never been in.

to know what able writers can say on the subject us in rebuking this insult to their memory. of Spiritual communications, we commend them to this handsome and ably conducted weekly. It is published in New York, at \$2 00 per year, and we know of no paper, advocating that idea, which is its equal in point of talent.—Jamesville Free Press.

We design to call attention to this subject before in "Spiritual Rappings, Tippings," and "Writing," useful or ornamental, are solicited, which may be long, as we have some facts, we think, worth should subscribe for this paper. We have no forwarded to the care of Mrs. Luther Parks, No. 6 knowing. All facts relating to Spiritual and mental doubt, if the publisher had an agent here, that he Chestnut-street, Boston. influences on health will be most acceptable at this would get many subscribers, as Spiritualism is still

Spiritualism, which was known but recently as DISEASE CURED BY MENTAL IMPRESSION .- I have a species of blind credulity in mysterious rappings, It seems to me quite rational that consumption must candidly acknowledge, without hazarding an

worse, and end in death. Certainly, then, a sore fully printed. It differs in many important particon the lungs may be expected to terminate fatally, ulars from the Telegraph, and we should judge, is if it is constantly irritated, and never suffered to destined to fill a more important place in the affec-

TERMS:—Two dolllars per annum.—Ningara

THE CHRISTIAN SPIRITUALIST is the tittle of a new paper which we have received from New York. It appears to be published by "The Society for the saw him, he was in strong hopes of getting out of age. One feature of the paper we like. Instead of that means, but messages have been delivered at nearly every attempting to teach cogmatically, under the autho-This occurred eighteen years ago, and the man rity of great names, either in this world or the oth-If this be a faithful report, it ought to be known, are put forth. The paper is large and beautifully printed, and is to be furnished at \$2 a year. -Ex.

[From the Buffalo Democrat.] SLANG'

We confess to an intense horror of slang and case, much expense occasioned by sickness would cant phrases. The use of this species of language be obviated. A neatly dressed, cheerful person is appears to us, in some sort, a sinning against light. not as likely to be the subject of disease as one who pays no attention to cleanliness, and allows himself and no water rate to pay, it is a mystery to us why him in life. Then let me say to all wishing health, educated people will insist upon puddling in the learn the structure of the "House you live in," and muddy pools of a perverted vocabulary. Time was New York. I am truly gratified with the reward of your faithwhen this vile substitute for a language, copious, expressive and fluent, was the especial property of expressive and fluent, was the especial property of of obtaining it in patient perseverance, to be able in the best the vulgar and uninstructed—those who either manner to appreciate it when obtained. When any good falls welfare of mankind, at which I level my blows, and I do consiknew no better, or did not care to-but that day It may be gratifying to many of our friends and has passed; we now hear phrases that were nur-Spiritualism and Health.—We are much obli- readers to know how our efforts are received and tured in the slums and stables, quite domiciliated in the parlor. Even our ladies receive and enter- and action into which it has been introduced, and will not be not fail to see that this always has been and continues to be the tain the filthy strangers, and we hear expressions only to call attention to the "reward" offered hood liberal and tolerant, and not unfrequently fall from their delicate lips, that were born in obbut to stimulate inquiry in the same department of courteous and respectful, which reflects much to scene purlicus of low night cellars, and form the for patient perseverance in progressing with it to the advanceinvestigation. The influence of religion on the mind, their honor and magnanimity, when we keep in standard vocabulary of such as frequent there.can not be other than good when faith is in harmo- mind, that few of the fraternity are as yet converts With men, however, the practice of resorting to slang has grown into so great an evil, as to leave clears the Spirit of all misgiving as to the propriety We make a few selections from among the clip- doubt whether the mother tongue is not in danger of living a cheerful and happy life. Still we have pings of the past three months, that those who of actually becoming obsolete, forgotten, and those among us what passes with many for Religion, the still find it necessary to make contemptuous allu- who fondly cling to it in conversation and composiinfluence of which cannot be in the nature of things sion to the "Rappers," may understand our posi- tion, of being behind the age, and forced to call in reaching the gaol of his upward flight, and be eternally happy that the grinding down of the poor and desponding minds with either good or healthy. If any one doubts this, we tion and the character of the agents we use in the an interpreter to aid them in their intercourse with would suggest the propriety to such an one, of spread of the cause, unbelievers being the autho- others. Pierce Egan's "Dictionary of Flash Terms" reading Dr. Brigham's book, "The Influence of rity. Of course we do not expect all parties to ac- a recondite work, heretofore rarely seen, except in proportion those leaves bear to all leaves, and how small the Religion on the Health," as an introduction to some cept either our facts or philosophy at present, be- the hands of prize-fighters and watch-stuffers, will proportion all leaves bear to are leaves, and now small the proportion all leaves bear to every kind of thing in creation, and general observations, made in person, in the Church- cause there are many interested reasons why they soon replace Walker and Johnson, and be a part of parts of medical and that no two leaves are alike, but each and es of our City, or any city or town in the United should not; to say nothing about honest conviction a necessary library. Webster, either from an in- all different from all the rest, it may then be reasonably contates.

We have not the room now, to say what we have

or an absurd philosophy: but we do think it is high the end of progress of progress by becoming infinite.

We have not the room now, to say what we have in mind upon the subject, and mention it only to vestigation that the FACTS may be known for their considerable number of slang and cant words, in quired, that mind is open to all knowledge, both material and his quarto contribution to the injury of our lan- Spiritual, human and divine; (Romans i, 20,) it may be easily We are much obliged to J. F. Keeler for calling at- Investigation has done this for the Christian Spi- guage. Few persons who consent to use this lan- and that in eternal progression he will forever be in newness tention to the subject in thy way, and hope it may ritualist, and we wish the faith and philosophy to guage are aware how the habit grows upon them, and freshness of felicity and adoration to the Author of all bless-

much of this accomplished before the winter passes from among us.

We hope the friends will put themselves in work-ing harness, during the long and pleasant evenings ing harness, during the long and pleasant evenings of the Fall, that there may be a general concert of action throughout the Winter.

We invite these facts, not because we wish to do

New York. It is published by "The Society for the Diffusion of Spiritual Knowledge." The "Spiritual Kno vitation to dance is prefixed "go it lemons!" We gions of light and love.* guard upon their tongues, and cease to produce the language of vulgarians. Let any person take the experience.

Let Mr. Young, for instance, wait in patient perseverance, and over, and over and over, and over and over. newspapers take the matter up by setting the ex- ing of words, or their order in sentences.

THE CHRISTIAN SPIRITUALIST.—If any one wishes hold the fathers of our language in reverence to aid

to October 30th.

A Fair to aid in the opening of Rooms in the City of Boston, where the public may at all times THE CHRISTIAN SPIRITUALIST, has been beheaded; witness the phenomena of Spiritual Manifestations witness the phenomena of Spiritual Manifestations or at least has had its original head replaced by one much more tasty and appropriate. It is now within Chapman Hall, Chapman Place, entrance on the chapter of the chapter in the chapter of the chapter We give place to the following, believing there is or at least has had to organize the following in it, which we think should much more tasty and appropriate. It is now without fine Chapman Hall, Chapman Place, entrance on out doubt, one of the most beautiful sheets in the School-street, commencing on Monday evening, October 30, and continue through the succeeding day able. All persons, every where, are invited to cooperate in the attainment of this object. Will not some person in every place, make it their business to advocate the cause of Spiritualism, and is an ex-cellent publication of its character. All believers will aid? Donations in money or articles, either

> Refreshments, such as bread, pies, cakes, meats, on the rise in this place. The Savana Commercial, fruits, butter, milk, etc., are also desired. Rooms adjoining, will be opened during the Fair, where manifestations may be witnessed.

