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to the Society for the Diffusion of Spiritral Knowledge, or, Editor Christian Spiritualist, No. 553 Broadwry, New-

[For the Christian Spiritualist.]

SPIRITUALISM AND THE PRESS. EV S. W. PETERS felt an unconquerable aversion to rye bread and to church mill-stone about its neck. Every step of every thing that was made of rye. But after they began to make rum of rye, to use her own words, she managed to "worry a little of it down." The late conversion of a Gothamite editor to a belief in Spiritualism by a swearing Spirit is a singular coinci- throw the works of God with the so-called word of dence. It would not be surprising if conversions of God. Science is but a practical elucidation of the a similar character happened up this way. The editorial fraternity have progressed wonderfully in this region the past year, and they doubtless will continue to progress in accordance with the the natural outgrowth of an institution founded rise and fall of their own pockets. The boasted free press of America was once a powerful engine and exercised an influence on the public mind that by an humble individual contending with and effechas no parallel in history. It was then the mouthpiece of the millions-an organ through which every citizen might express his political or religious epinions, responsible always to that great tribunal, public opinion. At that time the shafts of sarcasm and ridicule were launched only at political opponents; the idea of standing between a man and his God to tell him what he might or might not believe was above the ambition of American journalism. At that time, too, a stranger could learn much of Americanism and Nationality from the columns of the press. And our fathers and mothers looked upon newspaper authority as second only to the Bible, and upon an editor as the greatest clergyman, to take my "original sin" off my hands. man in the world after the minister. The honest old souls never dreamed that their children would man who obtains this office, must come prepared live to see the time when an editor would throw for a higher duty than that of guide-board, which dead cats at the tombstone of his grandfather to merely points on a road that it has no power to increase his popularity or his patronage. They travel. Not even this has the press done. It neithnever dreamed that in the next generation an edi- er pointed or led, but regardless of our most sacred tor would leave his paper free at the door of the feelings, of our constitutional rights, it assailed us that old thing were passing away, and turned him- heart.' I rejoice with the Arminian in believing to secure the patronage of the church. They never | billingsgate can boast of, and to suppress thought, dreamed that editors who were atheists in principle speech, and action, it recommended the enactment ing, at least,) he arrived at, will be gradually unand practice would puil the sermons of popular of laws that would have disgraced the era of New preachers in ranting comments that would disgust | England witchcraft. We were not permitted to his life. a witch-burning puritan for the sake of a few dimes. They never dreamed that these same pious puffs through the organs whereby we were assailed. For would be written by inspiration of a glass of bad the first time we learned that "freedom of the brandy. They never dreamed that the American press' meant freedom for slanderers and villifiers press, to any extent, would become the pliant to outrage every right of humanity, with no danger Galilean fisherman, full of what he had been taught tool of unserupulous political demagogues and fashionable saints, until it was no longer the representative of any thing in particular, and was despised dern theologies, are very intricate and indefinite, not thou unclean." Among other consequent by those it traduced and considered very poor authority by its best friends. And has this state of litigants or expounders. The popular remedy for things come to pass? Who, by reading the papers complaints of this kind presented few inducements. can discover the line of demarcation between the for we know of an editor who had been cowhided never faileth." For a feeling that mankind are one Whig and Democratic parties or what either of nine times, without improving his morals in the those parties are for or against? Who by reading least. So we took a philosophical view of the the papers can determine the strength of the Know ground, and elicited the inference that the press pitied,) but destined to one common lot, happiness, Nothing party to within fifty thousand in this State had a mission to perform which it should be allow- fills him to overflowing. Consequently, he finds it alone, or whether any such party exists except in the fears of patriotic office seekers? Who, that reads the papers can discover how many Spirit- to be trampled on and remain silent. The descentuality to stay any man in his evil courses, he meets rappers have become insane or committed suicide in the last year, -what their names were, or what if they kept still on a religious subject. We felt "Friend, thee is not wanted here." His word to town, county, or State they resided in when they lost their senses or parted their life lines? And who that reads the papers can fail to discover that the press, once the mighty lever of a nation's thoughts, has within the last five years been shorn electricity through the agency of the Spirit rappers with your blood, yet a little while and our Father's shudder of deepest emotion comes over me, when of its high-toned assumption by a "transparent humbug?" Scarcely a journal can be found now that will publish the malicious slanders so common in pride and boast of the American people. If it has liffs which patrol and inhabit over-vexed Time, will the zenith, headed by trumpet-bearing Gabriel, the columns of the secular prints one year ago .-The Trov Daily Times, the Tribune, and a few others, occasionally fire a squib, but the editors of existence depends upon the favors of a public, gethese sheets seem to know by experience that there nerous, and zealous of individual rights. The press is no danger to be apprehended either way, inasmuch as they are considered harmless, inoffensive individuals, incapable of inflicting injury on any-elements of the country are in the chaotic or fusion body. The beginning of the new dispensation was also the advent of a newspaper crusade, en-based upon entirely new issues. Notwitstanding tirely unprovoked and uncalled for. The great what hirelings and demagogues may think, the body of the editorial craft brandished their goose quills and charged upon a phenomenon with about Don Quixote had when he tilted against the windmill. Nobody disputes their right, as journalists, the verdict before he has heard the testimony. It was supposed that Professor Morse knew somethe Professor far in the rear, and that too, without

variably ignores all that preceded it.

of its abilities, was intimately versed in the dead

languages, could write poetry, play on musical in-

entific discoveries of the aforesaid gentlemen have

been extended as far as the forty-ninth variation,

to draw upon themselves the imputation of being rality and Progress. The world outside knows but of you," that he is counted for an Ishmaelite almost as well say that dame Nature produced Jeoverstocked with piety. But suddenly they "put on the whole armor of righteousness," ready to peril their bains and spill their ink as champions of the "visible church." And now, when the battle is over and they "sleep on the field of glory," that same church disavows their championship and netheir tendency and ulterior object. glects to erect a stone or inscribe a line to their memory. Sie transit gloria mundi.

But we are not done with the subject yet. The

opposition and animadversion of the press in a

question of science, philosophy, or mere pretension, without a proper understanding of the merits or demerits of the case, have rashly exposed its imbecility and incurred a lasting stigma upon its hitherto fair fame. The opposition of the church was expected. From the establishment of the Papacy to I once heard of an old lady, who for a long time the present era, progression has traveled with a science has been disputed by ecclesiastical assumption. And though worsted in every encounter, the egotism of imaginary sanctity has kept the church blind to the fact that it was endeavoring to overimmutable operation of divine law, and its progress thus far, is indebted to the chard. for nothing but the invention of gunpowder, and perhaps that was partly on brimstone rather than a discovery. In our own day, we have seen phrenology represented tually demolishing the pulpit batteries of New York. We knew the church, and were ready for its thunder. But with the press it was otherwise. Its legitimate office was that of an expounder and not that of a dictator; and when we saw it trampling upon the liberty of conscience, we were mortified and surprised. My religious faith is a matter of conscience between God and myself. And the man who presumes to control it, assumes the responsibily of answering for my sins. Now if it can bar of judgment by counsel or proxy and not in person, I am ready to employ any editor, lawyer, or for it is rather troublesome sometimes. But the with the vilest epithets that the vocabulary meet our traducers, nor vindicate our characters of being called to an account. The law of libel afforded no protection; for modern laws, like moand admit of as many constructions as there are changes, such a change has come over his views ed to finish, if it was nothing more than to dig its own grave. But human nature was never made against any one; so that when he sees an oppordants of the pilgrims would disgrace their ancestry him like the Quaker in Uncle Tom's Cabin, with. that the honor of our grand-sires was at stake and the living and the dead, severally, is, "O, ye loved we uttered. And this feeble attempt at self-defence ones, whom while in life I could only weep for,

lost any portion of the esteem and confidence it then trouble us no more." once enjoyed, let its conductors look to it. Its very to a great extent has been fostered and fed by party strife. Now, however, the political and religious state, and the next aggregation of particles will be and they are heartily weary of the blackguardism dure the lofty elevation of the greatest hero on one ter of political purport is so common that an editor electricity, in addition to what was already known fore and one week after election. But when the thing of beauty," as also "a joy forever." press "developed up" from the secular to the Spithis article beyond the patience of the reader.

covery, that in addition to its other propensities,

was endeavoring to "strike down the press."

and might be rendered eminently useful in the cause of progress, were it not that the last one in-

GENIAL GREATHEART:

THE JOTTINGS OF A GUARDIAN ANGEL.

EDITED BY S. LEAVITT.

CHAPTER I,

"And hear at times a sentinel That moves about from place to place, And whispers to the vasts of space

As it seems to be the order of the day for the now attempt to depict fully, either his personal apa statue of solid marble. As to his exterior, I will How beautifully, by the way, Divine Providence observers to say, "That man I have not read."

He is possessed by inheritance of a small property, the income of which is sufficient to supply his wants, for he is "alone on the wide, wide sea," no other form having ever come between him and true church, been each only hewing a foundation be shown by good logic that I can appear at the his dead betrothed. He invariably evades the stone for 'the Lord's new church in the earth.' See subject, when questioned concerning his celibacy, by saying, "The apostle John says: 'Little children, keep yourselves from idols.' I disobeyed this tended so zealously with his wife, Michal, whose njunction once, and heaven helping, it shall be but opposition to them the Lord punished by barrenonce." Early in life, he became an itinerant preach- ness-i. e., that we should, if so disposed, dance serenity he helped them to obtain. But about a the Lord,' says he, 'all ye saints of his.' And score of years since, the grey dawn of the new era again: 'Be glad in the Lord, and rejoice, ye right elf to pondering and studying, by the help of most that man is practically free (as to his will;) and literatures. What knowledge, (to his own thinkfolded, as from time to time I shall daguerreotype terian, (although best pleased with Swedenborg's

GREATHEART WALKS BROADWAY.

Like many others in this age, Greatheart, who was a strict Presbyterian, has had such a sheet let down before him, as of old was let down before a to consider unclean beasts. He, too, has heard a voice saying, "What God has cleansed, that call concerning the short-comings of his fellow men, that now it may be said of his charity, that "it great brother and sisterhood, the victim of circumstances now, (and therefore to be only loved and impossible to entertain any bitterness of anger

has come into such light and liberty. I will rehearse, as far as possible, his musings during a recent walk in Broadway. It is the noontide of a gorgeous Indian summer day; he arranges his books and papers, and pauses before the window, (he rents a room in Chelsea,) to enjoy the view there presented. Immediately before him appear

little about us; we have not been represented by among them, every man's hand being against him, sus Christ, and gave him to God Almighty for a the press, but grossly misrepresented. In self de- ley thinking that he is against them. Yet he son! whereas, he is a part of God. With the Sofence we have established organs for the inter- walks quietly among them, with an unspeakable cialist, I rejoice in plainly perceiving that the frightchange of thought and the dissemination of fact joy in him-an embodiment of freedom of body ful inequalities existing among men, as to their A perusal of these papers will satisfy the reader of and mind. When Kossuth rode in triumph through worldly goods, are to be done away: with phreno-Broadway, the Germans shouted "Freiheit fur logists, over the discovery of the true science of Deutcher!" (doicher.) "Freedom for the Germans," mind: with water-cure, botanical, clairvoyant, vecontinually from his heart of hearts swells up the geterian, homeopathic, &c. reformers, over their cry, "Freiheit fur Manner!" "Freedom for Man!" various discoveries. In short, with all humanita-But now he is musing concerning that strong joy rians, over the rapid progress of external reform, that fills him at all times, often amounting to such as well as that of science and art. And finally, I ecstacy that he is scarcely able to refrain from rejoice with all conservatives, over the perfect preclapping his hands, and shouting God's praises in screation of old truths, and with all progressives, the street, although his friends once supposed over the rapid development of new truths. Here that, like Cowper, he had sunk irrecoverably then, now, have I, in the aggregate, "a joy uninto melancholy. (Even now, his joy being so speable, and full of glory." deep as to give his face a solemn cast, many still cherish the same idea.) "Let me consider," said he, as he brushed past a bevy of butterflies and WHAT THE ANGELS THOUGHT OF IT. denizens of upper air to take an active part in ter- living 'clothes horses,' at the corner of Fourteenth restrial affairs, I feel called upon to make the world street, "what are the constituents of this joy !acquainted with that worthy man whose name First, towering above all others, and modifying all stands at the head of this writing. I will not not others, I feel continually that witness of the Spirit which all, who in all ages have been baptized with pearance, history, circumstances or character, es- the Holy Ghost and with fire, have felt. Next, pecially since, with regard to the latter, it is only descending to particular classes, I have the joy of by long intercourse with him that any one can be all evangelical Christians as such, and especially come well acquainted with him. Some few hints that of the Methodist, for I 'get the blessing,' upon these subjects, however, are needed by the whenever I look earnestly to God, which is not selreader, to enable him to erect a temporary plaster dom; and have 'found liberty,' and feel as much thought. effigy of his heart, to be soon, I trust, replaced by liberty as he does to praise God enthusiastically.only say, that though sixty years of age, he still has developed great single truths, and revived and retains much of the freshness of youth; otherwise, kept alive other great truths, by means of indivihe is not calculated to attract attention, though dual sects, while they have been warring with one there is something about him which leads very another. Even as the various schools of medicine have been each developing some of those great truths which are to make up together a perfect system, so the various sects have, for the most part while they thought they were building up the only now, for instance, how gloriously the Methodists have revived the great truths for which David coner, and many blessed him because of the light and before the Lord, and shout his praise. 'Sing unto began to attract his attention: he began to feel eous, and shout for joy, all ye that are upright in with the Calvinist, in believing that he is philosophically necessitated: with the Old School Presbyview of him,) in believing that Christ died for all that will be saved: and with the New School Presbyterian, in believing that he died for all men; and therefore I rejoice with the Universalist, in believing that all will be saved! The principal truth which I think the Roman Catholic is keeping alive and over which I rejoice with him, is, that men do not all go straight to heaven or hell for ever at death, but have pretty much the same chance to come to hath he studied the blending of browns on a moth's Christ after, as before death. I rejoice with the Quaker, in believing that the Spirit of God still speaks through men (they being veritably the temples of the Holy Ghost,) and 'lighteth every man that cometh into the world,' and especially those

> ing will, I think, be a less external one than most of them look for." (I must here introduce an extract from his diary on this subject.)

who cultivate 'inwardness.' I rejoice with the Se-

cond Adventer, in a coming Christ, though his com-

SUNDAY NIGHT, Nov. 20th.—Tears rush into my eves. My breast expands. I sit erect; filled, yea, flooded with a sublime joy, for many prophets and kings have desired to see the thing which I see, assisted the knight of the quill to the important dis- and never help: and ye who still toil on in the and have not seen it; even the dawning of the SEmonster-bearing desert, dyeing the flinty ground COND GOLDEN AGE, THE GLORY OF ALL TIMES. A bosom will screen us all, and sorrow's firewhip, now one broad glance at the signs of these times. We remember when the secular press was the and oppression's harness, and all the Gehenna bailtells me more plainly than a multitude of angels in would tell the old Church:-"Behold the bride-It is delightful to me to follow the workings of groom cometh, and with him peace!" A harmony his mind as he walks through the street, since he of singing, as it had been angel halleluiahs, next sweeps through me, ultimating in bodily thrilling:

> "My willing soul would stay In such a frame as this, And sit and sing itself away

To everlasting bliss."

