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GENIAL GREATHEART:

THE JOTTINGS OF A GUARDIAN ANGEL.

EDITED BY S. LEAVITT.

CHAPTER 2. " Alas for the rarity

Of christian charity Under the sun.' -Hoop

At the close of the review of his joys, Greatheart finds himself near Bond street. As usual he is on the unfashionable side of the street; for if it is his humor to meditate, there is less to distract on now the naked truth!—we are ready for it.' Pass that side, if to play Mr. Spectator, he can thence on then, I say, not cursed, but blessed of me." sweep several blocks of the other side; so that instead of having but a momentary glimpse of them, as he would if he were to walk among them, he can keep his unconscious victims under his surveillance for several moments.

I have said that his charity toward his fellowmen had become so thorough, that he could not feel otherwise than kindly toward any one; the ternal minds, with respect to features, stature or dress, he glided through the motley crowd almost unobserved. But none escaped his notice, or passed without touching a sympathetic chord of his kindly heart; which like an exquisite Eolian harp, gave forth a musical recognition of the presence of that passed him.

When near the street above mentioned, he beholds with no little pleasure, looming up a few blocks below, the tall form of one often before scrutinized by him, who in addition to a handsome face and great stateliness of figure, evidently possesses considerable mental power-a kind of Count

enough is your stateliness! properly enough do the starry Heaven." Then wrath seizes him and you surge along, that picture of content! Is not scorn, because the small souls among men will ever your contour perfect? All we are conscious as yourself that no wrinkle or other blemish mars your stments. Not without reason do you straighten yourself, as the long line of mirror windows testify, that from glittering boot to glittering hat, your outer man is faultless. Is it a small thing too, that the matron gazes in bold admira- as he beholds sauntering up the street, a company tion, and that the now downcast, now upstealing eye and quickly disobedient color of the maiden. testify that you are a very "Agamemnon-king of curiosities. There are many who look upon wealthy men?" But why that nervous movement, that young collegiates as among the most disagreeable quick tapping of your cane upon your boot? Ah, I suppose you heard yonder youth whisper in passing to his comrade-"there goes the author lact with them, throws himself at once into their

eises of whose prayer meeting "our hero" had so Behold him now, then Spiritually changed into one cordially entered the previous evening, would feel of this genus, and in another moment restored called upon to denounce this exquisite as a fop and again to his former self and proceeding with his a son of perdition, he on the contrary, like the German thinkers when the wish to give any writer so much? What a temptation to pomposity is preor speaker a fair hearing, strove for the moment to lay aside all his own predominant views of things, and threw himself into rapport with the man's new universe, unspeakably grand and wonderful, very soul, to see what of good he could find there, even though seen as yet through a haze, is open-The result was that he was led to exclaim, "I like you! there's more of good than of evil in you!-Moreover I thank God for feasting my eyes with

preparing for the change." The next person that attracts his attention, is of loveable qualities within, but through the years in which he has noticed this man, he has sought for such a sign in him in vain.

"Poor brother-man!" said he: "there are who scatter and still increase. O, that you realized this. Then perhaps would your now care-worn visage not bear such witness to the fact that 'there garments. And yet, why should I blame you?-Wherefore all these restless eyes and this eternal Truly, they result from the fact that men generally realize, though less forcibly than you do, that this ut all possible. Grasp, then, your money bags, joor fearsome wretch! See to it that you hunger cold annoy that so sensitive frame."

tleman, full of melodious wind and soft sodder."-No frown has he for him, such as so many of his liberal friends would have. "How thoughtless are words against you and the like of you. Pass on, not cursed, but blessed of me. Are you not more helpful than most of your revilers? Do you not extol virtue and decry vice? Does not your elegant congregation become through your ministration better fitted for the other world than if they heard no preaching? Do you not at least read to ingly play the fool?" them the ever profitable word, and repeat in their

whom he knows to be "a fair spoken literary gen-

ears the excellent prayers of the pious of other days? What is there in you, then, to scoff at?-If there is a most absurd contrast between some of the hell fire doctrines you preach, and your heavenly urbanity and sleek satisfaction, it merely shows that through an amiable weakness, you feel it your duty to present God's truth to men, enveloped in the same coarse grotesque wrappages, in which our undeveloped forefathers must needs have received them, while your own soul and the souls of most of your hearers cry, 'tear them off, give us them with pleasure and profit.