ELIZA J. KENNY, President. S. B. Butler, Secretary. Boston, Sept. 14, 1854.

Correspondence.

TO THE EDITOR: Will you please to give place to the follow-

ing Thomas will admit, if true, is of the first magnitude in im- some crowning reward of money and honors of men. This of portance to the well-being of mortal me; and if not true, should course, was inflicting an abuse upon the highest use of money, certainly be known to the world. As regards the word "if" and had not those leaders monopolised the power of manufacin connection with the word "true," we discard it ourselves, turing money as well as fixing its corresponding value, so that from the strong evidences we have already received through the each finder of gold and silver would have been allowed the use senses of sight, hearing, and feeling. Those who have not seen and heard the communications made intelligible through a dependent connection established between these leaders and the raps of a table, by means of an alphabet, (our mode.) are their subjects, which would have reduced them to such a slate of somewhat excusable for incredulity, when they have argument physical bondage. But as you intimate, money is not the root to offer. These are fee, for the many deride the subject with of this evil. By no means, for it is merely a representative neither judgment nor reason.

wrote the name of a person, and also the sentence

"Love all men!" Since which time no other communication has been made by viduality, as plainly as it could have been done by personal of attaining the same purpose and ends? So I say again, let cor-

strous of procuring the publications and periodicals upon the pose. And I will venture the assumption, that there will be less subject of Spiritualism. We have several books now, but design subscribing to several newspapers. Our regular nights of meeting are every Sunday, Wednesday,

We should be pleased to hear from you at any and all times.

Yours, &c., Secretary of Lexington Spiritual Circle,

[rerly.] BARNESVILLE, Belmont Co., Ohio, Sept. 5, 1854.

J. F. Robinson, Esq., Secretary, &c., DEAE BEOTHERS: It was with much gratification that I re ful perseverance, i. e. success to your entire satisfaction. Every one who is looking forward to a prize, must exercise the means upon a thoughtless recipient, he is neither in the best possible der it unjust, for a set of men to impose Laws and Customs upposition to be benefitted by it himself, nor to benefit others by the use of it. This is a rule of unchangeable order.

Your circle can now appreciate the new sphere of thought likely to let it die upon its hands, but push on in the line of propatient in obtaining the blessing, and are now better prepared ment of yourselves and others.

The minds of men are so constituted that they cannot be happy, much less in felicity, except in a state of progress. Monoto- the poor and defenceless class of community,—who will labor to ny is always seen to clog the minds of men, and satiety absorbs all relish. The rational mind of man is open upwards, to read infinity, without being able to assume or grasp the infinite to all to be hoped, that the objects of the "Society for the Diffusion of eternity, because there is no proportion or ratio between the Spiritual Knowledge" will become the star of our country to \$5 to \$25. finite and infinite. Man may soar and soar forever, without light men into a more righteous and holy order of society, so and felicitous in the enjoyment of the newness and freshness of his acquirements. When we consider how many leaves of a forest a traveler may pass in one day's journey, and how small a will, that in a lifetime a man cannot count, much less scan, all the

seen that eternal progress is before it, if it chooses to accept it; have the desired effect in awakening observation be more general, as we know the Spirits of men and many a one who would revolt at the idea of ings. It may from hence be seen that as soon as progression have the desired effect in awakening observation be more general, as we know the Spirits of men and many a one who would revolt at the luca of cases, monotony sickens the soul, as waters become putrid and malarious in stagnant pools.

"The Society for the term "it's nothing shorter." If I ask Jones wheth-what Miss E. E. Gibson says in the Christian Spiritualist of

witation to dance is prefixed "go it lemons!" We I hope and trust this will not be the experience of your circle. Those blessed and high privileges bestowed upon your patient. would be to perpetuate the evil, and we forbcar .- industry, the only proper door to delightful progress, are your If men and women only comprehend the injury happiness now; but you must with renewed and increased dilithey are doing themselves, and more especially not be long felicitated by what happines you now. But the their children by this tampering with the vernacu-same principles which have led to your present enjoyments, will 3. The relief of the suffering, the distressed, and lar, and neglect of its capabilities, they would set a lead you on to more and more, and higher and higher privileges, the erring, so far as to enable them to lead upright guard upon their tongues, and cease to speak the and pure lives."

how many conversations he has with his ordinary to your great edification. Let others do the same, and speaking to your great edification. acquaintances, that are not interlarded with these from Spirit power will be among you, with perhaps the music The Christian Spiritualist.—We have received by the human family.

The statements must give the names and residence of the persons affected injuriously or other-science of Spiritual rapping and in fact deals more more respectable persons in the neighborhood, as the organ than any publication we have ever read. is real danger of their forgetting their mother tonthe organ than any publication we have ever read. Is real danger of their forgetting their mother from must learn, to impress or control the brain only, than to move the heavy hand or tongue, provided the mediums have instructof this thing—we look upon Spiritual rapping as it is a hopeless compound of jargon in the voice of it as ed hands and tongues, that they (the mediums) can use without

y incidents ample of leaving out such exquisite diminutives as native State, (North Carolina,) laid down, and there is a possi-I have had some impressions that I may ere long visit my tions; or,
3d, The effects on society or neighborhood, in ever, read the productions of the friends of this "gents" and "pants" and such terms of praise as bility that I may even see you personally in Georgia, which is "gents" and "pants" and "pa

cable.

Lastly, They must be just lengthy enough to give a clear understanding of the facts stated, with second properties of converging or the properties of th You see my present address, and that must answer until I give you another, tor I hope to hear of your progress frequent-It is may be desirous of information upon the subject sent no such barbarianism shall appear in our co- in-law, for the present. Unless you object, and that very soon, understood that the subscriber is to have and to to at once subscribe for this paper.—Ala. Sentinel. lumns, and we call upon our cotemporaries who will, I expect, see your letter entire in the Christian Spirit ualist, with some remarks of mine on Perseverance, &c. Your brother truly,

J. SHOEBBIDGE WILLIAMS.

* This is what might be called heavenly progress, to distin-Fair in Aid of Spiritualism postponed from October 2d guish it from other degrees of it, all of which, and nothing short of it, brings satisfactions, happinesses and felicities to the human mind. The gold hunter, for instance, may for a time, have great satisfaction in contemplating the growth of his pile, and the increase of his wealth. Without this change or progress, he soon sickens with the monotony of a changeless value. When change increase, or progress ceases, hope of it must supply its place, as food for the rational mind. Whether that hope be of the satisfaction that increase of gold will soon be an ardently wished for event, or whether it be the hope of deferred happiness in some future states of bliss. Hope is a change of condition for the bet-

ter, or progress pictured in the mind. † Any one who believes in the truth of Bible history, must of course believe, that Spirits can disturb water. (John v. 4.) abate the force of fire, (Dan. iii, 25,) stop the mouths of lions, (Dan. vi, 22,) lead men and women in haste, (Gen. xix, 15,) roll great stones, (Matt. xxvlii, 2.) take chains of prisoners hands, (Acts xii, away, (Acts viii, 40,) and cannot with any degree of sense or consistency deny their power to tip tables, move them to the time of music, and control the hands, tongues, or brains of mediums, in our day; for he who believes in the immortality of the human soul, cannot deny or consistently disbelieve that the same Spirit messengers (angels) who did those marvellous works in the Bible times, are still alive, and can do similar or even greater things" (Mark vxi, 17, John xiv, 12,) in our times. # From October 20th for a time, my address will be "to the care of B. F. Stone & Co.," Cincinnati Ohio.

