

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

VOLUME 1

York.

NEW-YORK, SATURDAY, OCTOBER 21, 1854.

tant objects than eating and drinking connected

have learnt the right, and taking their congrega-

[From the Olive Branch.]

with the future as well as the present.

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THE UNAPPRECIATED SKY .- "It is a strange

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THE HERMIT OF MALTA.

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST In reply to the New York Express, I attempted to correct some erroneous impressions, which have gone abroad respecting the above named play, sometimes called the Shakspearian, an sometimes the Spiritual Tragedy. That journal did not publish the whole of my letter, or seem disposed to do me the justice to present the subject as it is proper it should be done. I am, therefore, disposed to claim from you, space sufficient to give a somewhat clear sketch of the history of the play, leaving the task of criticism upon the design and character of the work, to those who may have a disposition to unwhich I shall do myself. Yours, dertake it. I will be as brief as possible, but the subject is interesting enough as a mere "literary

curiosity" to justify some exertion to make it plain for the arguments and reasonings of those mental are as follows:

a play, called "Bernardo del Carpio," which was time, he leaves the tomb, not knowing for what, my own. performed successfully in Boston. The subject of but is torn away by some power to him unknown it pleased me much, and the manner of its cons- as yet. This must be well worked out-that is, in truction was quite meritorious. I thought the the carpentery. He is brought from the church theme capable, however, of being made more at- yard across the stage on a moving scruto, which tractive, and at various times, within nearly twenty moves by a wheel. This is very astonishing to the years past, have thought of taking it up. Between audience, if done well, which it will be decidedly. able for sober and unequivocal reflection on what we really are, and arriving at a true conclusion, as casionally, but made no memoranda, and was so proaching towards him. Then come the other the time when disease is lingering to its acme, and fearful finally that I did not have power to execute monks of the Order from different entrances. You doubts are justly entertained whether we are about the work, that I abandoned it. For eight years can place this as is best. You know now what to end the struggle with time, or remain a little don dramatic composition altogether.

under the 3d scene of the 4th act. It is in the 5th while they expose their own ignorance and folly. I well doing, and in the fulfilment of that holy in-mechanically prevent dust and grit from coming in scene. May 28. "Let me show you how to place the sitions of public trust, can be so destitute of com- in honor preferring one another." I would not impart even momentary happiness ?" Not general- sky. It is the part of creation in which Nature next scene. The Abbot signs to his brethren, mon sense as to attempt to write upon subjects yield the delightful hope, the unequivocal faith, the ly-it is mostly a hard operation-grubbing with a has done more for the sake of pleasing man-more speaking at the same time _____ (to the chapel) which they have not examined, and of which they consistent charity presented in Spiritualism for ten dull razor, shades of Samson preserve us! "Does for the sole and evident purpose of talking to him, which is the principal part of his speech. They are known to be so ignorant, as to be laughed at thousand times all else beside, and though we may it add to masculine beauty?" Exceedingly doubt- and teaching him, than in any other of her works; all make exit through L. H. 4th E. The next scene for their chivalry for the past by thousands upon have passed into the Spirit state, yet its progress ful. The women are smooth faced to be sure, but and it is just the part in which we least attend to TERMS-Two Dollars per year, payable within three months, is the interior of a cloister, with the chapel exterior. Ithousands of the most enlightened persons of our is sure, and the great difficulty we have to encoun- they don't shave. Man in a vain effort to acquire her. There are not many of her other works in Organ playing a devotional hymn-monks singing times. I shall not claim, in this connection, any- ter will be to combat an organized, mechanical, dog- such effeminate beauty scrapes and grubs all his which some more material or essential purpose a psalm, when H. comes in from the door of chapel thing for Spiritualism. I have given the facts con- matical, faithless phalanx of blind guides, hood- life, but never can retain a smooth face for even a than the mere pleasing of men, is not answered by R. II. of the stage, corner of 3d E. weeping for leav- nected with the birth of "The Hermit of Malta," winkers of men, abandoning the pure and holy single day, whether he improves his face by culti- every part of their organization; but a very essening his old associates, but has to go, by something and I shall never have any fear that it will not be teachings of the meek and lowly Jesus for foster- vating docked bristles instead of hair; jagged and tial purpose of the sky might, so far as we know, he knows not. He remains in reverie for a long found even much more powerful than has yet been ing a selfish Spirit of emulation and the propaga- mutilated stumps instead of a natural and graceful be answered, if, once in three days or thereabouts time, speaking with sympathy, remonstrating with claimed for it. If "ghost literature" have not ex-

himself, and comes to the conclusion that he must hibited anything remarkably worthy as yet, let it purposes. forever leave those monks, and as he is at the con- be known that "The Hermit of Malta" is boldly clusion of one of his greatest emotions 4 monks throwing down the guantlet, and is ready to prove contention than at first sight would appear. Here,

enter through door to chapel, the Abbot the chief itself in any contest to which a mortal may subject figure, when, on seeing him they stop, muttering to it. If the present day cannot grasp its simplicity the harmony of society need not be disturbed on themselves. The Abbot approaches H.- accom- and its beauty of design, or the truths in it, the fu- this account, because there is bread and to spare. panied with the other three, and remonstrates with ture will be more blessed; and that the public may him on the step he is about to pursue, when H. pronounce a verdict upon it, I will hasten its proturns round in the excitement, telling them----- duction if requisite, by myself performing one of Now, you have the 3d scene, which I shall write the characters. I am perfectly well assured that it through you to-night, commencing at 11 o'clock. will be sustained by the American people when You will begin to be very cautious, as this play will placed upon the stage, and if it were produced with ciples' feet, and the teacher and taught, disciple and be the most powerful in the world, or on the stage, the resources of a well appointed theatre, as I at present. You must place H. in the best light- | would direct them to be used, it would be impossible to confine its representation to a few nights. WILLIAM SHAKSPEARE." But all I have sought, and all I seek, is to find a May 30. To-day was written "The next scene competent company. Could this be found, I would

must be written at your house, Isaac, as it is es | not ask for scenery or machinery to secure its sucphilosophers who may attempt to solve the problem sential for you to go there now. It is, as you are cess. When any manager is ready to put his of its origin and construction. I shall not even aware already. He is reclining on the tomb of shoulder to the wheel for the true end of the dratheorize on it, or state what my belief is. The jucts Benedicta's father, imploring of him to reveal matic art,-its exaltation from its present disgracethe secret. For this you can read over Hamlet. ful position-I will co-operate with him with all About the year 1855, Mr. II. F. Harrington wrote This must be appalling and severe. In the mean- my heart, and will study his interests more than

Your obedient servant, ISAAC CLARK PRAY. [For the Christian Spiritualist.]

SPIRITUALISM ---- ITS VALUE.

and soon will attempt to show the diabolical doctrines of Spiritualism and if he is "smart " will he to the true fold. Thus will it be till the effulgent light of truth shall pour its batteries on error, and all darkness and clouds shall be swept from the murky heavens, that the light of God will so perpast, till I wrote on it, I have scarcely thought of style the plot is in. Follow it out, but remember longer. I have just been through a fiery ordeal by feetly fill heaven and earth, that perfidy and wrong writing the play, and long since determined to aban- when all is over, and the Abbot and his companions the stern hand of affliction, but unlike "the days will die away, in the place of which, all the beauare about to leave, B. approaches from his hiding of darkness," when the uncomfortable prospect of tics of the precious Bible will be seen, and instead spot; could they not defend their barbarous and Ruskin.

I shall now refer to my diary, and make extracts, place, and lets them know he was listening to the lake of "fire and brimstone," or the eternal tor- of the labyrinths of dark chaotic aspect, a puzzle unconth custom as well as you can yours? adding such explanations as may be necessary to direful plot. This works him, and that they should ments of that country to which we are hurled un- to the perception, a complex and unsolvable proarticle read from the two or three last numbers of christian virtues and brotherly love, and learning I leave it for critics to decide upon the quality of your valuable paper, including your issue of 23d by our familiar intercourse with the world of Spi-

cannot but pity the weakness of men who in po- junction, "be ye kindly affectioned one to another, contact with that delicate organ. "Does shaving thing how little, in general, people know about the tion of creeds to suit their own selfish and peculiar | foliage may well be questioned. Would you have | a great ugly, black rain-cloud were brought up

has none? Or the peacock prune his gorgeous ap- so all left blue again till next time, with perhaps a This struggle against truth will be a more fiery pendage because his more plain companion is not film of morning and evening mist for dew. And blessed with any? No. Man was not made to be instead of this, there is not a moment of any day bread is a question, which need not be the case; converted into a smooth-faced woman. His nature of our lives, when Nature is not producing scene is rougher and intended to exhibit a musculinity after scene, picture after picture, glory after glory, rather than mere beauty. To speak of a pretty and working still upon such exquisite and constant Preaching will always be needed, but not of the man is to detract from his manhood. ambiguous kind; hence they can preach on till they

see the blaze of light, and at that point, they will To look decent he must shave at least three times for our perpetual pleasure. And every man, cease to be alarmed; then will be the return of a week,-allowing half an hour each time, and we whereever placed, however far from other sources those days when the master could wash the dishave one hour and a half per week, in forty years, of interest or of beauty, has this doing for him con-(counting ten hours for a working day,) this makes stantly. The noblest scenes of the earth can be lord, could by universal consent, be alike equal more than a year wasted in this contemptible and seen and known but by few; it is not intended that and on the same level; and the slaying of birds. beasts, and fishes, would not necessarily be expectuseless fashion.

ed with the presence of a more gifted brother, but man could read but 100 pages per day, which if he be always with them; but the sky is for all; the necessary attention to higher and more importwould be 10 pages per hour, and he could have stored his mind with the contents of over a hun- human nature's daily food." Sometimes gentle, dred volumes each containing 300 pages. Think The signs of the times are good ; ministers of what a position in society this culture might give same for two moments together; almost human in the Gospel are turning to the right, so soon as they him, what opportunities for improving his situation its passions-Spiritual in its tenderness-almost or fortune.

tions along with them, and thus will it be a wholesale affair generally in the churches, for the memallowing his time worth 25 cents per hour, and you ment or of blessing to what is mortal, is essential. bers will become converts, good, substantial men have been throwing away nearly \$20 per annum, and women, the mouth-piece of the congregation an annuity of \$20 at compound interest, (and it a subject of thought but as it has do to with our will hear of their disaffected brothers and sisters, every one can make that much of his money,) in animal sensation; we look upon all by which it 40 years would amount to over \$3000. If he which bears withess do the interition of the Suadditional expense of \$10 per annum-making in preme, that we are to receive more from the coverall a clear loss of \$4500. A sum large enough to ing vault than the light and the dew which we buy three good farms in the West and stock them | share with the weed and the worm-only as a sucwell besides. Think of it sensible men, and let the cession of meaningless and monotonous accidents, scissors do its work hereafter instead of the razor. 100 common and too painful to be worthy of a mo-The Chinese shave their heads barring one little ment wachfulness or a glance of admiration .- John

the lion shear his shaggy mane because his female over the blue, and everything well watered, and principles of the most perfect beauty, that it is Does it make a man richer to shave? Let us see. quite certain that it is all done for us, and intended man should live always in the midst of them ; he If this time were devoted to study-and say a injures them by his presence, he ceases to feel them bright as it is, it is not "too bright nor too good for sometimes capricious, sometimes awful; never the divine in its infinity-its appeal to what is immor-An hour and a half per week make 78 in a year, tal in us is as distinct as its ministry of chastise-"And yet we never attend to it-we never make

give an insight into the history of this affair. Prior disturb the rest his father was about to take works ceremoniously by many a devoted orthodox brother, blem to the conception, and a sort of sophisticated to the 25th of last May, a young man, Mr. Curran, him into awful passion, and he then and there de- unless chance had placed us among the elect, I vision to the imagination, one straight road, one eighteen years of age, was employed by me as an clares (he) of the order no more will be (with pas- have enjoyed the free exercise of reason and reflec- school, one grand brotherhood, all learners, teachassistant in chemical operations. He then knew sion.) Remember, Isaac. Now, write this scene, tion on the present and future,-have communed ers and taught, emulating each other in nothing, little or nothing of the stage, and had no claims to and be prepared for the climax of the act, which with myself in solitude,—have had an occasional but individually seeking the highest attainments in literary taste, or skill. He occasionally wrote, and will be beautiful. WILLIAM SHAKSPEARE." spoke in the abnormal state, and all of those communications were of the most elevated character, the Monk's plot. If they can feel one hundreth ult., with which I was forcibly struck, which I had rit as well as men our particular fitness for a partiand far beyond the ordinary powers of so young a part of the pleasure derived from it by me, while it partially examined just before I was taken sick, cular circle or sphere, how to attain to certain exman, even when highly educated.

the work.

June 14. Concluded the second Act.

June 17. Completed the third Act.

sand one hundred and seventy lines.

May 25.

Let man pursue the work of gain, but not

For gain. A husbandman, he reaps as h Shall sow, or tares, or wheat-the world his field-His heart its carner house.

write.

thirty in number. Mr. Curran inquired what these were for, and through his hand was written, "What heart, anxious to do my part to solve the great Spi- tleman's glaring and egregious errors, or would it be Tragedy, though it is a part of it. It is to come under the 3d seen of the 4th det. He shall be impressed to-night to write the first two scenes, which thoughts of his own, &c. The first scene is to be order of His government. None of my work was subterfuge, from the pulpit and such part of the a mountain, with monastery, distant bell tolling hour of matins. Our young hero makes his ap- mon to "mediums." pearance from behind a large cross shaded by trees on either side—approaches L. H. 2d E., and clasps to show the speed with which the work was written, his hands, looking to Heaven, at the same time. WILLIAM SHAKSPEARE." Now write, Isaac. labors. I immediately wrote as follows:

I cannot hope to win her. It is in vain ! Why should I seek a diamond in the mine-The desert for a gem-or barren sands For springs of living water? Let not man Dare think that he can find a woman's heart. But see, here the Abbot comes!