Again, I rejoice with the Baptist, in believing that it is our duty and our privilege to go down great body of the people love truth for truth's sake, the classic shades of the Episcopal Seminary like Christ into the water, and to be buried there den, to live perpetual in the rose-fields of heaven. grounds, and several beautiful private residences; with him in baptism: with the Swedenborgian, I as clear a conception of what they were doing as so long heaped upon the candidates of public suf- next beyond, the elevated park and mansion of the rejoice in Emanuel Swedenborg, as the greatest of coming possible of degradation, and this dainty frage. If a man eminent for character and ability author of "The Night Before Christmas;" while modern light-bringers: with the transcendentalist, fiesh from its gradual certain deadening back to is presented as the nominee for the highest office farther, and still farther, appear the river and the in the many glorious truths shrouded in his lofty clay. Risk not this one sweet body and soul to to speak on all subjects, but we dispute the right of in the gift of the people, he is considered fair game | wooded heights of Weehawk, gleaming in the sun- pantheism: with the Spiritualist, in the universality any man to act the part of judge and pronounce for every partizan pimp to shoot at. If he has the shine. After drinking in this scene, so in unison of the "Communion of Saints." Coming next to hardinood to read the papers, he will have to en- with his serene soul, he descends to have a kindly the great humanitary movements of the age: I reword with the lady of the house, who is one of joice with the temperance reformer, that "Ichabod" what of the powers and properties of electricity. hand and the degradation of the vilest criminal on those few choice Spirits who know, love and rever- is written legibly enough on King Alcohol's brow: But these gentlemen of the quill and seissors left the other. Indeed this practice of lying on a mat- ence him. Then he seeks Broadway, as it had with all haters of oppression in general, that "the been his studio, where he may carve out images of world is rapidly turning out its honored men, as inmaking a single experiment. They discovered that is not expected to tell the truth for two weeks be- beauty; for every good and true thought is "a trusive dogs are turned out, with tin kettles tied to I fulfil." their tails: that to kings, kaisers and Spiritual papas As he walks he meets with many a man whom (popes) there is a universal cry-Depart thou-to Angel. ritual phase, it bore about the same relation to its he knows to have wholly identified himself with the Father of thee:" with the abolitionist, I restruments, and was withal exceedingly skeptical in legitimate office that the Spanish Inquisition bore some useful sect, party or movement, and murmurs joice in the hope of a speedy deliverance for the (for Spirits are but wise in their degree.) "Yet memory, the imagination, and the apprehension of regard to the infallibility of John Calvin. The sci- to a christian church. I have been speaking in in passing, "O that you knew that I am your sons of Ham: with the advocate of woman's rights, pause, my sense grows clearer—I feel the future; the senses, it can not be disputed that the young general terms thus far ; particulars would lengthen brother! but, alas! though much of the same I rejoice that "heaven's last best gift to man" (poh, tarry me and watch this baby's growing, and if any may best be influenced by personal authority and opinion as you, because I will not receive all your how disgusting,) is about to find out that she is no moment find him fail in beauty, that moment sees personal example; nor that the study of languages Spiritualism numbers its members by hundreds dogmas, if I were to claim fraternity with you, you gift to man at all, but that it takes her and a man him safe and soft in thine arms." of thousands, and it is no idle boast to say that would spurn me!" So eclectic is he, so disposed to make up a perfect human being, and that she is | So we waited—I also: for to him who stands with history and human life, last of all the abstractions this great body combines within itself the elements to seek for good in all sects, parties and movements, about to assume her true position, at his side, in- angels, Time is not. So the days stepped one by of Philosophy; first words, then things, lastly

[From the Saturday Evening Post.]

BY ELIZA L. SPROAT.

In the night an Angel came to me with his All Hail! I was not afraid, but rose from sleep into his presence, and waited for his teaching.

He stood for one uncertain moment, pondering; and in that moment, my struggling Spirit so far es- | yearnings, and questionings; and the newer charm caped its flesh, as to travel the earth with him. in contemplation; toiling along the level of his

Therein I saw all world doings. The building of cities, the crowning of sovereigns, the growth of ful dreaming, again the Angel fronted him. sombre religions, the harvest-homes of villagers, the multi- and stern. She spoke of daily human needs and tudinous assembling of armies, rising against each drudgeries; how poverty binds with fetters mean other, as sea against sea; at last, at the end of and mighty; how ignorance blinds, and passion that uncertain moment, the birth of a fisherman's maims, and appetite sucks the soul into the flesh.

Then I stood in the fisherman's hut, and not in my chamber; gradually I was aware of other angels bending over the babe.

One stood tall and smiling; a light of surprise, half god-like, half child-like, lived through the dark of an early morning, filling all the room.

Another presence moved with the first, and eemed a mere shadow of the bright one's brightness. And he that smiled is called in heaven the Announcer, the Liberator, the Keeper of the Threshhold, the Joy-bearer; but on the earth his name is only Death.

"My sister Angel, this child, so far more lovely than Nature's wont, has awakened in my heart a unwearied over the gathered wisdom of ages gone; strange desire: I would fain take it, even in this beauty of flesh, and lay it as a flower-bud yet unsheathed, at the foot of its Creator."

"Nay," said the dark one, her countenance breaking to twilight, "shall clay endure an instant before the Throne?

"For in the end, in the end, all beauty of my beautiful earth shall perish!" added slow the

mournful Angel of Life. But the other said, the Believer,

"Is not God all? and and is not every shade and color of beauty a visible thought of His mind? wing, and shaped the pine cone, and imagined the scent of the strawberry, and are they not fully good ?"

"Can God forget? If once he fix the form of the sphered grape, can the instance of a universe of far creations blot it from existence? Nay, but mounting, step by step, the spheres of life, whereof this earth is the threshhold, the essence of all beauty in this lower creation shall be added to the higher, and the rounding of a rose, and of this babe's cheek, shall not be lost in all the eternities

He spoke yet farther:

"At blush of evening, I stood by you cottage, when, a few days gone, I changed a sick, gaunt child, to a rosy angel.

"By the door of that cottage, a large red bud, half-bursting, swung low with a bee in its heart; and on the moss-pulped roof yet lingered a corner of sunshine. I scooped the light with my palm into the rose-heart, and, closing the petals, bore it straight to my little stranger in heaven. "Now the rose is unthorned, and the bee is

stingless; but its petals shall never crystalize to germs, nor change to amaranth; and still, ascend- pretty well settled that he is the son of a tailor's ing through the ages from life to life, this child goose. He becomes ecstatic at the smell of new shall bear, amidst the symbols of other angels, that soft web blossom, with a bee in its heart, as a memory of the first of all its homes. "So let me snatch this bud from this human gar-

"So release this yet innocent Spirit from its corruption, oh, dreary Angel of Life!'

But the other spoke, the Fulfiller: "I am kinder than thou, too eager Angel: Thou worth of brains.—May Hill Sentinel.

who seekest to mend the intents of God. "He wills that some souls stand already in untried innocence about him: He wills that this and taught too much, nor too soon. Knowledge is others suffer humanity: He is Love-He purposes, sometimes a hurtful burden; too much of it in

Again, these latter-day scribes had done nothing of Americanism, Republicanism, Temperance, Mo- and yet so unwilling to say of any clique, "I am stead of under his feet. Gift, indeed! You might one to his cradle, each with its tribute of baby soft- ideas.—North British Review.

ness and bloom; so the rosy weeks tipped by, and pausing, deepened the meaningless dimples to conscious smiles, and kindled the vacant infant eves with joyful recognitions; so the years rolled on, and passing, led the child from his cradle, and set him a-leaping,-left an unsealed kiss on the round soft mouth, which straight took up the olden task of creation, fleshing new baby thoughts with quaint words, as God half speaks some souls in limiting

Year by year the boyish form grew more buoyant, the glance more eager, the bearing more impetuously beautiful! And I saw that while the glory of youth was about him in its fulness, the Spirit of Life arose, and touched him with a finger. A shadow fell on his brow: it passed, and with it the wildness from his play, and the dimples from

his smiling. "He loses!" said Death, half anxious, half triumphant; yet as I looked, the shadow that dimmed, had vaguely sweetened his smiling, and he had not lost.

Life looked into those dancing eyes, and they steadied.

"He is mine!" said Death; but straight from their darkening depths arose a light of Thoughtfulness-an outlook of new awakened hopes, and was greater than the lost.

Now he stood eager, passionate, beautiful; thrilled with an ignorant, expectant wonder of himself. And while yet wrapt in youth's aimless, joyuntil the brute is all. How in the path of him who would surmount his fate, arise ten-fold of all the obstacles wont to stand between youth's dreams and their fulfilment.

And at her words a new change fell upon that glowing cheek, and on those red lips, erewhile pushing full against each other, as if to keep from bursting into kisses.

"He fails!" outcried the Angel of the Threshhold; but as I looked again, he had not failed; for on the paler cheek and firmer lip sat the light of new-born Purpose, never to leave him until it be

Toiling by day, unceasing through the daily common drudgery before him, poring by night, wandering anon, with purpose unwavering. many lands and waters, gleaning store of knowledge from many nations,-standing at last, triumphant. in the nobler beauty of Intelligence and Will:then it was that I saw the Spirit confront, yery sad

A prescience of the unknown evil thrilled him; that proud eye quailed,—the firm lip trembled with anguish. He stood in the shadow of a great temptation-Death outstretched his arms.

But even in that first agony of self-striving, fiercer than any strife against the world, was born a new, sweet light in his star crown of beauty. Death was silent. So as the days stood one by one before him, each echoed the cry of the tempter in his bosom; so the dreary weeks dragged on, and lingering, compassed him round with new pains. and shames, and sorrows; so the mournful years rolled on, and pressing, bore from his arms home loves and consolations; so striving, faltering, stumbling, groping in sleepless faith to the pathway, every shred that dropped from his tattered raiment of earth-beauty, revealed more fair the inner sta-

And now I saw a wonder: I saw that clay-bound Immortal arise and put on his immortality: arise serene in the might of thrice-proven virtue, innocent above the untried innocence of primal angels -beautiful above the further power of flesh to hold. "I am thine," he said to the Angel of the Threshhold; and the Spirits of Life and Death bowed mute before him.

WHAT IS A FOR.—The fop is a complete specimen of an outside philosopher. He is one-third collar, one-sixth patent leather, one-fourth walking stick, and the rest kid gloves and hair. As to his remote ancestry there is some doubt, but it is now cloth. He is somewhat nervous, and to dream of tailor's bills gives him the nightmare. By his hair one would think he had been dipped like Achilles, but it is evident that the goddess must have held him by the head instead of the heels. Nevertheless, such men are useful. If there were no tadpoles there would be no frogs. They were not so entirely to blame for devotion to externals.-Paste diamonds need splendid setting to make 'em sell. Only it seems to be a waste of material to put five dollars worth of material on five cents

EDUCATION.—Above all, children must not be proportion to the natural powers destroys originali-"Then farewell, beauty!" sighed the pitying ty and substitutes an unreal and insipid taste, an unconscious hypocrisy. If the dialectic faculties are "I think not so," said the other, half uncertain, later in their development than the emotions, the naturally comes first in nrder, next the events of So long as Men are Honest, so long will Success follow

in the Footsteps of their Labors.

AND ITS LESSONS.

to come up for consideration, for though the pulpit punished. has attempted to speak on the occasion, the strain We are glad to see, however, that friend Beechhas been so sad, doleful and common place, that er forgets his theology, depravity and all, occasionneither consolation nor philosophy can come of it. ally, and speaks from the full heart of the sympa- to dwell with angels in their celestial abodes." Indeed it would be hard for society to receive con- thizing man, and we are glad to say the following solation, considering the tenor and tendency of its does justice alike to his head and Spirit: popular ologies, for while the teaching of every day life is "eat and drink for to-morrow we die," theology has failed to give a plain and satisfactory answer to the old question, "If a man die, shall he bition and emasculate vanity and garrulous ostentatremes of social life have been mostly represented | tions of men are projected upon such a back-ground news of the catastrophe. Let us see if we can of all men, good and bad, how hateful does selfishtind wisdom in its lessons.

The reflective mind must have convinced itself ere this, that the order and economy of Nature is of the nicest adaptation of means to ends, and that God in all His administrations works with direct reference to one end, the progress and happiness of hear, not so much that this or that man escaped, His children. This is now nearly self-evident to as that he was a nam; that he was calm; that he most thinkers, so that all conceptions of a mysterious and providential character seem crude and unphilosophic. Very naturally, therefore, the first farewells, of mutual helpfulness, and all these as out thing to be considered, is, what caused the calamity? This has been answered to nearly general acceptance in the statement of just, that Capt. Luce was not as prudent as the necessities of his position demanded. It may be, and is said with some effect in extenuation, that the commercial and competitional spirit of the age forces men into such seeming extraorgance, that reckleamess ultimates! ing father to all such issues. This is true, no doubt, doctrince, so common to many church-goers. Still, of the general relations of society to-day, but that we are free to ask how orthodoxy can harmonize the common means of safety, which every fishing the doctrines of special grace and conversion, that schooner uses in case of fog. Regret and censure, we may be freed from eternal torments: however, are alike useless now, only as they sharpen judgment for the future, so that no such accideuts may happen again. And yet, who can assure himself that next week, yes, to-morrow, will not bring us news equally melancholy and painful, signate indulgence—of goodness over vileness—of so possessed is the age with the spirit of gain and piety over infidelity? Much every way. In peace;

While, however, the press is discussing the mewhile, however, the press is discussing the medical death—the entrance into elernity: meeting its a rits of Capt. Luce, let us look at our education and wards; standing before the face of the living God. see if there is not some blame to be laid at our door, before we deal too freely with others.

Contion is one of the elements of the human needs and necessities of life, so that a true educa-philosophy of the age. How little the soul thinks tion should include its teachings and practice. In of creeds, however, in the hour of great danger, is in addition to the commercial promptings that from the Daily Tribune: cause men to do duty on "the deep, deep sea," the love of travel, the desire for change, and the spirit of emigration which characterize the age, make ting external signs of terror and despair, they nearit imperative that some means of safety be found, by all assumed a cheerfulness that beautifully be which may be personal and at the control of the spoke the sublime power of mind over matter. Ere they departed for that long and dark journey will when occasion calls for such. Vessels may be made of the best material and in the very best but a kind of gentle "good night," that spoke of the style, for speed, strength, and comfort, but wind, sublime hope of soon greeting each other with a fire, and water are monarchs in their way, and sel- bright "good morning" before the gates of Paradom brook a rival in the hour of strife. We see no perfect safety, therefore in the future more than now, without the means of safety be put into the fro, and settled down beneath the dark waters, personal keeping of the men and women who may leaving their boiling surface covered with a dense chance to go to sea or on the water. Do you ask at the wreck of matter that floated around them.

