

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

VOLUME 1

NEW YORK, SATURDAY, OCTOBER 14, 1854.

Christian Spiritualist PUBLISHED BY THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, At No. 553 Broadway, New-York.

The CHRISTIAN SPIRITUALIST is published every Saturday TERMS-Two Dollars per year, payable within three months.

Lord.

Ten copies for Eighteen Dollars; or, one person sending us ten subscribers will be entitled to a copy for one year. SINGLE COPIES-Five Cents. All business letters and communications should be addresse

to the Society for the Diffusion of Spiritual Knowledge, of Gol, of the soul's concersion. or, EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New-York.

[For the Christian Spiritualist.] THE PHILOSOPHY OF MAMMON.

Every age has its worship, every age has its God. The past age of worship has been self. The present age of worship is Metamore? The cause of the present worship is the past worship-self, now grown into the Mananon of self, mammonized into the Mammon of selfishness.

The various means in which self is mammonized is not known. The vain opinions of mankind are not the truths of Nature, and the results of philosophic minds are widely at variance with truth and reason. He who would be wise, must be wise in spite of philosophy, for the philosophy of the day is nought but philosophy, and in itself but a name.

Mammon is the true philosophy of these letter days, and he who affects to believe that the Mainmon of self is not the true philosophy of life, is questioned as if his intellect was weak or his reason endangered.

There is no true philosophy like the philosophy of dollars and cents now in existence. It is a philosophy which passes current with the multitude, and does not admit of questioning.

The Christian, in his zeal for his Master's cause, feels that he has a right to make "good bargains," that he may cast the overplus into the treasury of the Lord, and the miser, even, will open his hoards, when told that the returns will credit to him the life membership of his pastor. Here is philosophy, ligion of that same Jesus Christ came expressly to true philosophy ! not to be passed by as worthless, do away with? but as the acme to fame and fortune!

He who denies such delectable philosophy as this, must surely be mad, says the world, and so say we too, if he desires the praise of men more than the praise of God.

we must grope on in darkness and stumble at we The philosophy which will not bear the fires of know not what a little longer. purification is a material philosophy, and after all, My Christian friend seems to have been busy in must be burnt alive at the stake and its ashes scathis thoughts, and steps up to me, with his face tered to the four winds of progression ere the Spirglowing with a new idea, and says, "why not eduitual philosophy of love can be built up in its stead. cate our slaves in this religion which we are so anx-"How so," says the materialistic Christian, "my ious that the heathen should possess and send them philosophy is the true and perfect rule, for I am out as missionaries?" seeking to christianize the world by the means God "What a noble idea," I reply, "that indeed, has appointed, even taking from the sinner what he has gained unlawfully in his wickedness, to be musing awhile, he again exclaims, "it seems indeed distributed over the world and among the heathen in the form of books, pauphlets, missionary labor, and other Christ-like endeavors to extend the blessed Gospel of peace and rightcousness." "But stop, Christian (?) friend, let us reason a moment. If you are Christ's follower, you must follow Christ. Now, did you ever hear of his defrauding one individual that he might therewith benefit another? Did he not in all his teachings enforce the ancient denunciation "I hate robbery for burnt offering," and urge this practical truth, "Do justly, love mercy, and walk humbly with thy God." Then, where the consistency of those professing to follow in his footsteps and calling themselves Christians to plead in extenuation of their conduct, we do thois and so, that we may have more abundant means to give to the Lord both at home and abroad, for we feel it our duty to labor in the cause of stories of their manumission by their master, be-Christ and make ourselves the instruments of conmay be happy in this world and happy in the world verting souls to the Lord Jesus Christ that they to come. "Where is true philosophy?" saith the Christian, (?) and so say we too, if he wishes to be seen of men or desires no higher reward than their praise. "But," let me say, "if he desire the honor that cometh down from above, and whose reward is both in secret and in open sight, let him seek a higher i motive, for his Christian philosophy to mount, than sophy of Mammon. E. E. GIBSON. to be almoner of another's bounty, or the distribu-Burre, Mass. Oct. 5th, 1854. tor of his own,-than to do as Joots did. To do ------right merely, because some one else once did right. [From the New York Weskly Leader.] is a poor excuse or plea, and will not stand the soul THE PURITAN SABBATH. in the judgment! This is a new idea, say you, The Puritan Sabbath commenced on Saturday and so indeed it is, but is it not a good one? Why should we desire to do right : From the ing which preceded the Lord's day. Early on good which will result from it; that is the highest Sunday morning, the blowing of a horn in some motive which can be appealed unto. "No," saith villages announced that the hour of worship was my Christian friend, "it shall be for Christ's sake, at hand. In other places a flag was hung out of a for the honor and glory of God." Let me inquire, if all good will not redound to a drum was beat in military style. In Salem a bell the honor and glory of God, and if thousands of indicated the opulence of the settlement. The rehuman beings now on earth do not require the suc- ligious services usually commenced at nine o'clock coring hand of the Good Samaritan more for their in the morning, and occupied from six to eight own sakes or their friends, than for the sake of an hours, divided by an intermission of one hour for individual who lived eighteen hundred years ago, dinner. The people collected quite punctually, as and who cannot be affected in any way by their the law compelled their attendance, and there was conduct in the present action of their lives :-- a heavy fine for any one that rode too fast to meet-"Strange philosophy this," saith the Christian ing. The sexton called upon the minister and esfriend, "that we should do good for our own sakes corted him to church in the same fashion that the and for the sakes of those whom we befriend. I sheriff now conducts the judge into our state courts. should think no man would dare to preach such The minister was clothed with mysterious awe and doctrine, and thus blaspheme the sacred name of great sanctity by the people, and so intense was Christ! My friend, we meant no disrespect to Jesus Christ, regarded as demi-gods. The Puritan meetingnor yet to your creed, but we enter our protest house was an old structure. The first ones erectagainst the idolization of individuals, and the self- ed by the colonists were built of logs, and had a love which creates an altar upon the shrine of Mam- cannon on the top. Those standing two centuries mon, and bow down there to worship, under the ago were built of brick, with clay plastered over cognomen of Christian zeal and Christian love. We the courses, and covered with clay-boards, now enter a protest upon the lists of religions that this called clap-boards. The roof was thatched, as

of all others is the most unsound faith, since it robs, buildings are now seen in Canada East. Near the Paul to pay Peter, and takes from the hireling his church edifice stood those ancient institutions-the wages to pay the Christian for his labors, in con-stocks-the whipping-post-and a large wooden verting the sinner from the error of his ways, when cage to confine offenders against the lass. Upon the error of his ways is just what the Christian has the outside of the church, and fastened to the walls, been himself guilty off, robbing the poor to pay the were the heads of all the wolves killed this season. In front of the church in many towns, an armed

The true philosophy of all this is, that the Chris- sentinel stood, dressed in the habiliments of war. tian may have the honor of the conversion of the There were no pews in the church. The congresoul, for the means passing through his hand; $h\epsilon_1$ gation had places assigned them on the rude benchof course, must be the fieble instrument in the hand | cs, at the annual town meeting, according to their age and social position. "Seating the meeting-"Converted from what, to what?" we would en- house," as it was called, was a delicate and difficult

business, as pride, envy, and jealousy were active passions in those days. A person was fined if he My Christian friend may answer, "from the religion of the poor, oppressed, suffering slave, to the occupied a seat assigned to another. The eldest occupied seats beneath the pulpit. The boys were religion of the wealthy, exalted, comfortable slaveholder,-without enjoying any of those comforts, ordered to sit upon the gallery stairs, and as "boys but knowing they are for his master, and not for always will be boys," three constables were employed to keep them in order. Prominent before him," I would interruptedly inquire. "O, no," says he, "not exactly that, but he may be indulgthe assembly some wretched male or female offended in privileges which he could not before enjoy; he er sat, with a scarlet letter "A" or "D" on the breast, to denote a crime against the stern code.can feel the love of God in his coul, and that will enable him to bear his lot more patiently." We make a few extracts from the laws of the New "Yes," I would reply, "it may work such a

England colonies respecting the Sabbath : " The Sabbath day shall begin at sunset on Sat work of grace in his heart that the poor slave may urday." be willing to be again sold into more irredeemable

"No woman shall kiss her children on the Sab bondage, parted from his wife and family and sent into the pestilential swamps of Louisiana, with the oath or fasting day."

"No one shall run on the Sabbath day, or walk consoling thoughts that his master, by the exchange, n his own garden or elsewhere, except reverently has made a good bargain, and realized the sum of three thousand dollars, above profits, and has deto and from meeting."

"No one to cross the river, but with an authorvoted all such gains to the service of his Lord and ized ferryman." Master Jesus Christ; therefore, forwards it to the

[For the Christian Spiritualist.]

"NEW SONGS TO OLD THEMES."

The inquiry as to the Spirit authorship and title was answered hat J. N. M., a well known popular minister wrote the poem brough Mr. A. Hoyt, and directed the title to be appended.

* * * * * And rage and hate, Like damned sentinels, keep earth's gate; While yet within its prison walls are found Ten thousand beauties spreading o'er the ground, Telling that angels still are lingering near To woo the prisoner to a brighter sphere. Man heeds them not-the chains of flesh Each morn and night are rivetted afresh. Then yielding to his fate he hugs his chain Till death unbinds and bids him rise again. All beauty, love, and poetry, I ween,

Are from the world of Spirits, where unseen Throughout all ages thought and love both live. The artist's pencil all the power they give. And orators enkindling in the cause of right, Receive their impulse from this inner light. For all of earth is dull, cold, heartless fact : Fo cat, to rob, and spuil its only tact But that which warms each scene with life and soul Shares in the power that bids the planets roll; Thus, though the angels once kept Eden's bowers Secure against combined and hellish powers, That post is fallen now to our sworn foes; And selfish Evil's withering mildew blows O'er the fair fields that God pronounced as good, Sweeping through life its dark relentless flood. And wilt thou say, "Whatever is, is right," Confounding sunshine with the blackest night? Doth God make hunger and then snatch away From orphan'd children all their hope and stay 9 Doth he rejoice in rapine, murder, blood, Because his power can overrule for good ? And wilt thou say these trifles soon must pass Eternal Progress rules the mighty mass ? From one great causeless cause all things have sprung. While right and wrong are dreams by poets sung ? Each atom claims inspired affinity To Him who quickens intellect in you and me ? And therefore we are God! O monstrous thought. By pantheistic idlers only taught. What, then, if earthly evil only scens to be To work out future pleasure in eternity, May not our sorrow, misery and pain. In after ages come in use again ? What shall secure us 'gainst the dreaded thought

To change the page, its blanks of future fill, Mocks thy vain effort. Turn then thy powers To benefit thy kind—to strew the tomb with flowers Of an immortal life-to chase the widow's tear-Give eyesight to the blind-the deaf make hear: For thou can'st be like God only by Godlike deed Of charity to all who suffer need. Call'st thou this sectary, orthodox-with scorn,

Below the wisdom with which thou wast born ? Then, tell me, sapient, what is it thou call'st sect That wakens up thy ire? Can'st thou reject What nature taught thee when she class'd the fields ? Brutes too are families or sects as instinct yields. Men draw, unite, then subdivide, and then Remingle. Sympathy makes us men. Humanity itself is but a sect Of God's great empire. Like clouds that fleck The sun, this truth must burn and glow To glimpse the mighty orb that rolls below. 'Tis, therefore, that Almighty sovereignty ordains This universal law throughout his empire reigns. Take then thy tube, philosopher, and sweep The vast expanse to where nebulæ sleep Like clouds of worlds; but gather'd to thy eye, As though His system wanted harmony. A galaxy of light confused to man may seem A milky way, as ancient poets dream. Let sects remain, but show to them the love Which God designs thro' all his works shall move : Thus round one common centre all may roll, Divided, separate orbits, yet a mighty whole. Children are sects to which thou did'st belong, And occupied thyself with toys and childish song : And shall thy arrogance conceited pass Or fail to see thyself reflected in the glass? Here rests the argument-Vain man is blind, And labyrinthine paths around him ever wind; The clue of hope may guide him in the right, But love alone must bring him into light. Oh heaven-born harmony, whose golden chain Links heart to heart throughout the vast domain Of intellectual life, descend upon our sphere, And let our jarring cease, our wars expire. From the calm stillness of the skies descend-Let alters blaze to Thee-let holocausts ascend ; 'Till Afric's chain falls from her swarthy limb, And with her palefaced brother joins in freedom's hymn The time hath come! the car of Progress flies, Man hews him out a path thro' earth and skies He yokes the lightning, time and space commands And links his iron chain thro' barbarous lands, The isles of Chittim and the frosty North Shake hands together-pour their treasures forth Lybia and Egypt yield anew their store, And at thy feet, Almighty love, adore ! No narrow incense-breathing censer now, But Araby and Java in one homage bow, With continents and islands of our prouder race-Earth is God's temple and his dwelling place. But see the rains descend, and o'er the earth Each seed and rootlet wakens into birth, O'erflows each spring, impell'd, the torrents roar-Wide swells the river's flood and thunders to the shore. So is thy Spirit-life-first seen in drops-the clouds, portent Discharge in showers-the showers are spent. But look around thee, man, and see That while thou sleep'st the hand of destiny Is on the world's wide track, and soon to all The millions of the race shall be the Spirit's call. "little stone" shall crush the : And Christ again shall be earth's joyful guest. O Christ, anointed, inspirer of my song, When shall the nations cease to do thee wrong ? Thus, as I name thee, bowing near thy throne, I number'd scraphs glad thy scentre own: Their hallelujah sweeps the eternal plain, And earth's responsive thunder echoes back again.* Thou liv'st and wast dead-the great amen, Beyond all thought of life-all finite ken ! The muttering thunders darken not thy throne Thou dwell'st in light unclouded and alone. The mystery of evil canst Thou then disclose ? Thou, who on calvery grappled'st with my foes?

From the New York Evangelist. ON THE MINISTRATION OF DEPARTED SPIRITS IN THIS WORLD. BY MRS. HARRIET BEECHER STOWE.

It is a beautiful belief, That ever round our head Are hovering on viewless wings The Spirits of the dead.

While every year is taking one and another from the ranks of life and usefulness, or the charmed circle of friendship and love, it is soothing to remember that the Spiritual world is gaining in riches through the poverty of this.

In early life, with our friends all around us-hearing their voices, cheered by their smiles-death and the Spiritual world are to us remote, misty, and half fabulous; but as we advance in our journey, and voice after voice is hushed, and form after form vanishes from our side, and our shadow falls almost solitary on the hill-side of life, the soul, by a necessity of its being, tends to the unseen and Spiritual, and pursues in another life those it seeks in vain in this. For with every friend that dies, dies also some peculiar form of social enjoyment, whose being depended on the peculiar character of that friend; till, late in the afternoon of life, the pilgrim seems to himself to have passed over to the unseen world, in successive portions, half his own Spirit; and poor is he who has not familiarized himself with that unknown, whither, despite himself, his soul is earnestly tending. One of the deepest and most imperative cravings of the human heart, as it follows its beloved ones beyond the veil, is for some assurance that they will still love and care for us. Could we firmly believe this, bereavement would lose half its bitterness. As a German writer beautifully expresses it, "Our friend is not wholly gone

from us; we see across the river of death, in the blue distance, the smoke of his cottage"-hence the heart, always creating what it desires, has ever made the guardianship of and ministration of departed Spirits, a favorite theme of poetic fiction. But is it, then, fiction? Does revelation, which gives so many hopes which nature had not, give none here? Is there no sober certainty, to correspond to the inborn and passionate craving of the soul? Do departed Spirits, in verity, retain any knowledge of what transpires in this world, and take any part in its scenes?

All that revelation says of a Spiritual state, is more intimate than assertion-it has no direct treatise, and teaches nothing apparently of set purpose, but gives vague, glorious images, while now and then, some accidental ray of intelligence looks

NUMBER 23.

Have we not memories which correspond to such belief? When our soul has been cast down, has never an invisible voice whispered, "There is lifting up?" Have not gales and breezes of sweet and healing tho't been wafted over us, as if an angel has shaken from his wings the odors of paradise ?---Many a one, we are confident, can remember such things; and whence come they?

Why do the children of the pious mother, whose rave has grown green and smooth with years, seem often to walk through perils and dangers fearful and imminent as the crossing Mohammed's fiery gulf on the edge of a drawn sword, yet walk unhurt? Ah! could we see that glorious form! that face where the angel conceals not the mother-our quesions would be answered.

It may be possible that a friend is sometimes taen because the Divine One sees that their ministry can act upon us more powerfully from the unseen world than amid the infirmities of mortal interourse.

Here, the soul, distracted and hemmed in by hunan events and by bodily infirmities, often scarce knows itself, and makes no impression on others correspondent to its desires. The mother would fain clectrify the heart of her child; she yearns and burns in vain to make her soul effective on its soul and to inspire it with a Spiritual and holy life; but all her own weaknesses, faults and mortal cares, cramp and confine her, till death breaks all fetters -and then first truly alive, risen, purified and at rest, she may do calmly, sweetly and certainly, what mid the tempests and tossings of life, she labored for painfully and fitfully.