WINFIELD, Athens Co. Ohio, Sept. 15th, 1554. BEOTHER AND MUCH ESTEEMED EDITOR,-It is perceived that you mistook my meaning in the article headed "Crime and its motives." The ground that I assume is this: that money is It seems to me quite rational that consumption will go to some power enshanced on a total crutod the mysteries it prodaining and the consumption as to the crutod of the mysteries it prodaining and the consumption of the state of the best metaphysical and logical articles we ever the best metaphysical and logica proper and convenient in its place, just as much so as any other injurious and irritating to the delicate organs that are concerned in it, especially when they are in a diseased state. What can be worse for ulcerated bronchia or lung, than the violent retchings of a continually kept open by violent usage, or made raw again by contusion just when it is healing, raw again by contusion just when it is healing. made precious in the eyes of subjects, by the arbitrary value On one occasion, Mr. Young was influenced to write, and that was set upon it by those leading Monopolists, who having the power, possessed themselves of its authority for the enjoyment of all the carnal pleasures their animal passions could de sire at the expense of their captivated subjects. I will here ask, to what other purpose than that of money have the creeds and meeting, which have borne the evidence in themselves of indi-formal ceremonies of men been devoted otherwise than a means presence. rection begin at the head of the family. And let them set the Thus far we are gratified at the success we have had, and will first moral example before their patrons in devoting every means rection begin at the head of the family. And let them set the continue to go on to the end, be that what it may. We are de- of social interchange to a benevolent and a more judicious purcrime, as it is truly the law of human nature for subjects to reverence and patronise the example of their superiors, so long as they do not exercise their power and corruptions in too glaring and intolerable a manner. Hence, you see that you and I do not differ very materially in our views. Only, that I trace the o-called evils of man to the root of their cause, and when even I discover the ground work of any unharmonious order of things, rooting and correcting its foundation, instead of pruning off the extremities of its various branches, as has been the case of the popular church and legislative criminal enactments, under delegated and assumed prerogatives of those who carry the greatest portion of poison under their own tongues. Now, let it be unpublic to the means to pay.

Intriner particulars, aggres 1. OLLBLETSON, Agent, FIRSDURG, Agent, F gated and assumed prerogatives of those who carry the greatest portion of poison under their own tongues. Now, let it be understood, that I do not repudiate nor condemn any social representative or convenience that is instituted for the welfare of man, and that it is the root of the designs that reduce them to an improve ruse, to the annoyance and abuse of the public and general welfare of mankind, at which I level my blows, and I do consider it unjust, for a set of men to impose Laws and Customs upfort their subjects that are only calculated to elevate a small portion of mankind at the expense of the defenceless. And when the welfare of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the destroact of the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the defenceless of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of mankind at the expense of the defenceless. And when the portion of the principal leaders of man. And how are we to remeate the following the portion of the principal leaders of man. And how are we to ceived your very excellent letter of 15th ult., forwarded from | portion of poison under their own tongues. Now, let it be ungress, in which alone any thing can be truly enjoyed. You were medy this order of things? Why, just as you stated, brother,

> Yours for a social interchange of sentiments in love and good JONATHAN KOONS.

DRS. HATCH AND HARRINGTON,

their personal liberty, will be heard no more in our land.

DRS. HATCH AND HARRINGTON,
Have associated themselves together in their professional business, for the purpose of concentrating their powers in diagnosticating and treating disease in all its various stages and forms.

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DR. HARRINGTON.

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tients and treat their various diseases in the lines of the manner.

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

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MESMERICO

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at No. 100 Prince-street, where he will receive patients and visitors.

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Examinations for Diseaso will also be made, with diagnosis

should write by man, possessand above given.

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

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Those Medicines are purely Vegetable, containing nothing Injurious to the system, and are a certain cure for all Nervous Diseases, viz. St. Vitus Dance. Tic Dolorcux, Neuralgia, Rheumatism in all its varied forms, Locked Jaw, Epilepsy or Falling Sickness, Palsy, Norvous and Sick Headache, Dyspepsia, Diseases of the Kidneys and Liver, Diarrhoza, Irregularities of the Female System, Tetter, and all-Cutaneous Diseases, Chills and Fever, Cramp, Cholic, Cholera Morbus, Cholera, Quinsy, Croup, Influenza, Bronchitis, and all Acute Pains and Nervous Diseases with which the human family are affilicted, and which for ages have baffled the skill of the learned. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living witnesses to whom we can refer.

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sentation of the condition of 25 cts.

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Poetrn.

THE LORD'S PRAYER.

The following poem is said to have been written by King James I., though by some it is ascribed to Bishop Andrews. If any be distressed, and fain would gather If any be distressed, and namewound scales.

Some comfort, let him haste intro

Our Father,

For we of hope and help are quite bereaven

Except Thou succor us

Who art in heaven.

Thou showest merey; therefore for the same

We praise Thee, singing,

Hallowed be Thy name.

Of all our miseries cast up the sum;

Show us Thy joys, and let

Thy kingdom come.

We mortal are, and alter from our birth;

Thou constant art,

Thy will be done on earth.

Thou mad'st the earth, as well as planets seven,

Thy name be blessed here

As 'tis in heaven.

Nothing we have to use, or debts to pay,

Except Thou give it us,

Give us this day.

Wherewith to clothe us, wherewith to be fed,

For without Thee we want

Our daily bread.

We want, but want no faults, for no day passes

Our daily bread.
We want, but want no faults, for no day passes
But we do sin—
Forgive us our trespasses.
No man from sinning ever free did live,
Forgive us, Lord, our sins
As we foreign.

As we forgive. If we repent our faults, Thou ne'er disdain'st us;

If we repent our faults, Thou ne'er disdaln'st us We pardon them
That tresspass against us;
Forgive us that is past, a new path tread us;
Direct us always in thy faith,
And lead us—
We, thine own people and thy chosen nation,
Into all truth, but
Not into temptation.
Thou that of all good graces art the giver,
Suffer us not to wander,
But deliver
Us from the flerce assaults of world and devil,
And flesh, so shalt thou free us
From all evil.
To these petitions let both church and laymen.
With one consent of heart and voice, say
Ameh.

THERE'S NO DEARTH OF KINDNESS.

BY CHARLES MASSEY.

There's no dearth of kindness
In this world of ours;
Only in our blindness
We grather thorns for flowers;
Onward, we are spurning—
Trampling one another;
White we are luly yearning
At the name of "Brother!"

There's no dearth of kindness Or love among mankind, But in darkling loneness Hooded hearts grow blind! Full of kindness tingling, oul is shut from soul When they might be mingling In one kindred whole!

There's no dearth of kindness Tho' it be unspoken, From the heart it buildeth Rainbow-smiles in token-That there be none so lowly, But have some angel-touch Yet pursing loves unholy, We live for self too much!

As the wild rose bloweth. As runs the happy river, Kindness freely floweth In the heart forever. Ever for golden dust. Kingliest hearts will canker. Brightest Spirits rust.

There's no dearth of kindness In this world of ours; Only in our blindness We gather thorns for flowers! O cherish God's best giving, Falling from above! Life were not worth living, Were it not for Love.