This was strange, and having expressed a desire to know if this was the commencement of the play, by Mr. Curran's hand was written:

"Yes, it is the beginning of it. The Abbot safourth Act. lutes the hero, after which he tells him the bell for of the fourth Act, and the soliloguy to-day. matins is tolling. Then a dialogue commences between our hero and his visitor in which the latter the same time _____ WILLIAM SHAKSPEARE," " fateful arrow" in the dying speech. On this day I received an impression that the title of the play was "The Monk of Malta." Hav-

ing stated this, the reply was:

very singular manner. WILLIAM SHAKSPEARE." I inquired, will proof be found in England that

this play was commenced by you? "It will. It was destroyed by a very intimate

public any more on this point of the subject, and day, and acquit me of any attempt to exalt it or to all mankind. speare's having written such a work is a matter for this night I should be impressed. The reply was :

"While the world in silence slumber, You will my verses number. WILLIAM SHAKSPRARE."

flowed like an electrical thrill across my brain, they but I had not the power of mental digestion at that cellencies, uniting and recognizing by no mystewill not be charged with a want of appreciation. I time, nor, indeed, do I feel competent at present, rious signs or tokens but the one unmistakable sign J. R. W.

had no hint of the mode of conducting that scene, to write an article for your elegant sheet, did I not of Light, Love and Liberty. and fully realized what "impression" is. I shall rely more confidently on the kind indulgence of not give any more extracts from the scene plans, as your enlightened readers than on my own ability. The above was written by me, when it was said furnished by the hand of Mr. Curran. The speci- On your second page, the leader is a choice article, by Mr. C. that it was a part of a play that I would mens will show what material I had as land-marks, but too long for one sentence of comment here, but

and how the impressions as to the conduct of the though the tendency of the whole article is illus-May 26. Wrote the lines commencing "The plot and dialogue, and characters, were to be de- trative of Spiritualism and speaks a volume for itpathway of the pilgrim," &c. These are about rived from them. I take no credit for my share of self. J. H. W. Toohey to the Rev. Mr. Fennell,

the work. I have done it as I could with all my Glens Falls, is an excellent comment on that gen-Isaac Clark Pray has, is not the beginning of the ritual or mental problem of the age, which no man charitable to say, wilful perversion of truth. Well claiming to be a mental or natural philosopher can might he interrogate the Rev. gentleman, "are vou overlook or despise, and which every true thinker serious?" alias "honest," but we must not depend on must examine, because the phenomena are God's the clergy more than the laity for honesty nor virtue he must be very careful about, not to let any gifts to His children for some wise purpose in the at this day. Recourse will be had to every ingenious

done in the abnormal or unconscious state, com- press as are not disposed to stand the storm of ridicule; those who are blessed with far-reaching I will make a few more extracts from my diary, minds to discover that the touch-stone of honesty is on its advent, and I might add already a noble the good old custom of tea and coffee drinking is and must add that I was every day oppressed by bantling, and the time is soon coming with our very grave cares, which are unfavorable to mental moral code, that a newspaper would not be subscribed for without any intention of paying, but

June 9. Commenced the 2d Act. For several the good old doctrine, "pay what thou owest," days nothing has been written. Continued per- will be upheld and sustained.

plexities on business matters have interfered with Such, however, is nearly the language of the official church, and such will it continue to be, till we June 13. Wrote scene 2d of Act second. have a more perfect and extensive organization, and become consolidated. All the movements now in progress are calculated to give the subject more June 18. At daylight wrote the 1st scene of the general diffusion and arrest the sober attention of

sensible reflecting minds, not to the mere novelty June 19. Wrote before breakfast the 5th scene of Spiritualism nor to the word, but the Spirit. At this time as at all former times, there is quite

followed ? June 21. Ended the fourth Act, and wrote part too much information, and not enough of knowledge reproves the former for his neglect, telling him at of the last scene, in fragments. I did not know amongst all classes and upon all subjects. Intellithat the hero was to die by an arrow, yet wrote gent, honest, and, I might add, a propos, christian professors, at least, those of them who have sense of your health? Does it impart even momentary

June 24. Wrote to the end of the play. Exactenough to comprehend the simple doctrines of the ly one month from the time it was commenced, and Gospel, as taught after the fashions of the day. You are very near, not exactly. It is 'The the composition, with a few interesting exceptions, could never be mistaken, or so far overlook the na-Hermit of Malta.' I began the work before I came has been made without any erasures, and with lit- ture and harmony of Spiritualism as to emit such to the land of the Spirits. It was destroyed in a tle conscious mental effort. It embraces three thou- vituperation as that emanating from the Rev. gen- me; my grandfather before him; my neighbors tleman of Glens Falls. There is a vacuum in ev-With this account of the play, which is but a mere ery sensible mind, that Spiritualism only can fill, before them, and hence I shave!" Let us see if

satisfied, and that the press and individuals will ex- dences as we now have. This vacuum is supplied health to shave?" No, but it exposes the throat friend of mine." I do not choose to state to the amine the facts, and the play, also, at no distant with the delightful elements of Hope, Joy and Love and face to the vicissitudes of the weather or demy belief as to the ability to find proof of Shak- myself at the expense of truth. I anticipate no The heart, (if I may so speak, though, I confess, cial and ineffectual one. Thus exposing the throat

speare s naving written such a work is a matter for be able "to turn the tables" to some purpose on be employed,) as the subject opens, is progressively sumption. For 40 years and 156 times each year those "imposters" of the press whose chief virtue changed, instead of being circumscribed to a nut- this man has been softening the skin with warm is to express error into the world, when the truth is shell capacity, as taught by some of the mouth- water and soap and then exposing it to the chilling blazing under their very feet, and will eventually pieces of the different churches, ranges through winds of winter or to the torrid heats of summer.

cause them to dance with a sense of "reality and time and eternity with confidence in this delightful He takes from the lips and chin the hair which The long speech is now found to have come in matter of fact" which they would fain conceal, and glorious revelation, and feels encouragement in would form a natural filter to the lungs, and thus other people's business.

Then the origin of shaving! So low and contemptible! A foppish prince with a smock face persuades his courtiers to shave that he may not be odd; the people follow their grandees, and so we have this detestable custom, "a custom more honored in the breach than in the observance."-The old man bit his hairless lips-felt his scraped face, and said he must go home and consult his wife before he could be A DISCIPLE.

A PROFOUND THOUGHT .---- I do not know that I ever suggested to you a fancy wich has sometimes come in to my head. I have thought, that by analyzing a pain, I have been able to find an of San Francisco, California. element of pleasnre in it. I have thought, too, that by looking a pain fully in the face, and comprehending it, I have diminished its intensity. Dis-

OUGHT MEN TO SHAVE? Young America makes such rapid strides that many honest souls are alarmed at the progress.-Why, say they, all our associations will be severed, By taking them to pieces, and conceiving each part they are gems too seldom found, and when lost too our good cider drinking custom is gone. Brandy distinctly, I have been able to think of them and wine tippling have degenerated into immorality, and only a few desperate scape graces or old them. Sympathy increases by the process, but home, blessed with such a woman's presence, will hardened politicians dare now drink at all, and they not fear. The sympathy weakens the personal fear; afford.

stand a good chance of losing caste, and if the but this is not the whole explanation. The soul by Maine law passes they may even lose the chance resisting the first shudder, and by placing itself of getting drunk altogether. Then smoking and near the terrible, by an act of the will, puts forth sweet home, is a loving heart, whose music is energies wich reveal it to itself, and make it con- hushed when you are absent-here is a soft breast tobacco chewing are being proscribed. It has acscious of something within, mightier than suffering. | to lay your head upon, and here are pure lips, untually been decided among the fanatics in a neighboring county, that it is worse to steal a sixpence The power of distinct knowledge, in giving soiled by sin, that will pay you in kisses for your than to sell a sixpence worth of tobacco. Even courage, I have never seen insisted on, and yet it is | coming back."

a part of my experience. The unknown, the vague, the dark, what imagination invests with suffering some wicked thrusts at its reputation .---And some are mad enough to condemn all flesh infinity-this terrifies; and the remark applies not words pass unheeded as of little value; for though to physical evil alone, but to all others.-Channing.

VALUE OF THE INDIVIDUAL.-Each man occupies an original position. Every great fact comes must be conformed to strict rules of reason. If straight to him. Every appeal of duty must run through the alembic of his reason, his conscience, and his will. The cope of Heaven bursts above Let us see. There is a man 58 years old, he has him, the unfathomed depths open beneath him, the mysteries of God and immortality comestreaming in with their awful splendors, and truths that have confounded the loftiest intellects, truths that in all ages have roused up the soul from its foundations, and baptized it with reverence, and kindled it with love. environ him as intensely as if he were the first-born of men, set face to face with fresh

> "SIN IN A FIDDLE .- When a violin was first achieve nothing generous or noble. * * * The introduced into choir of the church, the innovation soul will not be worse for thinking too well of its gave great offence to some of the worthy parish- kind, or believing that the highest excellence is ioners. Especially was the player of the bass viol within reach of its exertions."

frivolous and profane fiddle first took its place in the house of God, by the side of his sedate and portly (Mass.) Journal describes the operation of the instrument. He accordingly laid the case before the shingle riving machine said to have been invented parson, who after listening soberly to his com- by the Spirits, and constructed by Mr. A. C. Bilplaints, replied: 'It may be as you say, sir; I lings, of Palmer. It is a neatly finished, strongly don't know but if you are, it strikes me the greater built machine, and it walks into the blocks, which the fidille, the greater the sin ." The hero of the "big are fed in from two sides, like a huge giant. It does fiddle was untuned."

You have no business to have any business with be capable of riving thirty-five thousand shingles per day.-Norfolk Daily News.

DON'T STAY LONG .- "Don't stay long, husband," said a young wife in our presence one evening, as her husband was preparing to go out. The words themselves were insignficant, but the look of melting fondness with which they were accompanied spoke volumes. It told all the whole depths of her woman's love-of her happiness when with her husband-of her grief when the light of his smile, the source of all her joy, beamed not upon her.

"Don't stay long, husband," and again I thought I could see the young wife, rocking herself nervously in the great arm chair, and weeping as though her loving heart would break, as her thoughtless "lord and master" prolonged his stav a werarisome length of time.

O, ye that have wives who say "don't stay long." tinct perception, instead of aggravating, decreases when you go forth, think of them kindly when you evil. This I have found when reading accounts of are mingling in the busy hive of life, and try, just terrible accidents, which at first made me shudder. a little, to make their homes and hearts happy, for seldom replaced-you cannot find amid the pleascalmly, and to feel that I, too, could pass through ures of the world, the peace and joy that a quiet

> "Don't stay long, husband."-and the young wife's look seemed to say-"for here in your own

> Think of it, young men, when your wives say to you, "Don't stay long," and O, don't let the kind they may not be to you, the disappointment or the fulfiillment of their simple loving wish, brings grief or joy to them. If you have an hour to spare, bestow it upon them and the pure love, gushing from their gentle, grateful hearts, will be a sweet reward.-Er.

> Talfourd says of the effects of an imaginative literature : "The world is not in danger of being too romantic. The golden threads of poesy are not too closely interwoven with the ordinary web of existence. Sympathy is the first great lesson which man should learn. It will be ill for him if he proceed no farther; if his emotions are but excited to roll back on his heart, and to be fostered in luxurious quiet. But unless he learns to feel for things in which he has no personal interest he can

> THE SPIRITUAL SHINGLE MACHINE.-The Palmer the work admirably, splitting the blocks into pieces of any thickness desired for shaving. It is said to

and unresolved problems.-Chapin. -----

exercised with sorrow and indignation, when the

been scraping his face just 40 years. What reasons can he give for a custom which he has so long

Let us interrogate him: "My dear, Sir, why do you shave? Does it conduce to the preservation happiness? Does it add to your masculine beauty?

Does it improve your pecuniary circumstances?" His reply is : "I cannot answer any of your interogatories. I only know my father shaved before shave and their fathers and grandfathers shaved

outline of it, it is to be hoped that the curious will be and when properly understood by just such evi- these queries can be answered : "Does it preserve prives them of a material protection for an artifi-

little gratification from the "sequel," and may yet it is not the most philosophical term, which might to colds and inflammation and the lungs to con-

eating and would have us narrowed down to the fruits of the earth, just as if God did not furnish us with the beasts of the field to have dominion over. and of course to take into our stomachs! Some are crazy enough to think every habit and custom that is to be the standard, we shall have to stop shaving, for who can defend shaving on principle?

Spiritnalist. Christian

assumption.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors. NEW YORK, SATURDAY, OCTOBER 21, 1854.

INSANITY VS. SPIRITUALISM.

TO THE EDITOR OF THE WASHINGTON TELEGRAPH,notice an article headed "SPHEITCALLSM," from and social influences which have united in making faith," because of its tendency to insanity, when no use but to confound the little knowledge we few extracts, that the reader may have something will be read we have no doubt with profit. fully accepted : and as I am one of the many who have in this department of science : may not be overstocked with mental "ballast," and therefore in danger of "all the ills that flesh is heir | civil condition of the insane, it appears that farmers to,"-insanity in particular-may I ask you, with- and laborers, whose natural and healthy employout offence, for the many facts you have in mind ments might be thought to bestow almost an exwhen you speak of the effects of Spiritualism "as per cent. of the whole number. The mercantile seen in the Lunatic Asylums at the North?"

I confess I am somewhat tired of this loose use of language-I may as well say public lying; for if there were such a multitude of facts as you seem the female patients, the monotonous tone of an inand dates where and when such facts came to notice. Now, I am constantly in the way of learning of such cases as you have in mind, for I have lived is the necessary condition of a life of trade and "take the papers" and read them; besides, I have health than the partial employment of some faculbeen a traveling lecturer for some eight or ten the farming and domestic classes? The medical years, in various parts of the Northern States, on profession supplies ten patients, and the clerical a subject which has to do directly with insanity; for it is the duty of the physiologist to take notice the civil condition of the married and single give reof all the *jorces*-social, moral, intellectual and religious-in their separate or combined action on society. I appeal to you, therefore, in the double character of Physiologist and Spiritualist; for while the "new faith" is dear to me as the sacred essence of being, which underlie my hopes of progress here and hereafter, my duty to philosophy and science as a true man is none the less imperative because of such belief.

In order, however, that the reader may know what kind of testimony you bring into Court, I will give your own words. You say-

"The papers record many recent cases of insanity occasioned by the Spiritual rapping excitement, start. An ardent prosecution of Spiritual inquiries, and an overwhelming confidence in these moonshine vagaries, will soon do the work, and produce a raving maniac. It will be time enough to see and talk with spirits when we get to their land. Until then, we can have no relish whatever for their company."

It seems, Sir, your authority is "the papers." I because the expansion and detail of the latter have number of facts that associate Spiritualism with look deeper, good Sir; and you may see clearer, insanity, and must look on the following as a viola- and be all the gainer for the trouble. I doubt not. tion of the Commandment-" Thou shalt not bear however, that you look at Spiritualism and Quakerfalse witness against thy neighbor"-without you ism as "six of one and half a dozen of the other," give the necessary proof to authenticate the as- as you seem peculiar in your nathod of discriminsumption. You say, referring to your correspon- ation. dent---

"Like the writer, we are fond of *fucts* : and we gest the propriety of reading the following statepresume he will not deny that Spiritualism has ment of facts, as it may lead you to think more produced many a raving maniac. We, too, are kindly of Spiritualists, be their advent ancient or open to conviction; but "the tree is known by its modern—the more as your reasoning involves rev modern-the more as your reasoning involves you fruit," and we have gathered nothing, as yet, from the tree of Spiritualism but bubbles, mystery and in the necessity of accepting that which comes recommended by physical good. Accordingly, you should adopt Quakerism; for Quakerism is favor-

I am some inclined to think that "ignorance" connot he "bliss" in your case; for, as you are a able to longevity, it seems: apprehension that Spiritualism has produced nothing, as yet, but "bubbles, mystery and medness."

days. Half the population of the country-as is "Gracia Deus!" as my mother used to say, seen by the same returns—die before reaching the "what an age we live in to be sure," when MEN- age of 21; and the average of human life the TALITY and madness seem to be but different names world over is but 38 years. Quakers, therefore, for the same thing. Indeed, Sir, so sadly have you are obvious enough. Quakers are temperate and impressed me with the excited state of your mind prudent, are seldom in a hurry, and never in a at the bare prospect of so many thousands of passion. Quakers, in the very midst of the week's people going to the devil or the Insane Asylum business—on Thursday morning—retire from the

classification, and help you to separate fact from philosophy should prompt the critic to look below philosophy.

the assumptions of society. You will see by them that insanity is not necesregulations" of the Spirit worlds for Spirits like prominent characters. sarily the result of religious or Spiritual excitement; but that excess in any department of men- Shakspeare to make communications such as we tality is fatal to health and happiness. Be so good have before us, we will leave the conservative the public properly, as the merits of the tragedy knew so well what that duty was. But we shall perhaps new philosphical truths, but the harmony as to keep this in mind, and in your future obser- critic and the orthodox (?) theologian to settle to either for reading or acting, to our mind, are self- meet, shall clasp cach other's hands, ere many days of their culture, which belongs to them by virtue vations on insanity ascertain, if possible, the nature their entire satisfaction, as we wish to look into the evident.