So, also, to generous souls who burn for the good of man, who deplore the shortness of life, and the little that is permitted to any individual agency in this life, does this belief open a heavenly field .----Think not, father or brother long laboring for man, till thy sun stands on the western mountains -think not that thy day in this world is over.--Perhaps, like Jesus, thou hast lived a human life and gained a human experience, to become, under and like him, a saviour of thousands-thou bast been through the preparation, but thy real work of good, thy full power of doing, is yet to begin.

There are some Spirits (and those of earth's choicest) to whom, so far as enjoyment to themselves or others is concerned this life seems to have been a total failure. A hard hand from the first, and all the way through life, seems to have been laid upon them; they seem to live only to be chastened and crushed, and we lay them in the grave at last in

American Bible Society as a testimony of his zeal

in the cause of Christ, whose mission was to undo

the heavy burdens, and to set the captive free .---

Perhaps, say I, that the slave needs the religion of

Jesus Christ to enable him to be reconciled to the

idea of being a slave and being kept in slavery, that

through that slavery his master may have means to

purchase Bibles to send to the heathen, that they

may have knowledge of such a glorious religion as

"Rather inconsistent," my Christian friend fee-

bly mutters to himself, but let that pass, say I, that

is the Materialistic Christian's philosophy. Can any

better philosophy he found, I would inquire, if not

sanctions and permits such slavery, which that re-

would be killing two birds with one stone." After to be more God-like to educate them into this religion and to send them out as missionaries than to sell them as slaves and keep them in ignorance, ap/ plying the result of their bondage to open the prison doors to the far off heathen, and as if pleased with the conclusion, he left muttering as he went, "philosophy, philosophy, strange philosophy, indeed, is this new philosophy." Who would have believed that I could have been reasoned into it in a few moments by an innocent woman. Never mind, strange things happen now-a-days, and when I get up in the morning the meanest wretch in existence, many make up faces at me and call me no Christian if I be found the owner of one single slave. I will educate them all, and send them out missionaries to their brethren. Will not their cause he practiced the Gospel which they preach, be a greater incentive to them (the heathen) to bekeep them in bonds and send the avails of their labors to the missionaries, praying that a just God would sanctify the means to the conversion of many souls. I will try it, I will try it, he screamed in his exultation, and with the sound I awoke, and found in a dream I had converted a Christian (?) slaveholder (?) to the philosophy of love from the philo-

afternoon. No labor was performed on the evenrude building occupied as a church. In Cambridge ' this sentiment, that even the minister's family was Thus by our schools of mysticism taught? * * * * I stood upon the shore-a beauteous bay Laved a green isle that in the sunlight lay-The undulating waves moved gently by, The city's shadow rose against the sky ; There lay the merchant ship to wait the gale. That gaily soon should fill her mighty sail, And dotting o'er the ripples far and near. A world of floating life on every side appear. Yet o'er the trees that waved upon the isle Amid its flowery meads that sweetly seemed to smile, I saw-or was it visioned to my sight ?-The war-crown'd bastion and the bayonet bright Arose to tell me that the heart of men Was like the leopard's lair or tiger's den ; His passions but a lake whose sulph rous smoke Tells of the burning waves from whence it broke. 'Tis man that clutches from the poor his bread. And manacles a world that trembles at his tread; 'Tis man-but ah, my heart and head are faint, His thousand fields of Waterloo to paint. My angel friends are near and check my view, "Behold," they whisper, "I make all things new," Blest prophecy of heaven, whose heart-inspiring voice, Speaks to earth's tempest "Peace," and bids the soul re

Bright as Uriel, sentinel of the sun, My mounting hopes in glittering orbits run In search of Him who now forgives my song, Too weak for utterance such as well belongs To harps of life. Like him of Ur I feel Abhorrences of self upon my senses steal; While dust and ashes mark my inward shame, That such as I should dare pronounce His name ; Much less, blasphemous, like a demon trace, In deeds of evil men their God's insulted face Look, then, abroad through earth, from pole to pole. And scan with eagle glance whatever hath a soul-Then tell me, if thou canst, who made them such ? Does God "here give too little, there too much ? Or wilt thou own thy reasonings are weak ? The cause of all things humbly must thou seek. Art thou in stature lofty as the sky, And with a single step its dizzy height canst try Or art thou doomed with weary step and slow, To reach the mountain's top, its sunlight glow i Such, then, are all things that concern thec here, Placed as are needful each within its sphere. And thon mayst climb the loftiest, holiest height. With modest patience-not to wing thy flight Like Dadalus, else downward thou must fall, And find thy folly was the cause of all, Of life 'tis God alone the secret springs can see, To teach thee there's a power that claims thy knee. Love and adore : the thought that overleaps This boundary line must climb the slipp'ry steeps; Where science fails him, and reason, friendly guide, Proves recreant to her trust and ever turns aside. Could'st thou by searching find the Almighty out, What would thy knowledge aid? thy life throughout Is an entangled web of present good or ill:

* * * * * * I tremble at my thought, and whispering angels tell "Tis not for thee to sound the dark abyss of hell. Content thee this, that to our blest abode, To thee, to all, Christ opens up the road. If, like Ezekiei, thou saw'st the living wheels Instinct with life-thy reason powerless feels-The mighty pressure of the wondrous thought Beclouds the vision on thy senses wrought. I heard a voice from heaven saying unto me, "Blessed are the dead who die and rest with thee. Labor and sorrow they no more shall know, And bitter tears of anguish ever cease to flow. No sun upon their head shall shine with fervent heat, The thunders cease to roll, and cease the storms to beat." Thus standing on time's sea, from far and near The mystic future on the waves appear, And hideous shapes of dragon, hydra head. Uprear from out the ocean's oozy bed ; Types of the past and future power That sways earth's sceptre with the passing hour.

* * * * * * Its horn is broke-its wounded heads decay ; The horrid dragon dies-the vision melts away. Sad emblems these of man, whose mitred rule Betrays him still some demon's supple tool. Thus ever and anon we change our state, Our nations rise to power-men call us great While hydra-headed evil claims its place and seat Where Parliaments decree, and empire's senates meet. Breathe softer, then, ye zephyrs bland, And lead me once again to where the land Of the redeem'd, array'd in glorious sheen, Bursts on my Spirit in its calm serene. Thy wondrous excellence o'erpowers the mind, That fails in words comparison to find. So have we seen when o'er the prairie wide The sun his radiance threw on every side ; Light's iris-gems on all the clouds were hung. Like festoon'd drapery o'er his pathway flung. Till sinking in the far and level west, He bade the gazer mark his place of rest. City of God, descend! unbar thy pearl-built gates, Earth for thy coming long and weary waits. And let the nations now that rush on death Feel tides of life renew their fainting breath. Thy cooling streams shall soothe man's fever'd heat. And everlasting joy thro' all bis pulses beat, Want, pale and haggard, drinks the widow's tear. Struck with thy vision, then shall disappear,-The zephyr there no fainting brow shall kiss, Nor sigh of sorrow mar the world of bliss. A voice as many waters rushes on my ear, The new creation's mighty choir is near; Tumultuous thunder rolls its ocean bass, The heavens depart-the isles no more have place Ten thousand times ten thousand voices fill the sky, And wake the music of eternity. And thou with me shalt hear when time Its final chorus to that song shall chime. With bloom immortal all the hills are clad. A smile eternal reigns and every heart is glad; A song, new, strange, melodious, sweet, Thus bymns its numbers thro' the golden street : Ripple ve fountains, Ripple with joy!

Wake up ve mountains; None shall destroy The peace that now reigns, Halleinia, emen ! From rock, bill, and glen, The enorms of love sweeps back again. NEWLAND.

Williamsburgh, July 1, 1854. * Alluding to a thunder storm that was passing while writing, adapted?

out,

----- like eyes of cherubs, shining From out the yeil that hid the ark. But, out of all the different hints and assertions of the Bible, we think a better inferential argument might be constructed, to prove the ministration of departed Spirits, than for many a doctrine which has passed, in its day, for the height of orthodoxy. First, then, the Bible distinctly says, that there is a class of invisible Spirits who minister to the children of men. "Are they not all ministering Spirits, sent forth to minister to those who shall be heirs of salvation ?" It is said of little children, that there "angels do always behold the face of the Father which is in Heaven." The last passage from the words of our Saviour, taken in connexion with the well-known tradition of less time, fully recognizes the idea of individual guardian Spirits.

For God's government over mind is, it seems throughout, one of intermediate agencies, and these not chosen at randon, but with the nicest reference to their adaptation to the purpose intended. Is it likely, then, that, in selecting subordinate agencies, this so necessary a requisite of a human life and experience, is overlooked ? While around the throne of God stand Spirits, now sainted and glorified, but thrillingly conscious of a past experience of sin and sorrow, and trembling to the soul, in sympathy with temptations and struggles like their own; is it likely that he would pass by these we have overcome, we have obtained, we have found souls, thus burning for the work, and commit it to all true, and in our heaven behold the certainty of those bright abstract Spirits, whose knowledge and experience are comparatively so distant and so cold.?

It is strongly in confirmation of this idea, that in the transfiguration scene, which seems to have been of the glorified state of their Master, we find him attended by two Spirits of earth, Moses and Elias, "which appeared with him in glory, and spake of salem."

informed as to the future.

In coincidence with this idea, are all those passages which speak of the redeemed of earth as being glowing imagery; breathing, throughout, the most closely and indissolubly identified with Christ, members of his body, of his flesh and his bones. It is rough mastery of the human soul; its poetry of not to be supposed that these united to Jesus above such dazzling brilliance as to astonish and overawe all others, by so vivid a sympathy and community the most gigantic minds which the world has proof interests, are left out as instruments in that great | duced ; it is looked on by the great majority of work of human regeneration which engrosses him; readers as a book fit only for Spiritual enthusiasts and when we hear Christians spoken of as kings and bigoted fanatics. It is read as a task, and not and priests unto God, as those who shall judge an- as a delight. It is approached with an undefinable gels, we see it more than intimated that they are to awe which beclouds its beauty and renders its light be the parents and actors in that great work of dull and uncertain. How shall we account for this Spiritual regeneration, of which Jesus is the head. | strange state of things? How shall we brush the What then? May we look among the bands of dust from the neglected leaves of the Bible, scatter ministering Spirits for our departed ones? Whom the mist which envelops its pages, and induce rewould God be more likely to send us? Have we flecting and intelligent people to search after its hidin heaven a friend who knew us to the heart's core den treasures, and explore its unfathomable mines? -a friend to whom we have unfolded our soul in its In answer to the first question, we would reply. most secret recesses-to whom we have confessed it has too long been looked upon with unnatural our weaknesses and deplored our griefs?--- if we reverence and superstitious fear. The shadow of are to have a ministering Spirit, who better the Church has fallen upon it and obscured its

mournful silence. To such what a vision is opened by this belief! This hard dicipline has been the school and task-work by which their soul has been fitted for their invisible labors in a future life; and when they pass the gates of the grave, their course of benevolent acting first begins, and they find themselves delighted possessors of what through many years they have sighed for-the power of doing good.

The year just passed, like all other years, has taken from a thousand circles the sainted, the just and the beloved-there are spots in a thousand gravevards, which have become this year dearer than all the living world; but in the loneliness of sorrow, how cheering to think that our lost ones are not wholly gone from us. They still may move bout our homes, shedding around them an atmosphere of purity and peace, promptings of good, and reproofs of evil; we are compassed about with a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at our success. How should this thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace. They have overcome-have risenare crowned, glorified-but still they remain to us, our assistants, our comforters, and in every hour of darkness they seem to say to us: "So we grieved.

so we struggled, so we fainted, so we doubted-but thy own."

[From the New York Weekly Leader.] THE BIBLE.

Why is this repository of ancient history and intended purposely to give the disciples a glimpse literature, written by the greatest minds which have ever visited the earth, and inspired with the loftiest strains of eloquence and truth-why is this vast mine of intellectual and Spiritual wealth so his death, which he should accomplish at Jeru- poorly appreciated, and so little studied? This is a question of no little importance. Here is a book It appears that these so long departed ones were which, independent of its sacred associations, stands still mingling in deep sympathy with the tide of hu- alone, unrivalled, unapproached, as the masterpiece man affairs, not only aware of the present, but also of the world's literature, and yet few out of the pale of the priesthood are at all acquainted with its beauties. Rich beyond all comparison in bold and stirring eloquence ; betraying in every line a thobrightness. It has been buried beneath uncounted

volumes of stupid commentary, and barrel upon change, for instead of the mechanical and material- "expelled student." He says, "I have graduated viction now rapidly becoming fundamental to the in its unfolding it could not be a man at once; it It has hitherto been declared to man that he was barrel of dingy sermons. Sectarians have placed istic hell and heaven of long ago, we have a "bout with the other members of my class, and have the most radical philosophy, that all true reform must could not rise into the screne light of positive scifalse sign-boards over every chapter, puzzling the in conscience," and a heaven within us, just as we same certificate as they." We accept this statemind with foolish directions and false indices.— live in harmony with the divine unities of God's ment and give it place that the correction may be as gels aid in spreading the Gospel, which ere long, munion, in a day, or in an age. Age after age must swept away from the earth, as by a whirlwind.— Verse after verse has been wrenched from its pro- government. This is wonderful progress, all things general as the mistake. per connection and perverted to all manner of base considered, for it gives a conscience to human nauses. In this way, the pure stream of living wa- ture, total depravity and Dr. Paley to the contrary appropriated to himself a remark that never was

has been darkened and polluted, until it seems to of fire and opens the door of hope for "Beelzebub words in our own vindication, since it is a trueism recognition was made of the marriage of two of tence for the influx of higher manifestations down transcending those He has upon us. We rise only have lost all its healing and invigorating power.- the prince of devils," so that all may become sub- that each one must use the talents Nature has given its members, Mr. E. Mellikin and Miss Helen Muny. To drop all simile, and speak the naked truth, the ject to the law of love, "that God may be all and him, be they two or ten. If Brother Fowler thinks The ceremony was simple, but impressively beau-Bible has been so outrageously abused, that men in all."

lay it carclessly upon the shelf, where it has besome moth-caten and dust-worn for want of use.

brush the dust from its leaves, and induce intelli- tion to the first principles of eternal punishment. not deal in surcasms, sneers nor inuendoes. Life long ago, by acknowledging the institution to be its coming up into the great future, it travels thro' nal worlds, that you have claims upon God comgent and reflecting people to search for its hidden treasures, we answer, let them read it for themseles. in our parlors, sitting rooms, dining rooms, stores, however, to laugh at a man for his "hobbies," I abuse that they formed resolutions to so educate plane of Spiritual enjoyment. The first account natural and eternal right to the unfolded develop-Cast aside all commentaries, disrobe the mind of kitchens, &c., &c., all having a good time, and by hope it may be *free* from the bitterness of all sar- the people in true physiology and moral philosophy we have of the method by which the Spiritual naall prejudices, and enter upon its perusal with can- their own confessions enjoying themselves, when donic relations. We took no notice of the "mo- resulting therefrom, that marriage should be digdid hearts and teachable minds. You will then they should be, according to theology, with the tion to censure Mr. Martin for his dress," because nified. Having made a visit of some months' wonder, as you peruse its brilliant pages, that you have been so long ignorant of their intrinsic beauty. Every chapter will inspire you with the noblest the conditions of the "damacd." It is true, indeed, can remember, Brother Fowler wished the subject like to give my impressions of the modes by which required were of a gross and external nature— and we have the power to receive it—to know as enthusiasm. Imperceptibly, but surely and per- "time works wonders," for it has revolutionized of dress discussed because "it involved important they seek to accomplish their objects, as far as they that God, the Infinite, could accept the sacrifices of we are known, and see as we are seen. Here is a manently, its noble Spirit will steal over your soul, the empire of sin and Satan, and words of hope principles." As regards the controversy between and give tone and character to your whole life .- and consolation come from the "lost and gone" of Brother F. and the friends of the Fountain House, The cobwebs of modern religion will be swept other days. Surchy "all things work together," we have nothing to say, for two reasons : away, and thenceforth your heart will feel absolved for "where sin did abound, grace did much more 1st. We know nothing as to the merits of the

OF ANGELS.

bias being understood.

The reader will find on the first page, an article

should have come from such a person-theological the "right thing."

concerned, it is neither above nor below what solve" while at the Convention. All wishing in-

from all priest-worship and creed-worship, and de- abound." voted to the service of TRUTH. Thus it is that the MRS. STOWE AND THE MINISTRATION Bible will be redeemed from daily neglect and profanation, and many to whom it is a sealed book. will pant for its pure gospel "as the heart panteth after the water-brook. H. CLAPP, JR. from the pen of Mrs. Stowe, which we hope he over sensitive, and by that means make personal will read with attention. It is not that the views what was not intended to be such.

Christian Spiritualist.

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

NEW YORK, SATURDAY, OCTOBER 14, 1854

SPIRITUALISM VS. THEOLOGY.