TRUST IN GOD, AND PERSEVERE.

Brother, is life's morning clouded. Has the sunlight ceased to shine 1s the earth in darkness shrouded, Would'st thou at thy lot repine? Cheer up, brother, let thy vision
Look above; see, light is near,
Soon will come the next transition.
"Trust in God, and persevere."

Brother, has life's hope receded,
Hast thou sought its joys in vain?
Friends proved false when mostly needed,
Foes rejoicing at thy pain?
Cheer up, brother, there's a blessing
Walting for thee—never fear;
Foes forgiving, sing confessing. Foes forgiving, sins confessing, "Trust in God, and persevere."

Brother, all things round are calling
With united voice, "be strong!"
Though the wrongs of earth be galling,
They must loose their strength ere long.
Yes, my brother, though life's troubles
Drive thee near to dark despair,
Soon twill vanish like a bubble,
"Trust in God, and persevere."

He, from His high throne in heaven,
Watches every step you take,
He will see each fetter riven,
Which your foes in anger make;
Cheer up, brother, he has power
To dry up the bitter tear,
And though darkest tempests lower,
"Trust in God, and persevere."

номи.

BY MONTGOMERY.

There is a spot of earth supremely blest, A dearer, sweeter spot than all the rest; Where man, creation's tyrant, casts aside His sword and sceptre, pageantry and pride, While in his softened look, benignly blend The sire the son, the hashand, father, friend. Here woman reigns: the mother, daughter, wife, Strews with fresh flowers the narrow way of life In the clear heaven of her delightful eye, An angel guard of loves and graces lie; And fireside pleasures gambol at her feet. Where shall that land, that spot of earth be found? Art thou a man? a patriot? look around; Art thou a man? a patriot? look around: Oh! thou shalt find, howe'er thy footsteps roam. That land thy country, and that spot thy Home.

CONTINENTAL MONEY.

No par redemption of the continental money was made by Congress. The frequent and large emissions of it soon reduced it in value, and, eventually, pentacles which were given to the members as a destroyed all confidence in it. The first issue took sort of talisman. In the numerous revelations they place in 1775, and by the end of 1776 the country had been flooded with \$18,000,000 of it. The whole amount issued during the war was not less maximum did not at any period exceed \$200,600, in the question with which we are now occupied; 000, nor did it reach that sum until its depreciation had compelled Congress to take it in and re-issue it and that, if there were circles interested to enter at forty dollars for one in specie. During the first into communication with evil Spirits—there were year of its emission it kept nearly at par, but grad-others, too, whose object was just the reverse. ually decreased in value until finally \$1,000 of it was offered for one dollar in specie, when it ceased to be looked upon as of any value at all. It was and thus prove to you the possibility of these comcustomary at that day to treat it with the utmost pacts; but I prefer to close this chapter by the decontempt and levity, and workmen would show scription of a cabalistic circle, as it is given in the their disregard for the loss occasioned by its depre- "Treatises." ciation by pasting it up in their shops, forming head

exchange forty dollars of this currency for one, by done outside, a stick or a knife may be used. The giving the holders what was called a loan certificate circle must be wide enough to enclose all the perat par; but as these had gone down to eight dollars for one, few were found to avail themselves of the slim inducements which this method presented. must act for the whole company; this person then When, however, the present constitution was form- says the following simple words: "In the name of ed, in 1789, all these loan certificates and various God, the sole creator of the earth and heavens, we other evidences of debt which had been issued to enclose ourselves in this circle under His divine pay the expenses of the war, were funded and immediately rose to par-making fortunes for many. This constituted the public debt, and amounted to \$94,000,000. The statements we have given may "We entrust to them our guard, that no ill may be seem to show a want of proper regard for its obligations on the part of Congress; but most assuredly the statesmen of the revolution were disposed

tributed, it would probably have been no more than

MAGNETIC MAGIGS

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

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

FIFTH DIALOGUE.

COMPACIS.

I had another time, the occasion to speak on this subject with an honorable merchant of Niort. Directed in a similar way by a lucid, to seek a treasure under the guidance of a Spirit evoked by the forest. the lucid, magnetizer and spectators, were hoaxed by the most frightful hallucinations. The lucid, herself, was for several hours in a state very much like death. One day as I was giving a session to this gentlemen, Adele exclaimed, "Behold! there is a priest by your side?" "Who is he?" asked of details, and yet Mr. B--- was, at first, unable to recollect who it was. The priest then told him that he had directed the researches and diggings in which he had been so shamefully mystified. Mr. B---- was deeply affected by this revelation, and so great was the displeasure he had previously experienced, that he jumped back so as to avoid the contact of so unpleasant a companion. The priest resumed: "You know my name very well. I mesmerised your clairvoyant before you knew her yourself; when she was a mere child."

This phrase was repeated by Adele in the Gascon accent in which it had been pronounced. That was enough, and Mr. B-at once recognized the lent physiogist and merry fellow in this world, and in the Spiritual one he had preserved the same tastes, among which was that of mystification .-Mr. B--- entered, through the medium Adele, in communication with this man, and received from him many wise advices for the future.

Another person of the same city, sent me a sort of medal pentacle, on which very curious cabalistic signs were engraved. Mr. G---, in his letter, prayed me to consult Adele about their meaning, and I did so at the first opportunity. Adele answered that she did not understand anything about my questions; that I should explain myself otherwise. I thought it would be better to tell her to call for the apparition of the person to whom that medal had belonged. The clairvoyant said she saw an old man, with white and curled hair, dressed in an ancient fashion, and most venerable looking. I full particulars, which I sent to Mr. G ---. I accompanied this description with all the data I was able to obtain. The correspondence you see here, was the result of this despatch. Mr. G --- asked things: me to address a great quantity of questions to this Spirit, whom Adele said to be in the other world for many years. The answers we obtained presented the most astonishing revelations; but I am, unfortunately not permitted to publish them here. After a great many researches about the person this Spirit might have been, Mr. G- at last met with an old priest, who said he recognized perfectly well the person to whom applied the description given by Adele; it was a landholder in a neighboring village, and Mr. G--- remembered he had been his tenant some twenty years before. The deceased having been questioned about the reasons which had induced him to lose this medal, the Spirit answered, "That he did not think there was any danger of losing it in the house where Mr. G- had found it; that this gentleman ought to have given it back. But yet, that since he had it G- answered, that it was true he had abandonhe did not know by what chance it came back into his hands. The medal was made up of the alloy of several

metals, and bore signs which had been suggested to the society of which the deceased was a member. This same society had been frequented, too, by Spirits desirous to study hermetics and magic. A cabalistic circle had been formed, and a Spirit of light had appeared to all its members, &c., &c. The group to which the deceased belonged, was only a branch of a numerous association, the centre of which was in Paris; there were engraved these of these members; we only knew that of the dethan \$400,000,000, but the collections made by the ceased, through the priest who had been acquaintcontinental government in various ways cancelled ed with him, that was all. I relate this story to from time to time about one-half of it, so that the show that in every age men have been interested

I might multiply indefinitely these quotations,

The cabalistic circle may be drawn in any apart-The Continental Congress, at one time, offered to ment, either with chalk or charcoal; when this is protection, and that of the Spirits in whom we pose taxes without the consent of the States; that the president of the circle, and the lucid if there be the government had no income from tariff duties, any, have the direction of the ceremony. Calm-

ALBERT.—These genii number 72, according to for the superiority of his magical power, &c., &c. they should have paid towards the expenses of the the author you spoke of; and of these 72 genii, A mixture of Hermetism, Paganism and Magism, they should have paid towards the capends of the author you spoke of, and of these the author you spoke of, and of the spoke of the author you spoke of, and of the spoke of the author you spoke of, and of the spoke of, and of the spoke of th

subject.

scrupulously selected, and this is midnight.

be on our guard with them. that spot is to be preferred—such remembrance my's action; for it contains the whole of my powconsists of a long and ample gown of black stuff, attributed to its source. a knotted white or red cord, a pointed hat on which | Magnetism has no talismans properly speaking shall be painted a death's head and cross bones.

same time pronounced. Should he not appear up- mosphere to protect them against any foreign inbest thing to do is to go gently to bed.

tile demonstrations, he must be ordered to be more stand our idea. calm; then the object of the conjuration is to be discussed. But it is prudent never to go out of the circle, nor let him come into it. Whenever a contract is to be written, it is presented on a parch- Men of genius without endurance cannot sucprayed Adele to give me a description of him with than the devil; but, of course, he requires reciprocation.