Dear Sir :- In a late number of your paper I and character of the parentage, education, habits work for facts to aid our judgment.

to aid his reflections.

A very superficial reading of the work would "From a table illustrative of the occupations and convince any candid mind that the production is one of uncommon intellectual and Spiritual power, as every word and sentence is potent with signifiemption from this malady, afford no less than 20 cancy and Spiritual life.

class, whose anxieties and feverish speculations The speeches of some of the prominent characmight be supposed to irritate the nervous system ters are rather long for a successful acting drama, far more than the unvaried and steady occupations as our modern audiences become rather uneasy of the farmer, yield only 3 per cent.; while among when long speeches become a part of the performto think have been developed by Spiritualism, we dolent or merely housewifery occupation seems to ance. Still, it is necessary that the speeches should would have the names of the parties, the places afford a parallel to the agricultural, the number be full and elaborate, that the student who wishes bearing as high a proportion to the whole as 42 per to understand the nice artistic shades of character cent. Does it not seem to follow that the energetic which blend with the poet's conception and execuemployment of all the powers of the brain, which tion of the plot, may be distinct and palpable to in the North since the advent of Spiritualism; I business, is more favorable to the continuance of Spiritual sight. In keeping with this necessity, Shakspeare has ever been foremost in elaborating ties and the stagnant condition of many others, in his characters, that their motives, and the soul of their motives, may be transparent to the reader. six; but what will be considered surprising is, that Few of his plays, therefore, come upon the stage as he wrote them : because long speeches are not only spectively almost equal proportions—the former being 515, and the latter 564."—Medical Journal. tedious to the audience, but often interfere with the action of the play. Premising this limitation, we THE SOCIETY FOR THE DIFFUSION OF The better to contrast this statement, it is but see no good reason why "The Hermit of Malta" just that your mind should be disabused of the noshould not hold a place in the acting drama for the tion you have of Spiritualism in the abstract; for

so far as it has any advocates that can be called next half century equal to Hamlet's in the past. The prominent character of this tragedy is Gartruly representatives of the "new faith," they recia, a Monk-afterwards Bernardo del Carpio. semble mostly the Quakers in their best and healthiest culture. Both are free from cant and excess Like Hamlet, he is "son of a king," and heir to had a full and free interchange of sentiment. the throne of Spain. Had we the room, there are of enthusiasm. Both dislike forms for forms' sake. many points of parallel we could notice; but, in and rely on intuition rather than logic; simple trust and child-like faith in God, rather than con-

has Hamlet's love of right, without Hamlet's love vention to decide upon that point. by system. We accept the Spiritualism of the Quaker, without his theology; his veneration for of revenge; with a directness of purpose, an energy and so it will continue to be. It requires a vision-ary mind and an excitable temperament to become the "light within," without his external protest of of character, and a magnanimity over self entirely from each Society will be called together in Decemary mind and an excitable temperament to become a "drab coat," &c., against fashion; his love of in- superior to Hamlet. Bernardo's love is the soul and ber next. ternal beauty, without his dislike to art; his love source that inspires him with motive to act and of Spiritual music, without his neglect for social energy to execute. His love for Leonora is more States who desire to organize Societies auxiliary to the reformer. The Spiritualists, within the last five of Spiritual music, without mis neglect for social affectionate than passionate—more Spiritual and this, are requested to do so at an early day. A years, have taken the platform of reform. They and they do precisely as man does. The Summer brotherly than earthly and sexual; a love that soul of Quakerism, and leave its skin for those to "flay" who wish to quarrel with it. But Quakerism is not the whole of Spiritualism

extravagance; a love that softens and mellows all work of organization. earth-relations into the most delicate and Spirithave already remarked I read the papers, but can- left the former among the elementary truths of ual affection. No wonder, therefore, that we find not, at this date, call to mind any great or small Spiritual life. If this contrast seems unreliable, him philosophizing by intuitions, rather than fact livered through a medium present: or custom. No wonder that is soul is full of freedom, since "perfect love casteth out fear." The following speech shows him while yet a

monk, a lover of the free: Garcia .- There's no contentment where the heart is not

Trancal—I here's no contentment where in I cannot dwell in such an atmosphere! Is that a life of peace—to give the soul The lie, and every moment choke it thus? Thy reverend head may counsel well the soul That has no soul—but he possessing that, Is in authority more high than thou— He takes his drink from a celestial fount, and give it not from our starsman tood And sips it not from any stagnant pool, Or holy well, devised by human hands. At least, so speaks my heart, and I must listen.

Oh, no ! Heaven builds no cages for the birds of air, Whose wings best at its gates, saluting them Whose wings best at its gates, saluting them With matin songs, whose swift vibrations shake The lofty roof of prayerful day. No thing Save man, makes worship like a trade-Man shuts himself in houses-God does not! His love for Leonora explains itself in the follow sect in Great Britain is 51 years 2 months and 21 ing dialogue with the Abbot:

> Abbot. * * Pluck from thy heart this folly; Let it not rage the more ! Garcia.— It is not folly ! It is but life.—my only life ! All else Were death, were she not mine ! Abbot.— Of whom speak'st thou ? Garcia.—I cannot tell. Abbot.— I cannot. Abbot.— Why ? Garcia.—Could thou but name yon star that hangs re-motest Let it not rage the more

gest to you the true method of observation and tions and authorizes such notions; but good sense and dence of things, than are dreamed of in popular ous sight to Spirits, who have long since passed therefore, of all other people, should be the people,

We bespeak for it a long run, if brought before might chide them for want of duty, when they and heaven; and the Spirits come and bring us-not,

It is not our purpose to give a review of the play, and as it is an outline of the philosophy that think of the deeds which have been done which are know what is the need of the reformer, therefore; which I learn you have made issue with the "new the person insane. Else your testimony will be of tragedy, and shall have to content ourselves with a comes into being, with every act of Bernardo, it bright in our memory. We shall tread those glori- that when asked why make this issue, we may be Esrnardo .- What lies beyond ? The grave, and nothing

of that heavenly Eden; we shall drink at those ture for a better life. Thus sung Ovid:

fountains of truth which never yet refused their streams to the thirsty Spirit. We shall meet the loving friends who have passed away, far up, far on in their progressive journey to their mansions of light and happiness. For they will descend to greet us; they will come and lead us on.

Oh, my Father in heaven, grant that the record of each life may stand before us in bright and glow- the frosty arms of Winter, dressed in living green. ing colors, with not one shade or stain to mar its brightness, to make our souls sad, or take away come up at the wayside to variegate this new-made from our joy of heavenly happiness! Grant, oh carpet, all earth seems happy. Even in our God, in thine infinite love, that this little band of working days we look to Spring as the resurrection brave and hoping hearts may be all led and at- of life. Very properly, therefore, Spring is the tracted by Thy loving, pure and radiant ones while hopeful time of life. And so in societies; when on earth! and when they leave it, oh, what greet- young, they are always hopeful, and full of bright ings await them !

ABSTRACT OF A LECTURE DELIVERED AT DODWORTH'S HALL, OCT. 15, BY J. H. W. TOOHEY.

After reading the Scriptures, singing and prayer, the lecturer spoke substantially as follows :

It is no very new thing, friends, that a reformatory people should be charged with presumption. Society, when it was concluded to charge no fee on Every reform that has been started in the world brief, we say, Bernardo has the metaphysical depth the organization of Societies, for the present; but has always had that to contend with. The friends forming to theological usage, and going to heaven of Hamlet, without his doubt or skepticism. He leave it to the wisdom of the first delegated Condered presuming parties, that had very little sense, It is expected a General Congress of one delegate very little wisdom-and, therefore, very poorly calculated to do good. It has ever been the battlecry; and even to-day the conflict is continued by detracting either from the motives or abilities of general expression will then be desirable. There- have challenged investigation, demanding the ne- is more or less a state of impurity. In addition to cessary qualifications of thought by the dominant party. They have asked at their hands the necessary elements of investigation. This is no new between the few who grasp the first dawn of

your happiness to-night. I mingle my soul with with souls no higher than to worship the radiance thunder comes and startles Nature from its sleep. which falls upon after generations. There are among you as a glad little child, happy-so happy minds who stand high up in the clear ether of in your humble and beautiful aspirations. They thought, like mountains, and they catch, by inare humble, yet high; for they are not selfish, but stinct, the first glean of light. This is the stand forms. The sun comes out again in the morning; point from which to look at the reformer. Each your brother man, who needs your aid and assist-soul, when it blooms into the Spiritual heaven, and and man says, "Behold the wonders of Nature's heaven-guided, and it will be performed as surely Deity, will look on the past and see Deity stand on as there is truth in the Father's promises. But, be- every page, on every chapter. loved friends, you are little children, as yet, in wis-

It may be necessary that we, as Spiritualists, dom. You are being fed upon simple food; and so stop and ask ourselves the serious questionfar it has been soul-fitting and soul-beautifying. whether we are not presumptuous, are not sacri-You have tasted some of the pure and limpid legious to the past, to the wisdom of Deity, to the Frams which flow down from the throne of the names of those who have worked for the good of others, and so the general providences of coad of hands will guide you, and angel eyes will smile There is a feeling in Protestantism, as well as upon you, and lead you out of every danger into Catholicism, that speaks of the past Government of the path of all beauty and all truth and joy ever- God, and says it is an embodiment that ignores the religion of things, and say to the nations, "Awake, more. You have come here, beloved friends, by elements of wisdom and design. By slandering Spirit-direction. We wanted you here, to know the past, they think to make important the present. the warm hearts which were beating in response to O, vain man! take heed if in your heart there yours, both in and out of the form. Then let us dwells the echo of infirmity !-- Take heed that in from the thunder of the reformer !" The simile enter into the work, both body and Spirit. The your presumptuous nothingness you at once blast Father, in His infinite wisdom, hath not permitted the very fire that warms your soul! It is no new His children to be thus tried and almost crushed to thing to a New York audience to be told that theo- tioned to the needs of the mind. What spectacle the earth, without a mighty object. Your souls logy is looking to the past for a golden age, and so grand as Nature's choir! Music incarnate! have been humbled, that they might be purified. baptizing the present with impotency. Many re-Does not the "still small voice" within speak of formers have risen up in the world's history, and deep and untold joy, which earth can neither give entered their protest against this. But their de- and look up! for the governing powers of an ornor take away? Is there not an ever-gushing velopment has always been fragmentary, partial ganized, harmonized humanity are full of the mafountain, which is running over and bubbling in and antagonistic. Only one man has come to the jesty of this mighty reform. We see bright evibright and sparkling waters, and refreshing your ages with all the qualifications of a true reformersouls with draughts of joy and strength? Be Jesus of Nazareth ;- a name that is sworn in our cel of Nature ; that as thunder belongs to the exstrong, my brethren; for there are angel bands streets, and vulgarized even by our popular theohovering about you, to strengthen you in your logians. He has been the harmonizing Sun of the labors. ages, who will bring out the love element when all It makes us glad to mingle thus familiarly. We chaos is melted into harmony; whose holy aspiraclasp you in our arms with joy unspeakable. There tions have mellowed into a oneness the conflict of to the children of men. We now see in it only the is being laid the foundation of a vast temple whose social and commercial strife. And though the beautiful proportions shall soar up to heaven. It shall sword still gleams in the light of the sun, yet bereach the very clouds in the majesty of its beauty. yond and above is the radiant hope that brother-And a light shall come forth from it which shall hood will one day come from the conflict. Long illumine the whole darkened heart of humanity, has this era been dreamed of; but in Him is the and which will flow in broad, deep streams into fullness of love and promise. every heart, and every one among you shall be a

from your sphere, to stand and look upon a few per se, thus qualified. We have the aid and advan-That it will be acted, we have every reason at brave, honest hearts, who are ready to meet the tage of the past; we have all that the past could Whether it is consistent with the "rules and present to believe, Mr. Pray taking one of the sneers of the world, and take up the cross, fearing possibly give to aid us in our appreciation of the nothing but the "still small voice" within, which earth. We have revelations from the earth, sea, have rolled away. They seem as days to us; they of their education-and represent a God in uni-The following is nearly the longest speech in the are fleeting hours, and we only think of them as we formity to the great body of life. We should ous courts together; we shall talk of our earth- able to show a correspondent in Nature; for everylife; we shall recount to each other our experiences, thing in the administration of God shows that asour trials, our hopes and our fears. And with sumption has no correspondence in Nature. For inheart-felt joy we will bless our Father; we will give stance, all philosophies and mythologies which be-Him the praise and the glory for making us par- long to the past have associated youth with the takers of His great salvation. We shall pluck those dawn of life-youth, with all its building beauties. radiant flowers which bloom in the immortal bowers all its noble impulses, that is looking into the fu-

> " The Go den Age was first when man yet knew No rule but uncorrupted reason new, And with native bent did good pursue : Unforced by punishment, unawed by fear, His language simple and his soul sincere

But that was long before the days of Ovid. Mark you, now, the correspondent in Nature. In the Spring-time, when the earth comes forth from studded and beautified with roses and posies, that promise for the future. The founders of Rome were a simple band, and we find no discord amount them. So in Massachusetts; her early settlements presented more the outlines of independent republics than societies oppressed by the baneful consequences of crime.

Spring does not end in Spring, but creeps on into the Summer. The Summer culminates in richness. The buds on the trees have burst into rosy life; the foliage that was tender has become strong in fibre, and the whole earth seems to be filled with a melodious choir of life. So of society. The infantine republics have gone on gradually; no one could see the exact amount of strength given by each human mind to their entire development. Those very leaves have lived by a constant demand upon the wealth of the atmosphere. They take the common elements from the air we breathe : the multitudes of souls and bodies which demand sustenance, the whole creation demands the elements of life. The young Spring needed no thunthing. The world's battle has ever been a conflict der. It is only when the elements become exhausted, and we are growing poor, and everything thought, and the many who worship in the valley, seems wilting into nothingness, that the voice of The leaves that were perishing and wilting, awake to a resurrection of life, and gradually the great drops come down, baptizing those poor inanimate the birds sing again a new song of answering love, associates itself with the Gospel as it lives in the Reformer?" Everything that breathes says that God works in a mysterious way His wonders to perform; and the heart pays homage, while the head is cold; and thus we grow into a rich communion with all Nature.

In the Spring-time we work hard, and gradually the Summer of civilization comes, by which we acquire strength of all the facilities of civilization. Premature old age comes upon us; but then come, also, those very minds that had grown up in the thou that sleepest! for thou shalt surely die! Awake from the dreams of the past, and behold the new light of a baptized morning, which comes ends not here; for even the thunder that scared the

Barnardo.-What lies beyond ? The grave, and nothin more! Are these few years of strife and toil, to win A roal that perishes, to be man's sim ? All Nature, with her myriad tongues, Proclaims the thought is false. Gross forms but change-The seed becomes a tree-the tree new soll-That soll new trees-and fresh scirrifies Forever spring, to warn mankind that life Itself can never die! If dust then live Without annihilation, how shall mind-The God-like essence of man's soul-decay! That all-substantial, subtle element That sends imperishable thought-itself!--Beyond the very bounds of reason's range-Peoples the starry orbs which deck the night, And contemplates a Universe of worlds? Oh no! This earth is but the nursery-The school-the laboratory of the soul, Where man toils not to win mere yellow dirt, Or perishable power, derived from man, To swe his neightor-brother to respect--But to become an artist to his God--A soldie in the strife for holy peace--Mechanic for redemption of the world--A toilser for the millions yet unborn--Heaven's will in him, and he in Heaven's own will, More active than this earth's poor particles, Which ecaselessly in changeful motion move, Constant in purpose, as the thought of God! What then remains? What end should I propose? Let man pursue the work of gain, but not For gain! A husbandman, he reaps as he Shall sow, or tarce, or wheat-the world his field--His heart its gramer-house, where stores he seed, To blossom in the realms beyond the skies! His heart its garner-house, where stores are To blossom in the realms beyond the skies!