It may seem like trifling in this hour of sorrow Capt. Luce's sight, to rise no more. to speak of such a simple thing, but reader let me | Thanks to God, who hath made all things in impress you, whoever you are, with the conviction wisdom, and so fashioned the intuitions and Spirit that there is nothing so consoling to the mind of an ual elements of the soul, that in the hour of need, earthy character, when your boat, ship or schooner the Spirit looks up to Him in faith that all is well. is about to sink or capsize, and few means of es-; Our Father who art in Heaven, we thank Thee, for cane between you and death, as the knowledge that this living gospel of the soul, that comes to us from you can master an ordinary sea, by your simple the sinking Arctic, as it is the language of native skill as a swimmer. We say this from experience, inspiration and hope. for we have had occasion in our time to rely on it, Oh! how different will be the estimate of life and we know it gave us consolution and courage, so when the full conviction comes to the soul of man

know the means of safety she has placed at your feeted Spirit, eternal and deathless in its unfoldings. Not, my brother, until you have learned your heir- and its blessings. And learn, oh brother, the divshin to the wealth and wisdom of every department, ine magnanimity of self forgetfulness when in the of Nature, and workers to possess the one, and hour of danger, you can inspire souls around you KNOW how to use the other. Not, my sister, until by holy deeds of heroism and self-sacrifice by calllaws of an impartial and kind governor,

"Who sees with equal eye as God of all, A hero perish or a sparrow fall.

When men and women learn how to respect themselves, and know how to use the means which a good and kind God has placed at their command, a great change will come in this department of life. so that premature death from drowning will be as bad air, is now in rational society.

the right department of reform, therefore, in making many of our friends as can will attend. the safety of the voyager depend wholly on the. It will be remembered that this meeting was ad-

sion: for while it makes the same mistake, and may be no useless issue with the intuitions of per-

of sins peculiarly its own.

they are lame and impotent conclusions for an age; be worked for. NEW YORK, SATURDAY, OCTOBER 28, 1854. that claims to be philosophic and scientific. While there is much in the sermon of the Rev. H. W.

struction from the misfortune because of the witti- shows him to be in fellowship with the order of spent in its perusal, although he may have heard it. cism, nor should the occasion be allowed to pass Nature. His chief aim seems to be to represent in without making it bear testimony for the economy a very dramatic style, the providences which for of God, that works all things together for good. Some year or so have been active in causing death The two extremes of society have spoken from and destruction, that our business community might the press and pulpit, the one for the loss of prop- learn a lesson. This is sad theology and worse erty, the other the loss of life, the one representing philosophy. It is true we are the wiser by such discipline of 27 years the crisis arrived on Tuesthe moneyed interest, the other the wealth of the af- experience, but to make God party to destroying fections. The voice of lamentation is loud from the innocent, that the selfish and reckless may pervading Spirit, broaded over the world, Mary, both, and a sad sense of needect of watchfulness. learn a lesson of practical window is relative to the selfish and pervading Spirit, broaded over the world, Mary, both, and a sad sense of neglect of watchfulness, learn a lesson of practical wisdom, is placing the wife of Rev. Thomas L. Harris, left the perishable, seems in some cases to prompt the language of effect for the cause, and representing God as not earthly form and its relations. No mortal cares; complaint. The Spiritual side of the picture is yet over nice in his discriminations of the parties to be no painful memories; no timid apprehensions, dis-

of the transcendency of moral rectitude; and amlive again?" Very naturally, therefore, the ex- tion lord it over simple virtue. But how the aclife! How, by the first, last and inevitable consent ness appear-even that prime instinct of self-preservation! How does the whole better sense of the community sit in judgment upon it! How noble do those shadowy qualities-honor, bravery, heroic self-denial, fidelity, piety, seem when they shine out of such darkness as this! All men long to loved duty better than life; that when pressed to the uttermost, and brought to the very exigency of death, he could think yet only of affection, of home of the bosom of a pious trust in God, and go down shining to the last, in the full radiance of such heroic aspects. These are the things that redeem life from its dull tread of sordid care! These are the expriences that plow the sod of base customs and sellish materialisms, and teach men that even in this life riches must be of the heart, and not of the

This is a noble tribute to the soul of man, and

"Do you think that those who had bent every energy of life to heap up tresure felt in that hour that they had spent life worthily? But, you may say, what is such an hour was the advantage of character over worthlessness-of virtue over pasin hope; in conscious satisfaction; in willingness to die; in preparednas to die, and in the issues of

Now, this, if we understand it, is the language which any unconverted man on board of the Arctic would be like to say, if asked as to the value of mind, and as such, must be wisely adapted to the his life in eternity, and so far it is the Spiritual this age above all others, should this be known, for finely illustrated in the following, which we take

> "The passengers, when all hope was past, gath they bade each other larewell; and yet *not larewell*,

At length, with a sough of agony and a wail that pierced the heavens, the great hull reeled to and receler, what it is? We answer, simply, to know Like oil upon the waters, the mass soon spread out in all directions, and many of them sank withir

that we worked with some mind, and saved ourselves that angelic Spirits are watching his progress and from the necessity of trying our skill. This is one helping to develop the age of good sense and pracof the Spiritual elements that needs to be incortical piety, an age that will enjoy the hopes and porated with our education and made practical to consolations of Spirit intercourse and immortal life, while regulating the economies of society with the Was this Spiritual consciousness a living fact in most cautious and wise philosophy. Learn, O. the life of every man and woman, what a difference reader, the necessity of so Spiritualising life, that there would be when accidents did happen! We you may be at all times ready to leave for "fairer would see some degree of calm, self-reliance in the worlds on high," for your mission on the earthhour of need, instead of an bisene scramble for sphere must be short, though you should live to be life; which, when attained by such means as were a man ripe in years and experience. Learn, also, used by many of the crew of the Arctic, can be to think kindly of what you call death, for it is the little better than a nordified marder. Hundreds and brother of sleep, and comes only in the hour of ed transfigured and changing into an angel before with his cold and gauntieted hand shatters the ship thousands are lost in our own rivers, because this need, when sleep can be of no further use. It our sight. entire department of our education is neglected, comes then to unfold to you the secret of life by overlooked, or worse, ignored. O, man, when will introducing you into life itself, where change comes you cease to complain against Nature, and learn to not, only as we grow from the partial to the per-

command? When will you look at life as an ac- Learn this, Oh man! and learn to trust in God, her Spirit form arising from the external. As it tual fact, and not as a shorm? Not, my brother, by making such wise use of all the agencies. He while you value life for the sensual gratifications has placed at your command, for while "the earth meter of about two feet, just above her body, and most intellectual and popular divines? Have they of eating and drinking, with such other luxuries is the Lord's and the fullness thereof," He wishes opening above it into the Spiritual world. as come from the conventional usages of society. you so to use it, that you may fael grateful for life you are educated as a physical being, subject to the ing to mind the enthusiasm and noble emulation of "Young Holland." Sacred be the name to coming ages! that will consecrate his memory and his deeds, not simply by a monument at Washington, but by grateful souls and active hands, for the les-

> SPIRITUAL CONVENTION AT BOSTON. We hope the friends will remember that the

son he has taught the age.

ton is to be held on the 1st of November, the

goodness of the vessel, because it neglects the one journed, that the Business Committee might have east. Sir John Franklin is dead, but some of his went down in the Arctic live. Why? Because, in are wrapped about them. thing wedful, confidence in oneself in the hour of time to perfect a code of Rules and Regulations for men still survive. The immense fields of ice that Judea, 1850 years ago, Spirits were seen to commutation to the southward for a number of the contemplated organization. The value of or have been drifting to the southward for a number of The pulpit is as blind as the press in this discus- ganization should be well understood, that there his brave men.

echoes the errors of the press, it has a large family sonal freedom, else it will not aid but retard pro- we were informed there were seven. We then facts, and we must believe in Immortality upon There is no Death there. O Death! dost thou hide In the sermons that have been preached and tion will discuss the subject in a calm, philosophic cause of the death of Sir John. The medium's published on the subject—it is painful to say it—but manner, as unanimity is desired and cooperation to hand was controlled to write:

THE CATASTROPHE OF THE ARCTIC Beecher to impress the mind with the power evening, next Sunday, at Dodworth's Hall. The of the speaker's imagination and theology, we sermon last Sunday evening, on the Arctic, which It may be that "after wisdom is every body's are sorry to add, there is little that does justice we give in this issue, was listened to with intense of by all the expeditions that had been sent out for one instance in Judea, eighteen hundred years ago, chanting in harmony together. What is their song? wisdom," but the world will not fail to gather in- to his practical good sense, and much less that interest, and will well reward the reader the time that purpose.

SPIRITUAL BIRTH OF MRS. HARRIS.

A BEAUTIFUT SCENE. " A thing of beauty is a joy for ever."

"The anticipated trial is over! After a mortal day, the 10th instant. At the midnight hour, when turbed her last hours; but the gentle Spirit, arrayed in shining vestment, went

"Calmly, as to a night's repose Like flowers at set of sun,"

Were the education of life Spiritual, every day would have its lesson of love and wisdom as well "That that loses is in bad repute; that which as of discipline, so that the joys of society would wins is esteemed. Men want tangible things, not be so blended with the sources of all good, that exshadowy graces. So they lose, or never get a sense perience would be a great unfolding of the Spirit to the beauties that surround us, waking and sleeping. We have no doubt but life as it lives in the coming from Sir John Franklin, he will be better in discussing the issues that came to us with the as Danger and Death lay in the picture of human humanitarian future, is one endless succession and all shall be done to the glory of God the Father." the heart or make it a subject for regret.

Philosophically, Julian told the whole story while contemplating the office of death, when he re-Heaven, convinced that he who is captivated with luntary death when it is his duty to live." Still enabled to lay before our readers the following outwe do not like the cold stoical severity that clings Dr. Rae: to its teaching, for there is no cheering, hopeful associations that warm the affections and make the month of June, 1853, and returned to York Facto-Spirit look out on Nature and her offices as the head and front of love and wisdom. Nothing that George Simpson, by the way of Red River settleawakens rosy hopes and blissful expectations, nothas the natural consequence, the love of money be- stamps forever with impotency the total depravity ing that makes the Spirit young, or gives a true in the Pagan philosophy, what shall we say is no excuse for any Captain being forgetful of the free and liberal sentiments of the following, with of the theology of Christendoms, which unites the fate of Sir John Franklin's exploring party, who severity of the stoic to the gloom of the condemn- had been starved to death after the loss of sociations, and ceremonial observances on all that has to do with the last duties we owe to the "quick and dead?" Most effectually by calling the attention of the reader to the closing earthly scene of companions. This information, although not derecollection of the few happy hours we spent in the details vira voce, may yet be relied on. her company some years ago. We still think of No doubt is left of the truth of the report, as the mellowing influence that time has on all that's

comes to us from her death-bed. No eulogy is necessary, did the occasion even call for such, in view of the calm and holy quiet that comes to the mind like a blissful benediction, while contemplating the scene, and never was the poverty and beggary of our popular religious deathbed scenes and repentances, more painful than the silly issues that a presumptuous and impure logic has made with that sacred institution. We say sacred, for in spite of the corruptions of law, their present partial and fragmentary education, in spite of the irreligion of the age, the institution of marriage still lives in the deep consciousness of

loves that seek an eternity to unfold in. For proof of all we have said and implied, we "On Tuesday evening at about 6 o'clock the rits, to the number of about thirty, entered the

the good and pure as the institution for which all

others have a being, as it makes life sacred by the

hopes it awakens, the joys it develops, and the

a circle around the bed. I was placed at this time, by their influence, in a deep interior condition, retaining, however, full possession of all the external faculties and powers. From the moment this cir- case before us, hundreds of our friends go down cle of Spirits was formed she became free from all bodily into the deep of waters, -when Death comes

form till about a quarter before 12 (midnight.)-Gradually we felt the pulse sinking to rest. divine love, such ineffable peace diffused itself, melt-

"As her eyes began to close, kneeling by her side, I inclined my face to the pillow by her cheek, and laid my arm over her form. Heavenly bliss filled all the internals of my mind, and I passed at say, a calamity like this comes upon us, it is then once into rapport with her Spirit. Gradually I felt we ask for the evidences of our faith. arose my own arms were lifted by it. I saw a vorvortex were innumerable angelic forms, and as she entered the spiral, they lifted her from my arms. She disappeared in that transcendant light.'

THE FATE OF SIR JOHN FRANKLIN.

calculated to give light on the subject.

been called to a communication published in the Death was, after all, but a shadow of the morning, rare and uncommon as death from suffication, or adjourned Convention of the Spiritualists at Bos- Messenger of Light, April 15, which is as follows: have been the evidences of alleged Spiritual manifor a day or two; consequently I have not been able to. I have just come from Wellington Channel, that man can do to disprove and to discredit. They months will bring you tidings concerning him and nicate, operating upon material forms and manifest-

gress and social harmony. We hope the Conven- commenced discussing the matter among ourselves, them. And Death stands there, a dark and fear- thy phantom in the watery mist? Vainly we call;

'Debility, and anxiety for his dear wife.' Rev. T. L. Harris will lecture morning and thought and conversation, as it ever has to us, and the United States fifty thousand people communi- No Death? Doth not that multitude die as they it was remarked by some member of the circle that

it was a singular circumstance that this unfortunate İmmediately the medium wrote: 'He might have been saved had a ship, two

years since, gone three miles nearer him. Fifteen of the brave crew have died within seventeen months.

This led to the inquiry as to what ships might have saved him, and we were informed that those under Kane were seen by Franklin's party, who made large fires, but they did not see their sig-

facts and conjectures will help him to institute.-The following from the New York Herald of Tues- realities. day, is positive:

"If any one entertained doubts as to the crediheretofore published respecting the discovery of the the shock of battle, behold a steamship, moving liferemains of Sir John Franklin and his companions, like upon the waters, as if empress of the deep. tails derived from Dr. Rae, and given this morning under the telegraphic head.

If the reder will refer to the Christian Spiritualists of October 14, and refresh his memory as to the detail of the communication then published as mind of Deity, and as it is to be unfolded in the able to appreciate the law of "probabilities" which belong to this investigation. Of the fate of this progression of loves and harmonies, so "that enterprising man there can be no doubt, as the whether we cat or drink, or whatsoever we do, proof seems to be demonstrative. The reader must satisfy himself, however, as to the accuracy of the Looking at life from this point of view, we see Spirits communicating, by such evidence as the nothing in death more than life, that needs to sadden following can give, which comes from the Montreal Herald, of October 21:

"In our extra of yesterday evening, we informed the pubic that a rumor was current in town that the remains of Sir John Franklin, his crews and marked, "I submit to the eternal decrees of his ships, had been discovered. We immediately dispatched a special messenger to the Hudson Bay life, when his last hour has come, is more weak Company's house at Lachine, and through the kindand pusillanimous than he who would rush to vo- ness of the Governor, Sir George Simpson, we are terance of that angelic throng, and know the meanlines of a dispatch received by him yesterday from

> ry, Hudson's Bay, on the 28th of August last, from whence he forwarded letters by express to Sir.