John.-These details are smelling of hellish re-

ALBERT.—This circle is prescribed in all the Davis wrote on this subject, and the abstract I

entirely changed. 2d. The soul is, on the contra-durance and indomitable industry-life-long now, he might keep it and take care of it, for if he its. 3d. The solitude of the place. 4th. A total head, in the United States. should lose it once more, he would never find it absence of vital electricity in the atmosphere at of St. James, Hon. Abbott Lawrence, whose wealth of the evoked Spirits' arrival.

> the day, cannot doubt the truth of my assertion. men." rious and increases the danger. To resist such a cess is the best comment on his endurance. trial, a man must not be a weak-nerved one. My opinion is, therefore, that the assertion of the books a small coasting vessel on the Delaware, and part on mazic are not impossible, and I would advise no owner of the same. No trait in his character was want for the experiment.

TALISMANS.

wheels in motion. Soldiers, however much we may praise their patriotism, boked carefully to their party and Washington, in his letters to Congress, more than once plainly intimated that appeals to love of country did little good unless they were formed that the best of country did little good unless they were formed that the best of the desired that has been written on the subject.

These particulars will, part in antiquity, as containing a magical power, mind to the desired vision. These particulars will, part in antiquity, as containing a magical power, mind to the desired vision. These particulars will, part in antiquity, as containing a magical power. In the desired vision. These particulars will, part in antiquity, as containing a magical power. In the desired vision. These particulars will, part in antiquity, as containing a magical power. In the desired vision. These particulars will, part in antiquity, as containing a magical power. In the desired vision. These particulars will, part in antiquity, as containing a magical power. Should we look for their origin, we would go back sid Sheriden—"no, it is in me and it shall come poisonous weed in any shape:

Morat Character.—There is nothing which adds out: "And it did, and he became one of the most stiffed with metallic arguments. It has been estimated that appeals to out: "And it did, and he became one of the most special attention of all slaves to start find the mind and the mind to the desired vision. These particulars will, part in antiquity, as containing a magical power. In the desired vision. These particulars will, part in antiquity, as containing a magical power. In the desired the shape of Morat Characters. There is nothing which adds out: "And it did, and he became one of the most special attention of all slaves to start find the mind any, or bath of the mind any or bath of the mind any or bath of the mind any or bath of th

author, and often heard him confess this failure of his experiment.

John.—Are these all the desired conditions?

Albert.—Yes, as far as the circles are concernuse in their experiments author, and often heard him confess this failure of his experiment.

All these things are supposed to be endowed with the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of the properties of real talismans, and to protect the person who wears them. We see the Catholics of the properties of the propertie ed; but there are other preparations worthy of the the wafer, the chalice-cover, the stole, the blessed the time of action came. The charge was given truth let it not be urged that tobacco-users have ubject.

1st. As the adepts do not generally call for Spir-have now to examine whether these practices are have now to examine whether these practices are its of light, but rather for those of darkness, the pure humbugs, or contain more or less real virtue. moment of their meeting must be carefully and My opinion is that there are both humbug and real OLYMPIAS, THE MOTHER OF ALEXANtalismans. To believe, the eye must see; the per-2d. We must remember that these Spirits have son who throws a charm or a spell, seems always no guilt palaces, but that their abodes are covered more powerful than his victim. Let another man with the blackest clouds; and that, instead of bril- come and pretend he possesses a power superior to liant angels, they are attended by hideous bats .- that of the sorcerer; let him offer his protection to We must, therefore, seek for them in the midst of the person who is possessed; this one will at once! storms, in the deep caves, the ruins, and in the accept it, and believe he is saved; and it will not clairvoyant, he was not more fortunate in his results. At the given moment and appointed place, the lacid magnetizer and speciators were heaved to the leading us toward some precipice, ws must always that this protection gives to his favorite an object, the following words:

| The forest be a delusion, for 1 know not of any power equal in this writing from the following words in the writing from the following words:

| Sol. As they never grant their assistance but for to that which fears nothing. Now let us suppose death. I wish and hope that thou wilt not, as is with historical facts concerning their introduction the custom of mothers, break forth in loud and bit into various European nations. He states that we the lacid magnetizer and speciators were heaved.

> having previously brought the following indispen- The thought and power of this man will then insable objects: 1, matches; 2, charcoal; 3, some crease in direct ratio with his faith in the said talissulphur; -some perfumeries, as hemp, flowers, man; from this sentiment he will derive a calmresin, &c. But when good Spirits are evoked, then ness and a moral power which he did not previouscompact is desired. As for the dress, it generally ritual aspect, it doubles its power by that which is gayety, for it must be a day of great cheer.

a small quantity of sulphur. In the meanwhile whatever kind of thought we please; from the recall, there is nothing to hope for that night, and the were to study it in all its aspects? But those who one of the generals, and said: know the magnetic power of man in its physical his memory and my command? Has not one ap- obtained a privilege from the Government, in 1632, If, on the contrary, the Spirit appears with hos- and Spiritual manifestations, will sufficiently under- peared?

[To be continued.]

BUSINESS ENDURANCE.

ment which must be thrown out of the circle, in ceed. Men who start in one kind of business may order to have it signed by the Spirit. He does the find it impossible to continue therein all their days same thing with you; he throws his deeds into Ill health may demand a change. New and wider your circle to receive you signature. The whole them; new elements of character may be developfields of enterprise and success may be opened to thing is done with the most polite forms of the ed. Men may have a positive distate for some purdiabolical world. No one keeps his word better suits, and success may demand a change. None of these cases fall within a general rule. Men may have rare talents, but if they are "everything by turns, and nothing long;" they must not expect to prosper. No form of business is free from yexagions! Do you believe in the possibility of such tions; each man knows the spot on which his own harness chafes; but he cannot know how much his own neighbor suffers. It is said that a Yankee can splice a rope in many different ways; an Engtreatises on magic; and I believe with all those lish sailor knows but one method, but in that mewho do not consider a Spiritual manifestation as thod he does his work well. Life is not long

their reality leads us beyond any limit. But these by the zeal and influence of his father, could turn facts cannot be without the assistance of the follow- him from the mark he had set before him; and his ing preparations. 1st. The habits of the body are setts, is another marked illustration of resolute en-

again, as he had once done." To this warning Mr. that time. 5th. The darkness of the night togeth- is poured out for all benevolent purposes in donaer with the motion of trees, which determines that tions large as the sea, can recall the time when he ed some years before to a numismatologist, and that he did not know by what chance it came back into the senses. An efficacious accessory might, his splendid fortune to earn. He chose deliberate-This case affords an apt illustration of the proverb fleeces of the shepherd's fold. For the meanest Wheever has studied the different states under- of the wise man, that a man "diligent in his busione by the human mind at the different hours of ness shall stand before kings, and not before mean

the day, cannot doubt the truth of my assertion.