SPIRITUAL KNOWLEDGE --- CO-OPER-ATION WITH THE BOSTON FRIENDS. During the past week several of our Boston

friends, representing those who are prepared to organize in that city, made a visit to New-York, and

A consultation was had with the officers of the

Therefore, any persons throughout the United unites the intensity of Romeo, without his rant or fore, we hope our friends will urge forward the

> At the united Circle of the Boston friends with the Society, Oct. 15, the following address was de-

friends, oh let them shine forth ; they will do some

drooping, sorrowing Spirit good, they will raise

some heart from the depths of despair; they will

give life and hope to some dying soul. Bury not

your talent, but make it twenty, and your Father

"Friends in Spirit and in Truth-I gladly join in yours, even as a brother and as a friend. I come for the good of the whole world of humanity-for ance. It is an angel-mission; it was heaven-sent-

people going to the devil, or the Insane Asylum, business-on Inursuay morning-retire from the world, and spend an hour or two in silent meditawhich is nearly as bad, that I am prompted to ask tion at the meeting-house. Quakers are diligent, "Cold Water Cure" in cases of cerebral fever?

I ask you this because, as a physiologist, I canyou allow yourself to dwell on this aditorial pic- ligencer. ture. If you have not made yourself acquainted with this department of medical reform, I can as- that I am very much in want of such *fiets* as you tual folly.

I was moved even to the *pathetic* in the above : is a valid reason why such thing-faculty or institumay give you.

The following, which I take from the Morn-person." ing Herald, belongs to the South, and not to the North; will you be so good, therefore, as to fuith," and an observer of fucts. give a word of caution to the Baltimoreans on the possibilities and tendencies of Episcopalianism to

insanity. And yet, so far as my reading goes, the Episcopalians are generally inclined to "keep cool." THE HERMIT OF MALTA: A Historical Tragedy, in Fiv. Acts. By ISAAC CLARE PRAY and MICHAEL Joins Cre-ray. New York: Private Property. Printed--not Pub-lished. 1554. Still a word of friendly caution from you might have great weight, as it would be "direct from Washington." Here is the fact :

"Rev. Francis Baker, former rector of St. Luke's olic, it is said has become insane, and is now an in- for some weeks, to see such a statement published, mate of a lunatic asylum."

ualism cannot be be "known by its fruits," as we to four years since Spiritualism has had any influ- and public must be premature and gratuience on the mind

manity.

I say three or four years; because the first year and have, therefore, no premise for their concluand a half was spent in crying "Humbug!" by sions. It is needless, at this time, to speak of the the press-"'Hoax" by the knowing ones-while absurdity of the critic who associates the whole the true investigators were few, and not very en- thing with imposture and farce because he cannot thusiastic. When, therefore, you say you judge | see the possibilities or necessities which make Shak-Spiritualism by "its fruit," you are far from fact, speare father to the production, since critics, as a and entirely innocent of any philosophy. In these class, have acquired the undesirable reputation of remarks I accommodate the use of the word "Spi- never being able to see things in the light of fact ritualism" to the limitation you give; for in my and good sense. The critics of Shakspeare seem so

seen them before, as they went "the round of the any such purpose as writing plays.

you if you have ever heard of the benefits of the and help one another, and the fear of want does not corrode their minds. The journey of life to them is a walk of peaceful meditation. They neither not be insensible to the danger that must come to suffer nor enjoy intensely; but preserve a com-

Still, if it would be of any benefit, I would sug-

average age attained by members of this peaceful

posed demeanor always. Is it surprising that their your mental repose and harmony of mind should days should be long in the land ?"-National Intel-In conclusion, good Sir, I wish to remind you

sure you it is most efficacious in ministering "to a have in mind; and I will be grateful for all knowmind discused;" so that if your generous sympa- ledge you can give in that department ; as I shall thies should excite your imagination to excess, be most prompt to call the attention of the public, think of me and cold water; for the coolness of both by pen and tongue, to this abuse of a good both may do you good, and save you some intellecthing. I say good, because I have yet to learn that any abuse of a thing-a faculty or an institution-

for I could not account for such mental extrava- tion-should not exist; and if you are sane and honest, gance as I find in your assumption that Spiritual- I hope you will look these facts in the face, and when ism has produced, "as yet, but bubbles, mystery you have collected them, with the names and dates and madness," save in the fact that your apprehen- appended, present them to the public, that your sions had excited your imagination, and thus led name may not be associated with folly and falseyou into the most absurd nonsense-if you are yet hood. As many of the editorial fraternity have sane, and not wholly curcless or demented. It said nearly the same thing I find in your article, I may be, however, that you belong to the better- have no doubt but they will give a helping hand in rigged class of minds, who are able to "carry the investigation. If, however, you have no higher more ballast than others," and therefore not liable authority than "the papers," you had better repent to capsize. I will, therefore, make so free with of your sins; as it is a truism-morally and spiyou as to ask for an explanation for such rices as I ritually-that "he that docth wrong shall receive for the wrong that he hath done, without respect of

I remain your well wisher, one of the "new

J. H. W. TOOHEY.

The reader will find, on the first page of this week's issue, a detailed statement of fact from Mr. Pray, which explains the method by which this re-Church, Baltimore, but subsequently turned Cath- markable tragedy was produced. We have wished,

as there seems to be a confused and somewhat no-You will please to remember that, as yet, Spirit- tional estimate of the true unfolding and elaboration of this marvelous production, both by the have not had the necessary time to make people members of the Spiritual and un-Spiritual famieither sane or insane; since it is only from three ly. All judgment on the part of the press

tous, as few have as yet read the tragedy,

climes, times and nations; so that it is as old as useless to expect them to be among the first to do criticism of the many characters that move and You know not how much we are doing, beloved his present mission.

Upon the edge of eve's impurpled mantle-Upon the edge of eve's impurpled mantle— Its level beam striking these dewy eyes, As does her face dart lustre through my soul, Then might's thou know her name. I know it not. Abbot.-Thou saw's ther where and when? Garcia.- Or where, or when, I know not, either. Not in place, or time, For what are place and time to love? Or what Is human wisdom, matched with love? The flower That buds upon the twiz, tells not the hour Its germ began to grow-the plant itself Tells not that instant when it felt its life. Love springs within the heart with mystic speed; We look, and find it not-we look again, It is !

The following will illustrate the aspirational ten dency of his philosophy:

Garcia.— • I climb, To learn the hidden secrets of the hour To Bz-that glistens like a shore Of silver, shinding gainst a sea of ink— Black as the past, and gloomy as its grave! Speak out, thou rock, as though the thunder struck Thine all remorseless ribs, and split thee up To show the fragments of the mighty truth, That lies deep lecked beneath thy still recess. Out with the truth! Deliver up the captive thing That trembles on the verge of its escape— And let this soul, that hangs upon its hope, Pour forth its joy in torrents of delight, Which shall o'erwash and purify this form— This tabernacle, dearly prized as life, And more exalted in the sight of heaven, Than all the forms which sacred buildings rear, To mock the living truth that is as air— Eternal, universal, equal, free ! Eternal, universal, equal, free!

The nature of his love for Leonora may be gathered from the following:

Leonora.-Vain hope, that born of vanity, consumes E'en while it lives. We ne'er shall meet again ! 'Tis punishment for pride, and merited ! [She weeps. GARCIA, who has been listening, starts up.] She weeps. GARCIA, who has been listening, starts up.] Garcia.-A voice I heard, transcending sound of bird, Or bee, commingling all the life of both, Fusing to plaintive melody, that stole O'er the rapt soul, as if the sky had kissed Waking Endymion! Ah, my ears have caught The sound, as does the next its absent mate, And the spread flower the bee, that seeks its food. Whence eame that magic voice? Oh I would leap Unto the summit of the world, and find the source Of so much harmony with love and grief!

[GARCIA springs up, runs with speed to the top of the when LEONORA and MELISSA discover him]

Leonord. -See, see Melissa, where he stands aloft Like bright Apollo on the mountain's top! Stand there forever, and I'll gaze on thee-Stand there forever, and 1 if gaze on thee— As the receptive earth would smile the sun Beneath, or negative and listless sea Would tremble, mirroring the sky's vast light! It is himself! Descend to greet thy love— Her that concealed this heart, and robbed thee of it, When well she knew 'twas thine! Come, take thine own ! Garciat.—Oh rapture infinite as love itself! I come to thee. Nay, tremble not! It is Atfinity of Heaven that draws our souls Together!

The friendship that unites Garcia and Benedicta the offspring of the most exalted sentiments. The following speech of Benedicta will be enough to illustrate.

Soul, soul, Yet, oh restrain those thoughts which arge the wish To know what I have stored within my heart ! Be true to Heaven, and live in hopeful trust That what is—is, and wiser cannot be ! Man cannot judge of ills or benefits— He sees the rind external of the fruit, But knows not what's within'! Be patient, brother, As all will yet be well, and better far For thee, than if, with prond desire, thou tear The kernel from the shell, and only find Unripened fruit, unfitted for thy taste !

God's Government has been practically ignored laborer therein. Its influence shall reach to the in former times, as well as the present, and the minds that you may place them side by side with four corners of the earth ; its strength shall be felt popular infidelity is fitly rebuked in the lines of what you know of Jesus and his Gospel. Socrates by all, and each one must do the work assigned Pope: him. Be they five or ten talents, or only one,

" Go, wiser thou, and in thy scale of sense, Weigh thine opinion against Providence : Call imperfection what thou fanciest such ; Say here He gives too little-there too much Snatch from His hand the balance and the rod : Rejudge His justice, and be the god of God !"

We of the Spiritual family, though we may not his age. In connection with Plato, we find Aristoin heaven will make it fifty fold. And thus shall have harmonized our crudities, have a faint concep- tle, a reformer of a very different cast of mind. you gain strength to labor in your Father's cause for the fire hath not been kindled upon the altar of tion that "God is God"—to use a Mohammedan Plato stayed at home, and said but little, and that your heart to be quenched by a passing breeze, a phrase—and that in wisdom hath He made all things quietly. Aristotle went from Athens, so that his breath of air. Oh keep it fanned and burning for wise and beautiful purposes. He hath conceived countrymen might not do another wrong. Passing brightly; let its light be pure and unclouded, and them, and it will be our future glory to know the over these minds and the Middle Ages, we come to men will see by your life and your walk that you design, and to see how beautifully that design has what is called Modernism-to the boasted advent are children of God-very children, striving to been fulfilled. It is nearly time for the world to of Philosophy. To go no further back than Lord obey the Father whom ye love. To each and all awake to the consciousness that in their souls they Bacon, we find him telling man substantially this: of you are given different talents. We ask you but accept the idea of Deity, and worship with rever- "Man, the servant and interpreter of nature, knows to use them in a proper manner. You all will min- ence a great Soul that beats within the universe, and reduces to action just so much of Nature as he gle together yet, and work harmoniously and beau- It is almost time that they acknowledge, with faith, can observe --more he can neither know nor compretifully: for then every one will see that he has been reverence and humility, that it is possible, that it is hend."

fitted for some particular field, which another could well, though we cannot comprehend it. is of the most tender and affectionate kind, and is not so profitably fill. And as you are led along The very faith of the soul has been so calumni- fact, and made it a great weapon by which they thus kindly, depend upon it, loving friends, that all ated and abused, that when we mention the word killed many of the bright hopes of humanity. Didethose Spirits who are so highly developed in wis- "faith," and try to impress man with a reverence rot says, after taking a survey of the earth : "It is, dom will give you that food which you need at the for God, a general Providence, and a world that at least, but the work of a stone-cutter. I see very time you need it. Although what they say harmonizes in accord with the most delicate vibra- neither edifice nor architect." Voltaire's gospel to now may seem dark, yet high and holy wisdom is tion of His Spirit, we find how difficult the task. the age was a personified sneer. That species of working in their hearts, and through the whole Nevertheless, it is proper that we ask ourselves gospel, I believe, has met with befitting condemnacelestial courts of heaven, for the redemption of the need of the reformer; because, among the in tion from the good men of France, even. I menman.

And shall we do nought? Yea, we will do much the purpose of working out ends, He has seen fit prehending the Divine impulse running through when you give us the chance. We will make the to educate the intellect, and through that, after- the mental kingdom to-day. Very naturally, Hume widow's heart glad. We will give fathers to the wards, the Spiritual senses. I, therefore, call your became conservative; very naturally, we find Gib-

whose lives are to many a living gospel. Take climes, times and nations; so that it is as old as uscless to expect them to be allow do chicks of the many a living gospel. Take creation, and as universal as the intuitions of hu- justice to this Spiritual production. Still, we are have a being in the play. Nor is it needed, as we friends; but we are so often repelled by the cold It is a truism of Shakspeare's that a thing is Thomas Jefferson as an example, who, so long as justice to this Spiritual production. Such we are have a being in the play. The is it needed, as we mends, out we are bound of the other begins of the bound of t nanity. In order that you may think seriously on in-tency of most of them, who, while quarreling about own thinking, in case the tragedy should be made fall short of their intended object. But when we elaboration there is such a comprehensibility of the ages. Yet he it was who said it was a great ques-In order that you may think schould on the following punctuation and versification, sneer at the bare in- public by publication or acting—or both. We are are met as brother should meet brother—when we thought, it spreads out into such universality, that tion whether any good could come from the break-

telling weak man how frail are all his imitations. O, brother! awake from thy sleep of littleness,

timid, and made them shrink with awe, is propor-

dence, therefore, that the reformer is part and parternal world, so truly does the reformer belong to the social world. Truly hath it been said that even the wrath of God shall praise him. It hath been said that thunder is a manifestation of God's wrath manifestation of wisdom, love and splendor.