"Sweet butterfly!" he now exclaims, as a damsel, radiant with that wild joy which beauty, health, and all imaginable earthly good combined, afford their possessors, glided on through the wildering maze. "How is it that in a world so full of thorns and poisons, you seem as yet to have met but roses and nectars? Ah plain enough is it to me, they of the total depravity school to the conworkings of his mind during the remainder of this trary notwithstanding, that your pure and guilewalk will even more fully illustrate this fact, than less nature, being so much in affinity with the good those already narrated. No ways striking to ex- that is in the earth, has led you to it and away from the evil. Yet, you too have some need of newness of heart.'

But now, tears fill his eyes, and but little merriment his heart, for a well known form approaches, with gait unsteady, but not because of age. The blood-shot eye and haggard look need no intereach person, of each veiled Spirit (Spiritus, breath,) preter. It is one of America's sublimest poets, who little thinks that instead of scornful pharisaism, there comes to him from over the street the wails of David .- "O, my son Absalom, my son, my son Absalom! would God I had died for thee, O, Absalom, my son, my son!"

> "Alas, thou wert unfit to dwell with clay." How can such sensitive and high wrought natures fight unflinchingly the battle of life? The true abode of such is only pictured in the "Epic of revile, and trample on, and drive to desperation and dissipation great and angelic natures.

But the waters of Lethe in a moment efface from his heart, as waves efface foot-prints from the sand, the wound therein received; and a most merry expression lights up his external countenance, of "well to do" college students, for it is one of his favorite amusements to study these so interesting specimens of humanity. Not so he. As on the present occasion, he always, when brought into consituation, transforming himself as readily as the Whereas the pious Presbyterians, into the exer- Marquis of Carabbas of Puss in Boots notoriety. musing. "Why should we blame these proud boys sented to them! From being boys they find themselves suddenly becoming men, learned men. A ing up before them.

"Life has been to them a season for the enjoyment of cakes and candies, sleighs, marbles and with the sight of you! In a world so full of defor- kites. But now all is changed. In the first place, mities, such a sight is a God-send indeed. But, O, independent of all external circumstances, they what an ass you are after all! Why man, that find most astonishing changes taking place in their handsome carcases of yours may be rotting in bodies and souls. They find a man's voice sud-Greenwood next week! and the Spirit that's in it dealy issuing from them; as wonder causing a voice be out of it, staring round the Spirit-world like a as that of Balaam's ass. Looking in mirrors, they cat in a strange garret. You should think more of see something like the appearance of a man coming over their features, especially about the chin.

"But still more wonderful changes do they find a very different stamp. In almost every human going on in their souls. What does it mean? Those eye, he rejoices to be able to discern some signs of hateful Marys and Janes that their sisters always would have romping about the house, have suddenly, for reasons unknown, become awe-inspiring goddesses, to be looked at only from the eye's corner.

But over and above these joys of simple manhood, what joy is theirs as wealthy collegiates? It seems but yesterday that grammar-school masters were flogging them—the coachman was driving are who withhold more than is meet and tend to them from the stable—the cook from the kitchen poverty.' So you are afraid your estates will sud- their sisters frowning their uncouth forms out of dealy melt away and leave you to starvation, are the presence of their beaux. The great ball party you?-therefore these restless eyes and threadbare could be viewed only over the second story bannisters, and a share in the refreshments was only to be obtained by coaxing the housekeeper to bring it grasping after money that we see all around us?— to the bed-side. Whereas, now, since some one of the powers that be seems to have said 'Presto! change!' In time of recitation, Prex. (the presiis a hungerfull world: a world where one's hundent,) and Profs. (the professors,) must be careful gers and thirsts may possibly miss being satisfied. how they rouse my gentleman's ire; or a penance Nay, I will not blame you, poor mannikin, for I equal to that the poor king underwent who stood think that human beings were not originally cut in the snow before the pope's palace, will fall to out for such a world as this, and that their natural their lot. In the stable, 'master John' may pick normal state is one in which suffering is scarcely if out what horse and equipage he pleases. The cook looks in vain for his would-be hungry visage. Little brothers are now frowned out of his presence not and thirst not!-that no extremes of heat or by enamored damsels. Hostesses hasten to intro-

A dignified clergyman next attracts him; one he is blase with respect to oysters and chicken salad. A multitude of other changes have also come over the spirit of his dream.