Eva into being, and placed her angelic nature be- Brother Fowler, who says : If it is generally correct to say that "the course of true love never did run smooth," looking at the good as it is, we have many mediums, writing and motion to censure Mr. Martin for his dress. But it social enjoyment, that there is an ample opportuniaffections from amid the antagonisms of social life, speaking, who have been made the agents of bet- was finally voted to be withdrawn and the followhow much more true is it to say, that the course of ter, higher and more Catholic communications, al- ing opposite one passed ": theological loves never can run smooth, while they though they are uneducated. make such reckless and general issues with good sense, science and philosophy.

century will give the needful facts for authority. There can be no room for doubt, however, as the

wailings of the theologically wounded and slain devil was so near onnipotent, that where there was and tolerate all laws of humanity. have left behind the impression, a very deep im- not depravity enough to make the soul sinful bepression, that "the course of true love," whether af- vond human redemption, the devil was near at fectional or theological, "never did run smooth."

hand to give the needful aid. Yet depravity with The "battle of the churches" has been long, its monstrous brood of imps and demons is fast and loud have been the acclamations of the conquer- passing away, not only as the controllers of human ing parties, as old formulas have died out, that oth- destiny, but as a possibility in philosophy; so that ers in turn might become fashionable, and have we now live in a reign of grace and under a dispentheir day of "brief authority." Still, amid the sation of hope-angels and holy beings administernoise and tumult of the controversy, each one was ing to the need of humanity.

strong in the Spirit of bold resolve to fight the good | Surely no one can be insensible to the change, fight of his "pairty," but like a certain character and none should be ungrateful to the "divinity of Byron's, while swearing they "would never con- that shapes our ends." since blessing, rich blessing, sent, consented." How else could it come to pass, ever cometh with the morrow. that the whole economy and government of Hell, We wish the reader to notice the logic of Mrs. to say nothing of its theology, has got into such Stowe, as well as the rich sentiment and affection confusion, that any one who undertakes to reduce that gilds the Spirit of her communication; for it to order, would be apt to say, did he secur, - | while she ignores the imputation that the ministra-"Oh! cursed spite, that ever I was born to set this tion of angels can be a "*fiction*," she is forced nev-

matter right." Dr. Beecher and his "Conflict of ertheless to build her faith on "hints and assertions," Ages." which has been a conflict ever since its and "interential arguments" which she finds in birth, will aid the reader in comprehending this the Bible.

fact. Our attention has been particularly attracted There is to us, not only a seeming, but a palpato this subject of late, by noticing the fact, that ble inconsistency in calling the plain language of while the orthodox in general are softening their the Testament "hints and assertions" on a subject views of Hell and the devil, and retining "eternal so vital both to the character of the Bible, as well torments" so that it means "regrets," "tortures as to the Spiritual peace and general happiness of deficiencies. The more are we conscious of this, of conscience," and "mental pains," &c., instead society. When the Spiritualist reads questions like of burning in a literal "fire, for ever and ever,"— the following, he cannot but feel that the study of perfect from lack of skill in the use of language

shall be glad tidings to all people. The next item of offence is that Brother Fowler

[For the Christian Spiritualist.] MR. EDITOR: On Monday evening, September 4, ters, gushing fresh from the great fountain of truth, notwithstanding. Beside, it does away with a hell designed for him, and we repeat, therefore, the same in the meeting of the Inductive communion, public sary to prepare, then, upon a lower plane of exis-I meant a sarcasm instead of a trueism, I can only tiful, as it should ever be in the celebration of this rays reach through an atmosphere comparatively gress by enforcing the idea that the Divine has

These conclusions spring into being, and ultimate say, "as thy faith, so be it unto thee," but I should important relation, where the parties are as well dense, and so penetrate into the internal earth; they claims upon you that are infinite, if the other fact in Spiritualism; for the "bad Spirit" theory, now very much rather he would believe me capable of, prepared for it as were these young Hopedalians. must necessarily pass through many obstructions. is not presented. Spiritualism teaches you in look-In answer to the next question, how shall we so popular in the churches, is in direct contradic- and actually telling the truth when I tell him I do The "Marriage Question" was settled at Hopedale So in the unfolding of man's Spiritual nature; in ing at all your relations with the external and inter-Just think for a moment,—here are the Spirits is too solemn and sacred for such issues. If I have, good of itself, but subject at present to so much many difficulties, until at last, it arrives at a higher mensurate with His claims upon you. You have a "reh man," lifting up their "eyes in torment." the discussion on that subject closed soon after we length in Hopedale, and become somewhat ac-world that Deity was finite with man, and the this fact. It is seen in the law of adaptation-in Spirit of my ancestors, what a change is here, in entered the Convention. So far, however, as we quainted with the aims of its members, I should relate to the elevation of marriage.

heard of an instance where this knowledge has mony with our philosophy to believe that humanity idea of unfolding the man is what we would look of ours will convince Brother F. that he may be proved an injury, or been used to a disadvantage, has always acted the best it knew how. This was at. And oh ! would that I could impress upon the even by the youngest thus instructed. The young the method by which the Spiritual nature of man clergy, what fills my own mind, that there is not a of both sexes are early taught the proper use and or philosophy are new or unknown to the Spiritual As to Mr. Cluer, when he complains of injustice function of every organ of their physical bodies, family; but that the views, such as they are, done him by us, we will do all in our power to do and thus at a marriageable age they are fitted to present, or the past which immediately precedes He would not do it. And when that soul recognimake a wise choice and to assume its responsibili-That justice may be done to all, we give place to ties. Hasty courtships, marriages on a very short out of its external formalism. And hence we are sent themselves to the great Banker, and the soul So far as the literary execution of the article is the following, although we heard of no such "re- acquaintance, are not sanctioned by the public opin- told by the prophets, some of whom were inspired will be clothed with immortal truth, he will no longion of Hopedale. On the contrary, a thorough by an inspiration truly divine, that a time would er be dressed in the rags of Spiritual poverty. This should be expected from the mind that called little formation on the subject will therefore inquire of knowledge of the parties is recommended and enjoined upon them. And the intercourse of sexes side the family altar of nearly every home. Still, "I do not recollect the words of Mr. Bingham's is such, in their many meetings for instruction and

ty, as no person becomes a member without an the veil which hid the seen from the unseen should earth into heavenly life. understanding of the fundamental principles of the be drawn aside, and when the eye of the soul could see as with the eye of God,—not through a glass community, and an assent thereto; all know they

darkly, but face to face. This idea of animal sacrifices has been the cenof effort is thus secured at the outset. After looktral idea of the world, and the Spirituality of man ng at this matter in all its bearings, and watching the workings of "machinery at Hopedale," with a has come up from the great depths of humanity mind at first somewhat prejudiced against it, I am and produced its manifestations through this cenconstrained to look to Hopedale and its wise course tral idea. We find this idea was concerned in the on this question for true marriages, and an order of incarnation of Jesus, and from that period up to children vastly superior to those with whom our the present, like the hour-glass, the sands of time earth is now cursed rather than blessed. Let me seem to have been pouring upon us this central say, too, that the young and unmarried are not the idea. Every thing seemed to be pointing to a period when this idea should be incarnated in one saonly persons who are benefited by the dissemination of these great and important principles. Mar- crifice. This idea has had its uses and accomplishriage with all is elevated, dignified, purified, and ed its purposes. But another age dawns. The light and glory of our life sheds upon man's internal there may be seen, at Hopedale, homes pure and vision a brighter, broader, more glorious age, and undefiled, happy husbands and wives, and already it reveals a great fact that there is a past and a fudoes every visitor remark the superiority of the ture, and that the living Christ exists within the physical, mental, and moral development of the internal temple of every human Spirit. And thus children. Yet Hopedale remembers that she is a the sacrifice, if we would keep up the idea, is the city set on a hill, which cannot be hid, and that to her the eyes of many lovers of humanity are turn sacrifice of each Spirit to the great God upon the altar of universal humanity. All that can be ed for help to solve the social problem. As they claimed by all denominations centralizes itself, and have been greatly in advance of others in the inis crystalized in this great central Spiritual idea; vestigation and discussion of this question, may and it is adapted to meet the wants of all men,their lives and labors show that they have profited for there is no being who possesses the human thereby. Especially will the rising generation have form to which the idea is repulsive that all the Diit in their power to prove the truth or fallacy of vine and Natural manifest and centralize themthe principle adopted by the community in regard selves in the human Spirit. We are sympathetito marriage. At some other time, if agreeable, I cally united and joined to it as so many centres of should like to say something more of Hopedale, on ANNIE.

pass away before the internal of humanity could be Not so do we read God now. No; the great scale brought out so that its internal impressions could of justice has changed the scene. Hence another receive a more Spiritual development. It is neces- idea, recognized in the balancing power in universal through the prepared vehicles of communication as we recognize the element of our growth and into the internal dwelling of thought. The sun's progress; and you defeat the very object of proture of man was reached was by the use of exter- incarnated within you, that will lead you onward nal means. An idea ex.sted in the mind of the and outward and upward forever. God recognizes nighest conception was that the sacrifices which he the desire to know; knowledge exists outside of us, animals. This was an idea common not only to conception within our minds which the Deity re-I confess that at first I doubted the propriety of the Jews, but to all the races of the earth; but cognizes, and gratifies. Here there is a balance of matters which have hitherto been sacredly secret to they had different forms of expression. We may power, and it is so powerful, so great, so glorious, the marriage relation, being discussed openly in the remark concerning this that it was the highest ma- that the man who sees and accepts it as a law of meeting of the young people of both sexes; but I nifestation of mind at that period of the race.- Nature cannot help becoming better. And in prosoon saw that they were better and happier for the They are not to be blamed; nor should we tanta- portion as he diverges from Nature and universal knowledge thus gained. I have never seen or lize them. It is far more charitable and in har- laws, he produces discord. But the power of this arose into its Spirituality. As we look along the soul can be lost. Why would a man dress in rags past, and trace the method of its unfolding in the when he had checks on all the banks in Wall street? the present, we will observe indications of a growth zes the great fact that it has claims which will prearrive when a knowledge of the Lord would glorious and universal and practical truth is what cover the earth-when all should know God, from must come upon the world with a power to unfold the least to the greatest-when all humanity should the Spirituality of the race. God feels for humanlive in harmony, looking forward to the time when ity as well as legislates; this truth will unfold the

NEW PUBLICATIONS.

EPITOME OF SPIBIT INTERCOURSE: a condensed view of Spirit-Entropy of Spintr INTELCOCKSE: a condensed view of Spint-nalism, in its Scriptural, Historical, Actual and Scientific As-pects; its relations to Christianity, Insanity, Psychometry and bocial Reform. Manifestations in Nova Scotia. Important Communications from the Spirits of Sir John Franklin, and Ber, Wm, Wishart, St. John, N. B., with Evidences of Identi-ty, and Directions for Developing Mediums. By ALFRED Cripter, of Canada, Writing Medium. Boston: BELAMAFEN, 15 Franklin Street, 1854.

This is a neat and handsomely got up pamphlet of 108 pages. The type is large and the paper good, and the general execution of the work after the best style of Bela Marsh.

It will be hardly necessary to speak of the contents of the work, the title page being so full,still we think the friends of Spiritualism will be glad to read the book, as there are some new facts, explanations and theories. The explanations given in the first chapter of such Biblical expressions as 'The Lord said," "The Lord commanded," and 'Thus saith the Lord," etc., we think of some importance to the Spiritualist, as it removes the stone of offence which has been so long a stumbling block to the believer and unbeliever, when taken literally. Indeed, we have looked upon the advent of Modern Spiritualism as pre-eminently calculated to bring about this much-needed harmony between the letter and the philosophy of the Bible.

When we call to mind that the Jewish people lived and had a being" under a Theocracy the most absolute, it becomes almost self-evident that such exclamations and expressions were the natural language of the times. Precisely as in Ireland. to-day, among the lower and middle classes, the expressions "God bless you," "God bless you kindly," "God be with you," and others of a like cha-That the Spirits of the departed goop have been the skeptic :

But does it not seem marvelous, when we call to monious and beautiful, yet in the present imperfect have the same great object to work for, and unity But does it not seem marvelous, when we call to monous and beauting, yet in the present imperiods and constrained state of humanity, and especially in all transitional periods, we expect many things Were there any doubt as to this assumption, the remembering what it out. But a few years have which appear discordant and ugly, Therefore, mutations of theology during the past quarter of a passed since the advent of "total deprarity" was "Resolved, That we will not allow the manifestathe first thing needful in all pulpit prayer and de- tion of any individual opinion or peculiarity to blind clamation, and the second was like unto it, as the our eyes to the fact that every human being is a

Whereas, All free manifestations of truth are har-

OUR MOVEMENTS AND MEDIUMS AT 553 BROADWAY.

brother, and as such we welcome to our platform

Our friends will be pleased to know that since the notice has gone forth for a conference on Thursday evening, that our large room has been filled to its utmost capacity by anxious inquirers after truth. As many of our friends are old inquirers in the sphere of facts, they feel somewhat anxious to comprehend the philosophy and the tendency of culture, which as thinkers they expect to ultimate from such investigation. To be ever looking after facts and never drawing conclusions, is as absurd as to speculate without the aid of fact. Good sense as well as science says, get your facts *first*, speculate after, since fact and philosophy must go hand in hand to meet the necessities of the age.

It is no less true, however, that many minds are prone to an excess of strength in one or other of these departments, age and education giving positiveness to the excesses of these partial developculture and developments of the inquirer, we are clear that silence is not the way to improve these