We come, therefore, to interrogate the past for the education of the reformer, in order to get at a proper appreciation of the minds who have labored for the good of humanity. A few examples will suffice. It will not be necessary to remind you of the estimate I have of Jesus. I only refer to other was a walking sphinx. He questioned men, and

out of the mouth of each one was he adjudged. He was a voice of thunder in his age -an age when moralism was at a very low ebb. His fate was the fate of many who have attempted to awake, by their thunder, an echo in the breast of humanity. Following him, we find Plato, who spoke the gospel of

strumentalities which God has set in motion for tion them to show how far they were from com-We have neither time nor place to detail the fatherless. We will protect the orphan, and fill attention to some remarks, this morning, upon the bon living a life of nothingness. And in our own faith Spiritualism comprehends the gospel of all fully possessed of the spirit of idolatry, that it were story, or explain the plot, much less to attempt a the hungry mouths. We will do all this, and more, necessity for the reformer, his past education and country we find some who belong to our age-inen

sanity, for once, I beg you to read the following punctation, sheet at the only in public of pub Fall, that the public may get the conviction forced strength and power, and we labor with you hear-ledge and experience are the measure and stature tion of Independence, nevertheless he was so far press" more than two years ago. They will sug- No doubt the pepular theology of the times sanc- home, that there are more *wonders* in the provi- tily and earnestly. Why, my friends, it is a glori- of man, and give to him his limitations. We, imperfect that he had to make a general issue with

Benedicta .- Welcome, thrice welcome, brother of my

the press. I mention these to show that the philosophers of the past have had very marked limitations of culture. What does that prove? True, my brother, the reformer has been a man of limited culture-full of crudities; but what of all that? We know that the sense of brotherhood proclaimed by Jesus is coming to warm the cold and torpid disciples. "I beseech you, therefore, brethren," says St. Paul, "by the mercy of God, that ye pre-

leave the earthly tenement.

too hard. We meet men to-day, and we preach to the ill effect of his aiming at a dress which could they say, it is too hard-we cannot do it. Very stance of my remarks of which I give this abridgwell, my brothers, we will do as they did when ment, were so satisfactory to Mr. Martin that he there was at least one person who said that unless time, written in letters of gold on Delphi's temple. mahogany was first introduced, and was found too stretched out his hand toward me, as if distance he should have magnanimity enough yet to confess It should be stamped in characters of living light hard for the workmen-we will get new tools. We only prevented him shaking hands with me. have a glorious work to do, and the sooner we get the tools, the better. If men like Voltaire stand before the ages, respected and honored for the keepness of his wit and the severity of his sarcasm, ¹article "Bible Doctrine," on first page, contains the what shall we say in behalf of the future, when it ! stands robed in the beauty of a purified and ex- read "ever." panded humanity? We need an unfaltering trust Third line from bottom of same paragraph, in-in the purposes of God, that we may give the help-stead of "Who now that believes table tippings,

all things work together for good.

Poetry.

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

[For the Christian Spiritualist.] VERSE-EPISTELL TO BEGRACE R. DAY.

> Thy kindly words have touched a chord, I long had deemed unstrume. And swept the tablet of dim thought, Where moss of years had elung; And from the cave of other days, Dead joys walk forth in pride, As when I flung my buds of song Upon Hope's morning tide.

11. And I am changed since that old time,-And now I'm worn and bale! No more the Prophet of my life May wear his silver voil -I coldly deem, and careless sing, Of Fame's high starry spell, For through the golden mist, no more, Come tones I've loved too well.

Tet, in that fealty to good, In all the soul's deep truth. I am, as in the haleyon age Of unreturning youth ; And I have lived to put my heel On Slander's anaky crest: And I will toil to glad the hearts That know and love mobest.

That which is faded from the earth. Not all my powers absorb; I ne'er forget a mother live On this dull iron orb: I sometimes think, when all alone,

Thus 't is the same, the same forever, That thrills through every human breast; I see but brothers wheresoever Mine eyes upon the earthball rest.

A link of that great chain which bindeth The future to the past am I; I snatch from out the struggling surges The jewel of humanity.

PROF. HARE'S EXPLANATION.

with the idea of perpetual and constant reform. thusiast, who injudiciously wore a yellow jacket, made to him.

Our assumption is not presumption. We show with a representation of a key upon one side. The that Shiritualists to-day unite the intellectual wealth article alluded to represents me as having risen for Spiritualism a fair and adequate examination, that of all ages, and that we unite the concentrated the purpose of commenting severely upon Mr. goodness of the past, also. And we have the ac. Martin, whereas I rose to soothe his feelings so far But they whose testimony I thus invoke, because great, you must work for it. Greatness is not a letter of recommendation, and that I was surprised trays to others the ignorance of which it is by no thing that falls on the mind like a mantle. My that an individual who enjoyed that advantage in means surprising that he should be unconscious. brethress, the ages call upon you to acknowledge so high a degree as Mr. Martin should adopt any the rich treasures of the past; and while the soul conspicuous dress with the view of exciting atten- and is there not beneath the surface a lurking dedwells upon the memory of by-gone reformers, to tion. I alleged that not only his countenance but sire, by pandering to popular prejudice, to regain look and see what good they have done you. Treat the tones of his voice and deportment in colloquial the patronage both of circulation and advertising, sure in your heart of hearts the memory of those discussion, had created in me a kindness of feel- whose falling off has been apparent to every one? Spirits whom you shall one day meet, when you ing; yet on first seeing him on the stage attired as Is there not still more in this matter? When the described. I had inquired whether he was not crazy. Senior Editor of that print, through whose instru-

When a reform is first proposed, people say it is Thus I endeavored to make Mr. Martin sensible of them the great gospel of harmony, and tell them primarily awaken, in one otherwise so favorably cule which was all around him at the World's Fair.

ROBERT HARE.

ERRATA.-In the Christian Spiritualist, No. 22, following errata: In third line of second paragraph, "even" should

ing hand to all reforms; for under His government &c., can be done by Spirits in the body, can see anything supernatural or out of order in the dividing of the waters of the Red Sea or Jordan?" read

breakings, &c., by the power of Spirits out of the hody, equally as table tippings, &c., can be done by Spirits in the body," &c. Third paragraph, second line from bottom, for "Jude xiv.," read "Jude 14." Fourth paragraph, second line, for "Spiritualism," read " Spirit influence." Sixth paragraph, third and fifth lines. for 'Joshua," read "Jasher."

and i., 18," read "2 Sam. i., 18."

and never would be if those favoring us with an article would take the necessary pains to write a

world, of all ages, sexes, denominations, and colors, acknowledge the corn sooner or later. It is but a lady's will power thus exercised-the table rising under circumstances which absolutely forbid all question of time. F. C. ANDREU. idea of collusion, here a little and there more, it is From the Commercial.

coming, day by day, hour by hour, agreeing with We have heretofore mentioned the death of a Nature and past revelation, and consonant to rea-ison of Mr. George G. Smith, of the firm of Leupp tables they had bees-waxed every day! son. Coming by piecemeal and through innumer- & Co., one of the passengers supposed to have peable sources, it is yet among us, and it requires but rished in the Arctic. We have since been informlittle mental power and a modicum only of physical ed of an incident worthy of record, and upon an MR. EDITOR: It seems necessary in justice to the industry, to join the information together in a mass; authority that does not admit of disbelief. The sent your bodies a living sacrifice; and be ye not individual concerned, and myself, to correct the and in that mass, any one can see, if he will, a re- death of the younger Mr. Smith took place on the present. They danced only with ladies."-New conformed to this world, but transformed by the impression given in the Boston Herald, as quoted velation more momentous than any ever yet made 3d October, six days subsequent to the Artic's disrenewing of your spirit." The Testament is replete in the Spiritualist, respecting a well-meaning en- to man, and new, because now for the first time aster, and before she could be fairly considered as overdue, being then only 13 days out from Liver-

Sir, no man has ever yet given the subject of pool.

Previous to his decease he informed his relatives cannot bear testimony to the truth of what I say, that his father was dead, and that he had had an interview with him. It was suggested to him that cord which comes from the higher spheres-living, as the case permitted, when a resolution was be- they have examined, are nothing, I suppose, by this was merely a dream. He said that he knew it; vital loss, which appeal to the eye and car-to fore the Convention for requiring him not to wear the side of him, who in the columns of the Tribune nevertheless he was firmly persuaded of the truth warm winto the sphere of true and active charity, the dress in question. I adverted in the first place rashly rushes in "where angels fear to tread," and of the revelation and that his friends would also sentiment with regard to the faith, opinions, and feelings of their To this platform you are invited. If you would be to the saying that good countenance is a constant pronounces a judgment every word of which be- speedily be convinced of its verity.

NEW PRINTS. But, Sir, does this all arise only from ignorance? "LIFE ILLUSTRATED" is the title of a handsome ly got up paper-a family weekly, "of entertainment, improvement, and progress," published by Fowlers & Wells, 308 Broadway, terms \$2 a year in advance. Those acquainted with the other publications issuing from this depot of mental enterprise mentality it had once dealt fairly with this subject, with the necessary energy to bring this herald of belied his own convictions and yielded to the ridithe future before the reading public, and those few can be best said in the language of the prospectus. what can be done to benefit their kind; and impressed, the idea of his being insane. The sub- by publishing his letter in a London newspaper, in from which we take the following extract:

as ourselves.

on every fane; taught in every book; reflected in his error in that letter, there was no refuge for him

and his paper but in open and bitter hostility to Spiritualism. I, Sir, know that was said more than own evils and our neighbor's faults; it is the philoa year ago, and much as I may regret, I cannot be sopher's stone that will transmute all the baser mesurprised at the Tribune's being now the most intolerant and the most furious of our opponents. It was Arnold alone, of all the British officers, who could be found capable of burning the dwellings of unoffending citizens during the Revolutionary War.

[From the Springfield Daily Republican.] TO THE EDITORS OF THE REPUBLICAN : Permit me, through your paper, to make public the following account of some very extraordinary occurrences which happened to me personally during the week past. Before commencing my narrative, let me say that I do not come before the public from love

I am willing to take up my cross for the sake of

number rever would be if those favoring us with an one of my feiced. Render Sent be performed and the sent be tea at the house of my friend, Rufus Elmer, for the

Era.

Correspondence.

BALLSTON SPA. Oct. S. 1854.

BEOTHER TOOHNY: I feel a deep interest in the progress o liberal principles, and if I occasionally spend an hour in writin to you, I shall by no means feel hurt if it is not given a place in your columns. There is very much at the present time to en-courage those who are hoping for a more generous and rational fellow-creatures. The desire of old leaders, and old institution to maintain their sway and influence is abundantly manifest

but the elements of free thought and independent action ha gained too much the ascendency to allow their efforts to be en tirely successful. The Persian monarch could cast his chains in to the flood, but the waters obeyed another and a higher power. There is now hope, though as yet like a light in the distance that every attempt to shackle the natural rights and freedom o thought and expression of others, may be like using chains to bind the waters. Amid the general confusion in cutting loose from old connections in religion and politics, there is plainly vis ible an active, manly individualism, and a full and free discusand reform, will need few words to inspire them sion of sentiments and principles far in advance of those which custom and authority alone have clothed with sacredness and power. That there is a general tendency and seeking for a higher platform, and a more practical and universal philanthropy I think cannot be denied, and that the number of those are in

creasing, who can cast aside every sectarian and sectional motive, and accord to all whatever of liberty, they ask for them selves. The deafening cry of infidelity by the conservative and bigoted few, is but little heeded, as it is entirely unfounded, for though heary custom which has so long racked and crucified so many of the family of man is discarded, a higher view, and more general recognition of the existence of Deity, and the relation ery newspaper. It is the panacea alike for our and duties to each other and to God, are more regarded, and more deeply felt. The increasing evidences of immortality, and the widening facilities for intellectual improvement are well calculated to accomplish this object. He that can feel that this tals into gold; it is the magician's wand that will life is but a nursery for a future, and that the only acceptable service we can render to God, is rendered to our fellow crea convert our enemy to a friend; it is the kind of Spirit-rapping" that will teach us to "love others tures, and in harmonizing ourselves with Nature's or God's law; has the elements of progress, of usefulness, and of liberty. Faith Education is then still, as ever, the great desidein certain doctrines has ever been, and is now, the weapon with which men have slain each other. To enforce these doctrine

ratum. But what is education? It is the full dev-clopment of the human being. It is the training, upon others, no cruelty, no art, no injustice has been spared the instruction, the healthful exercise of all his orand their non-acceptance by those whose circumstances, perhaps gans and functions as parts of one harmonious and education have rendered it impossible, has engendered h vhole. It is well, indeed, that individual minds tred and nourished the dark elements of evil in their soul, where and persons take special directions and pursue dis- the sweet flowers of love and happiness might have bloomed tinct avocations in practical life; but it is true that forever. He whose egotism and ignorance promots him to be a general cultivation of all the powers and faculties lieve that his creed contains all the truth, may indeed pray for the coming of Christ, but in him there is no Christ, because is essential to the best success in any special callthere is no charity. "Yet greater things have I to reveal unto ing, in any professional or business pursuit.

you, but ye are not prepared ;" and what is this preparation ? to convert the world to our faith, "when you have compassed ser HALL'S JOURNAL OF HEALTH .- This is No. 2 of and land," &c. It is not what is a man's faith, but what is his a neatly got up journal in pamphlet form of 23 life. Think you not that in the soul of a Mahometan, or those

of other faith, there may not be a Christ more fully developed pages. It is to be published monthly in New York, than in your own? Through Christ only can we be saved, but then He must be formed within. Jesus of Nazareth had so Among the signs of the times, we know of none much of Christ that he was a Son of God, and may we not all become sons and daughters? "One with God, even as he and so cheering and hopeful to the future of humanity his Father are one." Who can feel that for any opinion he honas the rapidly increasing number of books and paestly entertains, he is in danger of the wrath of God; or who pers devoted to health and hygiene reform. R. can feel that in receiving or seeking all the evidences of truth W. Emerson's declaration of "Give me health and that is possible, he may be led by it to imbibe opinions that will

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Boston, Sept. 14, 1854.

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ELIZA J. KENNY, President.

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lady's will power thus exercised—the table rising irom the floor or gliding away, as if gentlemenwills were the only obstacle. The faces of the scared servants, who were peeping in at the doors, would have been a study for Fuseli. The very tables they had bees-waxed every day!
"Of course we 'believed' nothing—any of us.—But this was what we saw.
"I may as well add, perhaps, that, to my own touch, the 'possessed' tables were wholly insensible —as they were to the touch of all the gentlemen They danced only with ladies."—Neu
Des. HATCH AND HAPENINGTON, Have associated themselves together in their professional businesses to the purpose of concentrating their powers in diagnoethal to the power in the doors, and the maching much importement in the treatment of female Disease. Dr. HAREINGTON has long been in a remarkably successful practice, and is unguestionably, the most accurate cantuo transvortant in discovering the real cause, locality and nature of diseases a "clear-secting." or intuitive power heretofore unequalid; and combined as it is with a rery actensive media aradical cure in all cases where it is in the power of all diseases, and a radical cure in all cases where it is in the power of all diseases.

a radical cure in all cases where it is in the power of numeric agency. 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 ware present in person. Those who write will be required to enclose \$10. Office, No. 712 Broadway, N. Y. Office hours from 10 to 12 A. M., and 2 to 4 P. M. B. F. HATCH, M. D. DE. ISAAC HARENGTON. **91**

JELET MANDEDIATIONS.

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MESMERIG.

DR. BERGEVIN, graduate of the Medical School of Paris nember of the Philosophical Institute of France, and assistant perator of M. Cahagnet and the Baron du Potet, has an office t No. 100 Prince-street, where he will receive patients and istrore

PSYCHOMETERICAL DELINEATIONS OF CHA-RACTER.

To read the character of persons by holding the handwriting o the forchead, is a gift which may be employed in numerous nstances 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 travious in numerical states would not only sume much

imposition upon the unwary. Cases are of constant occurrence, in the business of life, where a previous knowledge of character would not only save much trouble, vexation and pecuniary loss, but would often prevent the nost 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 cars 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. 187 Spring Garden, above Ninth-street. Philadelphia; which may be delivered personally, or sent thro be onclosed. Persons residing in the country, at any distance, should write by mail, post-paid, conforming to the directions as above given.

should write by man, powerman, resonance, with diagnosis above given. Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be en-closed in an envelop when the patient cannot attend person 11-tr

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VERITAS. "Who now that believes in table tippings, table FACTS FOR THOSE WHO NEED THEM

Seventh paragraph, fourth and seventh lines, for of notoriety, nor because I am over-fond of ridi-'Joshua," read "Jasher." Sixth line, for "2, 3, cule, but because knowing what I state to be true,

We are not often called on to make corrections, truth, and avow the facts without fear or favor. On Monday last, September 25th, I called after

which he shilly-shallied with his own real opinions. "Know thyself." This precept was, in olden every periodical; and transported abroad with ev-

That, it were passing sweet, To win the bay, if but to cast The chaplet at her feet.