After briefly noticing the result of his own exidea of the Spirit's birth. But if we fail to find it pedition, and the difficulties with which they had to contend, he proceeds to state that from the Esquimaux he had obtained certain information of the ed criminal in all that relates to death? How shall ships, which were crushed and sunk by the ice, we describe the poverty of our popular religious aswhite making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making their way south to the distribution with the making the while making their way south to the Great Fish party of whites died, leaving evidences of their awful sufferings in the mutilated corpses of some, who you stood on the very verge of a precipice, and rived from those Esquinaux who had communicat-Mrs. Harris. Our acquaintance with this lady was ed with the whites, and who had found their revery limited, but sufficient to cherish a respectful mains, but from another band who had obtained

her as when we first saw her, young in years, of European manufacture, which had been in the the natives had in their possession various articles voung in maternity, and young in the sterner culture of life. We love to associate this picture with spoons, forks, &c., on one of which is engraved, the mollowing influence that time has on all that's "Sir John Franklin, K. C. B.," while the others good, for we can see and feel how the affections of have crests and initials on them which identify the good, for we can see and feel now the affections of owners as having belonged to the ill-fated expedition. The fearful tragedy must have occurred as married life should have developed the picture that long ago as the Spring of 1850."

A SERMON ON THE LOSS OF THE ARC-TIC. DELIVERED BY REV. T. L. HAR-RIS, AT DODWORTH'S HALL. OCTOBER 22, 1854.

when we learned for the first time, that Br. Harris will not with the hot blood rushing through the veins, they this. We love it the more in these days, when so his "revision." We mention this both in justice to ourself and many find it necessary to speak all manner of ill as will be necessary to meet his acceptance. Had we known his against marriage, because it comes with all the views sooner, we would not have made any report, but waited holy solemnities of death, to stamp with impotency for the "proof," or let it pass as the case might be; but as it is, we regret the necessity of the explanation and the circumstances that make it needful. We regret, also, that we are unable to publish the letter of Judge Edmonds, as it forms a part of the discourse. The reporter did not note it down, as he thought a in spite of the selfishness of man and woman in copy could be had for publication. It may be expected next

> After singing, reading of the 27th chapter of Acts, and prayer, Mr. Harris rose and spoke substantially as follows:--

A great calamity tries faith; the greater the calamity, the greater is the trial to which faith is subjected. In times of prosperity, when all things in the Natural world appear beautiful, and Death submit the following picture and the associations it stands afar off-when Death itself seems as but a awakens, which is from the pen of Brother Harris. merry tale—at those times the poetic dream of Immortality is received as the opera, as the theatrical performance, as the romance, as the new noem telling of truth, and beauty, and fascination, and of room, and, while she was apparently asleep, formed glory, and received, like them, without the human Spirit asking for the evidences upon which it rests. But when this picture is reversed—when, as in the ing into light in the air around her, that she seem- spectre, looms out through the mist of cloud, and worm: thou art my God. so that it reels and staggers like a slain combatant. and goes down bodily, and Death stands and shouts

tex, or spiral of white light, narrowing to the dia- brilliant and able discourses preached by our In this not darkened counsel with words without knowl-When reviewing the work of Mr. Alfred Cridge sword against sword, as man would smite his fellish a communication supposed to come from the in the presence of such positive contradiction? and gave it without comment, as we knew no jucts evidence-mark the position-the most prominent evidences which have been adduced by our church-Within a few days, however, our attention has es to prove that Immortality was a great fact, and able to. I have just come from weinington Channel, and one hundred and thirty-seven miles, English, north-tell us that we must believe that our friends who the deep; and so, by degrees, the watery shrouds dient servant, to receive the reward of his well-do-

and over all our congregations. He laughs, and he dost thou make thy home in the stars? With unsaith ha! ha! and he holds them in derision. And utterable love and life those angel-faces gaze down, This whole subject formed an interesting topic of why? Because, at the present day, there are in but there is no Death in all that shining multitude. cating, according to the best of their knowledge, go down into the waters? Hark! I hear the there are now, at the least, a thousand in our own land. But as a body, our theologians are telling us we O Death, where is thy sting? O grave, where is a knave, deserving the scourge of crime, and the red hot iron of public indignation; or the obedient for Death is swallowed up in life." slave of the Prince of Darkness. So, does not We give this communication in full that the Death stand and cast his shadow over all those

drifting mists and phantom-like clouds. In the desolation; beautiful as a shadow! But look there! bility to be given to the brief accounts we have midst of that, rapidly advancing, as a war-horse to such misgivings are set at rest by the minute de- Hark! there is merriment within her cabins, there is joy in her gilded saloons, there is mirth, and wit, and wine; and there are sweet smiles, and glad over with happiness. Look above that mist. Already the morning is verging toward noon-day moves on through the waters, a multitude of ministering Spirits-casting no shadow, moves level and even with it. How calm they are! How God." bright! And yet in the midst of that patient calmness, you may discover expectation. They are gathered there from many nations-not the Spirits Who stands in the place of Death? A radiant anof one society, because they have a common work, gel-brother and sister, who shall come for each one and that is a speedy one. Look again. As horse rusheth to meet horse

when the trumpet soundeth from afar, we behold another vessel moving through that mist of cloud, -above it, another company of Spirlts. Listen, oh, my soul! and see if thou canst catch one ut ing of this great gathering. One Spirit saith to his fellow: "Fifteen minutes of earth time and Dr. Rae has been absent on the coast since the lo! lo! the deep shall rise and claim her own, and ocean shall triumph over the shattered and the drifting wreck." Look down into those cabins .-There is a group of good external men and women engaged in conversation. One remarks to his neighbor, "Can you be so besotted as to believe that Spirits communicate with mortals?" And so wit and mirth and levity go all around the circle. And in fifteen minutes the doom shall descend and veil their this all in darkness. In another portion of that ship, there sits a venerable woman; she takes no part in the merriment of that gay throng, and why? one step might throw you down and dash you to fragments? Did you ever feel that strange curdling about the heart, that strange, damp chill upon the brain-you knew not why? She feels that feelbe lost. They said she was a dreamer. She feels what the others do not feel. She feels that already the shadow has begun and is gathering itself, and already the bell of eternity begins to vibrate with the doom-stroke.

But hark! Another angel saith "Five minutes!" Listen again. And one man saith to his fellow: 'Tell me not of any life better than this life. I have gathered to myself a fortune, and I mean to enjoy that fortune. Drink! fill, comrades, and drink to our happy meeting with our friends in in their hearts cry out, not perhaps there is no God, but there is no eternity, no world of angels around our own. Look again-once more. Behold that innumerable multitude, with all of their faces fixed, as the face of one man, upon that gay and heedless throng upon the doomed ship. See them gradually descend, until, at last, hundreds of Spirit-men and Spirit-women crowd those decks and descend into those saloons and cabins. There are the husband in the body and the dear Spirit-wife, with her loving hand upon his brow. Dear heart!—she has longed for this hour—she knows in a few moments she shall clasp her Spirit-bridegroom and bear him to their nuptials in the land where angels dwell. There are young lovers, wedded lovers, husband and wife, knitted in deep heart-sympathy; and loving angel-friends have gathered around them. Gray-haired men bend under the weight of many years, the snows of which shall melt away in the bright mountains of Immortality.

See! the angel saith one minute! And still there is outward mirth and joy among those external forms; but with them are Spirit-forms, and they throng the decks and the saloons, and they form a glorious phalanx of hope and love.

Now, friends, you call this a picture. So is heav-"We watched the ebbing life of the external as he comes in the conflagration, in the plague, in en a picture. You call this a dream; so is God a At earthquake;—when Death comes upon the deep; that these things are true as you have to believe in

vessel and save those entrusted to their charge.

"'I have promised to give you communications festations of ages past, which manifestations, by pours its mellow sun-light upon mortals. And so, grave, not scourged downward into darkness, but The business and prudential press do not aim at day after the close of the Fair. It is expected so for a day or two; consequently I have not been that might research to the product of th

I look around me in Spirit, and recall the spec- and faithful servant, enter thou into the joy of thy tacle, but I ask, where is Death? I find him not Lord." Col. Renwick.' ing themselves to numbers of the people. They in the sea. O Death! livest thou in those deep Mr. Harris concluded his address by a short On inquiry how many of the party still survived, adduce to us these facts. They take them to be caverns of the waters? I call; I hear no answer. prayer.

party of adventurers had never been seen or heard with the Spirit-world; because, where there was voice of an innumerable multitude singing and "Thanks be to God, who giveth us the victory! must not believe in these things; that they prove thy victory?" And another multitude take up one of three things; that the assertor of their real- the chorus; and so it rings on through all that ity is a madman, deserving of the lunatic asylum; mighty multitude over the doomed vessel, "there is no Death, there is no Death, there is no Death,

But look again! There drifts a pallid corpse upon the waters. Around it are angel-forms, and reader may make such comparison as the following churches? Does he not hold them in derision?— out of that pallid corpse arises a lovely woman. Let me call your attention to two pictures-both Dear Spirit-friends draw her up from that dear form, and she rises with them to the angel-rest.-Behold that gray mass—an ocean covered with How beautiful is that child, even in the midst of see the beautiful reality. Oh, thou child-angel! thy friends have claimed thee; thou shalt never sin, and thou shalt never die. For behold they guardians descend from the paradise of infancy, and they scatter fresh flowers in thy pathway to the skies. And lovers, going down with arms thrown hearts; and there are forms full of life, brimming round loving arms-see them risen from that agony! See them risen up, immortal lovers for God's paradise above! See the lovely robes with hour. What seest thou there? Ha! as the ship which they are clothed, by that brightness of the beaming eye-saying, "We are immortal; we shall live forever and forever, in the paradise of

In view of this, where is Death, I ask? I gaze upon that stormy ocean, but I see no Death there. of you-an angel of Immortality-an angel of Eden-land,-of that light that knows no setting, and that shall never be eclipsed—no, never, never,

I have thus presented you the truth-simple, unvarnished truth-shadowy truth, because you could not bear the brightness of the vision. Were the reality to be depicted before you, and the great theatre of that scene to be opened unto you, and you beheld this which I attempt to shadow out, every mind would thrill with such cestacy, that you would swoon away at the reality.

But again. A father is among that crowd who sink beneath the waves. He rises from the body; he has a son whom he loves tenderly, and that son lies upon a sick bed in New York. This is a fact. attested by Spirit-communication. Loving, dear soul! his heart is drawn towards his son, lying here upon a bed of death. He says, "I have found life eternal, and wish to spend the first hours of my existence in soothing the last moments of my dear son." He appeals to him, so that the son awakes Did you ever, in a dark night, walk, feeling that and says, "Oh, father! father!" And the father says, "Fear not; I have entered upon immortality, but my body life has passed away."

Behold another scene. There are a few loving and pure-minded individuals, Spiritualists, and they ing. She wrote home to her friends that she dared are gathered together silently and calmly, and they not embark on board the Arctic because she would are under Spiritual influence, and they pass together, one by one, into a condition to see and converse with Spirits. The home is the residence of our beloved friend, Judge Edmonds. We will not call upon the testimony of Paul or Peter to prove the fact of Immortality. We will call up one of our own citizens, and let him tell us what he saw.

[Here Mr. H. read a letter from Judge Edmonds, which will

And thus for the space of two hours, with individual after individual, as our friend testifies, did he converse with the passengers of the doomed ship upon the realities of eternal life; and some of New York city." And so the wine is poured out, those whose Spiritual natures had been cultivated, The following report was in type for this week's issue, and so the toast is drank. Full of external life, were angel-bright and angel-clad. And some were ark and shadowy, and knew not where they were

Friends, through the length and breadth of our continent has gone up a cry and a wail. Nothing but the identification of Spirits which is given through mediums can prove that Spirits live. By this means they identify themselves by the most stringent evidence in this trying hour-and make men believe in this material age that Immortality is the great fact and Death the great lie. I thank God there is this evidence—that through hundreds of mediums Spirits have identified themselves, and have already convinced the most intelligent of our American public that these things are so.

A few more remarks, and I close. What is life-

but an Atlantic scene? What is this outward form

but the vessel wherein we drift across the waters? Lands of joy and pleasure in the earth-sphere scene before us; we seem to be heirs of external scenes of joy, and prosperity, and happiness. But, friends, as God liveth, there is no certainty in this external life. There are those here who may be doomed to perish in the next calamity; and already in the clear eyes of ministering angels here to night may be vividly pictured what are called Death-scenes. Now, what we need is, since this external life is but a dream, to know where we are going, what we are to do when we get there, and how we are to fit ourselves for that life which is beyond this the whirl of battle, in the wreck and terror of the dream. We have as much evidence, and believe wreck, beyond this doom, beyond these Deathswaves of naked desolation. Where shall we get that time a sudden light, like a diffused silver ra- —when the ship upon the broad ocean, rushing in a heaven at all. Speak away these facts, and you that evidence? From the churches, when church diation, came and rested upon her face. A wond- life and beauty through the waters, is confronted may tell us Immortality is a fable, and everlasting wars against church? In works of polemical by that awful shadow :- when Death, the dark life is everlasting darkness; you may say to the theology, when the arguments of one class are invalidated by the arguments of another class? But what strange sensation is this? There is a Rather, let me say, in the facts of Spiritualism, dull and heavy sound, and there is a shock. Death which are open to all; which may be found if has struck the vessel, with his iron hand! And sought after, more beautiful and valuable than ha! ha! to the maddening, stormy seas;—when, I there is a wakening from revelry, and there is a pearls of great price—which will be found to cast loss of confidence, and there is a rush for the a light over the life that now is from that better decks, and a gazing out into the mist and gloom life which is to come. What is the uniform testi-What has been the effect of the multitude of around. There is no medium on board to tell them, mony of all Spirits? According as the man is as Paul did, that if they let down the boats, they here, so will be his sphere when he awakes in Spiwill all be lost. And so those boats are let down, rit-land. If you have been a vicious man here, and they pass away in the thick mist; and so the and frittered away the pure and sweet affections of edge, because the words of one pulpit contradict- water comes in at the bows; and so the great iron your nature in following after ungodly things—if ed the views of another? because text was hurled heart of the steamship ceases, and all its mighty you have endeavored to aggrandize yourselves, and We are indebted to the Spiritual Telegraph for against text, and dogma against dogma, as if Death merves of motion are paralyzed; and that wild anipolitude the pure stream which should flow from sat at our very portals, and the most powerful of mal instinct to preserve the worthless body takes heart and mind—have trampled upon the holiest our mighty champions were doing battle against possession of the souls of these who should have feelings of your nature, you will wake up in that him; but instead of meeting Death, have drawn perilled their lives for others' preservation. But Spirit-world deformed and hideous, spite of all exbrave nearts are there, and they meet Death, not ternal wealth, and learning, and possessions. You on "Spirit Intercourse," we had occasion to publow? What true argument has been brought out as a friend; loving women are will be drawn by your animalized affections, until. there; and rough, weather-beaten men, who, in by progression, you will find you have been pain-Spirit of Sir John Franklin, through that Brother, The answer is, no true argument. The weight of the midst of that strife, thought not of self, but fully deceived. If, on the contrary, you have only of the means to avert the calamity from the made constant and stringent endeavors to call into activity those rich and precious powers which But calm, serene and beautiful, above all those should have been unfolded, the loving heart and anxious faces, gaze down those angel-friends. Love mind, filled with the wisdom that is of love, will unutterable, shining from their serene heaven, rise up in that Spirit-world, passing through the grees, that mighty vessel plunges down, bodily into an immortal bride—going like the faithful and obeing. And I hear the welcome, "Well done, good

[For the Christian Spiritualist.] "SED NON OMNIS MORIAR."

BY THE PRINTER BARD.