ments. Whatever the misfortune attending the the impressions other parts of its "machinery" humanity, in that great sympathetic relationship which binds us all together. There is some of all made upon my mind during my somewhat lengthy the principles which constitute God in incarnated visit there. man. Man governs the world; it is human intellect and human affection which produce all the gious sentiment when people meet and part. The when we remember that many are angular and im- LECTURES AND CONFERENCES AT DODcommerce which overnets the oceans, all the mate-WORTH'S HALL. rial activity which levels mountains, and cause the Deity. Thus in an age of antagonism and social rather than from any untruthfulness of conclusion Men and women should talk more together in this depot of Spiritualism are better attended as lightnings to carry our messages. It is humanity strife, when men were contending for power and We are pleased to learn that the meetings at conference, in order to develop *method* and acquire the weather cools. This is as it should be, as the acting upon humanity, in connection with the authority, nothing more natural than the assumpweak, if not infidel to the "faith once delivered to and Spiritual joys that spring into life with the full character and spiritual joys that spring into life with the full character and spiritual joys that spring into life with the full character and spiritual joys that spring into life with the full character and spiritual joys that spring into life with the full character and spiritual joys that spring into life with the full character and spiritual joys that spring into life with the full character and spiritual unfolding, which the full character and spiritual joys that spring into life with the full character and spiritual unfolding into li racy of their reasoning, for as yet we are in the in- good audience, though the speaker might not be produces this grand and glorious era of progress. And as we rise into our own future home, or desfancy of Spiritual culture. We make these re- remarkable for eloquence. But even this item is cared for, so that there is cend into our own nature, and listen to the harmo-and superstitious peasantry, a people whose tradimarks to encourage the ladies of our conference to express their views and explain such methods as no good reason why the Hall should not be filled to nies in our souls, we shall find that the second tions and religion alike told them that blessings they may adopt in their investigation of the Spirit- its utmost capacity every Sunday. sphere is governed by the Spirit of humanity in a came (and curses also,) with the benediction, nothhigher plane of development. Rising from one ing could be more natural than the sayings, "God ual phenomena and the conclusions resulting. It is hoped that such will be the case, now that sphere into another, we shall find that man is the bless the work," "God bless you kindly," etc. the lecturing season is about to commence. governor of the universe. And while we recognize Our reporter will be in attendance at one or we have now as it ever has been, an excess of the other of the lectures, so that the friends may exhumanity as the Lord and God and Governor of the agents of God in aiding and developing the mothe Spiritual heavens, we also recognize it as the ral, social and religious manners and customs of pect an outline report of one lecture each week .---future law of internal unfoldings. Thus, it will be the past, as well as the present, is not only suggesttheory must be a kind of John the Baptist to actual We commence with this issue, and give the followlife, but we like woman's PRACTICE better, and see ing from the morning lecture of observed that the method of unfolding man's Spir-ed, but made quite possible to the reader, as Mr. it is gradual; already the law of progress unfolds Cridge reviews the peculiarities of the old and new Brother E. P. Wilson. Brother E. F. Wilson. Respected friends:—We all have a common na- humanity in a higher degree, and man rises to that Testaments, giving explanations, and qualifications agree with such an one-but can I so understand ture, common feelings, and common curiosities.- point where external things pass away, and all as suggested by the advent of Modern Spiritualism. his or her *facts* as to have them *harmonize* with the What one mind feels, another mind in some of the things become new. It is the work of mind, of The following, which gives the details of a comgreat gospel of peace and love, the brotherhood of parts of its life will be impressed with in some de- God, to do away with external forms and cere- munication purporting to come from the Spirit of gree. As yesterday evening I was traveling, and monies as fast as humanity shall not need them as SIR JOHN FRANKLIN, will be acceptable to most readsaw the diversified forms which Nature assumes in crutches to pass up to the sphere of light and to ers, as it may aid reflection, if it does not convince We have enjoyed our meetings so far, in the full practical wisdom of life is about to be converted to Spirit of freedom, where each one speaks as he or the Fall, the infinitely varied hues, differing, yet their future homes. the philosophy of Jesus, so far as it relates at least she is moved, all being subject to the law of love and harmonizing and blending, I was struck with this Let us ask is the system of unfolding the human the philosophy of sesae, so hat as it relates at heast in framax, N. S., reoruary, 1854, I asked any infinite variety and diversity in Nature, and saw at Spirit a universal principle? or shall we go back to Spirit present to communicate through raps. Mrs. once that men-that we, as individuals, possessed former systems and ceremonies? No; the curtain J. Johnson, medium. Knocks came, but we could hood and to the philosophy of the nursery, to find We do not wish, however, to write an essay on the same variety of thought, of mind, of feeling, of human destiny has already gone forward, and not guess what Spirit it was; and, after several must go on, unfolding the infinite more and more, the name. "Sir John Franklin" was given." the golden thread on which ministering angels the mental qualifications necessary for a logician, sensations, passions-that all those varieties and string the hopes that never die. We are glad to but to call the attention of the friends to the *fact*, shades in Nature are but indicative of the varieties, forever and forever; and that it is progressing is could elicit nothing further by raps; but, expressing the state following death and before the "resurrec- find the Protestant world in motion, and hope soon that each one must do his or her own thinking, if shades and traits of character, in their various mani- evident, from the fact that to-day there are living a wish to write, my hand was controlled, and the more than a million of hearts with a more heavenly following received : conception of divine reality than existed in the churches ten years ago. This is a living, speaking set in with unusual severity, at an earlier period fact, that none can gainsay, none can resist. Now provisions were packed spoiled many of them, and Spirituality. the warm and genial rays of this Spirit-life descend compelled me to detach too large a party to hunt, It will be observed by every mind who investiexperience, extensive reading and large culture, public that Miss C. Fox has returned to the city gates candidly that Nature is one; that, from the into myriads of human hearts, lighting them to the so that we could not prevent the ships being crushrealms of endless joys. This is done by the natu-had not previously been drowned or died of harda suspicious eye, and one plain old gentleman did only the resources of the heart, to illustrate of design, a perfect of design of the method, wisdom, and purity of angelic minis- P. M. It is to be hoped that all interested in Spir- adaptation of cause to effect. And as we enter thus humanity is beginning to take another step in hunger. Had it not been for the defective quality paring notes," with many of the brethren, that tration? When the time comes, as come it will, itualism, will aid in getting others in the way of in-"our "views were the views of many on that sub-we hope to know Mrs. Stowe as one of the many vestigating, as we keep not only mediums to be our investigations into the internal temple of the beginning of a new age. Here is a platform as been jammed up, as there would have been no new consulted, but rooms that may be used by the soul, and endeavor to solve the problem, what is broad as the universe; it thrusts none outside of its more than the universe in a locality in the number of the soul, and endeavor to solve the problem, what is broad as the universe; it thrusts none outside of its more the number of the soul, and endeavor to solve the problem, what is broad as the universe; it thrusts none outside of its more the number of the soul, and endeavor to solve the problem, what is broad as the universe; it thrusts none outside of its more the number of the soul, and endeavor to solve the problem, what is broad as the universe; it thrusts none outside of its more the number of the soul as the universe is a solution of the soul as the universe is a solution of the solu happiness? the element of human aspirations all-embracing arms. This great and glorious tem- result of our operations was the discovery of a PROGRESS is what we work for, and facts and will be found to centre, in its highest points, in Spi- ple has but one church and one great infinite priest, large tract of open water near the North Pole. knowledge are the agents we use, the Spirits being rituality-something that looks upward, and inwho moves through the internal Spirit as fast as BROTHER J. H. FOWLER AND OUR COR- our friendly advisers, not dictators, nor controllers. ward, and onward. All enjoyment, of whatever the life currents can flow. All this for man; for Our weekly Conference will be held on Friday ev- kind, even if it is physical sensation, exists in the the unfolding of the immortal and infinite humaniening, as some of our friends found it impossible to ideal life; and whatever produces impressions harinto glory as a man pulls off his clothes and dives plaining that great injustice has been done him, by attend on Thursday. The meeting to commence at monious with our arrangement of faculties and ment of a universal Spiritualism, for our creed is our steps, and try to proceed westward in another half past 7 o'clock. traits of character, must necessarily produce hap- not written in any one book; it is written in milpiness. Whatever, then, impresses our receptive lions of human hearts. The Spiritualist's creed is MARRIAGE AT HOPEDALE. nature with beautiful and truthful ideas, tends to written deep in the granite rock. Truth is immortal, and immortal truth is the Spiritualist's creed .-- ence in advance of social, is to waste the life and We give place to the following, not only for the unfold the Spirituality of the human soul; and He has read but few of its lessons, even in the gra- energies of those who are most adapted to advance nite rock, which sustains the bony fabric of the earth. His hope points to hoppen and to the locit the useless privations." ever, that we do not understand the Spirit of Broth-n er Fowler, as we are sure he does not understand to the age and the ages. Now this conclusion, which is a very modern er Fowler, as we are sure he does not understand new relations to the age and the ages. expression of Universalism, is the common faith of our remarks on the Convention. In adopting the most Spiritualists, and fundamental to much of "report of the Herald," we accepted it as a mere hopes that warm the souls of all true believers in and the method of its development, we observe va-but especially in human hearts. It is written in from an English paper, to the effect that a firm in their philosophy. The Unitarians, Hickite Quakers, statement of fact, as we were engaged on Com- the religion of marriage, is to us the most beautiful rious stages through which it has successively passsome pseudo-Swedenborgians, not a few of the Con- mittees that prevented our taking the necessary and sacred scene that men or angels ever gazed ed-stages in which the external manifestationsgregationalists and the Restorationists, accept the notes for a personal report, with the mental qualifi- upon; and we sincerely hope that this union is the the highest conceptions of Spirituality-were ex- the great brotherhood of the race, and unite us as vious to Franklin's departure. That some time af same conclusion with varying modifications. Here cation that we should make all needful correction, offspring of loves born never to die. We are pleased ceedingly gross and unrefined. The Spirit of man, one Spiritual family with those who have gone be- ter that event, circumstances having caused suspiis something gained for Spiritualism and progress, when we had more room and time, should such be to know, and we have no doubt many of our read- in this external manifestations, fore, who are now surrounding us with their which should inspire the soul with "faith hope called for Now is the time the accented time or will be also that the friends of the most which should inspire the soul with "faith, hope called for. Now is the time, the accepted time, ers will be also, that the friends of Hopedale have unfolded its Spiritual desires in the external life, thoughts and ideas, and filling us with heavenly revolting description and quite putrid. Though a since Brother Fowler pronounces the statement of an eye to the future in the construction of their and produced very imperfect manifestations of the joys and celestial rhapsodies. The orthodox have undergone nearly a like the Herald to be "false" in representing him as an unions, as well as to the present, since it is a con- most central life of the Spirit. Like the little child, Truth has its granite rocks, as well as the earth,

issue.

2d. We think, all things considered, the "least said the soonest mended." We hope our desire to correct any misstatement

the Universalists, who have not only poo, poo'd at eology is a very poor aid to a true valuation of the whole thing, but considered the man who al- the Bible.

luded to future punishment, discipline or culture as Mrs. Stowe, in speaking of the mental sweets the Saints," are talking very plainly on the necessiconviction of angelic ministration, asks, "But is ty of future education or "discipline." This to us this fiction? Does revelation, which gives so many is unmixed happiness, as it points to the time when hopes, which Noture has not, given none here?" the union of religious sentiment and belief may be Oh! poverty of earth, how we skim the surface general throughout the Christian world; beside of life, without looking into the "holy of holies" which, it gives us some personal consolations for a which lives alike in the traditions of the past, and the *filets* of the present. When a boy, our evenfew of our past sorrows.

While in the Universalist denomination, (we ing prayer was often told in rhyme, but simple as were quite young,) we had a great love for specu- its philosophy, it is richer, happier, more life-inspirlation and metaphysical reasoning, and was there- ing to us, than all the theological lore of Calvinism fore prone to discourse on subjects rather mystical and its schools.

than practical. On one occasion, however, having devoted one of our best efforts to proving the nature and qualifications of Spirit identity, we found in doing so, we had forced the conviction on the minds of many of the congregation, and in a measure convinced our reason, that the same *linets* and philosophy proved "discipline" or punishment in the future state to be inevitable, so that the "Here I lay me down to sleep, I pray, O Lord, my soul to keep : And if I should die before I wake, I pray, O Lord, my soul to take. There are four corners to this bed, There are four angels on them spread: Matthew, Mark, Luke, and John, God bless the bed that I lay on."

If the signs of the times do not deceive us, the question was not "Is there future punishment?"

but how long will punishment be necessary? That this conclusion should be considered a that we may have to go to the associations of child- where the love of truth is prominent. "hereig" by the old school of Universalists, was most natural, as the "sleepy" theory of Father Belfour was the accredited philosophy of many good and honest thinkers. This philosophy made tion," to be one of "sleep," a kind of peaceful to know that logic, with its flint-like "wherefore" they wish to make Spiritualism a thing of daily life. festations, as constantly varying circumstances imlimbo or purgatory, from which we came forth at and "therefore," is to give place to the liring fields Again we say, ladies give us your experience and press our external and interior life. The subject the general resurrection, meet for the kingdom of which speak direct to conscious life and Spiritual the way you look at the facts of Spiritual phenodesire. heaven; for during this time, "mortal had put on

What may we not expect when women of great immortality, and death was swallowed up in victory." From this time forth I was looked on with a suspicious eye, and one plain old gentleman did bring the resources of the head, with the warm and may be found at No. 3 of our rooms from 10, beginning to the end of all things, there is a unity from the pulpit. We found, however, on "comject. Our vindication is found in the position of who will not only vindicate the rights of man, but the Universalist denomination of to-day, the explain the ways of God to His children, by preach- friends wishing to form private circles. Christian Ambassador giving testimony in the fol- ing the gospel of living fact to the ages. lowing:

"It is no longer necessary the fact should be RECTION.

overlooked, that the major part of Universalists be-lieve in a future state of discipline. This jumping We have received a letter from this brother, cominto giory as a man puns on his containing facts, planning the great agent the scheme of salvation revealed in the Bible, the

We are much obliged to him for making known relation existing between God and his creatures, all prove to my mind the position that there must be his convictions, though to say truth, we are of the a disciplinary process, to induce a progress in holi- opinion there was no need of such bitterness of ness-that there must be a difference of moral feeling, and much less for the occasional spice of suggestions it contains, but that we may have the whatever does not tend to unfold Spirituality has a happiness when men enter the future state in ac-cordance with their moral condition at death." success brought to bear on us. It may be, how-ever, that we do not understand the Spirit of Broth-friends where minimest is a contained where minime

Now this conclusion, which is a very modern er Fowler, as we are sure he does not understand new relations to the age and the ages. and charity," for the future.

Beside all this, it is high time the female element were more prominent in most of our meetings, as male reasoning. "Woman's rights" is good, as all

no reason why theory should not become fact in this particular. The question should not be, will I the race being a finality in science and religion.

mena.

We are happy in this connection to inform the

In Halifax, N. S., February, 1854, I asked any fruitless attempts to do so, asked the Spirit to spell

"The cause of our failure was a season which more favorable for the purpose. * Our farther progress was stopped by a barrier of ice about three miles wide. traversed it, and from the other side was seen an open sea as far as the eye could reach to the northdirection. On our return by the route we had come, we were crushed by the ice in the manner above related. * * * This invariable result of developing physical sci-

copious supply of disinfecting fluid was used, the examination had to be discontinued for fear of a

plague. A portion of these had been supplied to Sir Brooklyn to organize a society, and a meeting will happy abodes of our heavenly home, which is free senses and to their understandings, as far as relates to the phe-or a community, and hundreds are hurried into the Spirit world In Franklin. The evidences of identity are, then, as follows :

1. The communication was unsolicited and unexpected. No Spirit purporting to be Sir John Franklin has communicated with me before or since. I have never feit any particular interest in his operations, and at the time of receiving the communication believed him to be still in the body.

the provisions furnished him until some months after receiving the communication.

3. The writing purporting to be from him has hired from a respectable family, and developed as been psychometrically examined by two readers. No distinct impressions as to character or occupaexistence.

ing, clairvoyant, clairaudiant, conversing and com-The following, with which we must close our notice, is a comprehensive statement of the author's prehending medium. The Spirits occasionally write "Philosophy of Miracles," and will bear reading twice, as we think it very suggestive :

Is God omniscient and omnipotent? Did he make things right in the first place? If so, creano tinkering, and all events take place under fixed laws. There are things superhuman, but not supermitural; for, if God made nature and instituted its laws-if creation is an outburst of the divine mind. tional, mind is super-material; and, as the lower natural law is suspended by the higher, in the case Unangst, and show how our facts are received. of a loadstone, so mere human or terrene agencies can be suspended or diverted by superhuman intelligence. Hence miracles or Spirit demonstrations. This theory of miracles is considered probable by Bishop Butler, but is demonstrated by Spirit intercourse now.

EF J. H. W. Toohey, Editor of this paper, will lecture at Dodworth's Hall next Sunday morning and evening.

Doctry.

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

THE ANGELS WHISPER.

BY EDWARD ASHTON.

In the hush of a beautiful eve Of the glorious summer time, When the facev bright visions may weave When the time's bright visions may weav Of a holier, happier cline, And the stars, with the glimmering light Of their carliest radiance shone, To glid the tiara of night, And brighten her shadowy throne.

Kneeling low by her curtained bed, Where slumbered her beautiful child, A mother her rosary said To the meek and the undefiled. With her eyes upturned to Heaven, And an ivory cross on her breast-And her prayer was earnest that even For the child of her love at rest.

And she prayed that the angels might come On their wings of celestial light, To brighten the gloom of her home, And guard her beloved that night— To guard with a holy care The tountain of pleasure's pure streams, That he in his rest might share In the bliss of their own bright dreams.

E'er escape from the guiles of men, And the ills of an olden birth, And his Spirit he spotless as then From the chills and the blights of earth, And lo! ere that prayer was o'er, Ere its echoes died on the air, And silence was reigning once more A guardian angel was there.

And he bent o'er that couch of rest. And whispered one word the while, And the face of the little one blest Shone with an immortal smile! For the word there whispered was "Heaven. As in vision it burst on his sight, And its real he knew that even. For he slept by the "gates of light."

PROGRESS.

Up, man of reason, rouse thee up, This is no slumbering age; Begirt thy loins, unbare thine arm, And for the Ruorr engage. Stern duty's voice demands thine help, Arouse thee for the strife— Be up and doing, for the world With mighty change is rife.

The' knaves should scheme and regues combine

at 7 o'clock, for that purpose.

FACTS COMMUNICATED BY 0. D. WIL- the company of those people, and make an impres-

temples are reared, and as more facts are called for, like attracts like, and those evil Spirits do not come death, having heard tothing about the quality of the writer proposes to contribute the following: into any company unless they find sufficient evil high moral developments, who was mysteriously are there, the good will not come.