And 'tis a pleasant thing to look On what our God hath smiled ; To have the kindly watch and ward Of one fair gentle child : 'To live to love, and live to teach, And make his nature kind 'To set upon one sparkling disc, The gems of heart and mind.

> [For the Christian Spiritualist.]

GUARDIAN ANGELS' SONG.

Respectfully Inseribed to Mrs. G. Bostwick, BY S. M. PETERS.

On the soft wavy sea of the twilight we come, To soothe the atllictions of earth ; Our mission is love, and we visit each home. Where a vacant chair stands by the hearth

If a widowed heart there bothes in sorrow and tears. We whister of testience and praver. Of the unfading glories that mantle the spheres, Till her Spirit is borne "almost there."

If a fatherless habe nestles close on her breast. We picture the clear flowing streams. The gardens and groves in the land of the blest, Till the child laughs aloud in its dreams.

Ye loved ones of earth, we are often around, Our affection can never grow cold ; We know that your talents lie hid in the ground. And we wait for the germs to unfold.

The darkness of ages sweeps over the mind Of humanity, wave after wave; And its march of eternity led by "the blind," Makes a halt on the brink of the grave.

But the angel of Truth, with bright pinions unfarled, Flies abroad in the depths of the gloom; The cartain is rent that enshadows the world. And morning breaks over the tomb.

A dazzle of glory, a halo of light. Illumines the darkness afar,-And millions of Guardians are winging their flight, In the radiance of Hope's guiding star.

Dear children of ours, ye are seldom alone, By the gush of the unbidden tear; By the thrill of the heart, in its tenderest tone. Ye are warned that your Guardians are near. West Troy. October 5, 154.

----RUMANPRY.

KERVILLE.

Upon the heary earth slready Have countless nations been enrolled, And holocausts to gods been offered, Enthroned on alters manifold.

Again the pious will hereafter To God still fairer alters build, And sorrows yet unknown be suffered, And with new joys the heart be filled.

It blinds me not! With Love's affection The strife of Time I gaze upon, "Mid charging destinies and nations Humanity rolls smoothly on.

I know that ne'er a day hath broken Which gladden'd not one single breast; That ne'er a spring hath followed winte But with a song the world it blessed.

I know that from the goblet's torrent Conceptions wast, creative, rise; I know that in a woman's kisses A gentle fount of vigor lies.

I know that everywere the heavens Now darkly frown, now smile so bright, That overywhere an eyo believing Beholds the starry host by night,

suggests. THE PEINTER BARD.

to us.

SPIRITUALISM VS. THE TRIBUNE. I have noticed lately several assaults in the New more tangible form.

have in times past admired the fearlessness with head and forehead, as much like flesh and blood as they do not see the subject in the same light that which it has defended truth even when unpopular. any I ever felt, only somewhat cold. I began to ask we do. Perhaps we shall discover that there is which it has defended truth even when unpopular, any lever felt, only somethat cold. I began to ask one more step to be taken before we get right, and But now I turn from its columns with ineffable dis-questions, the fingers patting me on my forehead that is to commence at home, and promote it by exgust, and more than half the time its numbers re- in answer. Several hands, touching me at the ample. In the adoption of this reform, you have main unopened. In its present treatment of Spir- same time, claimed to be those of relatives of mine. not to brutalize your own nature by calling into main unopened. In its present treatment of Spir-itualism, it evinces an intolerance unsurpassed by even the Times or the Express, and hardly equalled by the bluest of the orthodox periodicals, and dis-by the bluest of the orthodox periodicals, and dis-present treatment of Spir-itualism, it evinces an intolerance unsurpassed by even the Times or the Express, and hardly equalled by the bluest of the orthodox periodicals, and dis-present treatment of Spir-infamous," "traitorous," a "liar," "scoundrel," by the bluest of the orthodox periodicals, and dis-plays an ignorance of the subject on which it flip-plays an ignorance of the subject on which it flip-

plays an ignorance of the subject on which it flip- asked, how am I to know that this is my grand- of arbitrary laws. Your first step will be to drop pantly pronounces a judgment, which would shame father? The hand moved from my forchead to off your unnecessary expenses, and every step you a school boy, and which can best find an apt con-i my temple, over my eyebrow and eye, and then passed down over my face-the fingers patting me demnation in its own columns.

"Spiritualism reveals nothing new!" is its self- in the most gentle manner possible. At another complacent judgment. How does it know? Have time, at my request, they patted my forchead with its conductors read a thousandth part of its reve- such force that the sound could be heard, I am con-

lations, much of which have been accessible to the fident, in any part of the room. I would like to initiated only, because the secular press would not state more and fuller particulars of what occurred, publish them? Have they read even half of the but my space does not allow me.

publications that have been made, and which now I wish, before I close, to add a few words, tho number over a hundred different works? Are they I regret occupying so much room. To religious wiser and possessing more knowledge than the minds, (strangely the most skeptical in this matter,) hundreds and thousands of their fellow citizens, I have this to say : By what process of reasoning who are as well educated, as intelligent, and as can you bring yourselves to disbelieve my testi-The are as well educated, as intelligent, and as can you bring yourserves to discrite may test ionest as they are, and who have at least been vise enough thoroughly to investigate before they rentured to express an opinion? Nothing new? Let us see. For ages it has been matter of doubt as to what was the object in matter of doubt as to what was the object in erecting the pyramids of Egypt. Now it is reveal-ing unimpeached) why my testimony of what I knew and see is not as good as that of any other man liv-end to us. It has long been unknown what were honest az they are, and who have at least been mony of what I know and have seen, and to believe wise enough thoroughly to investigate before they the testimony of what John, Peter or Paul saw? ventured to express an opinion? a matter of doubt as to what was the object in ever. But I know of no reason (my veracity beerecting the pyramids of Egypt. Now it is reveal- ing unimpeached) why my testimony of what I know

ed to us. It has long been unknown what were and see is not as good as that of any other man livthe ceremonies of the Druids, indicated by the ing or dead. And there are thousands who know peds-an or-molu table, hitherto of the most steady TRANSLATED FROM THE GERMAN OF KINKEL, BY ALFEED BAR- rough stone pillars we yet see in the North of Eu- these to be so, as well as I.

rope. Now we are told. For 1500 years it has To our wise men, whose hobby is scientific inbeen a point of dispute what were the nature and vestigation, I would say: Of what use is it for mission of Jesus of Nazareth. Now it is disclosed those who have gone through what I have, to read knocked her and my little daughter Lillian pro-

The transformation of the provide the pro ance compared with the new and important truths we listen to the humbugs who lecture to hundred also assault ladies and children, damage furniture which are being revealed to us, which are accessi- dollar houses, and where may be seen delighted and break objects of Art—mischievous 'angels of

ance compared with the new and important truths which are being revealed to us, which are accessible to all, and to which nothing but woful ignored to us, which are accessible to all, and to which nothing but woful ignored to us, which are accessible to all, and to which nothing but woful ignored to us. Now what was the actually used to their names? Hitherto we have not known what was the actually account of the intervention into which death ushered us. Poets that half a dozen is some account of the same. I may work it have shown account of the in a future article, if what I have written, and the public will have to what I have written, and the public will have to the p

will accept the above corrections, as we cannot only thing that gave me any uneasiness. Having we live?" The following, which we take from its afford the room for a reprint of the article, as he before witnessed so many wonders. I was not at leader, will explain the above.

all frightened. Hume seemed more scared than I, holding on to me with both hands, and begging with *practicability* of our reform. In ancient times it was thought necessary to *cxtinguish* all opposition to a

all his might that the bedstead should be stopped. thought necessary to extend the reformatory movement; hence so many bloody TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST: They complied with his request, only to come in a wars. At the present time the modus operandi is somewhat more in accordance with true Christian

York Tribune, upon the Spiritual faith, and I beg through your columns, the opportunity of express-ing my views on the subject. Indext assaults in the New Soon I began to feel some one stepping on my feet and ankles, over the bed-clothes, but with a pressure different from that produced by any hard we war with words. We denounce our opponents I have been a constant reader of that paper, and substance. Directly after came a hand on my and raise a popular prejudice against them because

P. B RANDOLPH, associated with a superior Magnetic Director, having lately experienced new unfoldings of a high order, under the Spirit-given title of "Psycholism, or Dell-Soul order, under the Spint-given title of "Psycholism, or Dell-Soul Beading," will now receive visitors, and applicants by mail, at No. 109 Grand-street, New York. His recent gifts, and a long successful practice in Clairvoyance, onable him to be consulted with the utmost reliance in regard to every class of human wants and diseases—Defectional, Spiritual, Physical, &c. His examin-

We have only time left to take a glance at the

W. T. PETERSCHEN. HEALING MEDIUM. Letters addressed to No. 512 Grand-st., N. Y., will meet with prompt attention.

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THE NERVE-SOOTHING VITAL FLUIDS, PREPARED ENTRELY BY SPIRIT-DIRECTION, THROUGH MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA.

INFALLD EXTILET BY EPHIT-DIFFECTION. THEOGH INFALLD EXTILET BY EPHIT-DIFFECTION. THEOGH These Medicines are purely Vegetable, containing nothing in-jurious to the system, and are a certain cure for all Nervous Discases, viz. St. Vitus Dance. Tie Doloreux, Neuralgia, Rheu-matism in all its varied forms, Locked Jaw, Epilepsy or Falling Sickness, Palsy, Nervons and Sick Headache. Dyspepsia, Diseas-es of the Kidneys and Liver, Diarrhea, Irregularities of the Fewer, Cramp, Cholic, Cholera Morbus, Cholera, Quinsy, Croup, Influenza, Bronchitis, and all Acute Pains and Nervous Diseas-es with which the human family are afflicted, and which for ages have baffled the skill of the learned. These Fluids have not failed to give relief in any of the above cases where they inve been fairly tested, and we have now a number of living witnesses to whom we can refer. Feeling it my duty to make known to the afflicted these in-valuable remedies, not only in obedience to the positive com-mands of my Spirit-guides, but from a thorough conviction that they are all that is claimed for them, and from a desire to relieve the sufferings of afflicted humanity. I propose to place them in the hands of all at the most reasonable rates, and shall, as far as I have the ability to do, cheerfully supply it without charge, to all who may not have the means to pay for it. For Pa.

UUR BOOK LIST. DUR BOOK LIST. UUR BOOK LIST. DUR BOOK LIST. Now received and for sale at the Office of THE CHEIGHTAN future descendants. TABLE MOVING AT IDLEWILD. N. P. Willis, in a late Home Journal, describes some exhibitions of this phenomenon which took place at his country residence, in the presence of "a Judge of the City Bench, two lady leaders of "a Judge of the City Bench, two lady leaders of "a Judge of the City Bench, two lady leaders of "a Judge of the City Bench, two lady leaders of

physically, and peculiarly, as a set of spring of the circle of canada, writing Medium. Boston: Bela Marsh, No. 15 **TABLE MOVING AT IDLEWILD.** N. P. Willis, in a late Home Journal, describes some exhibitions of this phenomenon which took place at his country residence, in the presence of "a Judge of the City Bench, two lady leaders of "a Judge of the City Bench, two lady leaders of society (one from New York and the other from Boston,) a young lady just returned from Europe, a substantial merchant, and a successful author, "Boston," The company were assembled for the purpose of making trial of an "odic" or a sort of Spiritual prescription which had been sent "Ar. Willis for the cure of consumption, under" Mr. Willis for the cure of consumption, under

Dealers supplied with the above Pianos and Melodeons at fac-tory prices. MUSIC.—This list comprises the products of the great masters of both the American and European continents, and is receiving constant additions by an extensive publication of the choice and popular pieces of the day. Dealers in Music, Teachers of Sem-inaries and Academics wishing to purchase any music pub-lished in the United States, or make arrangements for constant supplies of Mr. WATERS' new issues, will find it greatly to their interest to call or forward their orders. Music sent to any part of the United States, postage free.

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Poetry.

[For the Christian Spiritualist.] THE POET'S STORE.

BY S. M. PETERS

These are not all the poet's store, A hope, a blight, a sigh ; Nor will he when the strife is o'er. Lay down and die.

He does not struggle thus to gain, A low and nameless grave; Nor do the thoughts that throng his brain Sink in the wave-

Oblivious, for he lives, O tell, And will forever roam O'er scenes his fancy paints so well, His Spirit home

Nor will be through those realms afar, Still journey on alone, From sphere to sphere, from star to star. As yet unknown

No: for a loving Spirit friend Waits on the star-lit shore: Her destiny with his to blend. Forevernor

They'll meet upon a calmer morn, Than life's first morning tide; Where love's perennial flowers adorn The poet's bride. West Troy, October 9, 1554.

LOST AND WON.

BY EVALINA M. F. BENJAMIN.

Haunting me arc words so cherished. Hanning me arc words so cherished, Dearly loved those tones, and low But they bring the hopes that perished With the summer's golden glow. When the radiant queen of howers Laid aside her robes of pride, Laid aside her roles of pride, And assumed her autumn garland When the beatcous roses died, Then my heart its hopes forsaking Learned at sorrow's touch to thrill, Learned to dread the morn's awaking And wished in vain for Lethe's chill,

Summer came with gold tress braided, Roses crowned again her brow, As their blossoms fell, and faded, Peace returned with olive borgh; As the star the shepherds guided To our Saviour's humble bed, So a light beamed through the darkness To point the way His chosen tread. Then I knew it came in kindness From a Father's chastening hand, To over the owne long scalad in bilindnes To ope their eyes long scaled in blindness, And fit me for a "better land."

I have lost the trust unfaltering I once felt in earthly things, I have learned to look for altering 'Mid the sheen, the present brings. 'Mid the radiance now unfolding, Whisper voices 'Twill not stay. where roves 1 will not stay. Thy heart's last sunshine thou'rt beholding, Soon thou'lt see it fade away. Sorrow's waves may yet sweep o'er me, Bote out that are the second state of the s But a potent spell is won, I can say whate er's before me, Father, let Thy will be done. Harlem, September, 1554.

THE HUSBANDMAN.

BY STERLING. Earth, of man the bounteous mother, Feeds him still with corn and wine; He who best would ald a brother, Shares with him these gifts divine.

Many a power within her bosom Noiseless, hidden, works beneath; Hence are seed, and leaf, and blossom. Golden ear and clustered wreath.

These to swell with strength and beauty Is the royal task of man; Man's a king, his throne is Duty, Since his work on earth began.

Bud and harvest, bloom and vintage, These, like man, are fruits of earth ; Stamped in clay, a heavenly mintage, All from dust receive their birth.

Barn, and mill, and wine-vat's treasures, Earthly goods for earthly lives. These are Nature's ancient pleasures. These her children from her derives.

What the dream, but vain rebelling, If from earth we sought to flee? 'Tis our stored and ample dwelling, 'Tis from it the skies we see.

Wind and frost, and hour and season. Land and water, sun and shade,---Work with these, as bids thy reason, For they work thy toil to aid.

Sow thy seed and reap in gladness: Man himself is all a seed; Hope and hardship, joy and sadness, Slow the plant to ripeness leads.

MAGNETIC MAGIC:

Historical and Aractical Treatize on Fas: sions, Possessigns, Sorcery, Witchcraft, Incantations, Sympathetic Correspon-dences, Necromancy, etc., etc.

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

FIFTH DIALOGUE.

SPELL OF THE WINDS.