Non Omnis Moriar! When drear and dim misgiving teem In heart and brain, that whispered thought Comes o'er the river of life's dream, Till on the cloud of doubt 'tis wrought As bright as the lightning's gleam,

We shall not wholly die! Through after ages thickening haze Will live the deeds of those who strive To free mankind from folly's maze : And while those star-like deeds survive, The prextinguished mind will blaze.

Non vanais Meriar ! Be this the lesson of my life; And when my heart is dark with care. Give me, great Gob! the hope to share A future with sweet blessings rife.

I SHALL NOT WHOLLY DIE! Be this assurance written deep Within the volume of my soul, When numbress o'er my senses creep, And death's wild billows roll Above me, as I sink to sleep : Sed non omnis moriar !

_____ SPEAK OUT.

BY J. W. BARKER.

O shut not up within thy heart. The words that have been burning there; No longer checke the pressing sigh. No longer quench the artent prayer; Whate'er you do-pray, never doubt, Your duty's plain—it is, speak out.

Like a live coal, upon thy heart,
"Twill rob thee of substantial peace;
The ntte rance of that stilled word.
Might give thy troubled conscience case;
No longer, then, the maxim doubt,
But let the restless prisoner out.

Is there upon thy Spirit thrown
A spell,—you know not how or when?
Hath thy young heart, in some fair hour,
Been toneted by what thy eye hath seen?
Do loavy, stirring thoughts arise,
And tears come swimming to thy eyes?
It some strange spell upon thy tongue,
Thy heart by some en hantment wrung?
O break thy? (ter) and be free,—
Speak nod—there's brighter days for them.

Why that sad look, as if this world Were but a desert lone and drear? Why nurder this life's precious hours, A slave to wild engine or fear? All thoughts of stilled feelings seout, "Tis always better to speak out,

The noble sentine at you feel Within your become rising:
Nor let thy torque thy heart belle, And thus deceive the passer-by, With vain and base disgnising.

God's poblest work, an honest man, Those heart goes with his ready hand, In deeds of love delighting, Is worth a score,—nay many more, Of these who make their fervent prayers, To eatch the praise of other ears, And give that other lips may say, "How kind and generous are they," Their faith and works uniting.

Out with it—let the heart be seen, Whate'er its thoughts, whate'er its mien, Dissemble not—'lis better far. That others see just what you are, Whate'er you do—pray, never doubt, Your duty's plain—it is, speak out. Brock part, N. Y.

ANGERS.

"Holy Angels are all around me, and I see a Heavenly light."

[Words of a dying one.

Why is it that we see no angel faces. Nor make the pure light in our pathway tying. Until we hear the summons from our places, And feel the certainty that we are dying?

The angels are not less around the living.

Than near the souls that tremble on live's border;
Their fove, their strength, their consolation giving,
They come and go in heaven's serieuse order.

Where'er a heart with sorrow's weight is bowing, Or where a Spirit wrestles with its trial; Where er clean bands the seeds of truth are sowing, Or lift the burden of a great denial;

Where human Paith erects its steadast altar, where moreous bove imbraces carthan I heaven, Where Goodness leads the weakly and, who falter, Eack to the Source whence indust strength is given There come the angels. Patient, meck, and tender,

With speechless toying and with long forbearing About us each walks an unseen defender, Our carnest thought and aspiration sharing.

If inn the clouds were lifted from our vision, It grossness of our spirits had reining.
Earth would reveal before the realm Elysian.
The blessed scraphs and their heavenly shining.

For what the paths our way ward feet are wending,

In all our moments, however, unblest, some augel form above us still is bending.

To make life rich with a divine bequest,
EDWIN PLUMMER,

SPIRIT-COMMUNICATIONS.

Many of the articles handed in for publication and Spiritual elements of our Natures, and we do not, therefore, offer them as evidence for our faith to any, save those who have confidence in human

It may seem absurd in any one ignoring the moral evidence which comes with such communications as the following, when we remember that iuz; as they will believe only when they see, hear, and first, as others have. This is very natural to a large class of mind, with whom we make no issue,

statement of riet, if it be not MORAL?

happiness of which, however, will live with us for in all your afflictions; and, as one of old has writ- allow me, I will do the finishing and "rubbing in' a life-time. The following communications will ten, our light afflictions shall work out for us in my next. speak more, therefore, to the moral, Spiritual, and a far more exceeding and eternal weight of glory. social part of our natures than to the philosophy of Be patient, dear father. Though time on earth the senses, and it is for you, investigating reader, seems long to you, we shall one day meet again to say, how far this testimony shall be for good, and enjoy each other's presence, no more to be Remember this, and remember also, that "he that separated forever." believeth not is condemned already," for no good can The medium then asked for a Bible, which was come to such a one from reading.

A COMMUNICATION FROM PROVIDENCE.

of the discreet degrees of evil Spirits this communication came from? I can prove it was written by a girl in her teens, in a conscious state,

these teachings. What profit is it to receive com- sire a part. Thus we make very good decils, angels munication after communication, if you cannot oband men; filling up the career of our usefulness than that which I used at that time. I stated that there were Church, which I think, is no child of his in any respect. You tain truths from them, which can be worked into and abusefulness, going to heaven in our own way, every day life. It must be good for you, and you denouncing all who do not agree with us as infi-

nature as well as ours. them, and be not afraid that there is lack of nour- odist, Baptist, or some other sectar an god, to the ishment in this. When you have more thoroughly overthrow of all others. Thus it is, that the eleimbibed the soul, the life of these teachings, you ments of the adversary are to be found in every will not be influenced as you were to-night.

back: deep and regular let your furrows be, and and superstitious antagonism of every one who does then when the seed is sown broadcast, it will spring not agree with them. up in the goodly soil you have prepared. Aim at Let us do away with the formal routine of going PRACTICALITY. Make this a teaching, that will not to heaven in our ambiguous, superstitious way as be separated from a single action of your life, and sects, parties, &c., then we shall rid ourselves of then you will give to the world what it is starving this arch fiend, who is everywhere and nowhere, for."

SATURDAY EVENING, April 22, 1854. his brother and C. Hughes, medium, sat round the dispensable. Heaven is harmony. The world can table for the purpose of holding communion with never be redeemed, until jargous cease. Then the Spirits of their departed friends, at the house of strife will end, and love fulfill the law of Christ, I. Baldwin, Newark, N. J., when the following for such will constitute the redemption. communication was given. After sitting a few when he arose and passed one hand to Chas. Baldwin, and the other to I. Baldwin, and gave us both a hard and apparently a joyous shake of the hand, and then addressed us as follows:

"My husband: my brother: I rejoice at this opportunity of an interview with you. My last illness was of short duration; though I suffered somelessons there taught me, seemed soon to vanish, convincing. the cloud seemed to intercept the veil, though it in the form, seems to think it is a vast separation; after our retiring they were heard by some of the vestigate this subject of Spirit manifestations. You fore, as the family of Mr. Elmer can testify. showers mind, as they speak mostly to the moral able, that I am permitted to return to this earth, them in the face. Such stuff is only fit for itinerand find conditions through which I can manifest ant lecturers and pompous charlatans. myself to those I most dearly loved while in the another "circle" at Mr. Elmer's. I was present. form: I shall, ere long, be able to impress your A friend of mine accompanied me who, never hav in the Spirit world.

"My dear husband, I know you often think of me, but let this be your consolation, to know that I been sung, could now rap him into his former unstill enjoy your presence. I know it is difficult for belief. The company consisted of a dozen or so. the moral man; yet we meet with persons every you to appreciate my presence with you, still I am some of whom were in a "circle" for the first time day, who by implication say, all this goes for noth- trying to impress you. Continue to investigate this subject, and you will find many more of your

ing on the earth. as every one should convince himself in such a "Dear brother, (shaking I. Baldwin by the hand way as to be a law unto himself. We make with a friendly shake,) I rejoice to meet with you readers who have read Mrs. Mowatt's book, will rethis remark that the reader may not mistake the and to know that you are interested in this sub- member the chapter devoted to her remarkable nature and object of the testimony offered, for if ject. You know I did not think well of this subhe wishes thets, he will find them under that head, ject when I saw you and conversed with you about We would suggest to our friends the propriety of it. It was something that I knew but little of, tions cease, and he becomes for the time the sole giving as many facts as possible, with such clear- but from what I had heard, my mind was preju- object of interest.) After being in this condition a hess of detail as will show the investigator that diced, and I acknowledge my error." (I. Baldwin short time, Mr. Hume turned to a lady, who was philosophy as well as affection prompts the conclubere gives a statement of a conversation which he an entire stranger to him, and addressed her thus: sion, for LAITH can be healthy only when intellect had with the person of whom this purports to be the Spirit, at the house of her son-in-law, in Orchard-To illustrate: When the reader is told, that we street, while she was on a visit at Newark. The spent in company with others, Monday evening, last time I saw her, and but a short time previous October 22d, at the house of Mrs. Brown's, in 15th to her decease, she condemned the subject of Spirstreet of this city, during which time, the whole itualism, as being untrue and useless, and observed to describe his appearance, which the lady said was spiritual substances and powers, and differed with Mr. Fishcompany were made conscious of the presence of that she never heard of a communication of any im- perfect. Soon he turned to another lady, also a Spairts by receiving in turn such communications portance. My answer was that I did not ask any stranger to him, and who on sitting down had volas were pertinent to each inquirer of the circle, person to believe it, and did not expect any person what importance can the reader attach to such to believe it without evidence; but I thought that I had abundance of evidence of its truth.)

More: When we say, we are willing to testify Mr. C. B. asked, will you answer questions on with that we had our person touched over a through the medium? A .- Yes. Q .- Did you dozen times by what we believe to be Spirits, all see anything at or about the time of your departthough it may be only their mode of ministration, ure ____ ? The medium had seemingly an irrewhat importance can be given to such testimony, sistible motion of the hand as if to write, and

this avail, if there be no faith in our sanity and the loved ones are always near you, trying to impress they will have no lack of champions.

moral nature of man?

you with their presence, and to cheer you on to a Measure of the control of the c

got and handed to him; on receiving it he opened it at the 2d chapter of 2d Corinthians, (not of his She did so, and was told that it was the youngest own volition) and 3d verse, and read, "Having con-Will you ask Mr. Sunderland to describe which fidence in you all, my joy is the joy of you all."

THE DEVIL---HIS ELEMENTS.

Where is the devil and what constitutes the elefaster than any man can copy, and without the ments of Satan? the great arch fiend? All opagency of her own mind, as we kept her talking, posing influences are but temptations, all whose atjoking, and laughing while writing. Many other tentions are diverted by such influence from the

must digest it well, and then it will give you all the dels; thus assuming supreme mediumship, wrestgood it can, but to look upon it merely as very ing the Scriptures to our destruction; proclaiming themselves, I am inclined to believe that they are slightly in should give them the faculty of communicating with the internal pretty essays to real, &c., is violating your own the Bible to be the infallible word, yet only so in the light of our divinity. Selecting a passage here "Your Spirits ask for something more; give it to and another there, and thus giving birth to a Meth- not every one who is prepared to receive the great truths of Spi- from their sins by making them mediums. You can demonman, woman, and child, and manifested in pro-"Put your hand to the plough, then, turn not crastinating the day of God's grace, by a selfish

have something to do in driving this monster from Mr. C. B., of Philadelphia, Mr. Israel Baldwin, the land? Will you do your part? Reform is in-

The same is required on the part of Spirits who minutes the medium's eyes were closed, his fea- are suffering the second death. They, too, can tures assumed a fixed and deathlike appearance, never be restored without reform; for with such, it constitutes their resurrection. Auburn, Oct. 19, 1854.

FACTS FOR THOSE WHO NEED THEM. Proofs of Immortality .- "Spiritualism."

To the Editor of the Republican:

With your permission, I will now resume m what physically, I felt as though I had a staff on account of the occurrences I related in my las which to lean-my husband, speaking after the communication. Before proceeding, however, manner of men, but I had a still more endearing have a word to say to some of my friends, who manner of men, but I had a sim more endearing politely express their conviction that I am "sin-one presented to my view, before my Spirit vacated cere" in this matter. Thank you; you are very the fleshly form. My Spirit seemed to be penetrat-kind. But I have not thus far dealt in opinions, ing the upper world. I was escorted to those but ructs, and it will be time enough for you to exbright spheres on high, by happy Spirits; on my press your convictions when you have disproved entering into my new abode, it at first seemed my statements or answered my arguments. You around us, we will not lack for facts illustrative of the position somewhat vague and incomprehensible, but the you cannot reason, and therefore are not worth

But to meet the only objection I have heard to was not impenetrable. I soon returned to console my statements, viz: Mesmerism, I will give a few my husband. The loss to him seemed great, but pings on the Monday night stated, were so loud to me it was gain, though the mind naturally while and numerous, on the walls and floor, that directly yet it is not so; though we are absent from the body, we are present in Spirit, and try to impress you with our presence. Dear husband, (shaking ing the next morning, the bedstead was in a difference of the body. him by the hand.) I am delighted to have you in- ent place and position from that of the night be know that I dreaded them while in the form; I perhaps they were mesmerised, too." O yes! dare say all Bliss-street was mesmerised for my esthen feared they would be an injury to the world pecial benefit, that night! It is really pitiful to see of mankind, but I now rejoice with a joy unspeak- men thus stultify themselves, with the titels staring

On Wednesday evening, the 27th ult., there was

hand to write, and inform you of my happy home ing witnessed the "phenomena," was somewhat non-plussed last winter by the bombast of Professor Grimes, of happy memory. I question whether 'Old Grimes" himself, whose death has so often were not so good as on other occasions. The table rose perpendicularly, about a foot from the floor, Spirit-friends to visit you, while you are sojourn-the bell was put in every one's hand, afterwards income the earth Mr. Hume goes into a trained to a lady, who was soon as Mr. H. is entranced, all the manifestations cannot be seen as the same time and the seen of the seen as soon as Mr. H. is entranced, all the manifestations case, and the becomes for the time the sool of the seen as soon as Mr. H. is entranced, all the manifestations case, and the becomes for the time the sool of the seen as soon as Mr. H. is entranced, all the manifestations case, and the becomes for the time the sool of the seen as soon as Mr. H. is entranced, all the manifestations case, and the becomes for the time the sool of the seen as soon as Mr. H. is entranced, all the manifestations case, and the becomes for the time the sool of the seen as the same time. But Idd not deem it necessary to go into such a particular season as Mr. H. is entranced, all the manifestations case, and the becomes for the time the sool of the seen as the same time. But Idd not deem it necessary to go into such a particular season as Mr. H. is entranced, all the manifestations of the seen as the same time as a silver time, Mr. Hume turned to a lady, who was a since the seen as the same time as a silver time, Mr. Hume turned to a lady, who was a since the seen as the same time as a silver time, Mr. Hume turned to a lady, who was a since the seen as the same time as a silver time. But Idd not deem it necessary to go into such a particular season as Mr. H. is entranced. All the manifestations to make the season of the seen as the same time. But Idd not deem it necessary to go into such a particular season as Mr. H. is entranced. All the manifestations to make the season time. But Idd not deem it necessary to go into such a particular season as Mr. H. is entranced. All the manifestations to make the season time. But Idd not deem it necessary to go into such a particular season as Mr. H. is entranced. All the manifestations are the season time. But Idd not deem it necessary to go into such a particular season as Mr. H. is entranced. All the manifestations are the season as Mr. H Mr. Hume goes into a trance, which on this occa-

to make an exclamation of surprise at the evident strength manifested in the operation, and then for fear of any doubt as to the power that took it from the floor to have it fall on our toes, what will all think you are alone, but that is not the case; your this avail, if there be no faith in our sanity and the

Yet, all this we experienced and more in the short brighter world on high. When you feel sad, respace of three hours, the memory and conscious member that you have us to sympathize with you ful is yet to come, and my sheet is full. If you will

Will the Doctors Explain This?