We are receiving clear and instructive communia medium through skillful Spiritual management cations upon every subject which we are brought by merely talking on the subject? No. Then let us show them tion were received, but both readers (operating in- and direction. During her development, she fast- to reflect on, and as we have many recorded, it will dependently of each other) felt sensations similar ed three weeks, and did not eat so much as I be but little trouble to prepare them for publicato that of a person dying of exhaustion, gradually often eat at one meal, but continued lively, active tion, providing the Christian Spiritualist would falling into a sleep. One of them subsequently and cheerful, doing her ordinary work during the tonk them worthy a place in its valuable columns. felt as if she were awaking in a higher state of whole time. She is now a tinning reading write. whole time. She is now a tipping, reading, writ-Easton, Pa., October 8th.

page after page, and she reads it off to me as fast as I can copy. When they wished to give her a

lowing:

attendance.

was received.

least from the truth.

something her hand happened to be upon, or mov- las Hotel, in Spring street, a simple apparatus by tion, animate or inanimate, human or angelic, needs ing it as though she was writing, but now she comprehends their wishes without these signals.

communication concerning this, showing many facts and effectual method of preserving both fruits and the body of the Deity-then, to be above nature, and how skillfully our Spirit friends are capable of meats, but also many of our mechanical arts, by convince the public mind that Spiritualism in ancient times was is to be above God. Magnetism is super-gravita- managing affairs for our interest; but in this case furnishing a means of manipulating heated metals precisely the same as it is now. The churches, when they get we only wish to introduce the medium, Susanna in vacuo. Last Spring, when it was very bad going, and I was away from home, a gentleman from the country the top of the receiver is a ball or universal joint

came after me to go and see Mr. George Steckle, fitted air tight, and through this ball slides a rod, whom he said was very sick with the fever and also fitted air tight by packing. By rotation of the ed to Spiritualism. It will be seen that no less than three conague. But, as I was not going to be at home until ball and the sliding of the rod, any part of the in- versions have been recorded within the past week. Another late in the evening, he said that he would get an- terior of the receiver may be readily reached .-

other Doctor if he could, and I need not come out unless he came back after me again. He did not and allow the operator to see where the point of among them, or rouse the Spirit of antagonism. We have every come back. Mr. Steckle was the husband of Suthe slide is, within the receiver. Within the re-

VACUUM.

sanna's sister, next older than herself. When I ceiver is a coil of pipe by which the interior can be came home, Susanna told me the particulars con- heated by means of steam or hot air. cerning Mr. Steckle. I remarked that I was glad

When fruits are to be put up they are soldered in if they had got another Doctor, because the wheeling was very bad, the horses had both done a good small perforation with a mass of solder near it.day's work, and I was tired. The hostler took my The cans are placed on the bed plate, a large solhorse to the barn and I went to my supper. Susandering iron attached to the inner end of the slide. na turned out a tumbler of water and set it by my and then the receiver shut down. It is the work I think it will injure the cause. The main principle of Spiritplate ; it tipped, and kept tipping; she supposed she of but a few moments to exhaust the air and then ualism is conversion. There are hundreds of Spiritnalists who had got it on to the knife handle and moved it along, a few rapid touches of the hot soldering iron closes

but it kept moving about; I saw it, but she did the perforations in the tops of the cans, and the not, because the pitcher was between herself and contents are hermetically sealed in vacuo. The apthe tumbler-and requested her to turn out the water, saying the Spirits wished to tell us something. all perishable organic substances are endless, and She turned the water out and set the tumbler down. will readily suggest themselves to every reflecting It tipped five times. That is their signal for the mind.

alphabet. I repeated it and we received the fol-But there is another application of this invention which the inventor claims to be of even more im-

"You had better go out and see George; he portance than the one just mentioned; viz., to the very sick and his case will prove fatal if not soon casting of melted metals and the manipulation of attended to. It may prove fatal under the best of

Question-Has he got the fever and ague? An scer--No. What is the matter? I do not know air holes, and will also, from the fact that they will what to call it ; his lungs, stomach, liver and bowels keep hot longer, be less hard and brittle, than when the Editor, who will use such discretionary power as the case are all affected and he had a chill to-day, but it was cast in the atmosphere. It is also said that bells may need, since the conventional policies of life make use of

not an ague chill; he has got a high fever now .-cast in this way have a much better tone. Hasn't Dr. J. been out there? No. Did not that These are but few of the many applications which gentleman get another Doctor? No. Who is it this simple apparatus suggests, and we hope that that brings this information ? Emily Yeisley. some public spirited man may come forward to test Emily was Susanna's eldest sister, who married still farther the advantages of this new thing, and Mr. Yeisley, and died a few years previous in Ohio. so aid progress in the mechanic arts. However this Mr. Steckle lived several miles from us, over bad, may be; even if no motive of pecuniary interest hilly roads, and it was quite a muddy and stormy draws one on, scientific curiosity may sometimes evening. Notwithstanding all this, I acted in lead one. Valuable instruction and a visit to the accordance with our Spirit friend's request, and store at 100 Spring street will well repay one for found everything exactly as she had stated. Mr. the time spent. Steckle continued very sick for several days, but in

consequence of the bad wheeling, the distance, and Abstract of the Proceedings at the Conference at No. 553 Broadway, Thursday Evening, Oct. 5. having much business to attend to, I did not visit

Mr. Tooley made some remarks explaining the promise which him but once a day, and then in the morning. the late Convention at Boston suggested to his mind for the fu-Emily stayed with him nearly all of the time, ture. Spiritualism proper is a very old thing-as old as the to the public; and shall, therefore, direct my inquiries to that and every evening after my day's work was done, world's history. In its modern phase it does not date very far point for the present. so that I could make him another visit if necessary. back, but it is sufficiently old to have moulded the destiny of

nomenal part of Spiritualism, It is also necessary that lecturers held on Friday evening, October 13, commencing for all who are capable of appreciating them, and should go all over the land. Not bearers of unknown dogmas, they always leave us the most deceived. Our Spi- not angular men, who have seen but one side of the question, know so much of that world to which we are so rapidly tendrit friends tell us that these evil Spirits come into and become crazed; but men acquainted with Spiritualism both now and formerly-what it has done in the past, what it is doing that those dear ones who have been separated from us in the in the present, and are so able to unite the past with the present, form are not lost to us, have not gone from us forever, but are COX, M. D. It is upon facts that we stand, and with facts our associates. Our Spirit friends above tell us that associates. Our Spirit friends above tell us that associates. Our Spirit friends above tell us that associates. This is a second means of convincing the people of the United States what Spiritualism is. A third means, our losses with greater resignation, and await our own summons as it seems to me, is for Spiritualists to show in their lives what more hopefully. And also that ministering Spirits can and do Spiritualism does; to show to men and women all over the Uni- point out to us the means of warding off, and providing remedies We have a young lady in our family of naturally to attract and defend them in it, and when they ted States that it tends to harmonize man with man and woman with woman; that it will, by virtue of its own inherent powers, just passed through a week of trial;-a cholers epidemic such enable men to act more in harmony with each other in all relations of life. Can we convince the people of the United States for we have reason to hope the disease has spent its force, and i Fond dn Lac has been delayed. I did not think it prudent or by a practical experiment that it is possible. We have individusls here in New York who yearn for a closer union with their fellow Spiritualists; they desire to aid, in every way possible, the symptoms of the disease, and but for the timely use of Spi the cause of Spiritualism; and it does seem to me that we should nave a place where Spiritualists from the surrounding

country should meet their brethren in the social relations of life. the morning, (Wednesday, 27th,) and must therefore be excused New York is the great heart of these United States; it must be the thought-centre also. The business and the pleasure of men and women bring them to this as the great centre of our coun-NEW METHOD OF OPERATING IN A most happy results. Suffice it to say, that in every instance try. If any State in the Union should have a spot on which itualists can meet on the plane of social equality, it should Spiri

be New York. Are there not men and women enough here in effectual relief. I think we have abundant evidence to prove Joel L. Green of Cincinnati has invented, and that the visits of our Spirit friends are for our physical as well communication, they had to signify it by tipping has on exhibition at his store under the St. Nicho- the city, living, as it were, from hand to mouth, having to as Spiritual good. That cholers yields rapidly to these medileave what they call their homes for the sake of enjoying cines in its first stages is certain, and that they may be relied up-Spiritual communion, who are ready to engage in some uniwhich substances in a vacuum can be operated upon from without, and promises not only to revolu- successful experiment would do more to answer the great quesevidence. I will close by copying a portion of a letter just re ceived, and shall endeavor to write you again during the coming We might give quite a lengthy and interesting tionize our dietetics by furnishing a more simple tion, what good will Spiritualism do, than a whole sea of arguweck.

Mr. Pride thought the great thing to be accomplished is to that idea, will approximate more towards the Spiritualism modern times. Thought the great thing for Spiritualists to do

The apparatus consists of a large-sized air pump, is to try and convince the mass of the churches of this fact. They just as the family physician was leaving, having given up al hopes of her recovery. He pronounced it a severe case of Asistwith a large cast iron receiver and bed plate. In are prejudiced against Spiritualism on this account. Mr. Toohey stated by way of encouragement, that such ic cholera. She was cramped all over, her eyes set the skin drawn tightly over her face, and to all appearance dying. I had state of things is rapidly coming about. The clergy have ceased making direct war with us. They are every day being convertwith me some of your Spirit medicines, which you will remember I procured from you for Neuralgia, as I passed through Pittsburg. I did not know that it was good for cholera, but I

case will no doubt soon transpire in Massachusetts in the medical world; and I look for such an excitement among the literati Two or three windows of thick glass admit the light as has not been known for years. It will either force conviction thing to hope and nothing to fear. Mr. Levy spoke in reference to the idea of unitary homes, and

thought the degree of development among the various classes of society was not sufficient to warrant the success of such an en-

and in less than half an hour she was free from pain, and in a terprise. If anything is undertaken and fails, it will be a matter of chagrin. If such a thing succeeds in Boston, it is to be attrifree perspiration. She went to sleep and slept for four hours tin cans, through the top of each of which is a buted to the fact that the Eastern people generally are more in-When she awoke, she was of course very weak, but was cured. She thinks, and so do we all, that she owes her life to these meditelligent, more advanced as a whole, than any section of the cines, and I have felt it my duty to make this report. You can country. That it will be done in time, there is no doubt, but at make any use of it you think proper. present it is premature and impracticable. Still, I do not want to throw cold water on the enterprise, and only say this because To Mrs. E. J. FRENCH, Pittsburg. Fair in Aid of Spiritualism postponed from October 2d

become so because it is popular or new, without examining the foundation on which it may rest. After some discussion relative to unitary homes by Messrs Levy, Toohey, Farnsworth and Day, the subject of Miss Dow's City of Boston, where the public may at all times plications of this invention to the preservation of School for poor children was brought up, and a collection taken witness the phenomena of Spiritual Manifestations up in its behalf. under the most favorable conditions, will be held

Correspondence.

Questions to be Answered-Addressed to Mr. J. Koons. We give place to the following, as it may be suggestive to some minds, as well as call forth an answer from the parties addressed, although in strict propriety it is not entitled to notice, etc. It is claimed that metals cast in vacuo will flow friends to fear, and particularly do we dislike to see any one "inquirer of truth," therefore, should always send the name to

> such expediencies. We hope, however, our correspondents will not send us many anonymous communications, as we like to know enough of the writer to be able to say he has a name. Besides, in this particular, the editorial fraternity do not wish to belong to the great

Mr. EDITOR: As you are aware, with myself, I presume, that philosophy, judging from some of their productions now offered

The results into a power work the author has changed his Scents. Since writing the above work the author has changed his views in regard to the Bible as the only revelation from God to man. In all other particulars his views are as therein laid down. The work has been well received by all classes, and the argu-ments advanced have been considered workly of the careful consideration of all men of thought. All sectarianism is avoid-ed i no doctrinal opinions are introduced; but the "answers" rest on the fundamental truths of scriptural revelation and un-disputed facts. this generation, at least, and no doubt of future generations. It of your paper, whether the Spirits that communicate at his resieither? Also,

DES. HATCH AND HARRINGTON.

DBS. HATCH AND HARRINGTON, Have associated themselves together in their professional busi-ness, for the purpose of concentrating their powers in diagnos-ticating and treating disease in all its various stages and forms. De, HATCH has been a Professor of Midwifer and diseases of Women and Children, in a Medical School in Boston, and made much improvement in the treatment of female Diseases. DE, HATCH has long been in a remarkably suc-cessful practice, and is unquestionably, the most accurate GLAREVANT in discovering the real cause, locality and nature of disease, and its proper remedy, of any one in America. He possesses a "clear-seeing," or intuitive power heretofore un-equalled; and combined as it is with a rery extensive medical tarper in guaranteeing a correct description of all diseases, and a radical curve in all cases where it is in the power of human appendy.

patients who cannot visit the city may be assured that, by Patients who cannot visit the city may be assured that, by writing, they can have the real cause and nature of their disease fully described, and the most effectual method of treatment pointed out, and with as much accuracy as though they were present in person. Those who write will be required to enclose \$10. Office, No. 712 Broadwary, N. Y. Office hours from 10 to 12 A. M., and 2 to 4 P. M. B. F. Harten, M. D. Dr. Isaac HARINGTON, 21

HPILLE MANJEBSTATIONS.

DE 13. 1 2 3 11 2 4 2 DE 24 2 DE 24 2 DE 23 MES. ANN LEAH BEOWN, of the Fox family, will re-ceive private parties between the hours of 10 A. M. and 8 P. M., on Tuesdays, Wednesdays, Thursdays and Fridays, and public parties on the evenings of the days mentioned, for the investiga-tion of Spiritual manifestations. Residence No. 64 East Fifteenth-street, between Third and Fourth-avenues. 17

MESMERIG.

D1: BERGEVIN, graduate of the Medical School of Paris member of the Philosophical Institute of France, and assistant operator of M. Caharate and the Baron du Potet, has an office at No. 100 Prince-street, where he will receive patients and relations. visitors. 11

PSYCHOMETERICAL DELINEATIONS OF CHA-RACTER

RACTER To read the character of persons by holding the handwriting to the forchead, is a gift which may be employed in numerous instances for the promotion of good, and to prevent fraud and imposition upon the unwary. Cases are of constant occurrence, in the business of life, where a previous knowledge of character would not only save nuck trouble, vexation and pecuniary loss, but would often prevent the most ruinous consequences. In order to obtain a delineation of character of any one, noth-ing more is required than to possess a specimen of their hand-writing, (it may be a letter, note or any other document.) This must be enclosed in a blank envelop, taking care that there be no other writing, either upon the envelop or the enclose, let it be carefully scaled up, put into an outer envelop, and directed to Dr. CHASE, No. 15 Spring Garden, above Ninth-street., Philadelphia; which may be delivered personally, or sent thro' Blood's Despatch; in the latter case, a fee of \$2 is expected to be enclosed. Persons resulting in the country, at any distance, should write by mail, post-paid, conforming to the directions as Pittsburg. I did not know that it was good for cholera, but I be enclosed. Persons residing in the country, at knew it was good for cramp in the stomach, as I have myself should write by mail, post-paid, conforming to the above given.

Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be enand prescription. A lock of name of hand a streng through the solution of the patient cannot attend person closed in an envelop when the patient cannot attend person li-tf

BOOKS AND MUSIC.

THE VALUABLE PUBLICATIONS OF LAROY SUNDERLAND

May be found for sale at the Rooms of the

Society for the Diffusion of Spiritual Knowledge.

Many new and beautiful pieces of Music, especially dedicated to Spiritualists, published by Horace Waters, No. 333 Broad-war, may be found for sale at the office of this paper. The Spiritual Songs should be sung in every family. Below will be found a partial list of the pieces of Music wo

Address Society For the Direction of Spinitual Know-Ledge, No. 553 Broadway, N. Y.

CARD.

DE. G. T. DEXTER, NO. \$9 EAST THIRTY-FILST STREE Between LexIngton and Third Avenues, NEW-YORK.

Is ready to give lessons in modern Languages at the Harlem Academy, 120th-street, near 3d Avenue. Young gentlemen and ladies from the neighboring country, disposed to learn during the day, or in the evening classes, may come and trast with full confidence in Dr. Ricardo as a practical teacher. Terms by arreement; but very moderate. Please to address, Mr. Steele, Director of the Harlem Academy. DR. RICARDO

NEW METHOD OF HUMAN CULTURE, PHYSICAL, MENTAL, SPIRITUAL !

NEW METHOD OF HUMAN CULTURE, PHYSICAL, MENTAL, SPIRITUAL: HAVE YOU READ LAROY SUNDERLAND'S WORKS? For sale at this office; and when the price accompanies the order, they are sent by mail to any part of the country, post-paid. BOOK OF HUMAN NATURE; Hustrating a new System of the Divine Philosophy in the Essence, Form, and Use of all things? The entire Rationale of the Mysterics. Miserics, Fr-licities, of Life, Past, Present, Future. Handsomely bound in cloth, containing 432 pages. 12mo. Price, \$1. This is a Philosophical and Practical work on MAN-SCIENCE, Individual Sovereignity, Intellexual Culture, the Government of Children, Mental Contagion, Fanaticism, Miracles, Witch-craft, Sectarianism, Conjugality, Marriage, Cellbacy, Polygamy, Polyandry, and Divorce, the Divine Foundation of all Virtue, Goodness, Justice, and Integrity of Character,—Demonstrating the Family Circle to be the origin of all 'A orship and all Govern-ment. It points out the fatal contradic ion in the old Traditional Theology, and gives the true Idea of the True God. It solves phical, Practical; giving the rationale of every possible form of nervous or mental phenomena, known under the technics of Annulets, Charma, Enchantmenta, Spelis, Pascination, Incanta-tion, Magic. Mesmerism, Philters, Talisman, Relics, Witcheratt Esstacy, Hallucination, Spectres, Thilsions, Trance, Apparitions Clairvoyance, Sommanibulism, Miraeles, etc., showing how these results may be induced, the Theory of Mind which thy demon strate, and the benevolent uses to which this knowledge should be applied. Price 25 cts. This book discloses the whole sceret of Electro-Biology, &c., and for traching which \$00, and even \$50, have been charged. BOOK OF HEALTH, Have you read Mr. Sunderland's Book of Mind With Anteres, and which which showledge should be applied. Price 25 cts.