A restless emotion takes hold of the most courageous, and this emotion is communicated from one geous, and this emotion is communicated from one group.

The late John Jacob Astor, as he left his native like masses of corruption and decay. The lords of the earth—if they would but know it—are the from the line that separated his native land from working men, who can build up or east down at sometimes imagined himself to be righted by a green separated by a gree to another, so as to form a sympathetic panic.— irom the line that separated his hard another, and made three resolutions which he in-The stupefying odor of the charcoal, the intoxica- tended should guide him through life: "He would "soft-handed," by pointing to their trophies wherting one of the hemp, the appeal repeated by the be honest. 2d. He would be industrious. 3d. He ever art, science, civilization and humanity are ting one of the hemp, the appeal repeated by the hundred echoes of the desert, soon produce the hundred echoes of the desert, soon produce the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the desired effect, and the eye is illumined by the extension and naturally are the known. Work on! man of toil, thy royalty is yet to be acknowledged, as labor rises towards the highto be Seer's light. It is then that the scene becomes selim. He was able to carry them out. His sucguage of a true poet, be-

one to control them. More or less ceremony, more more marked than his endurance, and this element Englishmen of his age.

When Richard Brinsley Sheriden made his first | Tobacco on Posterity .- The following from the the government had no means and with an army of thirty or forty thousand men, any, have the direction of the ceremony. Calmdesperate exertions were necessary to keep the ness is a guarantee of courage, and prepares the desperate exertions were necessary to keep the ness is a guarantee of courage, and prepares the direction of the ceremony. CalmAlbert Talismans have played an important as a farm-servant. Welliam Jay, of Bath, was a herdsman; and the

muddy water, up to his chin.

financial ruin from its effects, while others were comparatively free, made it unequal and oppressive cause no other could not see one during a fortung to that commet anced. Inst parent whose blood and secretions operations are saturated with tobacco, and whose brain and ling and base-born purposes of human nature.

| Stars when visible. This fact was asserted to me of some saint, or the true cross-wood, in its scapular many hours that army stood manfully before the nervous system are constantly seminarcotized.

by Abbot M____, who knew very intimately this lars, medals, rings, blessed waters, &c., &c., &c., murderous fire of the French; column after column by its influence, must transmit to the child so un-

DER THE GREAT.

A RABEINICAL TRADITION, COMPILED FROM THE TALMUD.

vlen, one of his generals brought a letter to Olympias, the contents of which were as follows:

"If thou wouldst truly honor the name of thy printing to be distributed in manuscript. In a lison, then erect a gorgeous palace, adorn it with brary at Florence are thirty volumes of Venetian everything that is precious, and give a banquet to gazettas, all in manuscript.

my memory. Invite kings, princes, generals, and Mr. George Chalmers states that mankind are inmy memory. Invite kings, princes, generals, and Mr. George Chalmers states that mankind are in-every distinguished man; but let it be proclaimed debted to the wisdom of Queen Elizabeth, and the incense, myrrh, and benzoin, must be made use of; possess. Hence the action of this talisman, conthat no one appear at the banquet, who had suffer-prudence of Burleigh, for the first genuine newspaa piece of virgin parchment is also necessary if a sidered simply at this point of view; but in a Spi- ed any wrong; but let every one come with joy and per. In the British Museum are several newspapers

pleted, she invited the kings, princes and the other on board the Spanish fleet! great men of her empire. The day of the festival was enough, and Mr. B—at once recognized a small quantity of sulphur. In the meanwhite curate of Amilly—the same who M. Ricard speaks of in his "Letters of a Magnetizer." The fact is, of in his "Letters of a Magnetizer." The fact is, appears at the first call, and the evocation is made that it was really this clergyman who had trained that it was really this clergyman who had trained the place, feeling an inward satisfaction in fullifiling period of the Commonwealth.

In the meanwhite was drawing nigh. The halls were fragrant with sults we obtain, we must logically conclude that the was drawing nigh. The halls were fragrant with appears at the first call, and the evocation is made once more; the first call, and the evocation is made of thought the same who M. Ricard speaks the Spirit is evoked; but it is very seldom that he sults we obtain, we must logically conclude that the was drawing nigh. The halls were fragrant with appears at the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more; the first call, and the evocation is made once more in the many meanwhile and the evocation is made once more in the first call. thrown upon it, the Spirit's name being at the izers surround their lucids with a sort of fluid atthe last will of her son.

Hour after hour passed away, and the sun was on this second appeal, a third should be made with fluence? Is not this this practice a form of the already lowering on the horizon, but no guest ap dot, a physician of Paris, to amuse his patients, summons, and more perfumes should be thrown sorcers' circle, or magi's talisman? How many peared, and the Queen walked in solitude through was a great collector of news; and he found by into the fire. If no Spirit should answer even this observations could we make on this subject, if we the magnificent apartments. At length she called these means that he was more sought after than

thou forget the contents of thy proclamation?- It is almost needless to add that his patrons were Thou saidst that he only should come, who never soon found in all ranks, and his printed sheets were suffered or was aggrieved. No one has come, and in greater demand than his written prescriptions. no one will come; for there is none on this earth free from pain and sorrow.

Olympias, "thy wisdom was as great as thy valor; goes a borrowing goes a sorrowing, as Poor Richard thy consolation has mitigated my grief;" and she says; and indeed, so does he that lends to such repeated the words of her son: "The tree that to-people, when he goes to get it again. Poor Dick day spreadeth his strong arms far and wide, is up-farther advises and says: rooted by the storm to-morrow; the flame that blazeth with greatest splendor, is soon extinguished; the sun is darkened by the clouds, and the full And again, "Pride is as loud a beggar as Want, moon soon looseth her effulgence; the stars disap- and a great deal more saucy." When you have pear, and princes vanish like a shadow and a bought one fine thing, you must buy ten more,

queting-hall.

This well merited tribute to labor is from

marked only by uncommon industry; as a speaker forget that of all that is useful, luxurious or beautiful which so much is risked, so much is suffered? It dopedia,"

Joux.—All our peasants have great faith in these compacts; but I thought it was mere credulity on their part.