"What wonder, then," said Greatheart, as the sight of his banker's sign in Wall street threatened they," he says, "who speak such great swelling the speedy interruption of his reveries,-"what wonder if he, who a short time since, looked upon manhood, the presidency, literary fame, &c., as all equally unattainable by him, finding himself attaining to the first, should suppose that all earthly good was about to flow in upon him, and in the consequent bewilderment and intoxication, exceed-

MR. PUTNAM'S ADDRESS AT THE OPEN-ING OF THE MELODEON.

In our report of the Spiritual Convention held at address would be published, as we should be glad hold him by, and wandered through and beyond religion, wherever one can find an indication of are we doing? We do receive as glad tidings to give it place in our columns. It seems we will the Bible, and studied the hieroglyphics on heav-creating wisdom and sustaining love; not so much fraught with deep wisdom and holy love, utternot be able to give the full address, as we find the most prominent parts published in the New Era, under the head of "extracts," which we give, be- voices of astronomy, geology, and botany were as itself. Some covering for the feet is good, if loose women and men; we receive teachings which imlieving that the friends of Spiritualism will read truly the voices of God, as were the voices of pro- enough; hose and shoe may protect and strengthen ply an incompleteness in God's instructions through

Extracts from Mr. Putnam's Address-WELCOME.

I know not, friends, whether the invitation which brings me here, implies a privilege to begin with congratulations; but the strong impulse is to bid you a cordial welcome to this reopened hall; and to pray that it may be the home of individual freedom, blended with social harmony. Yes, I bid you welcome! welcome! And not you alone, but also the attendant hosts, who, unseen by most of us, are yet grasped by faith's extended hand, and greeted with her genial smile. Ye bright guardian Spirits, good and wise; I humbly bid you also welcome here—thrice welcome! Give to us of your brighter light, your diviner wisdom, your more celestial love.*

TRUE FREEDOM-ITS SOURCE.

"Where the Spirit of the Lord is, there is Liberty." The mighty Maker and Ruler of all things is free. God moves on in all his wondrous ways unawed, unseduced, unrestrained, save by his own sense of right. It must be that liberty is conjoined to infinite love, unerring wisdom and resistless power. Freedom-liberty-belong to God; they must, then, belong to those souls that are most like him. breathes and acts. No enslaved soul can be Godlike, for God is *free*, and to be like him a soul also must be free. Truth nourishes freedom. The Sons of God have a glorious liberty. Where God's Spirit is, or where a Spirit like his resides, there is liberty. A readiness to read God's trnth on any page of the world's ponderous volume; a purpose to read with care such lessons from the handiworks and the footprints of the All-Wise as may come beneath one's notice; a resolve to follow wherever truth may lead the way-these in their out-flowings mark the God-like man—the God-seeking man; they mark the free man too, for a stream of mingled truth and goodness flowing out from any soul, adorns its own banks with the perennial verdure and the sweet flowers of inward freedom-

"But where these spring not, rich and fair, The stream has never wandered there."

FREEDOM A MEASURE OF SPIRITUAL ATTAINMENT. But is this inward freedom—this moral couragethis conscious independence of the outer world—is this the measure of a soul's attainments in godliness? Not the only one, perhaps, and yet it may be a truer one than much of the Christian world is accustomed to apply. The shibboleth of sect; the hedges of creed; the formality of rites; the espionage of priest, deacon, and busy-body, all tend er, did she subject her daughter to the deformity to cramp, fetter, and enslave; and so far as they do and inconvenience of a woman's full-grown foot.this, they oppose the Spirit of the Lord; for that Spirit gives liberty. Let the soul's true freedom of such monstrosity among the enlightened and rebe the measure of its godliness-and what then? fined? No man will ever seek a wife with such a aye, what then? Why, countless multitudes who fancy that they are first, will find themselves far at every step, how can she walk with ease, how towards the rear whenever souls shall be allowed to take precedence according to the measure of their inward freedom. What? I hear you askwhat? can the bold Free-thinker—the fearless explorer of the mysteries of the universe—the frank questioner of the correctness and completeness of the written word-can he be more like God, than the timid, humble conner of a written creed, fearing to trust the teachings that come from outside ings. Such it is. I place high value upon the instructions of that wonderful book, and have not a thought that the world is now being favored with the bright halo that surrounds the head of the Son of Mary. But the expanding heavens, glistening with sun and star; the solid hills and moving waters of earth and all that live on and in them-these all are his workmanship, and on each and every one of them His own finger has inscribed His own * It is interesting to have evidence that this thrilling welcome