Some time in the early part of last Spring, the writer was at the house of a neighbor whose daughter was a seeing medium. Whilst sitting together and conversing on the spiritual phenomena, the daughter exclaimed: O, mother! Aunt——* has just come in, and brought a little coffin with a child in it. Ask her whose child it is, said the mother. child of the mother's youngest brother, who lived for the world allow my words to run into generalisms; and if six or seven hundred miles distant. The spirit in- any of you catch me so doing, I hope you will tell me of it. formed the medium that the child was then alive and well, but that it would die in a short time. Some two months after this the writter called there again, and they informed him that they had just the truth, but had a very singular way of telling it. It remind-received a letter from the father of the child, an- ed him of two Frenchmen who had decided to learn English. nouncing its death. There were several other persons present at the time when the medium saw the

phenomena connected with this subject—that the whole thing who were capable of being mediums. As a proof that they had been demoralizing to them. Every one must judge for himerror in regard to themselves. They may have developed a and Spiritual world, and the privilege of being a blessing to their greater amount of deprayity than existed before, but it is my benegithers. I say, then, that the inauguration of mediumship lief that that which gave birth to the act was there before. It is are unknown. But unto those who are prepared to believe in the great truths of this philosophy, it may be a power unto sal- those in all ages who should come together as child-like, honest vation. If the seed is sown in a soil prepared for it, it may become a truth for the healing of the wounds which sin has made they should be able to do still greater works than his. His very in the soul. There is no one who can doubt that during the last speech, after his death and re-appearance, was, Go ye into reign of Charles IX. the Spirit of bigotry and intolerance had all the world, and preach good news-1 do not like gospel.-Ye reached its some; for the massacre of St. Bartholomew will shall heal the sick, speak in tongues, and if ye drink any deadly stand as a record of the bigotry of that period. We see in the thing it shall not hurt you. You can see nothing else in all this following reigns there was operating a Spirit which was able to but the spread of mediumship. Jesus was saved by his me *We had been interrupted by those who had abused the me- such constitutes the elements of Satan. Aside from fathers. There is one side of the picture. Now look on the they were mediums. Paul's experience at Laodicea, and the is from darkness. It was only the tendency ever exhibited to the interior world.

worst form, as different from the true Spirit of freedom, as light is from darkness. It was only the tendency ever chibits of the spirit which was in them began to struggle for the control of the contr facts have occurred in the course of my observation of the world I have met with a certain person who lamented to me the influ ence of that branch of Spiritualism which ignores the religious of the past-which is so forward as to trample upon the Scriptures. I have invariably found that those who have receive Spiritualism in this manner, instead of becoming more Spiritual have become more sensual. They would lose their reverence for sacred things, all idea of the presence of a God who was able to take cognizance of their actions. Their God was the Spirits they came in communication with; and they seemed to be con firmed, many of them, in their evil ways. Now these are very unpleasant truths, and I do not know that there is one present who would be willing to risk his reputation to allude to them at all. But this is not the influence of Spiritualism; it is the influence of a perversion and misunderstanding of Spiritualism; and that is all. For Spiritualism in its proper sense has the tendency to make man Spiritual, Spiritually-minded—to elevate his mind above sensual things—to bring him nearer to heaven and to God, and give him a higher and deeper sense of his responsibility. But I must say this, in justice to this feature of Spiritualism, that it contains a great deal of good as well as evil It has appealed to some where no other feature could have reached them, and it has made them more Spiritual; so that if it has brought some down, it has brought a great many others upplement. Fishbough made quite extended remarks on the correspondents in the Natural and Spiritual worlds, referring to history to unpleasant truths, and I do not know that there is one present dents in the Natural and Spiritual worlds, referring to history to lucidate his positions, which we must omit for lack of space.] lucidate his positions, which we must omit for lack of space.]

Mr. Farnsworth wished to make some explanation. I intended the Present Time. By John S. Adams. Price 25 cents; cloth, o state it was my belief the individuals were themselves deto state it was my belief the individuals were themselves decived, and I took it as an evidence that they are morally no better than they should be. I believe that no one gets up and says he is worse; he only gives a freer run to the workings of his faculties than before. It is not my belief that Spiritualism but the abuse of Spiritualism, has made men intrinsically worse then before; and where there was bad developed, it was morally there before. The difficulty with mankind is, that they are not living in harmony with the will of God. We wonder why God did not create a world which would preclude evil? Why did it ture versus Theology. By Andrew Jackson Davis. The name of the author is a sufficient inducement to all interested in Spiritualism and its teachings to purchase and read the work. Price

what importance can be given to such testimony, sistillae motion of the hand as if to write, and fail to go alone." I dare say the lady will not you have a sert, that at the close of the you a pencil and wrote as follows: "I saw You will fail to go alone." I dare say the lady will not you have a sert, that at the close of the you will fail to go alone." I dare say the lady will not you have a sert, that at the close of the you will fail to go alone." I dare say the lady will not you have a sert, that at the close of the you will fail to go alone." I dare say the lady will not you have the lady will not you have a sert, that at the close of the you will fail to go alone." I dare say the lady will not you have the larger of the place of the place of the place of the lady will not you have the lady will not you will fail the lady will not you will fail the lady will not will

virtues. He is the voice of eighteen centuries speaking to us, and in the measurement of that voice, he is the voice of manhood. Whirlwinds occur to-day, as they ever did. Norway and Sweden are as ever—cold and barren. You may quartel and say this should not be, but it will not change the fact. It seems to me we sully our minds, because we raise a fog that keeps the galaxy of God's beauties from our eyes. If we do not make distinctions, we shall always be in the fog. It is pretty nearly time for Protestants to settle these matters. Where does Christ ever present himself as a logician? Love is the universal thing; and wherever the intellect has climbed the highest, love may be commensurate with that effort. It is bad logic te separate the head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart. I would prefer to give up my intellectual-head from the heart of that he would be a supposed themselves together in their professional business, for the purpose of concentrating their powers in diagnost these seporated themselves together in their professional business, for the purpose of concentrating their powers in diagnost. Have purpose of concentrating their powers in diagnost. Have purp isms, that I might be able to feel something like love when mingling with my brothers. I have mingled with men in almost every stage of life, and my feeling is that humanity is a great and glorious thing. Where a man meddles with Spiritualism, or even Churchism, and comes out of it worse than before, there is something about that man that wants seeing after; there is a screw loose somewhere. The Church says that man is an unfor tunate; but such as he is we will take him, and do him all the good we can. What we need is a proper discrimination. Man stands as the exponent of Nature; and he may be a representative of Peru and Chili, and of Norway and Sweden. I would not Dr. Gray wished to say that he agreed perfectly with all these gentlemen! Having conversed with them all in private, he had a very high opinion of their sincerity, and they all spoke They began the conversation thus: "Did it rain to-mor-The answer was: "Yes, it was!" There ended their joking, and laughing while writing. Many other facts can be furnished with pleasure, if you wish facts can be furnished with pleasure, if you wish facts can be furnished with pleasure, if you wish them. Yours, A FRIEND.

"No Spirit truly lives unless it has lived down temptations and disappointments. This tonight," is but a trial of your faith. You are aiming at is but a trial of your faith. You are aiming at true of habit. He must and will have experience, progress, and a nobler aim could not be set before and as there is no other way provided, except to you jy progress in physical, intellectual, and Spirit-trual life. But it is not sufficient that you have a good purpose, you must let that purpose have hold of you. You must stop theorizing about these things. You must stop theorizing about these things. You must stop theorizing about these things. You must stop the progresh and a part, see a part, we hold a part, and derived by such influence from the continuation of the tentions are diverted by such influence from the continuation of the hald brought in, whose names can be had by any one who wishes to make inquiry; the tentions are diverted by such influence from the continuation of pool, and to prevent the beard and hair they thought in would on harm to cut the beard and hair they thought in would or man the cut the beard and hair they thought in would or must the beard and hair they thought in would or man the cut the beard and hair they thought in would or man the propose of the beard and hair they thought in the content of good, and to prevent the beard and hair they thought in would or must the beard and hair they thought in would on the same set of the shift they would on the still communicate would not be set before and saventeed with the sense of touch in the body, and the trial of your faith. You are aiming at the or saventeed with the sense of touch in the body, and the fainly would on the critical this fact in his own experience, and concluded that it was connected with the sense of touch in the b

at Christ with a view to this point, you will see he was a medium should write by mail, post-paid, conforming to the Mr. Farnsworth made some explanations of his position taken one week ago. There is no language which seems more explicit than that which I used at that time. I stated that there were than that which I used at that time. I stated that there were thing had been made worse by their investigation of the some who had been made worse by their investigation of the wife ware capable of being mediums. As a proof that they allow the patient cannot attend personally. should be mediums like unto him, their every day acts should began with Christ. He is the first who proposed to save men not every one who is prepared to receive the great truths of Spiritualism. We should think that the farmer who sowed his seed without preparation of the soil, lacked common sense. And so with these. There are those who have no longings for Immorbiality; and thus the great truths connected with Spiritualism Spiritual ing on the means of mediumship, and promising to be with have now on hand. mediums; and by his presence and through his mediumship, sects, parties, &c., then we shall rid ourselves of this arch fiend, who is everywhere and nowhere, everything and nothing, for such is the Devil, and such constitutes the elements of Satan. Aside from the masse. The same Spirit pervaded the souls of our forefathers. There is one side of the picture. Now look on the other. No one can doubt that in the fearful massacres which this there is no Devil.

The same Spirit of liberty, working to achieve the independence of the masses. The same Spirit pervaded the souls of our forefathers. There is one side of the picture. Now look on the other. No one can doubt that in the fearful massacres which characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was fanaticism in its characterized the succeeding reign there was a characterized by a characterized the succeeding reign there was fanaticism in the garden of Gethsemane he was consoled by him editumship, and comforted him

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Noetrn.

[For the Christian Spiritualist.] IThe following linus were suggested by reading a piece of poetry published in the Christian Spiritualist of July 22d under

HEAVEN'S ANGELS.

BY PELIA.

he title of "Earth's Angels."]

They come from realms of glory, come To earth as in the days of old: And Heaven seemeth to draw nearer, And chilly earth to grow less cold.

Not in vain the earnest watcher Gazeth on the cloud-wreath'd sky, Oft, he seeth white rob'd angels On holy missions speeding by.

And he heareth songs immortal, From the tongue of Seraph choirs, Filling all his soul with rapture. Kindling up love's latent fires.

Not the last in Peter's prison. Or where the martyrs rais'd their hymn, Was their cheering presence given, But often where "the man of sin "-

Hath bound the soul in fetters down. More galling far than Peter wore, They have spoken words of comfort, And open'd wide the prison door.

Yes, oft are Heaven's angels standing By the sufferer's couch of pain, With their pinions half unfolded. Ready for their flight again.

And with cool electric currents, They oft abate the fever's glow. Causing calm and holy feelings Within the troubled breast to flow.

I have seen the dving gazing, As though their Spirit friends were near, With their glorious presence striving, Death's dark and dreary vale to cheer. Yes, they wait the Spirit-freeing,

And it is their pleasing duty To guide it up the heavenly way. I've seen one, who laid high honors, An offering free at duty's fane, When from home its love-light vanished.

From its tottering house of clay,

Bow down to earth his soul in pain Soon a new found hope upraised him For ever, 'mid life's toll and strife, By his side as guardian Spirit, To cheer him, stood his angel wife.

Yes, the white-rob'd Spirits 'round us, Who earthly vestments have laid down, To duty prompt, that we in heaven, Like them, may wear a starry crown, Watertown, Oct., 1554.

OR. WHAT A WORLD THIS MIGHT BE

Oh, what a world it might be,
If hearts were always kind!
If Friendship, none would slight thee,
And Fortune prove less blind!
With Love's own voice to guide us,
Unchangingly and fond,
With all we wish beside us,
And not a care beyond.
Oh! what a world it might be,
More bless'd than that of yore;
Come, learn, and 'twill require ye
To love each other more.
Oh! what a world of hearty

Oh! what a world of beauty
A loving heart might plan,
If man but did his duty,
And helped his brother man.
Then angel-guests would brighten
The threshold with their wings,
And love divine enlighten
The old, forgotten springs.
Oh! what a world of beauty
A loving heart might plan,
If man but did his duty,
And helped his brother man.

And helped his brother man.

A LOVER'S FANCY.

BY GERALD MASSEY,

Sweet heaven! I do love a maiden, Sweet heaven! I do love a maiden,
Radiant, rare, and beauty-laden;
When she's near me heaven is round me,
Her dear presence doth so bound me!
I could wring my heart of gladness.
Might it free her lot of sadness!
Give the world, and all that's in it,
Just to press her hand a minute!
Yet she knoweth not I love her;
Never dare I tell the sweet
Tale, but to the stars above her,
And the flowers that kiss her feet.

O! to live and linger near her. And in tearful moments cheer her! And in tearing moments cheer her:
I could be a bird to lighten
Her dear heart—her sweet eyes brighten.
Or in fragrance, like a blossom, Give my life up on her bosom! For my love's withouten measure, All its pangs are sweetest pleasure; Yet she knoweth not I love her; Never dare I tell the sweet And the flowers that kiss her feet.

reverence for all that is sacred. Let no wanton sons do against the swords of the order? They have ness of youthful spirit, no compliance with the in- been passed through the bosom or even the eves. temperate mirth of others, ever betray you into and yet never injured even the skin of the person profane sallies. Besides the guilt that is thereby who had the courage to submit to such experiincurred, nothing gives a more odious appearance ments. What is the effect of denying what one of petulence and presumption to youth than the has not seen? Simply to confirm the truth of reflection of treating religion with levity. Instead | those who have seen the phenomenon thousands of of being an evidence of superior understanding, it times. The only way to confute it would be to discovers a shallow mind, which, vain of first spat- present contrary facts to destroy these. But terings of knowledge, presumes to make light of that is never done; and moreover every one may what the rest of mankind reverence. At the same still witness the convulsive fits which continue to time you are not to imagine, when exhorted to be take place at Paris. We have spoken of the religious, you are called upon to be more formal swords, because in ordinary circumstances they and solemn in your manner than others of the same would have caused death; and I challenge any one years, or to erect yourself into supercilious reprov- to bring forth a single fact of similar impunity. If ers of those around. The spirit of religion breathes, anything of the sort had ever taken place, the atgentleness and kindness. It is social, kind, cheer- tention of the whole world would have been exsuperstition which clouds the brow, sharpens the our skeptical philosophers come forth and show us themselves for another world by neglecting the to present us with but their vague objections!concerns of this.—Let our religion, on the contrary Never any proof, never any sound criticism in their discharge of the duties of this life. Of such relig- and unnatural; they speak much, but explain ion, discover on every occasion that you are not nothing. But it is true that it would be difficult to young girls, and thrown a nun into a fit of mad ashamed; but avoid making unnecessary ostenta- explain how what could kill an ox, may yet be in- fury by spitting on her. The attorney gave her place at a later period, but their history had been tion of it before the world.

cently the action of an Agricultural Society in Iowa months to heal, disappear in this case as rapidly as amazement. The same Boullé had seduced one of sions, during which the whole frame was in a state for ordinary consolation, and no one dared to in- Esquimaux is nothing if he have not bits of stones declaring that ignorance of a wife in the art of they are made. bread making is sufficient ground for divorce. The N. Y. Express, noticing the same action, comments

sufficient ground for divorce by the Jones County Agricultural Society of Iowa. Husband and wife, by decrees of Courts and acts of Legislatures, have But, suppose the Courts to decide that an inabilli- erwise, would be to reject the method of Descartes, Tendom; what of the scores of fair faces, delicate go back to the old ideas about the vacuum, oc- was submitted to the forture. . . . trained simply for the parlor, the ball room, and difference will be in the manner of expressing the pomp and show of fashionable life. Our good these ideas, which, among us, will only be a little er food but bread and water. The motives of the least suffering to the patient." (Page 178.) mothers all knew how to make and bake bread. more bombastic." There was not one in a thousand who were mothers, in America, twenty-five years ago, who could parlors and chambers, cook a good dinner, &c. Convulsions?