This book discloses the whole sceret of Flectro-Hology, &c., and for teaching which \$10, and even \$50, have been charged. BOOK OF HEALTH. Have you read Mr, Sunderland's Book of Health' All parents and children, all teachers, all who, in any sense, are out of health, should by all means read this book. It contains a vast amount of information, with practical remarks on Parentaze, Infancy, Food, Dict. Labor, Electration, Sleep Bathing, Clothing, Air, Canses of Ill-Health, etc. Price 25 ets. PATHETISM, NEW THEORY OF MIND; Statement of its Philosothy, and its Discovery Defended against the assume arguing a regiment of the careful interesting Nurrative of the Advancement of a Spirit from an on earth over the departed. With introducetory and incidental remarks. By J. S. Adams of Chelsea, Mass. FAMILIAR SPIRITS AND SPIRITUAL MANIFFET.
 TONS. Being a series of articles by "E. P.". Enoch Pond, Professor in the Part of Spirit from the Sp

heated iron, as in the manufacture of bars, of nails, as the writer has seen fit to withhold his name. We never were by ascertain, how much, and in what way they

family of the "Know Nothings." CLEVELAND, O., Oct. 5, 1854.

this is an age of mental activity, and consequent investigation, I desire, by your permission, to make the following inquiries, through the columns of your valuable paper, not alone for my own special banefit, but for the edification of various minds who are anxious to know something of the doctrines taught in the communications given by the intelligences of the other spheres Among the variety of Spirit manifestations and teachings of this age, I consider those made and given at the Spirit Rooms of J. Koons, Athens Co., Ohio, as being the highest in point of philosophical research into the truths and principles of this new

Will Mr. J. Koons please to inform me through the columns

in Chapman Hall, Chapman Place, entrance on School-street, commencing on Monday evening, October 30, and continue through the succeeding day and evening, and onward as shall be deemed advisable. All persons, every where, are invited to co-

will aid? Donations in money or articles, either much more readily, be much less liable to flaws and learful of consequences, when honestly investigating the claims useful or ornamental, are solicited, which may be and pretensions of any system claiming to be truth. The honest forwarded to the care of Mrs. Luther Parks. No. 6 Chestnut-street, Boston. Refreshments, such as bread, pies, cakes, meats,

fruits, butter, milk, etc., are also desired. Rooms adjoining, will be opened during the Fair, where manifestations may be witnessed. ELIZA J. KENNY, President.

hearts rejoice ir, that divine love which has permitted us to

ing, and we are anxious that others should know as we know.

as has seldom, if over, visited Pittsburg, I say, passed through,

now rapidly abating. On account of the epidemic, my visit to

proper to leave my family or friends in the midst of such peril,

and besides, I was myself quite unwell for a few days, having all

rit medicines, I in all human probability would have had a se

vere attack, and possibly have fallen a victim. I shall leave in

from writing a long letter, and giving a relation of many of the

cases in which these Spirit medicines have been used with the

where they have been used in time, they have given prompt and

Thine in the faith that never dies,

Testimony of Mrs. Feller.

While on a visit to my friends in Franklin County, Pa, a fey weeks since, my mother-in-law, Mrs. Cole, was attacked with

cholera. I saw her about four hours after she was attacked, and

been relieved from severe attacks, and as the physician had

abandoned her, I thought it could do no harm to try it. I gave

her a table spoonful of the Internal, (I forget the number,) and

rubbed her stomach, back, and limbs, with the External Fluid.

In five minutos after we gave her the first spoonful, she vomited

a greenish yellow matter, very offensive. I immediately gave

to October 30th.

A Fair to aid in the opening of Rooms in the

Thine for the Truth,

r another spoonful, and continued rubbing with the External

E. J. FRENCH

MRS. H. M. FELLER.

for the diseases incident to man in his present state.

S. B. BUTLER, Secretary. Boston, Sept. 14, 1854.

OUR BOOK LIST. Now received and for sale at the Office of THE CHEISTIAN

Now received and for sale at the Onice of The Christian Spinitralist, the following Works:-EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge, of Canada, Writing Medium. Boston: Bela Marsh, No. 15 Franklin street, Price 37-12 cents. SPIRIT VOICES: Odes dictated by Spirits of the Second Sphere, for the use of Harmonial Circles. E. C. Henck, me dium. Price 43 cents. REVIEW OF THE CONCLUSION OF REV. CHARLES DEFCUEP. Defining the Manifestering of the Property Time PEFCUEP Pofe Manifestations of the Pr the Agency of Evil Spirits. By John S. Adams. Price 6

to the Agency of Array parts of the Agency of Array Spir-ents. ANSWERS TO SEVENTEEN OBJECTIONS against Spir-itual Intercourse, and Inquiries Relating to the Manifestations of the Present Time. By John S. Adams, Price 25 cents; cloth,

operate in the attainment of this object. Will not some person in every place, make it their business to call the friends together, immediately, and there-

To thwart your honest aim, Maintain your ground, press on, press on, Add fuel to the flame : More and more yet ; keep to the work, Itaise, raise the pile on high, Until its blaze, in giant might, Leaps to the very sky.

Already, much has been achieved. s much more to be done But do the work with all thy strength, The goal shall yet be won : The goat shart yet be won. O'erleap the barriers Prejudice May set up in your way, Hone on—take courage—persevere— Hope on-take courage-pe And yours is still the day.

Mind soars o'er matter, sordidness Sinks withering to the earth, And wealth, that long hath claimed the bow, uccumbs to humbler worth: Base systems, born in ages dark, Are falling to decay, And soon a blast by Progress blown Shall sweep them all away.

And cant no longer shall be palmed And can't not inder some of particular As virtue on the good; Nor shall pale-faced Hypoerisy Stand long where it hath stood; The semi-blind shall have their sight, And opening their eyes, Things shall be known whenever seen, Whatever their discuise Whatever their disguise.

HASTE NOT-REST NOT.

BY GOETHE.

Without haste !- without rest: Without fiste .---without fest, Bind the motto to thy breast! Bear it with thee as a spell; Storm or sunshine, guard it well! Head not the flowers that round thee bloom. Bear it onward to the tomb

Haste not !- let no thoughtless deed Mar fore'er the Spirit's speed; Mar fore'er the Marine Spirit's speed; Ponder well and know Onward then, with all thy might: Haste not !-- years can ne er atone For one reckless action done !

Rest not !--- life is sweeping by ; Do and DARE before you die Something mighty and sublime Leave behind to conquer time; Glorious 'tis to live for aye, When these forms have passed away!

Haste not !-rest not ! calmly wait, Meekly bear the storm of fate; Duty be thy polar guide-Haste not '-rest not ! conflicts past, Gop shall crown thy work at last.

SPIRITUALISM IN BROOKLYN.

We were present last Sunday at the Writing Academy Hall, No. 166 Fulton-street, used by the Spiritualists of Brooklyn for a Conference and Lec-ture on that day. The Conference was very interesting, and many were impressed by the Spirits during the meeting. Brother Randolph, while in the state, remarked Brother Randolph, while in the state, remarked in the clarvoyant state, so that we may Spirits, as they were not willing to yield to Spirit know whom we are receiving communications Before any reformation, there must be found the moral element Spirits, as they were not willing to yield to Spirit know whom we are receiving communications in the man to do it. If ever this takes place, we shall get one control. At the close of the meeting, a gentleman, from. While in the company of others, we have who was a stranger to most persons present, re- conversed with Spirits who would tell us all man-like a great menagerie of animals. We know the consequence, marked that a lady who was in attendance suffered ner of lies, and claim to be our Spirit friends under and it will only be when the element of order shall become remarked that a lady who was in attendance suffered ner of hes, and claim to be our Spirit friends under due due to practice, that we shall have a remedy for all the evils nuch, because she could not bring her mind to the most solemn oaths we were capable of adminisyield. The Spirits had been controlling her for tering, but their communication would betray them. Dr. Perkins followed by remarking that it had occurred to some weeks, and the Sunday before had nearly I have mesmerized Susanna, and she would see him that perhaps we did not sufficiently think of the responsi-succeeded, when the Conference closed. Of course none but a dark, dismal, horrible looking Spirit, of Spiritualists owe to the times, in urging the truths of Spiritualists properly upon them. We know that the Church each one can best judge as to the wisdom of being whose appearance used to make her fairly shudder, and the elergy are actively at work to vilify Spiritualism, and each one can best junge as to the wisdom of being whose appearance used to internet in the internet, and the tengy are actively as work to vinty spiritualism, and DEAR ELECTREN: Your kind letter of the 15th is before me, entirely controlled by Spirit influence, but as a so that she could hardly speak. Those Spirits cover it with every kind of mud and slime. Spiritualism is at I thank you for your kind interest in me, and my heart warms entirely controlled by Spirit influence, but as a so that she could hardly speak. Those Spirits tacked by every engine that a partisan elergy can bring against it, general remark, we think the experience of the usually, when they find themselves detected, shrink We should bring it out in such a way that it will appeal to their are both engaged. I will endeavor to keep up a regular correspast five years warrants the assumption that me- from her sight. Sometimes they endeavor to throw sense of reason. Now this cannot be done by individual effort. pondence with your valuable paper-not that I feel competent, diumship will be its own reward. The evening the appearance of a garden and shrubbery between It must be done by the united effort of the large body of Spir-of myself, to the task, but in the hope that by the sid of our diumship will be its own reward. The evening the appearance of a garden and surdbory between indice dates of the and bar of the substrate of t valuable truths, physiological as well as Spiritual. gardens do not look like the gardens she sees at accomplishing this object become doubly plain. It is plain to the case I shall be richly rewarded. At the close of the lecture, Br. Toohey made a few other times. Then I pray for them that they may remarks, which it was thought would aid progress. open their eyes to the light which shineth about There is a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them, free for all to receive and advance to those it as a strong desire among the Spiritualists of them.

Some of our Spirit friends would go after her, and this generation, at least, and no doubt of nature generations. It of your paper, whether the spirit dence teach the infallibility of the Old or New Testament, or of she always came and told us every particular about and private, about the advent of Spiritualism, that the practical

him, and what his friends thought of him. She al- mind, the American mind, and the age in which we live, should ways told how many times his bowels had been be asking, what is the end of all these things? The controverevacuated, the color, the quantity, and the general many of our papers, both in oity and country, have not hesitated upon this earth ;-- if he was created pure and innocent, and lost appearance of the evacuation. Emily's youngest to use toward us, have died out. It is very rare, even in the his parity by the violation of God's law, and entailed the curse brother and youngest sister have recently had the will allow himself to allude to the subject of Spiritualism in the Do they teach that Jesus Christ dysentery. She was equally attentive to them, and way in which it was spoken of a year ago. The Boston Herald, of God, sent to earth to redeem man from the consequences of often told us all the particulars about them. I which has never been noted for its Spiritual tendencies, gave the that primitive transgression? I have given many particulars of this first case to best report of our Convention. Signs of the times like these I have given many particulars of this first case to show how unexpectedly we are often called to re-ism has a power-whatever power it is that is behind the throne is literal days, or in six indefinite periods, as understood by theologians and philosophers? ceive Spiritual communications. We are equally of that fact-which is astonishing. Not one out of the thouunexpectedly called to receive them in many other sands termed Spiritualists has yet comprehended its full mean- an earnest an honest unexpectedly called to receive them in many other sinds terned phritidatiss has yet comprehended its full mean range. Most of the persons who attended the Convention were of marked character. But, notwithstanding this, there was suffiit advisable to give so many of the leading parti- cient unity of heart and earnestness of purpose, to subjugate and culars, and only say such and such communication soften antagonisms of character, in order that there might be something arise from it. Perhaps three cases in the whole Convention were an exception to this remark.

What is necessary for Spiritualists to do as a body to attract Our Spirit friends are capable of going to see my patients who live a few miles distant in a very the attention of the age? The time was, on the plains of Galilee, when rumor was the best authority upon which philosophy short time, and, at my request, they have many was built. We live in an age when philosophy seems dropped times been to see them. When they come back, upon our very thresholds, and makes us feel that God freely they tell me every particular about the patient works, even by the commonest instrumentalities. Spiritualism which I saw fit to refer to their attention before is not a philosophy of assumption; it is wrought with the most fundamental facts and philosophy. And if we do not acknowlthey made their visits. Sometimes their information leads me to ask more questions, and they occa- does come, and when we are enveloped in the atmosphere of sionally have to visit the patient again before they truth itself? With me every sun that rises and every sun that is est, is one more sun that brings us nearer to the culmination of that which we call the God of heaven. The subject which enhow the patient feels; whether he has more or less gaged the attention of the Convention was a practical answer for fever; whether he has pain in any part or not; the needs and wants of the Spiritual family. Besides the instrafever; whether he has pain in any part or not; whether his bowels have been fully or partially to lay the foundation of a Unitary Home-to possess a body, evacuated or not, and as they are capable of seeing that the unity of design may give itself a unity of purpose. It all through the patient, they can tell more about will unite all the economies which belong to the sge. Call it all through the patient, they can ten more about what you may, but its doors will be open to every one who the patient than I can by a close examination.— what you may, but its doors will be open to every one who wishes to make a home with Spiritualists; and they will live at When I have two or three very sick patients on the lowest cost. We want harmony, and we never can get it different roads a few miles from home, while I am without coming together. We also want to make use of all the eating my breakfast they see the patient and tell means for developing lecturers, mediums, &c.; that will be the life. Nor were our hosts silent. By vocal utterance, and by living, vital power of the propaganda. And we want a publishme which one is the most in need of the first visit, ing house to print tracts, and distribute them gratuitously.and in all these communications and descriptions, And when we obtain wealth by donation and sympathy, we der present. Through Brother Ambler a poem was uttered so they never have made one mistake or varied in the shall be able to send tracts, lecturers, &c., all over the country. harmoniously sublime, that, as we listened, our very beings The business world is full of antagonisms. An experience of We were present last Sunday at the Writing Notwithstanding, we have received so many cor- suffering has made them measurably acquainted with their souls'

DEAR EROTHER: Your kind letter of the 15th is before me.

Whether they teach the doctrine of plenary inspiration, as set forth by the theologians and clergy in general, at this day ? sies which have arisen, the slang and bad phraseology which Whether they recognize Adam as the first man that ever existed

Do they teach that Jesus Christ was the special and only Son

of this dress was to be love, bordered with humility, and the convergence which was to take us to the spot they requested should be harmonious action. Accordingly, a party, having to the latter obsyed these requirements, met at the depot at half meetings. By J. Packard and J. S. Loveland. Their convergence the "merry green wools." The sun smiled upon us in glot, the sun smiled upon us in glot, as we inhaled the invigorating morning breeze, our percep-tions of interior life were quickness: and the green tion, the sun smiled upon us in glot, the sun smiled upon us in glot, the "merry green wools." The sun smiled upon us in glot, the "merry green wools." The sun smiled upon us in glot, the "merry green wools." The sun smiled upon us in glot, the sun smiled the invigorating morning breeze, our percep-tions of interior life were quickness: and the green tion to sole more the foliage of the sturdy and venerable of aks, were poured forth from glad hearts, grateful for the gift of life. Nor were our hade as we had peets of a ligh or the fulled with external perceptions that they were punctual to the appointment. We had poets of a ligh or harmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened, our very beings tharmoniously sublime, that, as we listened Spiritualists are now getting to a state where they want a home thrilled with ecstacy, and as we beheld the sublime expression

FEANCES E. HYEE.

PITTSBURG, Sept. 26, 1854.

Scherolder and States and State

a control of content to redeem man from the consequences of the spring of content or real to many of a series of

Scientific work, and in muslin, \$125. CONSTITUTION OF MAN. By G. Combe. Authorized edition; paper, 62 cts. PSYCHOLOGY; or, the Science of the Soul. By Haddock. ILOVE AND PARENTAGE: Applied to the Improvement of Offspring; 30 cts. LECTURES ON MENTAL SCIENCE. By Rev. G. S. MATELIMONY; or, Phrenology and Physiology Applied to MATELIMONY; or, Phrenology and Physiology Applied to the Selection of Companions for Life; 30 cts. MARENTAGE: CONTINUES BY PARENTES DEPENDENTE SPIRITUMES, MARENTAGES, MARENTAGES, CONTINUES BY CONTINUES AND PARENTAGES, MARENTAGES, MAREN

MATRIAIONT, G., A MORANDA STREES, BY Rev. PLEVEN AND APPOSITE SPIRITUAL SONGS. PHRENOLOGY AND THE SCRIPTURES. By Rev. NEW AND APPOSITE SPIRITUAL SONGS.

place in the memory of the participants. May it induce us fre- of Of quently to withdraw from confusion to the quiet haunts of Nature, thus tasting the sweets of interior food; and may others go and do likewise. Yours in the Faith.

months since Brother Spense, a well known medium of this city, saw me thus crowned with oak leaves; this had passed from the minds of all, and the recollection was only revived by seeing me thus adorned. This social "pic-nic" will long occupy a green

Poetry.

[For the Christian Spiritualist.] CONSOLATIONSFOR MYSELF.

BY H. M. EICHARDS.

Let calmness rest upon thy soul, Feel thou our living presence, For thou shalt win the goal, And taste the Spirit essence

Have thou no thought of fear. Dread thou not the morrow, We have garnered every tear, And shared with them in sorrow.

We have fanned thy fevered brow, Have stilled thy throbbing heart, We are sitting by thee now, And will not soon depart.