and responded to by them. A clairvoyant whose Spiritual per ceptions are so highly unfolded as to be active in the norms atc, assures us that as these words were pronounced by the peaker, her attention was attracted to a "multitude of the heahost" apparently descending towards the place. As they near, celestial music of the most ravishing sweetness burs upon her ear, seemig to ceme from the far heights of the empy-rean. She listened, and was able to catch the words of their re-sponsive chant, several lines of which she repeated to a friend at her side. (As these were not noted at the time, they are lost, but they were beautifully appropriate to the occasion.) She ob-served that the leader of the heavenly choir endeavored to impress the speaker to pause until their response should be com-pleted, but was unable to quite succeed. During the whole address, she witnessed Spiritual scenes and transactions of most extraordinary significance and beauty, and of a character which

lume of nature, which stands unaltered, must be child. Boston, we expressed the hope that Mr. Putnam's man who has snapped the cords that men would strength to travel freely and safely in pursuit of kind as any that actuates us. For what, indeed, en's broad dome, on the rocks, and metals, and because it ignores, at times, creeds and Bible, as ances which come through dumb tables and stools, trees, and flowers of earth, and found that the because it has suffered them to cramp and dwarf through illiterate and unsanctified girls and boys, on earth for millions of ages back-even such an healthy growth. one may be found more God-like, more heavenlythan is the veiled soul who wears the veil when Moses is read, even to this day, and who sees nothing of God and salvation save in the Bible.

THE CHURCH UNFAVORABLE TO FREEDOM.

only one. Take the Church and its appendagestake this not for indiscriminate attack; not for copyists and translators down throughout eighteen unqualified censure; not as an institution that has been useless, and worse than useless. No, not as forth much if not most, of that power of progress which has been moving man onward and upward those teachings have come which awakened the human mind to profounder and freer thought; which have aroused the world to more beneficent sighted call it carnal; let them undervalue and de-separate flocks, may sound alarms, and summon action; procured, in parts of it, more civil freedom; and given it advancement in science and the arts. The civilized world owes much of the development of its many good traits to the Church and to those Maker, the more exact we find his image within who minister at her altars, and millions more who the teachings of the Bible are addressed to the readoustic decion. Trials may come; but thus far the temple of flesh; the more God-like any soul cling to her forms and doctrines. As well may son, to be comprehended by the reason, and reather world has been leniest. As a class we have not is, the greater is the liberty in which that soul the new shoot starting from the trunk of an aged soned upon by its faculties, the Bible is as valuable been subjected to any thing deserving the name of tree, say that the trunk from which it is sucking its own nutriment is barren and dead, as for Spiritualism to discard Christianity. Bethlehem's star was the brightest emanation from the eternal fountain of light which has yet gladdened the world.— But the laws by which that was brought within the range of man's vision may stud the heavens with other similar luminaries, not to make that light darkness, not to tarnish its brilliancy, but to mingle their own radiance with its lustre, and thus throw over the heavens a greater glory. And yet this church, though many good influences have come to us through it, has long been showing too forger of heavy chains, and has bound them around ties, propensitier, and aspirations of its own self; ripened faith drop gently and naturally upon the man's mind and heart; has abridged his inherent right to free and wide expansion of the soul. The same is true of parties in the political world, of associations in the benevolent and philanthropic circles, true of fashion, true of most of our habits and customs. But, for convenience, let the church now stand as the representative of them all.