They could also preside at the table with dignity and honor, carve the dishes set before them and economise in the great and honorable work of being the mother and head of the family. They could nurse their own children too, and were slow to the devil. trust those to whom they had given birth to the ALBERT.—But, my good friend, I believe in him management and control of others. There were myself; I make only certain distinctions; so I do the city and public places, &c., &c. neat, tidy, healthy women then, too. They always were the medicines which both ministered to mind diseased and saved diseased bodies, and the prac-tical maxim was that 'an ounce of preventive was worth a pound of cure.'

are married or marriageable for the practical duties of life."

only amount is to excite men's pride, or to win time such things have happened their homage, or their company if they can. Such you already of Father Girard.

MAGHETIC MAGICS

dences, Necromancy, etc., etc.

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

SIXTH DIALOGUE.

CONVULSIVE FITS—POSSESSIONS.

Public Crucifixion of Favin, 1778."

bolical influence; but his opinion is the least thing Magic in France," 1818, page 139. them. I read on page 28,

seemed the most charitable, to come and press the half of the frame on the other side of the window, herself. suffering parts, and then to draw up their limbs; But there she was stopped by the following order, they were soon relieved, and their comforts in- which was addressed to her in Latin: 'Ct in nocreased with the strength of the pressure and rub- mine, Jesus redteet no per aliam sed per ramdem practice of magnetism. If I give publicity to an evil Spirit." bing. By little and little their desires increased, | viam." and they soon wished for blows; the strongest profinally with very heavy iron hammers. Blows that out being at all injured." would have been sufficient to kill an ox, were re- 13. "Reverend Father Ragon ordered one of who do not recoil before a crime, and above all, I whole." stored plumpness, complexion and beauty.

"But women are fond of change. They soon as it sometimes happened." experienced the desire of being crucified, quarterferings rapidly increased."

"With the assistance of these principles, which we shall discuss at length hereafter, we may now enter into the sanctuary, and gaze upon their bloody sacrifices! Let us have courage! We are in a garret; the walls are entirely covered with knives, poignards, swords, instruments of torture of every description, mysterious spears, nails tainted with scarcely of the size of a pin. The remainder of tural causes of destruction they submitted to .human blood, &c., &c. But to preserve you from terror and sadness, and to keep your faith alive in spite of the miracles you are to witness, I shall call your attention to two pictures that occupy the extremity of this miracle-making room. The one its dogmas." (Page 228.)

7. "It is therefore certain that there is a supernatural action in these convulsive fits. Such prodigies have been witnessed by at least thirty thousand persons, and repeated more than fifty thousand times." (Page 249.)

Mary Sonnet, who had received the surname of store of a milliner, she was seduced by a magician tion was going on, the child exclaimed, 'They will Salamander, because she remained for hours in the most ardent fire without being injured at all, without even having her clothes in the least damaged. And yet this woman was strong enough to reduce Agan, a devil of hell, received the marital embrace, jury was done, and the soon withdrew the weapon, a piece of crystal into dust, by a simple blow of &c., &c. That Picard afterwards eleveated her to the saying, 'This I hope, is a miracle.'" her hand." (Page 207.)

10. Although a great argumentator, the autho became a little more reasonable, and makes the following remarks which are worthy of our atten-REVERENCE RELIGION .- Impress your mind with | tion: "For example, what could all their compariflicted a thousand times on a more delicate subject,

"The necessary consequence of these observations is, that those convulsive fits are due to a su-"The inability to make bread has been declared pernatural agency, and present many phenomena hands and sumptuously educated women who are cult causes, or Aristotle's principles. The only

ALBERT .-- It seems so.

John.—He knows, at least, how to present facts salvation of their inhabitants. with some logic. I regret only that he believes in

had changes of clothes, and clothes adapted to the not believe in a Prince of Darkness equal to God, The doctor was called less frequently, and able to paralyze His creation. The devil is and for less frivolous causes. Care and prevention nothing but a personification of the Evil, or of its Madeline Bavan must have been mad. general cause. This devil cannot have a personal existence; but there are evil Spirits, who, like all all blind tormentors? our tyrants, domineer over a disordered society.— John.—Certainly! Could you admit yourself easy to pull down a proposition by saying that it fortune can repress, no clime destroy, no enemy Through all its formations, Providence watches "Many of these things are changed now and for They are all wretches, whose only affections consuch turpitudes? the worse. The result is the double misfortune of sist in manifestations like those I spoke of; their Albert.—I do not reject them; it is not the first it does not exist but in diseased brains, &c., &c.

self in His infinite goodness. According to them, upon a young girl, a miserable priest ordered that Possessed Sisters of Loudun," 1829. that we can struggle with them, and laugh at Lu- with the deepest horror. tions.

"Information about the Convulsive Fits and as- healthy, and highly colored girl-fell into convul- many witnesses of those crimes; I see one of the man was scarcely able to raise their heads." sistance, especially relating to what happened in sive fits, during which he whole frame was twisted miserable perpetrators of those offences dying be- 27. "They also drew their tongues out, and for bread; this would be \$3,650,000 a year for the Provinces of Lyons, &c., on the occasion of the and distorted in the most frightful manner. She fore his condemnation, and thus silencing all re- swelled it excessively, and rendered it stiff and segars alone. The grand Eric Canal, three lemthen fell on the ground, had the most disgusting at- venge. There is nothing impossible in doing what black, which could not be done except by calling dred and sixty-four miles long, the longest in the Like the writer I quoted a moment ago, this one tack, and a moment after rose fresh and healthy, she says, especially when the subject is liable to forth a great number of Spirits; and yet their world with its eighteen aqueducts and eighty four considers the convulsive fits as an effect of a dia- just as if nothing had happened." "History of crises, during which she sees whatever it pleases tongues were not pressed into the teeth, and the

peatedly struck on the breasts of these poor girls, those girls to bring a leaf of vine tree, but as he will protect the victims of such disorders. But let protected only by a thin linen dress. These blows spoke in Greek, the possessed girl could not com- us go on; we shall presently review the theory of were received with a sort of voluptuousness,—they prehend the order, and to get rid of the job, she Dr. Bertrand, about the subjects of the convulsive were a sure nostrum against any sort of ill, and re- fell into violent fits; it is then that the evil Spirit fits. I have already observed to you that this speaks by her mouth, and not by the sexual organs, author was very little disposed to accept without

ed, or hanged; of having swords put into their little Madeline; she was the door-keeper of the Somnambulism," 1832, page 389. her breast, which was affected by a cancer of the planations." worst nature. This cancer had recently been healed by the application of a diapalmic plaster; and which may have taken place in the bodies of these they did not find anything there but a little hole, unfortunate people, for being able to resist the naher breast was quite fresh, white and satin-like, This question would be very interesting, but it is like that of girl tifteen years of age.

the Queen, and Cardinal Mazzini wrote to the Bishop | nected with a state of absolute insensibility in the | Alas! that one glance told a melancholy tale. of Evereux, and expressed to him the vividsatisfac- patient." represents the morals of this society, and the other tion he experienced at his conduct. The fanatical 20. The same writer says, page 382, "That a Picard, the convent director. Picard being dead, we are at present occupied. This boy made the the Bishop excommunicated his corpse, and the most surprising remarks, and sometimes even utcriminal judge summoned Madeline to be submitted tered prophecies; but no one would believe them, "There was one young woman especially, called fession: "While she was at Rouen, working in the by God or the evil Spirit. But while the deliberawho took her to the sorcerers' meeting; there the not admit that I am a good angel; I shall prove magician celebrated the mass in a shirt which ex- my divine mission by a miracle.' He then took a cited her licentiousness—that she there married a knife and plunged it into his bosom; but no inshe would bewitch the community; . . . that she tion of the fits of St. Medar. The remembrance mixed with goat's hair. She added to now in men's mind; it would yet be wrong to sup these first carousals, that David, the first director of the convent, was a sorcerer himself; that he mitted to him all his hellish powers; that Picard touched her over the clothes as he was going to receive the communion, and that she menaced him with the punishment of heaven. That she experienced such a sensation as to be obliged to go into if to seize the holy wafer she had not yet swallow-

> toads. &c. . . . 16. "The same Routier prosecuted against the memory of Picard, whom he proved to have been a often took a walk with the devil. . . . The attorwoman called Bavan upon the altar."

17. "An action was likewise brought against a forth a single drop of blood." connect preparation for Heaven with an honorable method. All their hypotheses are gratuitous certain Boullé, for having carried into the air a man of Souviers; seduced several married ladies and evidence too: that Boullé had boasted at a dinner and not cause it the least injury; it would be just party that he could stand on burning coals without trand." . . . "This ecstatic epulemy appeared The New Cause of Divorce.—We published re- as impossible to explain how wounds which require any injury, which he really did, to the spectators' usually in the midst of the most frightful convul-

was then received. She said that she went to the

sentence were the following: For having prosti-

Mathurin Picard was likewise condemned as a Rouen, August 21, 1647. Bertout.

John.—This story is as disgusting as it is absurd.

cifer himself! But let us go on with our quota- In the affair of Madeline Bavan, I see a woman tate it." who is four times stabbed by an invisible Spirit, 26. "While laying on the floor, they rendered home. 11. "Sister Barbe, of St. Michel-a strong, which must necessarily be an evil Spirit; I see the themselves so stiff and heavy, that the strongest her operator to see or hear. As for the helping ac- effect was instantaneously produced. Many pyhsi- would have paid the whole in two years. If a line for us,—what we want, are facts well authenti- 12. "Sister Mary, of St. Esprit, a tall and strong cessories, which in magic vocabulary are called cians confessed in my presence, that it was a sucated; we must take them wherever we may find woman, entered the dining-room, dancing and sing- "philters," I do not see why this woman would pernatural and extraordinary phenomenon." ing. She then began to talk to her little Madeline, have accused a dead man, except for truth's sake. 28. "Demon Balaam performed in the abbess' "First, these girls subject to convulsive fits, en- her bosom friend and first mistress, and immedi- I am perfectly convinced that she does not exagge- body, a thing which, although indifferent in itself, treated the men who composed the assembly, and ately jumped into a plate of glass, and passed the rate, and those who suspect her are worse than was yet judged by the best physicians as tran-

because I witness no less criminal conduct in the glory, which thus rendered evident the presence of these facts, it is in the hope of putting an end to 29. "This abbess made very singular faces; she thinks in how many hundred ways this sum might the most anthentic proofs, these sort of facts. The 14. Sister Mary, of St. Esprit, had spoken of her following quotation is taken from his "Treatise on

bellies, their mouths, their eyes even. They had convent, and being suspected of having sent the "In the convulsive fits which took place in the the fancy of being placed over burning coals, of evil Spirits, she had been put into prison, as a Convent of St. Medar, the most striking feature being shut and stowed in barrels stuffed with nails, trial. She was afterwards visited by physicians in was the faculty that the patients had of bearing &c. In one word, the most extraordinary tortures the presence of special commissaries; they discove without injury, the most heavy blows. The awful were demanded by these girls, and granted, with- ered upon her body four scars, which seemed to spectacle of what they called Great Helps, was out ever producing the least wounds, even the least be the result of wounds made with a knife; and, publicly given during many years. The whole city bruise upon their skin. All these blows became on in fact, she confessed these wounds were made by of Paris went and witnessed these atrocious scenes; them, sovereign balsams and vivifying nostrums. the devil while she was in prison at Evereux. The they were the only subject of conversation. But What is most singular is, that whenever their de- deepest of these wounds was at the low part of yet, when these public exhibitions ceased, they sires were not complied with, their pains and suf- her belly, its size was about one inch, and it was were soon forgotten. If they are sometimes spoken still red, and scarcely healed. The devil, she said, of in our days, it is only as a proof of the reality had left the knife in the wound, and forbid her of certain phenomena, which will forever baffle the taking it out. They examined at the same time human mind, and its more or less ingenious ex-

"My object here is not to examine the changes too far from my subject. I shall observe here that 15. The commissaries sent an official report to this phenomenon seems to have been directly con-

Bishop exorcised Madeline Bayan, and this wretch- child twelve years of age, the son of the Consul, ed woman declared she had been bewitched by was subject to fits quite similar to those of which to an examination. She made the following con- and it was once questioned whether he was inspired

dignity of princess of the witches, provided that | But let us now now come back to the examinaperformed many incantations with the holy wafer of the frightful scenes is the only one remaining pose that many among the subjects of these convulsive fits, that asked, or could support the Great gave Picard a small case full of charms, and trans- Helps. There was scarcely one in the five or six hundred that appeared all on a sudden at Paris. (Page 383.)

21. "I had a clairvoyante," pursues the same writer, page 385, "to whom I was obliged to grant that the visitors should trample upon her frame, the garden, to breathe some pure and fresh air. force their fingers into the pit of her stomach. Scarcely was she seated under a tree when an en- strangulate her, &c., &c. At other times, the same ormous cat came, and putting its two paws upon treatment would doubtless have killed her; and yet her shoulders, approached its mouth to her own as in her magnetic sleep, she assured me it could not she threw herself upon her knees beside her brothbut relieve her. Moreover, when the crisis was er, and gave him such a mournful, entreating look, 'Who are you?' Those fared worse who tried to ed. That she made up sorceries by means of passed, no visible trace of suffering remained upon her face."

22. In these late times, many of the persons mesmerized by Abbot Faria, appeared to be enseducer and a debauchee. Another priest gave evi- dowed with this sort of invulnerableness. One of ful—far removed from that gloomy and illiberal cited enough to be still known to everybody. Let dence that Picard went out during the night and his somnambules assured me that she became so completely insensible during her trance, that a tempter, dejects the spirits, and teaches men to fit something of this nature! But they have nothing large nail was often found in her arm, without exciting the least sensation, nay, without bringing tion of his brutality!