Early hopes be strewn around thee, We will yeil them from thy sight. And in the future thou shalt see Past darkness turned to light.

Look then to the brighter future, Bid thy past to thee be dead. Give thyself to Spirit culture, And thou'lt have no cause for dread,

For gentler than a scraph's whisper, Purer than an angel's tear, Sweeter than the evening vesper Shall be thy thoughts when we are near.

[For the Christian Spiritualist.]

SPIRITUAL AID.

BY H. M. EICHARDS.

If thou'lt do unto thy neighbor, What thou know'st to be right, If thou wilt devote thy labor, To spread abroad the light.

Thon we will be around thee. And guide thee for the best, So doing thou shalt surely see. That we can do the rest.

[From the Iowa Weekly Post] ECHOES.

The following very pretty lines will find an echo in every

Hark! through Nature's vast cathedral, Blended echoes ever rise, Swelling in a mighty anthem To its over-arching skies.

Every bird that sings in summer, Every honey-ladened bee, Every squirrel in the forest, Every cricket on the tree;

heart

Every music-dropping fountain, Every softly murmuring rill, Every dark and foaming torrent, Every water-guided mill;

Every rain drop on the house top, Every beetle's noisy drone, Every foot-fall on the pavement, Wakes an echo of its own.

Sobs of woe and songs of gladness, Each responsive echoes find; Words of love and words of anger, Leave their echoes far behind.

Every great and noble action Is re-echoed o'er and o'er; Life itself is but an echo-Of the lives that were before.

CUPID'S ARROW.

BY MISS ELIZA COOK.

Young Cupid went storming to Vulcan one day, And besought his of his of the start of each of the start,
And besought him to look at his arrow,
"Tis useless," he cried, "you must mend it, I say;
"There's something that's wrong in the shaft or the dart,
For it flutters quite false to the aim;
"Tis an age since it fairly went home to the heart,
And the world really jests at my name.

"I have straightened. I've bent, I've tried all, I declare, Two perfumed it with sweetest of sight; Two perfumed it with sweetest of sight; The feathered with ringlets my mother might wear, And the darb gleams with light from your eyes; But it falls without touching—I'll break it I yow, For there's Hymen beginning to pout, He's complaining his torch burns so dull and so low, That a zephyr might puff it right out.

Little Capid went on with his pitiful tale, Till Vulcan the weapon restored. "There, take it, young sir, try it new—if it fail I will ask neither fee nor reward." The write how out, and rate have he made; The wounded and deal were untold; But no wonder the rogue had such slaughtering trade, For the arrow was laden with gold. Igcantations, Sympathetic Correspondences, Necromancy, etc., etc.

MA. GIGS

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

> FIFTH DIALOGUE. TALISMANS.

0P

MAGNETIC

Historical and Practical Treatise on Fassion's, Possessions, Sorcery, Witchcraft, Nature at large. From this period dates the godly abundantly, whenever this operation had been per- could find no difference.

The Christians of the present time are horror-

star toward Jesus. The founder of Christianity it- quotation is like that which I related in No. 5, and but sixteen years older than her sons, returned to Every book on magic and witchcraft is full of self, St. Peter, vied with Simon who was considered our present author confirms the saying of the first Germany, where her husband occupied a high po-ed blood collected upon the brain. receipts for making similar talismans; but I do not as the most famous magician of his age. Peter one. know any better means than invoking the name of tried to prove that he was more skillful than this 9. "On the Demon's Power over the Different

mentally upon our forchead, if that is possible, so taught in the art of this Apostle. as to oppose it, not only internally, but also externally, to all present and future troubles. These During the Rogation-days, processions go into the able to excite persons to move, or fluids endowed of sixteen, and day for day with the first brothers formula are very much like those of the Catholics, who make the sign of the cross in the same view. So, too, was the sign made by Swedenborg on fields, bless the growing crop, and stop too abun- already with a proper power, to flow in a cer-Adele's forehead, when he entered into communica- dant rain, or too prolonged dryness. In Catholic tain direction. Our own body is an evident proof this time the mother resisted energetically; she was tion with her, and by which he protected her countries, every town or village has its own saint of this assertion; for we see in it, those fluids which vanquished, however, by the persistence of their against every material or Spiritual influence by particularly entrusted with the care of granting we call nervous are the principal cause of motion which she might have been troubled. I had great this sort of favors. It is true that they say they in the lymph, the blood, and the muscles at large. confidence in the power of this sign, for I have had do not apply to the black art for obtaining such By analogy, we must suppose that similar limits resemblance of their nervous organization, which many focs among the priests and mesmerizers; graces; but this is not the question for us: what exist for the demon, which we do not consider as absorbed mutually the principle of their existence. how many of these enemies came and consulted the Catholics do, every body may likewise do; and the direct cause of the motion in the air-this last Adele with the intention of troubling and disorder- this consideration has been my determining motive being endowed with a proper force of itself. . . . to treat you with the "Spell of the Winds." ing her mind ! But it was precisely during these

sessions that her mind was most admirably lucid : 1708, Etium Roger's edition, chapter XI, I read the for these movements. We shall therefore admit and all the calculations of these wicked people were thus ruined. We blindly deny what we do following passage: "We sailed as far as the centre that the demon can easily produce fantastical apnot understand. The belief in these supernatural of the polar circle; we met there with an absolute pearances of men or animals, by combining the mother and brother, he fell sick and died at the tion of the fingers ceased, and at four o'clock in interventions could not be perpetrated in every calm, similar to those which often reign beyond vaporz of the atmosphere, so as to obtain certain same hour that his brother died at Cadiz in the the afternoon, the operation having been performed these polar regions. But having heard that all the combinations of shade and light; a like explana-inhabitants of these countries were sorcerers, we tion will hold good for the spectre and apparition the spectre apparent appare country, and by every nation, if there were no truth in it; it could not have overcome so much ridicule, and so many tortures. But the reality of went to, and bought wind in the nearest town; we stories which are recorded everywhere in history, such facts may now be mathematically proved, by applied for that purpose to the most famous magi- and confirmed by the Scriptures, no less than by cian of the place." means of our magnetic action over sensitive sub-

I read on page 45, "After having untied the last at different periods of human existence. jects. Every one of us can write a thought upon a slip of paper, endow it with all the energy and knot of the charm, a little breeze arose from the power of one's will, and pray the person who North, and soon became so terrible a North wind, wishes a talisman, to wear it upon his body; the that the sky seemed ready to fall upon us. We effect will be the same as if the most complicated thought for a moment that God wished to punish and cabalistic recipes had been made use of. Let, us for having consulted a sorcerer."

for instance, this thought be thus clearly expressed : The sixty-sixth chapter treats on the manner of "J. B----, the child of the Eternal, faithful to living, and contains the following statement: "They sume its former volume in consequence of its elashis love and justice, order the evils Spirits who tor- are almost all sorcerers, having a Spirit at their ment my brother in God, P. L----, to quit at once service, and by his help know beforchand what shall happen to them. These Spirits awake them his body and abode, under penalty, if he refuses when it is necessary, and send them fishing whento obey, of being submitted to the same sufferings by which my brother is troubled. I consequently ever the moment is propitious. But if they should go without their advice, they would be quite unswear to help my brother P. L----, to obtain, either in this world or the other, the reparation he successful in their fishing operations. They show to foreigners what happens in their homes, as for is entitled to obtain from the Eternal Mercy."

instance, their fathers and mothers, relations and friends, &c. They likewise sell wind to mariners You will find in the third volume of my "Celeswho are in want of it to reach their destination." tial Telegraph," many documents which may en-2. I extract the following passage from a work lighten you about this justice. Should many persons sign the talisman of which I gave you the forentitled "Critical and Philosophical, Serious and Amusing Letters," 1733. mula just now, its effect will be still more powerful.

Before being delivered to the patient, it must be "Sapater was put to death for having chained offered to the benediction of God, by means of a the winds, so as to prevent the possibility of carrygeneral prayer; and each of the persons who have ing any provisions to Bysame," &c.. &c. signed, shall then wear it on their heart for thirty-" Philostrates says that Apollonius, of Tyre, say six hours. The patient shall then have it, and among the Brahmins, two large barrels, which being opened, excited the most violent hurricanes, carry it in the same manner until perfect recovery. JOHN.-This is serious ----- if it is not ridicu- while, when shut, the atmosphere was perfectly

calm.' lous. ALBERT.-It is a mark of the pure and sincere "Claus writes that the Sapans, &c., inhabitants love of your brothers for you; and if it is ridicu- of Finland, sell wind to the mariners; and this lous, it is nevertheless very excusable, as a natural was the reason why demons were styled princes of expression of the desire every good hearted person the air by the Apostles. The same people bring

to have a still greater number of spectators, and thus whenever she wished. The means she made use his brother, that he designed and painted exactly tion. There is always a poor-house into which a and simultaneously what his brother designed and virtuous woman and her children can be admitted, nointed after nature. Each time that a machine that the machine that a to his brothers that he could dispose at pleasure, ditch and put water in it, she stirred the whole arrived from Athens on Alexandria the relations is the relation of the relations of the relationship is th cinations. Cabalistic Mirrors, Suspen- of these magical creations, but he tried to convince with an accompaniment of certain words she had the aquarells that they contained, had already their on the above. sions, Compacts, Talismans, Convul- them that he might likewise rule the elements and learned from sorceresses. Rain very soon fell duplicates so faithful that the artists themselves

8. "The History of Magic in France," says that stricken at the very name of magic, and yet they "Charlemagne issued several decrees, by which he teach us that the Magi of the East were lead by a forbade all sorts of magic and incantations." This

supernatural phenomenon. We shall have cease- by causing his downfall. The result of this failure by Hoffman, intimate Counsellor of the King of ed at their baptism the names of their deceased

We shall not, for the less, grant to the Evil Spirit 1. "New Travels to the West," Amsterdam, the faculty of exciting in certain fluids a propensity reproduced. The one designed at Madrid or Barthers had pronounced eighteen years ago.

wise observations made in different countries, and

which makes it to consist in loving God supremely "Now, if the demon can move or shake the atmosphere, he can certainly as well produce in it man fit for the society of men, can seriously quarcertain sounds, certain bursts of voice; for it is a rel with religion thus avouched. If he does, it must vibrations of the air. And what could prevent the ter, in confessing himself indifferent to every hudemon from compressing it first, then letting it re- resort to legal penalties against such a person? On for him, and cheerfully do his best to soothe and ticity. If the air strikes in these conditions, some placate him? resisting objects, it will be repulsed just as it hap-

pens in ordinary echoes, . . . but if we grant the itself, without infinitely discrediting its own aims.— demon the nower of thus acting on the air, we What will it be compelled to do, therefore, by way cannot logically deny him the power of bringing of keeping itself alive? It will assail certain acciup winds, which are nothing but certain vibrations of the atmosphere; and rain, thunder, storms, are, in their turn, secondary consequences of the wind to the divine form itself, yet able, very often, to do sing, dance, play on the piano or spinning-wheel, itself. . . Valvassor proves by many examples, her discredit in the eyes of the thoughtless. An or do anything that may reasonably be expected of that sorce profession, a worldly temper, Pharisaic my sex. If required, I can act the part of a dunce that sorcerers often sent rain in excess; also hurricanes and thunder storms over the countries which scrupulosity, superstitious regard for ceremonial in society of the apper ten, of the part of a observances, unreasonable dogmas, and what not, woman among women. As for riding, here allow are sure to show themselves wherever a sectarian me to make a banter; any man may bring two Ina are the natural result of the meeting, or the spirit exists, and it is a blessed infidelity which shall horses, give me choice and ten feet, and then if he shock of certain heterogeneous gases. It is easy help us to correct such abuses. The more you overtakes me in one mile I am his; if not, the horse

BEAUTIFUL OFTICAL ILLUSION.—The Pittsburgh experiences, to relieve the suffering of one's broth-Intelligencer thus describes a beautiful illusion, as er. I believe more in its efficacy than ridiculous-br Mr Elliott during his late ascension at that ness, and I advise those who are not so skeptical as of the Window? "This balt of the Window" "This balt Intelligencer thus describes a beautiful illusion, as er. I believe more in its encacy than fractions of the two Testaments," 1771, page 52, that "The seen by Mr. Elliott during his late ascension at that ness, and I advise those who are not so skeptical as of the two Testaments," 1771, page 52, that "The voir of the ment. I speak by experience. JOIN.—I abandon you to your faith; but I must speak again of the famous rod of Moses; was it not something like the divining rod of our modern sorcerers? But I do not see why we should supsorcerers? But I do not see why we should sup- knew Empedocles, Epimenides, and Abaris, who suade an English sailor that the wind blows when man than a mere Romanist, or a mere Episcopalian, conscience, provided I do not trample on his rights, pose that narcotics were not employed by the an-had learned this secret from Pythagoras, and made const to throw their subils in the state of clairrow-hard it must be for the poor human soul that deuse of it whenever there was an occasion of doing useless and absurb to address it any invocation. liberately buries itself under that rubbish, ever

A REMEDY FOR INFIDELITY.

Thus, infidelity will not be able to assail religion

BRAIN AND THOUGHT .- Richmond mentions the part he played in this world, and of which Christ and his disciples gave a beautiful example, when they southed with a word the furm of the stormed louds and then reduce them into character in the family a detailed account of the circumstances of the stormed the furm of the stormed louds and then reduce them into character in the family a detailed account of the circumstances of the stormed by disease. He says he they soothed with a word the fury of the storms clouds, and then reduce them into showers, (page which attended the death of the young man. The repeatedly made pressure on the brain, and each same day, at the same hour, and under circum- time suspended all feeling and intellect, which were time suspended all feeling and intellect, which were stances, and with symptoms precisely identical, instantly restored when the pressure was with-the brother who remained in Italy died, pronounc- drawn. The same writer mentions another case, that of a man who had been trepanned, and who ing the same words as his brother had pronounced. The desolate mother, who was yet young, being perceived his intellectual faculties failing, and his existence drawing to a close, every time the effus-

sition under government. Two years after her re-Professor Chapman, of Philadelphia, mentions turn, she gave birth a second time, to two twin in his lectures, that he saw an individual with his boys, who resembled, trait for trait, the twin sons skull perforated, and the brain exposed, who was God whenever we are troubled by any thought, or man, and paralyzed therefore his public experiences Bodies of Nature," a physio-medical dissertation, whom she had so unfortunately lost. They receive accustomed to submit himself to the same experiment of pressure as above, and who was exhibited lessly this name present in our soul, and write it was, that Simon prayed St. Peter that he might be Prussia, &c. I read in the seventh paragraph of development of the first shidren was above, and who was exhibited this book, that "Since we have admitted that a precisely with the second; the same nervous par- application of pressure to the brain; they were The Church has instituted, for the first time, cer-spirit cannot be the immediate cause of the motion oxysms, the same mysterious sympathies. Again held under the thumb, as it were, and restored to emonies which are still in practice, for conjuring of a body, the demon could not therefore be the budy the mother was advised to travel. This time she full activity by discontinuing the pressure. But the elements and obtaining propitious weather.— cause of the motion of the atmosphere; but he is went into Spain; the boys exhibited the same taste the most extraordinary case of this kind within my knowledge, and one peculiarly interesting to the physiologist and metaphysician, is related by Sir

Astley Cooper in his surgical lectures. A man by the name of Jones received an injury on his head while on board a vessel in the Mediterranean, which rendered him insensible. The vessel soon after this made Gibraltar, where Jones was placed in the Hospital, and remained several months in the same insensible state. He was then carried on board the Dolphin frigate to Deptford, and from thence was sent to the St. Thomas Hospital, Lon-

don. He lay constantly on his back, and breathed with difficulty. His pulse was regular, and each time it beat he moved his finger. When hungry or thirsty, he moved his lips and tongue. celona what the other painted at Cadiz, and with Cline, the surgeon, found a portion of the skull de the same wonderful resemblance of touch. The pressed, trepanned him, and removed the depressed day Alfred was ready to start home to rejoin his portion; immediately after this operation, the mo-

conversed. The last thing he remembered was the circumstance of taking a prize in the Mediterranean. From the moment of the accident, thirteen months and a few days, oblivion had come over The best definition for religion everyiven, is that him, and all recollection ceased. He had for more than one year drank of the cup of Lethe, and lived wholly unconscious of existence, yet, upon removing a small portion of the bone which pressed upon the brain, he was restored to the full possession

> A STRONG-MINDED CANDIDATE FOR MATRIMONY.-A lady advertising for a husband in the Water Cure Journal, gives the following description of herself.