ALBERT .- Admitting for a moment your argumentation, I might answer that the strongest will would overcome the weakest. My motives for studying this question are

1. That a man who is bigger and stronger than a nail, may wisely suppose that he can do, at least what this nail did, viz.: attract and discharge the electricity contained in this cloud.

2. If some poles scattered over a field, can preserve it from the effect of hail, I say that man can, and will do, at least, the same thing too.

3. An uncle of mine often assembled the clouds by means of a powerful electric engine; prepared in them a storm, and called at his pleasure, the lightning upon an umbrella which he held in his hand. Now, why should I not grant to man the power I ascribe here to a glass wheel and an umbrella.

4. If I admit with M. Ricard, that the peals of our festival bells can separate the clouds and scatplosions have the same faculty, as it seems estabphonetic means are not perhaps so great as those

tion. 5. If Christ and the Apostles, if certain Saints of a shrine! How, then, could I refuse to admit what has been said on the subject.

rules of common sense oblige me to do so. ALBERT .--- I will not avail inviself of the advan-

tage I might derive from your answer; you reason upon the laws of Nature and good sense! Poor of water.

of complying with my demand, he began to twirl yourself. the fork, and to show me a trick I did not know. more, . . . oh! I know what I am about, . . .

they capnot but increase the ridicule you throw 4. On page 196, the author continues in these like the brave seaman, who, descending from his very fine and white; the temperature of the water terms: "She performed what no human being perilous look-out aloft, commences with renewed is 78 Fahrenheit. I can form no idea as to the cause upon all my quotations, JOHN.-Oh! this time I bless you with all my could do, even if one were a Milo of Croton, for activity, the ordinary routine of life. of this singular phenomenon. Great Salt Lake

cinations, Cabalistic Mirrors, Suspense heart, excellent Neptune. The fork story is in- she has sometimes supported during seven or eight templation of abstract and absolute truth, sees in ly sweet. In the absence of any other name, I opinion of the illustrious Hoffman, and to reflect a making use of her hands."

little upon all the facts I have cited to you. En 5. "She rose one day upon the gratings of the

present question. But at any rate, I could not ad- She often climbed upon the trees of her garden heaven of eternal rest, and anchors forever, mit such a power for a city like Paris, whose at- with a marvellous agility, and making use of one mosphere is saturated with sulphurous and impure hand only; a squirrel could not have done better. mosphere is saturated with sulphurous and impure hand only; a squirrel could not have done better. Ideas like these have passed through every mind, meadows in the carly morning, and lies in crisp the first sphere of Spirits. No! If I admitted this whirling about in the most frightful manner. Her by those dove-winged aspirations of the soul to a sky of the deepest blue is be-

wide

frightful screams.

voices of other animals."

6. "On the last Lent especially, she often had

power in man, it would be only between him and tongue was then thick, swollen, yellowish or black- perception of the most divine life. The "Heaven Nature-heaven and earth-a soul and a cloud, but ish, and immoderately drawn out. Her limbs were not between madmen who deny Nature, and an also sometimes wry and tortured in an awful way. but so soon becomes darkened by the clouds of adinfectious charnel-house. No; these experiments She crawled on the ground without making use of versity and sin, ever and anon breaks upon us as while cloudlets of mist rest lingeringly on the lake must be instituted in a free and open country, and either hands or feet. In those diabolical parox- we pursue the journey of me, and opens awakened souls a brighter and better world. in proper conditions, and I believe that a single ys:ns she sometimes threw her hair on the floor, in belief in this world is universal. Without it our fact, well authenticated, would be sufficient to an- the presence of a numerous audience; she barked poor heart-broken race would indeed be desolate, nihilate all argument against their possibility.

SIXTH DIALOGUE.

her face so hideous, her throat, neck, and breast CONVULSIVE FITS-POSSESSIONS. so swollen, as to be unrecognizable for seven or

ALBERT .- Being once acquainted with his various faculties, and having entered into communication ter them in every direction ;---if the cannons' ex- with disembodied Spirits, man did not yet know more than the half of this incomprehensible power. lished in natural philosophy-I do not dare to say The passions and low appetites of this proud being that man has not the same power, although his led him into the labyrinths of disorders and troubles, rather than into the paths of harmony and of the cannons or bells. At any rate, I do not virtue. To be the centre of everything, to fill the know whether I shall or shall not study this ques- world with his name and science, were the only objects of his desires; but as every one has the believe she was not possessed."

same tendency, the Spirits themselves wished for and relics have done the miracles which the Church | the same preponderance, and it became as impossiaffirms, I may hope to have a power equal to that ble to have a whole nation of sages, as it is to have a whole race of idiots. Creation and creatures are confined to certain limits, beyond which they can-Jonn .--- I do not myself reject everything of this not go. Such is the will of the Magi's king, the kind; the truths of a natural philosophy, and the Eternal! Without this glorious providence, neither stone, nor living creature, could stand on this

globe. Man soon reached the limits of the road he had selected, and there he burnt his nails and eyes. friend! There is nothing more natural than what Spiritual brazen doors stopped his daring steps, we are tired of seeing every day; and yet, man does and gave birth to the convulsions and gnashing of not the less call supernatural the first manifes- teeth, of his indomitable frame. This haughty and tation of any known phenomenon. The supernation majestic being fell down into the dust of the ural is no more than an unknown natural fact. street; . . . by whom, or by what, was he over-. . . As for good sense, none is more Spiritual come? . . . By what? By a simple laugh of those than that which every one ascribes to himself! he thought himself to overcome. A state of suf-But before terminating our conversation, let me re- fering which he tried to turn to his own profit, was late to you the result of my own observations. the consequence of a debt willingly contracted. It The following fact will, I think, answer your jo- is in this state I shall present man to your attencose observation about the girl, and her ditch full tion,-superb still, yet with the foam overflowing from his mouth.

12. When I was living at Rambouillet, a man of Yet, I do not affirm that all these disorders were very bad repuation in the city happened to pass the general result of a magical action. No: for before my store; he was drunk; but seized, never- there are certain organic lesions, there are certain theless, two wooden forks I had in the showcase, religious or political fanaticisms, which may be the and began to manœuvre with one of them. Afraid source of similar results. But whatever may be that in his evolutions he might hurt somebody, I their origin, these disorders proceed generally from fetch another light; but all at once and without any went and claimed back my property. But instead an entire want of humility, as you will judge for help, the same candle was alighted again, and shone

Priests have often profited by that state, which, "Look you," said he, "if the teeth of this fork in consequence they often produced, as you have were magnetized, and there were any pool by me, seen in the instance of Father Girard. I will not well . . . I should sink it into the water, . . . and accuse the Jesuits alone, for these speculations have then . . . you understand, . . . but I will not say been made use of among all people who have intermediaries between themselves and the Divinity oh, yes. . . . Very fine weather, is it not, . . . Here there are men who throw themselves under well, I deny it, . . . do you not hear the thunder? the wheels of a carriage which brings about a cer-well, here is your fork." This man went, and did not say anything more. Happy to be rid of him, I paid, at the time, very little attention to his

piece of board to illustrate the infinite generosity

I must observe that this writer is an ardent ad-

by the throwing of a fish into the frying pan.-

sions, Compacts, Talismans, Convul- teresting; and I admire very much your ardor for hours, and recently during twenty or twenty-four, every relation of carthly life a type of celestial and have called it the Buoyant Spring. I have never experiments. But let us examine another question. such efforts as to require five or six strong men to unending bliss. The souls with which he is in heard it spoken of as possessing this quality, and experiments. But let us examine another question, such efforts as to require five or six strong men to use of the sound like some of the savants of explain the cause ALBERT.—I am always disposed to comply with keep her in place; a man in her hands was no more your wishes, and accept your kind conclusions; than a piece of straw. She often rose without any of divine love. The one being, to whom peradbut I pray you, in my turn, to meditate upon the foreign help, or stood upon her knees even without venture he is all in all-the one heart whose life- ride, highly delighted and gratified by our exploracurrent cbbs and flows with his own is transfigur- tion.

ed into an angel of light, floating with his own Spi-

little upon all the facts I have cited to you. En 5. "She rose one day upon the gratings of the fact in through a world of vicissitude and death, to a AUTUMN.—Like some richly illuminated manu-deavor to recollect the whole of our conversation. Jesuit's Church at Nancy, seven or eight feet high, world of beatitudes and bliss. Filled with noble script of cloistered art, the wonder book of Nature My enthusiasm is not so great as to make me for-laid down there upon the sharp extremity of this get the conditions which are indispensable for ad-grating, though it was scarcely one inch wide, and triumph of truth, patient amid adversities, fearless ed brilliarcy of mingled coloring! every mountain mitting the greatest number of these propositions. exclaimed, 'I fall, I fall;' and yet everything was amid persecutions, he presses onward through the is a swelling mould of jewelled lustre, and every Tou see that I do not dare to decide myself in the done so modestly that her feet were scarcely seen. the troubled sea of life, whose waves part before him, vale and clump of woodland, a blending of rich till at last, crowned with victory, he enters the rainbow tints, over which a bright sun-warmed

Such a man, ennobled and purified by the con- also possesses this quality, but this water is perfect-

"____fast by the Throne of God."

Ideas like these have passed through every mind. "Lies about us in our infancy,"

we pursue the journey of life, and opens to our or creep lazily up the hill sides. Thelike dogs, or wolves, &c., imitating sometimes the and might well exclaim in bitterness of Spirit,

"Farewell hope, and, with hope, farewell fear, Farewell remorse; all good to me is lost, Evil, be thou my good."

[From the Weekly Advertiser.] DR. DODDRIDGE'S DREAM.

eight hours. She seemed on the point of bursting Dr. Doddridge had been spending the evening out, and expressed the most excruciating sufferwith his friend Dr. Watts. The conversation had ings; in those circumstances her face was so blackbeen concerning the future existence of the soul. ened by the devil's action, that it would be impos- Long and earnestly they pursued the theme, and sible to picture anything more horrid and frightful, both came to the conclusion, (rather a remarkable should we even borrow our colors from the darkest one for the theologians of that day to arrive at,) that it could not be they were to sing to all eternicorner of hell! The devil was wont to say that ty; that each soul must necessarily be an individshe should be shown to everybody in this state, to ual, and have its appropriate employment for convince all those who were stubborn enough to thought and affection. As Doddridge walked home his mind brooded over these ideas, and took little

cognizance of outward matters. In this state he 7. The following is taken from page 304: "Play-1. The following is taken from page 304: "Play-laid his head upon his pillow and fell asleep. He dreamed that he was dying. He saw his weeping ing opposite an altar, and went straight to the friends round his bedside, and wanted to speak to chapel on the left side. There he seized the arm them, but could not. Presently there came a of a poor woman called Elizabeth Raifain, and nightmare sensation. His soul was about to leave threw her upon the grating which is at least seven more anxiously rose the query, how could it get or eight feet high. He held the poor creature out? This uneasy state had passed away, and he there for more than a quarter of an hour, in the found that his soul had left his body. He himself in one of our down-east churches, some years ago. most unnatural position, so as to convince the most stood by the bed looking at his own corpse, as if it The clergyman gave out on a pleasant Sabbath af incredulous; the top of the grating, which was the the most was an old garment laid aside as useless. His ternoon in July is the theatre of the feat was searcely three inches

the theatre of the feat, was scarcely three inches not see him. While he was reflecting upon this, he passed out "On another occasion he came back with such of the room, he knew not how, but presently he will the passed his right leg over the laft found himself floating over London, as if pillowed agility, that he passed his right leg over the left, on a cloud borne by gentle breezes. Far below and jumped over the same grating without showhim, the multitude were hurrying hither and thither, ing anything but his shoes; he then carried this like rats and mice scampering for crumbs.

" how worse than foolish appears this foolish scramble !--fall on the pavement. Every one thought this poor For what do they toil, and what do they obtain ?" creature would be seriously injured, but it was on-London passed away beneath him, and he found ly the beginning of her pains, for the devil tram. himself floating over green fields and blooming garpled her down and lacerated her body in so terri- dens.

"How is it that I am borne through the air?" thought he. He looked, and saw a large purple wing, and then he knew he was carried by an

angel. "Whither are we going ?" said he. "To heaven," was the reply.

relics, was blown out by the devil. It was then He asked no more questions, but remained in delicious quietude, as if they floated on a strain of was very sad indeed, and ordered a boy to go and music. At length they pause before a white marble temple of exquisite beauty. The angel lowered his flight and gently placed him on the steps.

"I thought you were taking me to heaven,"

said he to the Spirit. "This is heaven," replied the angel. JOHN .- What rope dancers ! what sorcerers ! what shocking contempt for God's house! What were "This! Assuredly this temple is of rare beauty

but I could imagine just such built on earth.' "Nevertheless, it is heaven," replied the angel. They entered a room just within the temple. A table stood in the centre, on which was a golden thing. But I assure you that I do not pretend to "Drink of this," said the angel, offering the vase,

select my examples in the churches more than

"We shape ourselves the joy and fear Of which the coming life is made, And fill our future atmosphere With sunshine or with shade.

Still shall the soul around it call The shadows which it gathered here, And, painted on the eternal wall, The past shall reappear."

Body will not Sink!

MUDDY RIVER CAMP, May 30.

AUTUMN .- Like some richly illuminated manu-

haze is spread, just as the old missal painters used to canopy the heads of saints and apostles with a halo of golden light. The hoar-frost covers the ginning to soften under the sunshine. Not a leaf quivers, and the pale cottage smoke curls up in a straight unwavering column through the frosty air,

There is exhibiration in the air, and a new life in the wind that comes careering from the northwest, bearing frost on its wings, and brightness to the autumn woods. The farmer is early a-field with his cheery call, as he guides his oxen to the late harvesting. The maize fields display their tent-like rows, with garniture of yellow pumpkins scattered between; and the buckwheat patches, no longer vielding their "honied fragrance," are falling before the quick-swinging cradle, and lie like red spots upon the landscape. The orchards are brimming with rosy fruit, and the chestnut burs are showering down their treasures in the woods .-Plenty seems to reign, and the fulness of the year has put its stamp of gladness upon all.

put its stamp of gladness upon all. "A mellow richness on the clustered trees; And, from a beaker full of richest dyes, Pouring i.ew glory on the autumn woods, And dipping in warm light the pillared clouds, Morn, on the mountain, like a summer bird, Lifts up her purple wing; and in the vales The gentle wind, a sweet and passionate rover, Kisses the blushing leaves and stirs up life. Within the solemn woods of ash deep etimsoned, Andailver beech, the maple yellow leaved— Wither e Autumn, like a faint old man, eits down By the wayside aweary. Through the trees The golden robin moves; the purple finch That ou wild cherry and red cedar feeds, A winter bird comes with its plaintive whistle And pecks by the wych-hazle; while aloft From cottage roofs the warbling bluebird sings." [Longfellor.

I LOVE TO STEAL .- An amusing incident occurred

"I love to steal awhile away, From every cumbering care, And spend the hour of setting day, In humble, grateful prayer.

The regular chorister being absent, the duty de-

volved upon the good deacon M.; who commenced "I love to steal-

and then hagged down-and raising his voice to a still higher pitch, he sung, "I love to steal-"

and as before, he concluded he had got the wrong pitch, and deploring that he had not his "pitch tuner," he determined to succeed if he died in the attempt.

By this time all the old ladies were tittering be hind their fans, whilst the faces of the "young 'uns" were all in a broad grin. At length, aftera desperate cough, he made a final demonstration. and roared out,

"I love to steal-"

This effort was too much; every other but the godly and eccentric parson was laughing, who arose, and with the utmost coolness said :

"Seeing our brother's propensities, let us pray! It is needless to say that but few of that congregation heard the prayer.