The Chinese mother must swathe the feet of her infant daughter and keep them from natural expansion. Such swathing is the fashion, and a woman in China would be deemed a heartless moth-Who ever saw so clumsy a thing, who ever heard foot; and with such a weight to take from the floor can she attend to the many duties of womanhood? Such are that mother's sober, earnest questions.-She believes that thwarting the Creator's purpose

is a blessing to her child. And how like hers is the course of many a Christian mother. See how she binds the bondage of creed and Bible around the feet of her child's soul, and thus unfits the child to stand firmly even on the Bible itself; unfits its feet to follow the footthe lids of Bible and Catechism? My friends, let steps of God through the heavens, the earth, and the Bible stand as the record of many of God's teach- man. She believes that she consults the true good of her child when she stints its intellectual and religious nature of their natural proportions. She herself would totter and stumble were she now to truer wisdom and love than those which shine in strip off the swathing bands that have always kept her own creed and heart from expansion, and therefore she thinks that her child is not safe with-

Should the Chinese mother strip the cramping coverings from her own feet, her steps, for a time must be bandaged and dwarfed or they cannot become what feet should be.

and Bible for the moment, and undertake to walk it with self-possession, dignity and usefulness. in Nature's broad-field, that she may cull there of religion's fruits and flowers; let her enter the by enamored damsels. Hostesses hasten to intro- precludes the supposition that they were mere creations of fam- duce him to a suitable partner for the dance, and carry it further upon her considerable partner for the dance, and carry it further upon her child—and listen to Nature's prattlings the world's honest exclamation is, Who ever saw, ing her eyes in season.

word. There is a record which transcribers have there; let her tread the heights above in pursuit of who ever heard the like? It says, We, the sane, not altered; which has no variations, which has no the loved one who has passed beyond the grave; sober men, do not see and hear, do not believe in interspersion of the errors and mistakes of man. | let her do this and she too often will find that her the presence of Spirits. Sound minds have settled There above, and here around, and beneath the own Spiritual feet are not broad and strong enough the point that they do not and cannot come. Dewritings are all genuine, and the source is authentic. to sustain her comfortably in her instructive explo- luded fancy alone gives them shape and tongue and God is the maker of the heavens and the earth and rations. Too many a mother would return home power to move gross matter. Those simpletons, man, and on His works He early wrote His word; fatigued and lame, and would find comfort in re- the Spiritualists, must be ridiculed and sneered at, and if in after times He used man's alphabet, and binding the bandages of creed and book which till they awake from their delusions and come back language, it was to utter nothing that conflicted long usage has made necessary. With these tight to the exercise of common sense. Thus the world with His previous teachings. All His works are drawn, she herself feels most safe and comfortable, speaks of us; and I have not a thought to call it a man's fitting text-books; and His first huge vo- and therefore the swathing must be good for her bad or an unkind world; for it believes, part of it

the true expounder of all that follow. What? (to You can all see my point; which is to teach seems fraught with power to craze the brain, excite repeat my unanswered question)—what? can the that as the weakness of the Chinese foot rests not the nerves, and unsettle the fixed, steady habits of bold Free-thinker be as God-like as the man who on the fact that the bandage has been removed, hundreds and thousands. More in pity than in devoutly reverences and tries to obey the Bible but on the fact that it was bound too tight and langer, it may be, the laugh and the jest are pointand the Bible only? Yes: the bold thinking good worn too long, so the soul in Christendom lacks ed here; and the purpose may be as honest and phets and apostles-every such an one, though he them. Creed and Bible may be good defenders of Jesus, and tend to change and modify the existing give untold billions of years as the age of the sun, the soul against discomforts from without, provided institutions, theories and beliefs of the Theological though he find that man has been growing up up- they are loose enough to yield to the pressure of and Scientific worlds. As seen by others, we seem

The Chinese lady's foot is, indeed, too true a minded, more fitted for a glorious mansion above, representative of nearly every soul that refuses these seemings will naturally call forth? Comreligious light and truth unless it come through the plaints of the world's treatment of us; the cry of Bible, through the creed, or through the preacher. persecution, of martyrdom, whether it be boastful,