> 23. The following statement is extracted from airs: 'The Tortative Cyclopedia; article, Occult Sciences." "The convulsive fits of St. Medar took altered previously to the ratifications of Mr. Berhis cousins, by rendering her madly fond of him- of complete insensibility, while the mental faculties trude so far upon his grief as to satisfy his cu- stuffed through a hole in each check. Quite as were excessively exalted. It seems established by On the 12th of March, 1645, Madeline Bavan operation which recently took place in Paris, duwas condemned to a prison life, and to have no oth- ring the magnetic trance, and did not cause the

John.—This writer is very fortunate to be able is eating vension. John.—This is a famous conclusion. Does the tuted her body to the evil Spirits, sorcerers, and so to explain all these manifestations by the hypothenot do this, or make a bed, sweep a room, dust writer believe it was the devil who caused these forth, in whose copulation she became pregnant. sis of magnetic insensibility. But should we even For having conspired with sorcerers and magicians admit this insensibility, it could not explain how a than ride in the carriage of an inferior. in their assemblies, against all nunneries and the sword does not rend an eye, when it it is forced into it; matter may be as subtle as you wish, it hope of ruining his opponent, and gets ruined himfrom all acts of improvidence which can involve cannot resist what disunites its particles; a heavy self. Mathurin Picard was likewise condemned as a magician, and his body with that of Boullé, was body cannot become light without losing some of and takes a cab to carry it home. given up to the hangman, and dragged all around its parts, &c., &c. Mr. Bertrand is a little more logical when he says that these things transcend because he is annoyed with the playing of his the human understanding.

ALBERT.—The perpetual tendency of our mind is to get rid of reasoning; we therefore draw the inside in the dark. Albert .- You suppose, too, that the judges were rashest conclusions; we abhor the trouble of demonstrating the bases of our convictions; it is so

are the devils with whom the Christians endeavor 18. I might quote a no less infamous affair which sessed inhabitants. I shall quote only his conclusion.

to frighten us; and to whom they ascribe a nature took place a few years ago in a little provincial sions, which I borrow from a book entitled "Posequal in its evil propensities, to that of God him- town. After having committed the same abuse thumous Works of Father Surin, Exorcist of the in 1840, 1,500,000 persons, one-tenth of the entire

Wistorical and Practical Treatise on Fas- God seems a secondary power, since these supposed hair cloth should be applied on her breast, in order 24. "Almost all these poor women fell into consions, Possessions, Sorcery, Witchcraft, which the Church pretends to have received from iron over the sexual organs, to cancel any trace of ture. They almost all bent their bodies back- in do all the evil possible, but I am certain that they their crimes of the same nature. Is it not enough in that position, without any mark of suffering."

tion, so rapid that no one could purposely imi-

scending all human power; it was such dazzling young man for the purposes of government, or the If I admit the possibility of such crimes, it is brilliancy to the eyes, that no one could support lts sum, if put to annual interest, would in thirty

"A great noise occurred in the chapel on the these disorders. I would wish that so divine a twisted her arms in the most eccentric manner, es- have done good, if laid out in educating and elevatduced the most relief; they therefore wished to be following day. The same Sister knocked her head lore be not mislaid in the labyrinths of a road pecially at the moment of the wafer's adoration.—

"A great noise occurred in the chapel on the these disorders. I would wish that so divine a twisted her arms in the most eccentric manner, esting his children.

"If the tobacco consumption of the United beaten with clubs, and by and by with logs, and for a quarter of an hour between two chairs, with which does not always direct toward the desired The demon sometimes took her feet, and joining States goes on in future increasing as it has for end. I will warm the blind, frighten the witches them with her arms, make a perfect circle of the twenty years past, have we not reason to fear that

[To be continued.]

THE BEAUTIFUL MANIAC. "The fire that on my bosom preys

Is lone as some volcanic isle; No torch is kindled at its blaze— A funeral pile!"

was a lady, closely veiled, in the same car with smoke, the physicians have calculated that of all ourselves. She was dressed in the purest white, the deaths that occur between the ages of eighteen ourselves. She was dressed in the purest white, wore gold bracelets, and evidently belonged to the and thirty-five, one half originate in the waste higher circles of society. Her figure was delicate, of the constitution by smoking? Tobacco exthough well developed, and exquisitely symmetrical; and when she occasionally drew aside her richly embroidered veil, the glimpse of her features which the beholder obtained, satisfied him of go under the name of dyspepsia, with their kindred her extreme loveliness. Beside her sat a gentleman train of evils. It also exerts a disastrous influence in deep mourning, who watched over her with un- upon the mind, and frequently produces an enfechusual solicitude; and several times when she at- ling of the memory, a confusion of ideas, irritability tempted to rise, he excited the curiosity of the of temper, want of energy, and unsteadings of passengers by detaining her in her seat.

Outside the cars all was confusion; the passengers looking to baggage, porters running, cabmen cursing, and all the usual hurry and bustle attendance, we are assured that the tendency of the drug ing the departure of a railroad train. One shrill is always towards disease. warning whistle from the engine, and we moved slowly along.

started to her feet with one heart-piercing scream, and her bonnet falling off, disclosed the most lovely tresses fell over her shoulders in graceful disorder, look!

> She was changed,
> As by sickness of the soul: her mind
> Had wandered from its dwelling, and her eyes,
> They had not their own lustre, but the look Which is not of earth; she was become The queen of a fantastic realm; her thoughts Were combinations of disjointed things; And forms, impalpable and unperceived Of other's sight, familiar were to hers."

Her brother, the gentleman in black, was unrenitting in his efforts to soothe her Spirit. He led her back to her seat; but her hair was still unbound, and her beauty unveiled. The cars rattled on, and the passengers in groups resumed their conversation. Suddenly a wild melody arose; it was the beautiful maniac's voice, rich, full, and inimitable. Her hands were crossed on her heaving habitual subserviency, thought he must read, 'The

"She is far from the land where her young hero sleeps, And lovers around her are sighing;
But coldly she turns from their gaze and weeps,
For her heart in his grave is lying.

She sings the wild songs of her dear native plains, Every note which he loved awakening h! little they think who delight in her strains, How the heart of the mirstrel is breaking!"

only man can weep. The air changed and she

"Has sorrow thy young days shaded.
As clouds o'er the morning fleet?
Too fast have those young days faded,
That even in sorrow were sweet!
If thus the unkind world wither
Each feeling that once was dear—
Come, child of misfortune! come hither;
I'll weep with thee, tear for tear!"

She then sang a fragment of that beautiful hymn

Another attempt to rise up was prevented, and sister! conductor to "put her out of the car." ceived the open scorn of the company. His insen- me, love me, you shall, and not fear! sensibilities to such a scene of distress almost defies belief; and yet this is, in every particular, an "ower true tale." Should he ever read these lines,

Again the poor benighted beauty raised her bewitching voice to one of the most solemn sacred

"Oh! where shall rest be found— Rest for the weary soul?"

reached the steamer Mount Vernon, on board of enamel, and dye them black, for the all-sufficient which we descended the magnificent James river, reason that dogs teeth are white! A New Zealand the unhappy brother and sister occupying the chief has his distinctive coat of arms emblazoned on "ladies cabin." His was a sorrow too profound the skin of his face, as well as on his limb; and an

The testimony of the hysterical Madeline Bavan the most authentic reports of the epoch, that they miring the beautiful scenery of the river, when, at that modification of the human figure which recould, during the convulsive fits, enter into fire one of the landings, the small boat pulled away for sembles the wasp, and compresses the waist unsorcerers' meetings with the culprit, . . . that he without danger. Some of those wretches did not eat the shore, with the unhappy pair, en route for the til the very ribs have been distorted, and the funcsorcerers' meetings with the culprit, . . . that he read a letter of Picard's, by which he apologized read a letter of Picard's, by which he apologized for forty days. Others received the most frightful stern of the boat, her head uncovered, and her the Chinese. by decrees of Courts and acts of Legislatures, have been separated for life on grounds less reasonable. tribute them to supernatural agency. To do other been separated for life on grounds less reasonable. The tribute them to supernatural agency. To do other meeting. That on another blows upon their stomach, or other most delicate white dress and raven tresses fluttering in the occasion he caused the corpse of Picard to speak parts of their bodies, without being injured in the breeze. The boat returned, and the steamer moved ty to make bread should be a good reason for sepa- and to scorn all our physical science; just as well in the granary of Mesnil Jourdain. . . . Boullé least. But all these phenomena will naturally be on for Norfolk. They were gone! that brother with explained, if we admit the authenticity of a famous his broken heart, that sister with her melancholy union of beauty and madness .- Charleston Courier.

away his mutton because his next door neighbor, a habit, and intemperance will be hateful and hard;

nettles, and then sleeps in it.

4. The Litigious man, who goes to law in the property of others-of scrupulously abstaining

6. The Angry man, who learns the ophecleide

neighbor's piano. 7. The Ostentatious man, who illuminates the the outside of his house most brilliantly, and sits

would be absurd to examine such nonsense; that alienate, no despotism enslave. At home, a friend; over and directs it still. Even so it is with every abroad, an introduction; in solitude, a solace; in the worse. The result is the doubt mislotude of sist in manifestations like those I spoke of; their abad education, increased physical ailments, and a bad education, increased physical ailments, and a only ambition is to excite men's pride, or to win total want of preparation on the part of many who are married or marriageable for the practical duties are married or marriageable for the married or marriageable for the practical duties are married or marriageable for the practical duties are married or marriageable for the practical duties are married or marriageable for the practical duties are married or marriageable for the marriageable for the married or marriageable

TOBACCO AND ITS EFFECTS,-"We are told that population of the United States, were engaged in raising and manufacturing Tobacco, and at the preasent time, not less than 2,000,000 are thu cinations, Cabalistic Mirrors, Suspendered Incantations, Sympathetic Correspons Christ himself. No! I have not such a belief in his crime. Should you throw a glance at our gal- ward, so as to place their heads upon their heels, leave the later of the later labor in raising it; the expenses attending its manthe devil. I admit that there are Spirits which can leys, you would see many convicts who expiate which did not prevent their walking for a long time ufacture and traffic, with the loss of time occupied in smoking and chewing it, and the consequent are governed like all the remainder of creation-by to name Liotade & Co.? When a priest descends 25. "They had another trick too, which consist-idleness and indolence it begets, \$40,000,000 the immutable laws of the Almighty. It is thus to the part of a seducer, it cannot but inspire us ed in giving to their heads a movement of oscilla- would be a low estimate of the present annual loss to the nation; a sum sufficient to provide every district of our country with a free school, every hamlet with a free church, and every pauper with a free

> "The comsumption of segars alone in the city of New-York, in 1851, was computed at \$10,000 a day; while the whole city paid but \$8,500 a day locks, was made in six years, and cost but little over \$7,000,000. The segar bill of New-York city of Atlantic steamers, the pride of the ocean, were all sunk, how soon would the segar money of that one city rebuild the whole! It is a very moderate segar smoker who spends only six cents a day; and yet it amounts to \$22,90 a year; a sum which would be called an enormous tax, if hid on a years, amount to \$8,529,30; and who does not wish that segars were banished from the world, when he

> the nation of native, seeming inventive, enterprising, efficient Yankees, flying all over the world, will be actually smoked down to a nation as phlegmatic and stationary as the smoking Dutchman of

"In the United States, intelligent physicians have estimated that 20,000 die every year, from the use of tobacco, and in Germany, where the streets, as In the morning train from Petersburgh, there the houses, are literally be-fogged with tol acco purpose, melancholy, and sometimes insanity. These are the ultimate effects of the use of tobacco,

"All writers agree that the only remedy for the lowly along.

At the first motion of the car, the lady in white not, handle not, 'Dr. Shaw says, Charlatans may go about, as indeed they have done, pretending to have some secret remedy by which the tobacco features that we ever contemplated. Her raven appetite may be permanently destroyed. But all such pretence is from the father of lies. If, and, clasping her hand in prayer, she turned her dark eyes to heaven! What agony was in that What beauty; what heavenly beauty, had hopeless one. A season of sickness is an excellent not so much of misery been stamped upon it. one in which to commence to reform; because, under these circumstances, nature, true to herself takes away all longing for the accursed drug. True, no one should wait for such an opportunity; but when it does occur let it be improved. The slaves of tobacco who have undergone a course of hydrophatic treatment, tell us that the healthful stimulation afforded by the water process enables them far more easly to rid themselves of this pernicious habit."

"Anecdotes of Frederick the Great.-From

Dr. Vehse's " Memoirs of the Court of Prussia," we take the following characteristic anecdotes of Frederick the Great: "One of his valets, one evening, had to read prayers to him. Arriving at the Lord bless your Majesty; on which the king at once cut him short, 'You rascal, read it as it is in the book; before God Almighty I am but a rascal like yourself. The servants were never safe in his presence. He had two pistols, loaded with salt, lying by his side, which if they blundered, he would fire at them. In this manner one had his feet dredfully injured, and another lost an eye, Her brother was unmanned, and he wept as notwithstanding all which, he was quite offended that he should generally be considered a tyrant. Terror might be said to go before him. A functionary who was once unexpectedly summoned to his presence, fell down dead from fright. His cane he applied so unreservedly to every body, that one day he maltreated with it a major, in frent of his regimant, on which the officer at once drew his pistols, fired one before the feet of the king's horse; and with the other shot himself through the head. It was a very awkward thing to meet the king in the street. Whenever he was struck by the appearance of any one, he rode up to him so closely that the head of the horse touched the man's chest. Then followed the usual question, with a plaintive "Save me, my brother! save your fly from him. It happened one day that a Jew, that scarcely a passenger could refrain seeing the king at a distance, took to his heels, but from weeping. We say scarcely; for there was being soon overtaken by him, the poor fellow conone man, (was he a man!) who called upon the fessed that he had been afraid. The king immedi-He re- ately began to cudgel him, with the words, 'Love

Follies of Fasmon.—In no instances have the folly and childishness of a large portion of mankind been more strikingly displayed than in those various and occasionally very opposite modes in which they have departed from the standard of nature, and sought distinction even in deformity. Thus, while one race of people crushes the feet of its children, another flattens their heads between two boards; and while we in Europe admire the And continued her melancholy chant until we naked whiteness of the teeth, the Malays file off the We were standing upon the promenade deck ad- which, among some Europeans, attaches beauty to

Habit .- "I trust everything, under God," says Lord Brougham, "to habit, upon which, in all ages, the law-giver as well as the achool master has Seven Fools.—The Envious man who sends deviation from the wonted course. Make sobriety make prudence a habit, and reckless profligacy will 2. The Jealous man who spreads his bed with be as contrary to the nature of the child grown or adult, as the most atrocious crimes are to any of 3. The Proud man who gets wet thro' rather your lordships. Give a child the habit of sacredly regarding the truth-of carefully respecting the 5. The Extravagant man who buys a herring rushing into the element in which he can not breath, as of lying, or cheating, or stealing.

No Good Deed Lost.-Philosophers tell us that since the creation of the world not one single particle has ever been lost. It may have passed into new shapes-it may have floated away in smoke or vapor-but it is not lost. It will come back again in the dewdrop or the rain—it will spring up in the Education is a companion which no mis- fibre of the plant, or paint itself on the rose leaf. holy thought or heavenly desire, or humble aspiraand it is not lost.