OCEAN GRAVES .- The sea is the largest of cemeteries, and its slumberers sleep without a monu-ment. All grave yards, in all other lands, show some symbol of distinction between the great and the small, the rich and the poor; but in the ocean cemetery the king and the clown, the prince and the peasant, are aliked undistinguished. The same wave rolls over all, the requiem sung by the min-

WHAT MIGHT BE DONE!

BY CHARLES MACKAY.

What might be done, if men were wise, What glorious deeds my suffering brother ; Would they unite In love and right, And cease their seorn for one another ?

Oppression's heart might be imbued With kindling drops of loving kindness; And knowledge pour, From shore to shore, Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs-All vice and crime might die together And wine and corn, To cach man born, Be free as warmth in sunny weather.

What might be done? this might be done : And more than this my suffering brother-More than the tongue Ever said or sung, If men were wise and loved each other.

AN EXTRAORDINARY GIFT .--- For some time past and at short intervals we discover his posters at the principal public places, telling in his own way being in capitals.

During the days of the late mobs, two of his seemed to attract considerable attention, which, perhaps, was more the result of the excited state of the public mind, and its consequent appetite for novelty, than the strangeness of the boy's placards. At any rate, we give place to the boy's advertisements, just as we copied them from the posters:

"I have a great gift in knowing all sums mentally by my head. If any man will tell me what year and month he was born in, it is like a voice strikes my head to tell him what day in that he was born in. That is the only way that I can make myself acquainted with any person. Now the place for to meet me at, is the Court House, from 9 o'clock to 11 o'clock Λ . M., and from 2 to 4 o'clock P. M. MEREDITH HOLLAND." 25 cents.

Another of his cards reads as follows:

schooling. I cannot write a running hand, I was born with this natural gift of knowing what the amount of any sum was mentally by my head. I over, and the weather splendid! was born in Monroe County, Ky. I am not 19 Was this on hallusingtion? was boin in John of County, Ag. 1 am not 15 years old, quite. I do not improve any at all in this gift. For I could tell as much in numbers I prayed many persons to touch my clothes, and but when put again, it began anew just as before. belowed that I just came in from the garden with-belowed that I just came in from the garden with-phenomer wickedness. No man can spell his first name with-out any umbrella, and had stood at least fifteen matter." seven handes that early be spend what is observed about this play the discrete, the same girl was quiety work-make use of more or less of those five letters. It is of hardness of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of heart causes all this to be. This is of h will satisfy all who hears answers in knowing the ... decide for yourself. result of sums mentally in my head. Twenty-five cents is nothing to let me have, for I have an extraordinary gift.'

head.' 'looks to the ground a moment, and then announces

word. But when I began my magnetic experi- tablish that Gcd has said : "Love your brother as ments upon the atmosphere, I recollected his ges- yourself." The young, ardent and courageous tures and words; and I am perfectly satisfied now man, becomes a nunnery stool, and sleeps upon a they had much to do with our present subject.

When I read the "Treatise on Magnetism," by of his God! The young virgin envelops her pure was very much excited, and undertook myself sev- in her bosom by the ceaseless contemplation of eral experiments, which were quite successful. I graves and temples, and she thinks she has proved spoke of these results to my friend M. Renard, who spends a great part of his days in the forests. "Increase and multiply." Millions and millions of figures of speech. We live between two eternities the wonders of this temple?" thought he. This ardent magnetizer repeated the same experi- men have been destroyed by the sword and the -the Past and Future. The great sea which diments, and obtained similar results. We thought, fire, . . . why? . . . to prove that Brahma, Contherefore, that it would be absurd to doubt any fucius, Moses, Christ, Mahommed, Calvin, Luther, life floats upon the waves of this sea, we gaze most marvellous beauty, stood the whole of his therefore, that it would be absurd to doubt any fucius, Moses, Christ, Mahommed, Calvin, Luther, dreamily back into the retreating Past, or wistfully Spiritual life. Every doubt, and every clear perbeen thrown-and apparently with justice-that I moralize mankind.

mind, by gazing attentively at the sky and clouds. of his wonderful powers, and asking the assistance My imagination, or will, as you please, became by of the charitable. His cards are usually done up little and little excited, and I then extended my in alternate lines of red and blue ink, all the letters hand towards the cloud I wished to stop. After a Doctor in Medicine, &c., 1622. few minutes of such action and concentration, it cards at the corner of Fourth and Chestnut streets, always seemed to me that the cloud took the desired direction. I say it seemed to me, for I do not say more. Yet, it was not a single time, that M. Renard and I thought we had produced this effect; we thought so hundreds of times. I had no idea of the real distance of the clouds; I believe, moreover, they were of a solid nature, and I stence of the sun in full daylight. It is too evident to blank insignificance. As the soul wings its way of itself."

made use of a great deal of exertion to move them, just as I might have done for a heavy burden.

13. As the sky one day was very dark, and a small rain fell, I went into my garden with the most trefoil, &c., &c., that her head was stuffed with is upon us like an Omnipresent atmosphere, and absolute conviction that I should succeed in dissi-all these powders, and her judgment clouded by the soul pursuing its daring flight from sphere to pating the clouds and obtaining fine weather. . . . them." I began to act, and soon operated with so much in-

"Now, take notice, that I will give a true answer tensity, that my skull seemed to have expanded March, being tormented in her bed and unable to light, and we are filled with those noble aspirations in any sum mentally by my head. I wish for the several inches. I soon perceived a beautiful blue rise, I applied the sacred relics on the parts which which the world cannot appreciate, nor the earth public to patronise me. I have had forty days' circle opening over my head; by and by the circle circle opening over my head; by and by the circle widened, and in less than an hour the rain was a noise quite similar to that which may be produced great

Was this an hallucination ? Possible. But yet Whenever I withdrew my hand the noise subsided ;

when I was three years of age as I can now. I see for themselves whether I had or had not been Many persons were present at this singular experi- Then it is, that everything false and finite fades when I was three years of age as I can now. I see for themselves whether I had or had not been Many persons were present at this singular caper, from the mind, and we bow reverently and prayer-cannot explain it nother. Have hundreds of men been damped. They thought I was willing to hoax ment, which I prayed them to repeat themselves, from the mind, and we bow reverently and prayertested it indeed. I never saw any man that was a them, for my clothes were perfectly dry; no one that they might be convinced of its reality. The christian that they would always give something to believed that I just came in from the garden with- phenomenon was contrary to all the known laws of

out the five letters, A. L. N. R. S. But there are minutes exposed to the falling rain. I do not 3. "On the last Lent, as the devil seemed to tiny, and leads on in the way of its realization and seven names that can be spelled without these five know myself what I ought to believe about this play the discreet, the same girl was quietly work-

I often repeated these experiments from my own she had been a feather. He afterwards brought mounting for the first time, to the top-mast height.

room, and the result was always the same. The her back to her seat." aordinary gift. The boy, Meredith Holland, has rather a simple weather and the flood are changing, I cannot de- I must observe that the evil Spirit spoken of by

look-is slovenly in appearance, and when engaged cide anything; I only narrate. I observed that, the writer, had entered the body of this girl, and in any of his mental calculations, "mentally, in his after these experiments, the wind generally began that all her actions were in consequence attributed "he stops up both his ears with his thumbs, to blow from the North. I have been simple to the devil. As you shall see now, the personality moves through the upper deep on sustained wing,

cause.

with a new splendor." (Page 375.)

[To be continued.] [From the New York Weekly Leader.] A FRAGMENT.

ble a manner as to force her to utter the most

mained alighted day and night, before the holy

three o'clock; the Archbishop having seen the fact,

the sacred vases, the blessed water, &c., doing?

ALBERT .--- I do not know indeed ; but you may

question the theologians who have answers to every

"When the rites were over, the candle which re-

man.—JESUS CHRIST.

To Thee there's nothing old appears, Great God! there's nothing new.— Watts.

vides them is the Present. As our little bark of joy and wonder! There, painted on the walls, in and nights as I passed over the noblest of cemete life floats upon the waves of this sea, we gaze most marvellous beauty, stood the whole of his ries, without a single monument .- Gilles.

presence !

longer the power of man over the elements; but it is a subject upon which so much ridicule has scems real. We feel its deep swelling waves beat-forget for a moment any preconceived idea of bright heavens grazing calmly down upon our path there has been a boy in our city who is gifted with almost incredible powers of calculation in numbers. We do not know how or where he is lodged or fed, a very strong desire of trying my power, I went

yet we see him almost daily walking the streets, into a little garden of my own, and collected my or less, contradict the laws of the divisibility and a strange consciousness of having lived in other the mountain tops. He knew them all. They had How very few even marry from election ! They or less, contradict the laws of the divisibility and a strange consciousness of naving need in our been always painted within the chambers of his ductility of matter. But let us never lose sight of pears then but as a dream. Nothing about us is soul, but now for the first time was the veil rebeen always painted within the chambers of his marry because they are asked, and because the tangible, nothing true. Suddenly some sharp ex- moved.

1. "Admirable Power of the Holy Exorcisms perience of joy or grief awakes us from the mysteagainst the Prince of Darkness," by Sire Puhard, rious trance, and once more the earth is solid to us, and life but too real. In other moments, it is the nificant ever to be forgotten.

dread Future which overcomes us, and in the contemplation of its awful and eternal possibilities, the vocate of Possessions, as you easily judge from the Past becomes but a dim spectre, and the Present a following passage : "Can we deny that certain per- passing shadow. But whether it is the Past, with sons are possessed, tormented by evil Spirits, spell its world of experience, or the Future with its eterbound, &c.? It is so well an authenticated order of nity of hope, which absorbs the mind, the Present facts, that it would be just as wise to deny the exwith all its petty cares and vanities, earth, with all

into either of the dark eternities which beshadow The author, speaking of a girl who was possess- it, a day (as in the eye of the Great God.) seems as ed, says on page 80: "That the devil was so well day. Time and space at such seasons are indeed Angelos through the Cajon pass.] established in her body, by means of grease, herbs, but mere figures of speech. The sense of Infinity

10 this morning were on the road to Cottonwood tiscr. sphere, becomes lost in immensity. It is at such

Springs, some twenty miles distant, where we will seasons, too, that all low pursuits, all mean desires, 2. He says on page 102, that "On the 2d of all unboly passions are revealed to us in their true find water and grass; and then will commence a were most affected, and at once I heard within her satisfy. Then it is, that we get a glimpse of those

"Truths which wake to perish never, Which neither listlessness nor mad endeavor, Nor man nor boy, Nor all that is at enmity with joy, Can utterly abolish or destroy."

ed by acacias in full bloom. is, that the great problem of life seems, as it were, solved before us, and the soul, becoming at once prophet and priest, forsees the most glorious desfulfilment.

The erratic and unbalanced soul, when thus liftcarried her away upon his neck, just as easily as if fear. So we have seen a thoughtless sailor, when lose all presence of mind, and fall headlong into the sea. But the calm trustful Spirit, as

"Up it shoots, through air and light Above all low delay ; Where nothing earthward stays its flight, Nor clouds impede its way,"

head," he stops up both his cases and head a moment, and then announces to blow from the North. I have been simple to the dorm. In store and head in the store and head in it; the sand on the banks is and provided him with employment. - Erchange.

on his knees and bowed his head before Him. The the sea will give up its dead. I thought of sailing holy hands of the Purest were folded over him in over the slumbering but devoted Cockman, who blessing, and his voice said: blessing, and his voice said : "You will see me seldom now; hereafter you President-over the laughter-loving Power, who will see me more frequently. In the meantime, went down in the same ill-fated vessel, we may have passed. In that cemetery sleeps the pious observe well the wonders of this temple." Ricard, and saw this writer was disposed to admit the magnetic action of man over the atmosphere I form with an odious hair cloth, extinguishes love whither it goeth; even so it is with the Spirit of no longer approach. The sound ceased. The sound ceased and accomplished Fisher; but where he and thou-

Kicard, and saw this writer was disposed to admit a long invariant of the noblest Spirits of the earth the magnetic action of man over the atmosphere, I form with an odious hair cloth, extinguishes love whither it goeth; even so it is with the Spirit of no longer appeared. He turned to ask the angel lie, no one but God knoweth. No marble rises to what this could mean, but the angel had departed point out where their ashes are gathered, or where also-the soul stood alone in its own unveiled

the wonders of this temple?" thought he. Ile looked slowly around. A sudden start of ments of Jehovah. Never can I forget my days

FEMALE LOVE .- We think the following remarks before him! and though forgotten for years, he must be more applicable to English than to Ameribridge from the finite to the infinite; thus had he Crowe to the contrary notwithstanding. This lady

"How very few women have ever been in love. marriage is suitable. It is their vocation to be married; parents approve and they have no other To those who think on Spiritual things, this re- attachment. Any observant person living in somarkable dream is too deeply and beautifully sig- ciety, where there is continual marrying and given in marriage, must be struck with this fact. Cupid's quiver must be exhausted, or his arrow blunt-he pierces few hearts now. I am inclined to think that a girl really in love-one who bore the symptoms of the malady—would be thought very im-proper; yet I have often thought there must be a man born in the world for every woman, one whom to see would be to love, to reverence, to Remarkable Spring Discovered-Water in which the entirely blend, that she would recognize him at adore, one with whom her sympathies would so once her true lord. Now and then these pairs [Extract from the Journal of S. N. Carvalho, ar- come together; and woe to her that meets this tist, on his journey from Great Salt Lake to Los other self too late ! Women would be more humble and merciful if they did not, through ignorance and thoughtlessness, measure the temptations of We remained at camp all day yesterday, and at others by their own experience."- Weekly Adea-

SHENSTONE AND THE ROBBER.-Shenstone, a journey over another desert of fifty-five miles. We well-known English poet, was one day walking followed up this little stream for about three miles, through a wooded retreat with a lady, when a man when the road turned a little to the right; but 1 rushed out of a thicket, and, presenting a pistel at was anxious to see the head of the stream-for, his breast, demanded his money, and the lady from the appearance of the surrounding country, fainted.

I judged it to be very near. Parley Pratt, several "Moncy," said the robber, " is not worth strug other gentlemen and myself continued up the gling for; you cannot be poorer than I am.

stream, and after a ride of half a mile we came to "Unhappy man," exclaimed Shenstone, throw a large spring, 35 feet wide and 40 long, surround- ing his purse to him, "take it, and instantly disap pear.

We approached through an opening, and found The man did so—threw his pistol into the water, it to contain the clearest and most delicious water and instantly disappeared. Shenstone ordered his I ever tasted ; the bottom appeared to be not more servant to follow the robber, and observe where he than two feet from the surface, and to consist of went.

white sand. Parley Pratt prepared himself for a In two hours the man returned and informed his bath, and soon his body divided the crystal waters. master that he followed the robber to the house While I was considering whether I should go in, I where he lived; that he went to the door, and heard Pratt calling to me that it was impossible to peeping through the key-hole, saw the man throw sink, the water was so buoyant. I hardly believed the purse on the ground, and say to his wife it, and to be able to speak certainly, I also un-dressed and jumped in. What was my delight and astonishment to find that all my efforts to sink he said to them, "I have ruined my soul to keep were futile. I raised my body out of the water and suddenly lowered myself, but I bounced up-wards as if I had struck a springing board; I in the iniquiring into the man's character, and initial struck a springing board; I walked about the water up to my armpits, just the found that he was a laborer, oppressed by want same as if I had been walking on dry land. same as if I had been walking on dry land. The water, instead of being about two feet deep, was over fifteen—the length of the longest pole we had along. It is positively impossible for a man to