Imarked only by uncommon industry; as a speaker bed did not excel in early life. With great deliberation has been the creator; that from the marble palace to the "white kids" of the tailor's most exquisite walking sign, all has been the creator; that from the marble palace to the "white kids" of the tailor's most exquisite walking sign, all has been the creator; that from the marble palace to the "white kids" of the tailor's most exquisite walking sign, all has been the creator; that from the marble palace to the "white kids" of the tailor's most exquisite walking sign, all has been the creator of the marble palace to the "white kids" of the tailor's most exquisite walking sign, all has been the creator; that from the marble palace to the "white kids" of the tailor's most exquisite walking sign, all has been the creator; that from the marble palace to the "white kids" of the tailor's most exquisite walking sign, all has been the creator; that from the marble palace to the "white kids" of the tailor's most exquisite walking sign, all has been the creator; that from the marble palace to the "white kids" of the tailor's most exquisite walking sign, all has been the creator; the first marked only by uncommon industry; as a speaker on the did not excel in early life. With great deliberation in the person, it creates envy, it has the properties of the country and the palace to the "white kids" of the tailor's marked only by uncommon industry; as a speaker of the tail that is useful, juxurious or ceauming the did not excel in early life. With great deliberation in the person, it creates envy, it has the properties of the country and the palace to the "white kids" of the tail that is useful, juxurious or ceauming the palace to the "white kids" of the tail that is useful, juxurious or ceauming the palace to the "white kids" of the tail that is useful, juxurious or ceauming the palace to the "white ki Albert.—So do I; but to admit that these facts fifteen hundred dollars a year as clerk of the courts, a painful cost of human hearts, far more sensitive these superfluities! We are offered by the terms dizzened and perfumed of those scorners of labor.

sculptor's chisel, the painter's pencil, and the poet's

back, would be in the silk-worm's nest, and in thing that ministers to human want, save the air of heaven, man is indebted to toil. It is only the irones who toil not, who infest the hives of activity

"A glorious man! and thy renown shall be
Borne by the winds and water through all time
While there's a keel to crave it on the sea,
From clime to clime;
Or God ordains that idleness is crime!"

Geology at Discount .- The geologist, if he be or less terrible a name given to the Spirits, do not gave him a fortune. All men who have succeeded faily in carnest, is far too tired after his day's work. change the nature of this art, which may be sim-plifted ad infitum. I made you acquainted with fond of gaming, the passion increased with his outer man into so uncleanly a condition that a the labors of the greatest magi that ever existed; years; he knew that he must at once master the grand hotel would have scruples in taking him in. you may select among them the four Spirits you passion, or the passion must master him. He Professor Sedgwick after a hard morning's work, made a firm resolve that he never would again play betook himself to a village inn for a lunch of bread words in his ear :- "Thou wilt one day be king! want for the experiment.

The reality of these compacts is now-a-days proved out of a doubt, by the revelations of mesperiment.

The resolve that he never would again play at a game of hazard. He could make such a resolution; he was told "fourpence!" He could not avoid reproved out of a doubt, by the revelations of mesperiment.

The Protector would have refused the crown, as did Casar at the Lupercalian feasts.—De Beismont's merism. All the formalities I spoke of are not neberforce, in his earlier days, like most young men significant to a vinage inn for a function of the protector would have refused the crown, as did Casar at the Lupercalian feasts.—De Beismont's merism. All the formalities I spoke of are not neberforce, in his earlier days, like most young men significant to a vinage inn for a function of the protector would have refused the crown, as did Casar at the Lupercalian feasts.—De Beismont's merism. All the formalities I spoke of are not neberforce, in his earlier days, like most young men significant to a vinage inn for a function of the protector would have refused the crown, as did Casar at the Lupercalian feasts.—De Beismont's merism. All the formalities I spoke of are not neberforce, in his earlier days, like most young men significant to a vinage inn for a function of the protector would have refused the crown, as did Casar at the Lupercalian feasts.—De Beismont's merism. All the formalities I spoke of are not neberforce in his earlier would have refused the crown, as did Casar at the Lupercalian feasts.—De Beismont's merism. All the formalities I spoke of are not neberforce in his earlier would have refused the crown, as did Casar at the Lupercalian feasts.—De Beismont's merism. cessary to be attacked by a shower of stones; by means of a direct evoking, or of a clairvoyant, we means of a direct evoking, or of a clairvoyant, we means of a direct evoking, or of a clairvoyant, we the faro-bank. He saw the ruin of the vice of a lady stopped by the roadside where he was workcan now enter into communication with whomso- gaming as he never saw it before; he was appalled ing, made some inquiries, and gave him a shilling, circle must be wide enough to enclose all the per-sons who desire to make the experiment, but one ever Spirit we may choose, and get from him all with what he beheld. Sitting amid gaming ruin because his answers were so intelligent for his stathe information we may wish. What more could and despair, he took the resolution that he would tion. He met the same lady at dinner next day, to the information we may wish. What more could never again enter a gaming-house, He changed her great astonishment. A well known geologist, his company with the change of his conduct, and long Secretary to the Geological Society, was once sires, bad ones will still be less able to do more. subsequently became one of the most distinguished taken up while at his vacation, and dragged to the Bristol Asylum for an escaped lunatic. On another Should any one still doubt the possibility of Dr. Samuel Johnson was once requested to drink occasion, tired, and with his pockets full of the Should any one still doubt the possibility of have faith." (Those Spirits must then be named) have faith." (Those Spirits must then be named) the communication." On the four interior corners of the circle are then written the names of these Spirits. Finally, every member takes his place in the still doubt the possibility of have faith. "In reference, Zwingle, emerged from a stant of the bring of the communication, and that of the Spirits in whom we have the communicating with disembodied Spirits, it would any one still doubt the possibility of a stant of the possibility of a stant of the possibility of a stant of the spirits in whom we have the communicating with disembodied Spirits, it would any one still doubt the possibility of a stant of the communicating with disembodied Spirits, it would take the manifestations was once requested to drink of the communication, the communicating with disembodied Spirits, it would take when with a friend; the Doccasion, thred, and with his pockets all of the communicating with disembodied Spirits, it would takes the support that among the Alps. Melancthon, the communicating with disembodied Spirits, it would takes the stanger. The reference of which with a friend; the Doccasion, thred, and with his pockets and mounted a stage-coach, and find the mannet of the wind have with a first wind the mannet of the wind with a friend; the Doccasion, thred, and with his pockets and with his pockets and with a first wind and a stage-coach, and the reference. I have wished the mannet of the world, but among the last tendence. In the reference, and that the mounted a stage-coach, and the reference, and with the mounted as tage-coach, and the day's treasure, he mounted a stage-coach, and the day's treasure, he mounted as treatment of the world, but among the last. The refershing the stage of the mannet of the world, but among the last the obs to pay as far as they could.

We must recollect that by the terms of the artistis. Finally, every member takes his place in the cle of confederation, Congress had no power to infigure. An absolute silence must be observed;

But let us now examine another question.

Support his resolution by action was a man of ensecure drowning, so slyly picked out the fossils, durance, and that element is as well displayed in one by one, from the drowsy philosopher, and this incident, as in the compilation of his great tossed them on the roadside.—Beloit Journal.

love of country did ittle good times they were fortified with metallic arguments. It has been estimated that the loss occasioned by the depreciation,
mated that the loss occasioned by the depreciation,
main, which is said to be necessary in these operathe rocks to cause them to yield water—we shall
tained such materials. It dignites him in every station,
exalts him in every station,
exalts him in every period of life. Such a charactourtier, the man of gallantry and dissipation, obinfirmities, mal-formations, and functional impertourtier, the man of gallantry and dissipation, obinfirmities, mal-formations, and functional impertourtier, the man of gallantry and dissipation, obtained such master over himself by labor and enfections of the parent is a proposition which ellbur. mated that the loss occasioned by the depreciation nain, which is said to be necessary in these operations of the continental currency only amounted to a tax of the currency of the curren ours, apparently unmoved, in a point of lee and propagate his kind, will inevitably curse his off-propagate his kind, will inevitably curse his off-person. If young men but knew how much a good spring with an organization more or less disordered, character would dignify and exalt them, how gloriwon the battle of Waterloo except the British, be- and a class of vital functions more or less unbal- ous it would make their prospects even in this life;

would have been, had the parent been exempt from all contaminating vices? If there is an act of cri-minalty which nature stamps with especial abhorrence, and punishes with more terrible severity than all others, it is that of the parent, who, by marrying his own organization and vitiating his own functions, bequeaths irremediable physical de-After the death of Alexander the Great, in Bab- crepitude and moral degradation, for the inherit-, ance of his children.'