I am just twenty, but will marry before I am two cars older. I am a graduate of the Marietta Seminary. I can do, and I love to do, all manner of dental peculiarities now attaching to the religious house work, from making pies and bread to washprofession, certain Romish, Presbyterian, or Epis- ing shirts; I can do all kinds of sewing, from emcopalian, or Methodistic features, nowise belonging broidery to linsey pantaloons; I can skate, ride, scrupulosity, superstitious regard for ceremonial in society of the "upper ten," or the part of a

moral in its turn upon the physical, just as the soul does in the human economy. . . . If the soul— which is evidently nothing but a moral cause—can so influence the imagination as to seriously in upon the human economy. . . . If the soul— case, indeed, all their honest and permanent charm. So influence the imagination as to seriously in upon the human economy is a source the ecclesiastic that he has on whom I please to smile, I am styled the height the body, I do not see why the devil might not cummin" interest of religion, he will be sure, out imp;" by the wise and sober, I am called wild and have the same power."

they fell sick. Then separation was ordered, but

malady and the continued persuasion of the physicians, who declared that they would die if they remained together on account of the extraordinary The mother consented that one of them should make a voyage into the south of Spain. Chance again designated one who bore the name of Alfred. The same phenomenon of intuition was

and our neighbor as ourselves. I am sure that no physical truth that sound is nothing but successive be at the deliberate compromise of his own charac- of the powers of his mind and body.-Dr. Bridge ham.

the contrary, would not one feel the sincerest pity

She certainly has some fine " points :"

to understand how rain may be sent upon us, by ous features, or, what is the same thing, the more driving vapors from a warmer latitude; reaching you identify her with the spirit of mutual and unit coffee, neither do I wear corsets; but I am willing coffee, neither do I wear corsets; but I am willing strip religion of its purely ecclesiastical and decidu- is mine. Beware! the colder atmosphere of ours, these vapors will versal love which unites the men of all sects to that my husband should do either, if he desires. I evidently condense, and fall down in the shape of rain. But it may be objected that the demon, being a pure Spirit, can never act as a mechanical agent. Control to the transmission of the mechanical agent. Source of the transmission of the transm Granted ! but he can act upon the moral, and the be, I then identify myself all the more gladly with nor short, large nor small, but I am just as I was

so influence the imagination, as to seriously injure paid too much deference "to the mint, anise and of perfection; by those I frown upon, "the devil's

if he was in the midst of a large ground glass globe, some two or three hundred feet in diameter, against the side of which opposite to the sun, the shadow of the lady Isabella rested, some five or six times larger than the corporeal one. About half-way between him and the shadow which seemed as if resting on the glass wall, another balloon was seen of a size between the shadow and the real one, resting as if in a vacum, which displayed every color faithfully of the original. He then exfinger or more, or whatever he did, this figure duplicated exactly. When he would cause his balloon to oscillate, this balloon would move exactly the passes of our mesmerizers. In all these phevate himself, this figure sank doicn, instead of ris- pathetic exchange of corpuscles; that is all. ing with him; and when he arose above the clouds into the rays of the unclouded sun, he left the mimic aeronaut below him.

dications, he felt as if he had entered an icc-house, thinking atoms of every kingdom. I go farther; lege wherein nine of these women were shut up and a cold chill seized his whole person.

duplicate would move in a directly opposite way; and when he concluded to descend, the image movnaut still standing in it as if in a basket attached to nothing. He still kept looking until his head was Robespierred; and finally, piece by piece his of his sight.

"Professor Elliot says that he has been up a menon, for the information of the public."

MARRIED MEN.-So good was he that I now take gations, and his works are always in proportion an opportunity of making confession which I have with his knowledge. often had upon my lips, but have hesitated to make, from the fear of drawing upon myself the hatred of every married woman. But now I will run the than when he is a married man. A man is never so handsome, never so perfect, in my eyes, as when be is a husband, and the father of a family, sup-porting in his manly arms wife and children, and teries. It is for that that I so often said, the whole domestic circle, which, on his entrance into the marriage state, close around him and constitute part of his home and world. He is not merely ennobled by his position, but he is actually beautified by it, then he appears to me as the crown the patient, and that of the operator. of creation: and it is only such a man as this is dangerous to me and with whom I am inclined to

always was so.-Miss Bremer.

cients to throw their sybils in the state of clairvoyance and prophesy which made them so famous; so."

it would then have been a natural effect, not a mag- It is said, page 68, that "We had already spoken tended his own fingers, when he was mimick-ical one. It seems to me also, that the holy wafer, of Abaris, who di ed by this image; and whether he extended one the paten, or blessed wood of the Catholics, might caused hurricanes." ical one. It seems to me also, that the holy wafer, of Abaris, who dispelled plagues, storms, and

just as well produce the effects of clairvoyance, as 4. The following passage is borrowed from a very famous work of an illustrious historian, "Hislike his. When he threw out more ballast to ele- nomenon, I see nothing but a sympathetic or anti- tory of the Gauls," by Ameder Thiery, 2d edition, vol. II, page 117:

"Magicians and prophetesses were affiliated to ALBERT.—Alas! my poor friend, that is precisely the opinion I expressed at the beginning of our the Druid order, and used as the instruments of "In the rays of the sun, above the clouds, he conversation; and it is especially true, if we admit their priests' will. These women rendered oracles, found it so warm as to cause him to perspire free- that all these corpuscles have a Spiritual existence, presided over certain sacrifices, from which men ly, a state of heat never before experienced at this which would so well explain their sympathy and were absolutely excluded; held nightly meetings, Height, nearly twenty thousand feet, very chilly.— which would so wen explain their sympathy and were absolutely excluded; held nightly meetings, He then opened the valve for the purpose of decending, and as soon as he sank one or two thou- us into new and untrodden paths; and it is for this nary and frightful ceremonies. The island of Sena. sand feet, which he ascertained by barometrical in- reason I proposed to call Spirits these acting and opposite the western part of Amonica, had a col-

I place these corpuscular Spirits under the direc- they were called Senes, and thought to possess a "Here he again met his minic aerial voyager, I place these corpuscular Spirits under the direc-whom he kept in company for some time, from tion of human Spirits, either in or out of the flesh; boundless power over Nature. They knew the fu-philosophical motives. Whenever he moved side- they are the agents of these last ones, and act only ture, and healed incurable sicknesses. The sea ways, this mutu gentleman would move in the same upon the impulse of their superior; such is my heaved or subsided, . . . the winds rose or fell direction. But when he moved up or down the theory about possessing, hallucinating, and troub- at their pleasure. . . . They were able to assume ling Spirits of every sort. And it has been in con- any appearance, or the shape of any animal they ed upward until the tri-colored flask was out of sequence of this view, that I accepted in the first chose."

sight, when he could still see the car and the acro- volume of my "Celestial Telegraph," the opinions 5. "Treatise on Polie," by M. Delemane, comof my clairvoyant, Binet. Either medical or Spir- missary at the Chatelet. The author of this book itual remedies are agents endowed with contrary quotes the following fact, borrowed from the writbody, and at last the feet and basket ascended out missions, and it is from their more or less powerful ings of Dangis on "Magic, Talismans, and Possesinfluences, that results the desired calmness. Who- sions." "In 321, Constantine granted to his peoever might reject this doctrine, should be entirely ple a law in favor of the magicians, and another hundred and one times, but never saw anything in ignorant of the action of poisons and counter-poi- law to punish those who might injure men by asked the opinion of the scientific and learned as sons, &c. These substances cannot act but in con- means of this art. But no prosecution should be to the probable cause of this remarkable pheno- sequence of a life of their own, entirely unknown to instituted against those, who, by spells or charms.

us and necessarily Spiritual. Man is the magician, would have prevented rain, wind or hail, from desthe chemist, the architect of these various aggre- troying the fruits of the earth."

"Alaric, King of the Goths, having conquered with his knowledge. Joux.—This study is immense, I confess it. But ed that they were able to excite thunder and storms, had, by her first marriage, two twin sons, whom with the labors of the factory or the school, if she she loved fondly. After having trembled a long stepped beyond the regular limits assigned her by from the fear of drawing upon myself the hatred of every married woman. But now I will run the risk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—so now for it—some time or other people must which might turn me isk—some time or other people must which might turn me isk—some time or other people must which might turn me isk—some time or other people must which might turn me isk—some time or other people must which might turn me isk—some time or other people must which might turn me isk—some time or other people must which might turn me isk me or other people must which might turn me isk—some time or other people must which might turn me isk me or other people must which might turn me isk me or other people must which might turn me isk me or other people must which might turn me isk me or other people must which might turn me isk me or other people must which might turn me isk me or other people must which might turn me isk me or other people must which might turn me isk me or other people must which might turn me isk me or other people must w risk—so now for n—some time of other people must unburthen their hearts. I confess, then, that I ne-ver find a man more loveable or more captivating I listen to you. I listen to you. ALBERT.-Well! The same thing happened to sorcerers were rewarded by a law which expelled her residence in Italy. There, under the influence fanation of the holiest tie which woman can form

pire, . . . their books were all destroyed."

"Charlemagne reiterated several times these or-

The more man learns, the less he knows. two requisites are indispensable, viz.: the faith of tellers, astrologers, and augurers. He issued sev- ture of arts, but especially to painting. At sixteen

SPELL OF THE WINDS.

dangerous to me and with whom 1 am member to
fall in love. But then propriety forbids it. And
fall in love. But then propriety forbids it. And
Moses and all European legislators declared it to be
sinful, and all married women would consider it aSPELL OF THE WINDS.thrown, incantations to cause perturbations in the
that to prevent the return of these nervous crises,
the young men should be separated. They besti-
our firm conviction that no virtuous woman ever
bications of their distracted mother, they consented
bications of their distracted mother th sinful, and all married women would consider it a sacred duty to stone me. Nevertheless I cannot prevent the thing. It is so, and it cannot be other-wise; and my only hose sinful are excited against me, is my future confession that no love affects me so pleasantly; the contemplation hose so pleasantly; the contemplation hose makes me so happy as that be-contracted, and hypersented fort in secret; and only later in secret and hypersented fort in secret; and converted as udden hose secret; and only later in secret; and stamped their na-ter secret; and hardened, and stamped their na-secret; and hardened, and stamped their na-secret; and hardened, and s are excited against so, is soluted and the highest regions of disembodied Spirits. But large quantities of alum and nitre, to which here and not be soluted as soluted of the bighest regions of disembodied Spirits. But large quantities of alum and nitre, to which here and not be soluted as soluted asoluted as soluted asoluted aso tween married people. It is amazing to myself be-cause it seems to me that I, living unmarried or matchless, have but little to do. But it is so and inexpanding to myself be-those temples wherein his name is still famous. cloud, which soon turned into a heavy shower." The same author speaks, page 395, of a young inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-brother; he sent them his drawings and his pic-inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-brother; he sent them his drawings and his pic-inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-inexpanding to myself be-inexpanding to myself be-inexpanding to myself be-inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-inexpanding to myself be-inexpanding to myself be-brother; he sent them his drawings and his pic-of. Poverty can be no extenuation of such a inexpanding to myself be-brother; he sent them his drawings and his pic-inexpanding to myself be-brother; he sent term to myself be-brother; he sent term term tere to myself be-brother; he sent term term term tere t inexhaustible ambition; he went into public places girl who had the power of causing rain to fall who remained in Italy lived so perfectly the life of man's right movements offer such a plea in pallia-

Say what you wish, the sailor will always whistle, again to reach the upper air, and breathe the heawhen the wind fails to blow into his sail." 11. I read in the same book, article "Storms."

in every sect feels alike on this point. Every in-structed person perceives that the ecclesiastical 'It is believed on the Baltic, that there are sorcer- temper is totally out of place in this country, beers who can, by their spells, call at pleasure the tem- cause our policy resolutely ignores all ecclesiastical pest, and wreck the fisherman's boats, (Captain form, committing this subject to the purely private judgment of the people. Hence it is that a man is

Basil Hall.) JOHN .- Hurra for Captain Basil Hall. ALBERT .- Why ! you try to ridicule this man church !- meaning by that word some meagre and because he will prove that it is useless to invoke arrogant Romanism or Episcopacy or New-church-

the winds in spite of the intelligences. Is it not under whatever name, cultivate the spirit of Christ the same thing as to confess that there are intelli--a spirit of perfect love, because of perfect hugences to be invoked? That the sorcerers believe, mility. and do.

JOHN.-Mesmerizers are therefore screens like the Lapan you spoke of.

ALBERT.-Your satirical definition of screens, is no better than that of lightning rods. It seems mesmerizers can do in the atmosphere what they do upon organized bodies, viz : act by attraction before self-love, infidelity presents no terrors. He and repulsion.

JOHN.-Why! You would be inclined to admit himself must remain for ever unseduced by its such absurdities? . . . A boatman calling forth a chatter, and that for all others, or for those who exact knowledge above charity, faith above love, it West breeze, and another an East one? Suppose is of small consequence what name they go by.-these two men are side by side, what will be the They will be very sure never to go by an unfashthese two men are side by side, what will be the They will be very sure never to go by an unfash-result of their respective invocations? The less ionable one, whether it be Christian or Infidel.— in Philadelphia, entitled, "The Types of Mankind," absurd of your quotations is that of the girl who digged a ditch, and put water into it; this, at least, stantially in the views here set forth-men who hide was sure to have some !

[To be continued.]

EXTRAORDINARY CASE.

The Paris correspondent of the Columbus Journai translates the following story from late German papers:

A very rich old lady, the Countess de Kme, despite my long acquaintance with these mys- even the mathematicians from Rome and the Em- of a beautiful sky, the two boys grew up, but they preserved the excessive nervous impressibility which had, since their infancy, put their lives in Everything may be turned into a talisman; but ders of expelling from his States, magicians, fore- able resemblance; they both engaged in the culeral decrees against them; and forbade every sort years of age they were already cited as masters: but at this epoch a new crisis appeared: the same of magic, sorcery, invocation to demons, spells symptoms, the same pains; the physicians decided thrown, incantations to cause perturbations in the that to prevent the return of these nervous crises, of magic, sorcery, invocation to demons, spells

-the marriage relation-for frequently she is driv-

a subsistence."-From a speech by Lucy Stone.

SINGULAR AND INTERESTING .- During last week, as a man who was engaged in digging a well in the venly breath of charity. Every truly religious man village of Bloomington, in this State, which he had excavated to the depth of thirty-five feet, he became suddenly overcome with a gas or foul air .---He was just able to make his situation known to those above to be drawn up before life was extinct. The rush of gas increased to such an extent as to cause a noise which could be heard many feet from invariably felt to cut such a sorry figure among us, the mouth of the well. The experiment of lightwhen he talks loudly about the church! the ing it was tried, when instantly upon the application of a torch a volume of flame filled the whole space below, and threw out a column several feet above ism, instead of the great brotherhood of those who, the surface. As the gas appeared inexhaustible, the citizens confined it at the mouth of the well, and inserted a pipe about eight inches in diameter for its escape. It continues to burn, throwing out a flame of the purest and brightest kind, equal in People of this sort may well dread the advance of infidelity. It is certain to engulf them. It is, a flame of the purest and orightest kind, equal in indeed, directly aimed at their destruction. The teen feet above the surface of the earth, lighting teen feet above the surface of the earth, lighting man who uses the doctrine of Christ only for the the contiguous portion of the town for a great dispurpose of separating and dividing those who are tance. Its position is only about fifty rods from the in spiritual unity, belongs in heart to the infidel to me that there is no absurdity in admitting that camp, and will finally enrol his name there. But depot of the Illinois Central Railroad, and it is daily to the Christian without guile, to the man who es-teems charity above knowledge and brotherly love hood. "If the lamp holds out to burn," the cititeems charity above knowledge, and brotherly love zens of Bloomington will have an excellent opporunity of lighting their town with the purest gas without incurring much expense.—*Chicago* (1*ll.*,) knows very well that every man of like temper with American.

A MAN BEFORE ADAM.-A conglomerate work, to How many persons are there in every sect, who made up of contributions from the late Dr. Morton, Agassiz, Usher, Nott and Gliddon. This work is destined to create something of a commotion in the their Romanism, and their Episcopacy, and their religious world. The idea of the unity of the race Methodism, away from the Divine eye as zealously of man is totally discarded by the authors, one and as they would hide any other carnal vanity, and reall. Dr. Usher makes the astounding statement in joice only in the spirit of mutual love which is the badge of Christian discipleship!—From the Reform-New Orleans, in the course of some excavations in New Orleans, in the course of some excavations in that city, to which a pre-Adamite age is attributed. According to his authority, the skeleton of a man WOMAN'S RIGHTS .--- " If a woman is not satisfied of the conformation of our native Indians, was discovered at a depth of sixteen feet, lying below a succession of four fossil cypress forests, to each of which the age of 14,400 years is given. Agassiz is said to have accepted this as a fact, and based upon it his assertion, that man existed upon the earth at least 150,000 years ago. The theologian must eith-er disprove this statement, or be compelled to ading Post. en by poverty to marry a man for whom she can

have no affinities, merely for the sake of securing A POINTED EXTRACT .-- In one of Rev. E. H. Chapin's sermons is the following passage :-- "Many We have already denied, and we again deny that a man there is clothed in respectability and proud a woman who steps "beyond the regular limits as of his honor, whose central idea in life is interest signed her" is pointed at and hooted at. We never and ease-the conception that other men are mereknew any woman to take up an honorable employ- ly tools, to be used as will best serve him; that ment and pursue it zealously, but she was honored God has endowed him with sinew and brain mere.

Temperance is a great virtue.