ORIGIN OF NEWSPAPERS.-D'Israeli in the first "ALEXANDER sendeth his mother a final greeting! volume of his "Curiosities of Literature" gives an be a delusion, for I know not of any power equal In this writing thou wilt receive the news of my interesting account of the origin of newspapers whatever it may be, and adds the following words:

As the most dreary forest is the place of their "Keep this object upon you, and should any one thing passeth away. The greatest empire crum-ly monthly; but it was merely the newspaper of predilection, the most solitary corner must be se- menace you, it will be enough to have recourse to bleth unto dust—the mightiest monarch dieth, and the government. The title of the Gazettas was lected; if any crime has been committed there, this talisman; it will at once paralyze your eneeth his strong arms far and wide, may be uprooted er, or more probably from a farthing coin, peculiar that spot is to be preferred—such remembrance my's action; for it contains the whole of my pow-eminently favorable to the emotion which is so ne-er and knowledge, and these are greater than those with greatest splendor, is soon extinguished. The cessary in these experiments. This place once of any other living man. They will, therefore, allowing flower of the morning is withered in the newspapers were not allowed by a jealous government out, the circle I spoke of is drawn, after ways annihilate their machinations."

ways annihilate their machinations."

ways annihilate their machinations."

and a dream!

which were printed while the Spanish fleet were in The mother of Alexander shed not a tear. In the English Channel, during the year 1588. Popucompliance with her son's last request, she ordered lar zeal against the Spanish Armada was inflamed a palace of great dimensions to be creeted; she in these early newspapers. Burleigh in order to hall be painted a death's head and cross bones.

The circle being drawn, some light wood is kin
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The circle being drawn, some light wo dled in the middle of it, and in this fire is thrown thus that we excite and produce in our clairvoyant earth. When all the preparations had been com- lish Queen to death, and the instruments of torture

De Saint Foix, in his curious historical essays, gives the origin of newspapers in France. Renauhis more learned brethren. But as he had much "Is it thus that the friends of ALEXANDER honor leisure and was quite fond of collecting news, he to publish each week a summary of the news of "Noble princess," replied the general, "dost various countries, to distribute among his patients.

Poor Richard.-If you would know the value "O Alexander! Alequader! my son!" cried of money, go and try to borrow some; for he that

"Fond pride of dress is sure a very curse; Ere fancy you consult, consult your purse."

dream."

The blossoms of the myrtles and pomegranates breathed fragrance, and the candles burned splendesire, than to satisfy all that follow it." And it is didly; and Olympias, without a tear, left the ban- as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

"Vessels large may venture more. But little boats should keep near shore."

who do not consider a Spiritual manifestation as impossible. You recollect what Andrew Jackson Davis wrote on this subject, and the abstract I published in my "Spiritualist and Magnetic Ency
The history of eminent men in all professions and callings proves this. The great statesman, Daniel with published in my "Spiritualist and Magnetic Ency
The history of eminent men in all professions and callings proves this. The great statesman, Daniel We have heard among the idlers who float like New York Micror.

We have heard among the idlers who float like diffused on the surface of society, contemptuous flings at those whose heritage is toil. They sneer at the hard and swarthy hand of labor, but they will be a proper and the really master of but one pursuit.

We have heard among the idlers who float like diffused on the surface of society, contemptuous flings at those whose heritage is toil. They sneer at the hard and swarthy hand of labor, but they will be a proper to the New York Micror.

It is, however, a folly soon punished; for, as Poor We have heard among the idlers who float like diffused on the surface of society, contemptuous flings at those whose heritage is toil. They sneer at the hard and swarthy hand of labor, but they will be a proper to the New York Micror.

It is, however, a folly soon punished; for, as Poor Richard says, "Pride that dines on vanity, sups on contempt: Pride breakfasted with Plenty, dined the hard and swarthy hand of labor, but they are the New York Micror.

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We have heard among the idlers who float like Richard says, "Pride that dines on vanity, sups on contempt."

It is, however, a folly soon punished; for, as Poor Richard says, "Pride that dines on vanity, sups on contempt."

are possible, is to admit that they are real; and then a large sum, gained with great difficulty for him to the real dignity of manhood than the most be- of this sale, six months credit; and that, perhaps, has induced some of us to attend it, because we It is the toil of those hands, thou pitiful idler and cannot spare the ready money, and hope to be fine sneerer, that has reared empires in the old, and without it. But, ah! think what you do when you planted republics in the wilderness of the new run in debt; you give to another power over your world; that has hewn the rock in the quarry, and liberty. If you cannot pay at the time, you will ry, prepared to enter into communication with the tering him in one profession, and making him one built the temples and monuments of nations; that be ashamed to see your creditor; you will be in world of dreams, which is the true world of Spir- of the chief ornaments of that profession, if not its has achieved whatever fame belongs to genius, with fear when you speak to him; you will make poor, pitiful, sneaking excuses, and, by degrees, come to pen, that has winged the ocean with white sails and lose your veracity, and sink into base, downright exchanged the produce of every clime; that has lying; for "The second vice is lying, the first is measured the circuits of the stars, and plumed the running in debt," as Poor Richard says; and, lightnings to descend the wires to be the new Mer-cury of the world. Labor, why, man of idleness, labor gave you be- ought not to be ashamed nor afraid to see or speak perhaps, be found in the cries of the owl—whose ly a calling; he pursued that occupation with inteerv is eminently electro-Spiritual, and the foreboding grity and endurance, through dark days and trylife. Without it, the woven silk and wool on your man of all spirit and virtue. "It is hard for an empty bag to stand upright.—Dr. Franklin.

> THE HALLUCINATIONS OF THE GREAT.-Malebranche declared that he distinctly heard the voice working men, who can build up or east down at sometimes imagined himsel to be visited by a spectre; but he said it was owing to the over-excitability of the brain. The celebrated Dr. Johnson clearly heard his mother call Samuel; she was then livcome out from the wall. Goethe asserts that he one day saw the counterpart of himself coming toward him. The German psycologists gave the name of Deuterescopic to this kind of illusion. Oliver Cromwell was stretched fatigued and sleepless on his bed-suddenly the curtains opened and a woman of gigantic size appeared, and told him that he would be the greatest man in England. The Puritan faith and the ambition of Cromwell might have suggested, during those troublous times of the kingdom, some still stronger idea; and who can say whether had the phantom murmured these -the Protector would have refused the crown, as

> > THE POOR OF THIS WORLD .- God's ways are not as the ways of men. They often seem inexplicable to the human mind. None are more so than those which concern choice as to the objects of his favor. He selects, as a general thing, not the rich of this world, but the poor, not the noble and the mighty, but the humble and the weak.

> > Moses was the son of a poor Levite-Gideon was a thrasher-David was a Shepherd boy-Amos was a herdsman-the apostles were "ignorant and unlearned." The reformer, Zwingle, emerged from a shepherd's hut among the Alps. Melanethon, the great theologian of the Reformation was a work-

> > rison who translated the Bible into the Chinese language, was a last-maker, in Newcastle. 'Dr. Milne was a herdboy in Aberdeenshire. Dr. Adam Clarke was the child of Irish cotters. John Foster