in the street, is a true, authentic teacher sent from Many of the world's habits and institutions tend God. So far as you can read it, it is as reliable as souls. to enslave us. At presant there is time to consider the book which has been exposed to alterations from the ignorance, carelessness and mistakes of ment, and the nature, duties, and destiny of the science dictates. human soul, on any page in the book of man which Society unfolds before us; on the face and in the denounce, to wage war upon, and tear down all exmuch the works of an oppressor; has been the depths of outward nature; in the powers, faculisting institutions. Better let the seeds of our own soul which has not liberty to give high authority to will be buried in the soil, will germinate and grow teachings that come from sources like these and up between the shrubs of error, and in due time meet approval within, is as far from the attainment will overshade and supplant them. Build up of that expansion, strength and symmetry for Truth's temples on the vacant lot,-error never which God intended it, as is the Chinese lady's foot. occupied truth's legitimate premises. Let churchfolds of sect, tethered to catechism, creed, and Bi- by their side, and in their midst, which will let eyble. How can the "dumb, driven cattle" attain ery eye see what there is in them that is sound and the health, vigor and enjoyment which would be what rotten, what is true and what false. Their theirs did they graze at liberty amid the pure own supporters and adherents will select new foun-

> The severity of this criticism cannot be conceal- exist. ed. Should it be? Is it more than facts demand? Each one's chief work is within. To acquire and I fear not. The revelations which are called ade- to use wisely true intellectual and moral freedom, quate to all man's wants and thought to be God's to know no master but God, to follow no light but last and fullest disclosure, have been giving their that of truth, to be no one's master, to yield gracelight eighteen hundred years. In all that time the fully to others the liberty which you yourselves light has spread more or less distinctly to, about should seek, to be no sectarian in your hostility to one-fifth of the human race. That fifth has subdivided and penned itself off into twenty or thirty distinct folds, jealous of, or hostile to each other: wars, earth's bloodiest and longest wars, have been waged under the banners of the Prince of Peace. all life's hours, and illuminate one's own pathway, Persecution, oppression and wrong, revilings and and thus reveal to every beholder the steps of a anathemas, uncharitable, and all manner of evils, have cloaked and do still cloak themselves with of the Spirits of the just,-this is the work to robes stolen from the meek and loving Jesus. Who which Spirits and Spiritualism are calling us. Their will say that the Christian world has not need to voices say: become more Christian? that the world of man has not need to become more manly, more Godlike, more wisely obedient to all Nature's laws? Who will say that Spirits may not teach much that man much needs to learn?

A LESSON OF CHARITY.

The stone at the sepulchre, and the bolts and bars of prison doors may not recently have been at least, would be timid and halting, her powers of moved by unseen hands; yet tables and pianos easy and efficient action would be gone, and upon have. Young men see visions. The gift of prono consideration would she place her daughter per- phecy; the gift of healing; the gift of tongues, manently in the same condition. The child's feet are bestowed. In humility let us hope that we are blessed in that our eyes see and our ears hear. But privileges imply duties. Our position is both strange Now let the Christian mother lay aside creed and conspicuous. It is no easy matter to maintain

To the world's eye we seem little else than a deinner temple of God in her own body and read the expectant faces around the senseless table, vainly inscriptions upon its interior walls; let her walk in dreaming that ghosts had airy nothings can and

at least, that it is seeking to dispel a charm that to be dupes and dreamers, and seeming such, why expect to avoid the treatment and judgments which The granite of Quincy, aye, every paving-stone timid, or retaliatory, is uncalled for and indiscreet utterances. In your patience possess ye your

THE MISSION OF SPIRITUALISM.

The new teaching of this day contains some chemical elements which will not only weaken the centuries. Study both; weigh them both in the cement, but will disintegrate the very stones that best balances of your individual reason. Yes, fear compose the massive walls of sectarianism. The such; because through the church has been put not to reason. Use your reason; exalt it; prize middle wall of partition between Jew and Gentile, it; it is that gift of God to you, without which no Catholic and protestant, Christian and Pagan, and other gift can have value. Of what use is the Bi- also the strong enclosing walls which enfold the through the latter centuries; thro' this most of ble to you, unless you have faculties by which to several Christian sects, may all begin to crumble read and understand it? Put reason first; yes, put before the action of some new dissolving elements. it first among God's gifts. Though the short- The watchers upon these walls, the keepers of the cry it, if they think they should. God is responsi- hosts to combat. For one shepherd and one fold is ble for its nature and its worth, not we. Reason is | not to the world's liking. Universal brotherhood the light that lighteth every man; it is so far the among men, and all-embracing love with God, clash soul itself, that without it there is no soul. Unless too much with established notions to be allowed unto the dog as it is to the man. Yes, reason and its persecution. Some few individuals have, perhaps intuitions are God's first teachers sent to each of been removed from desirable fields of labor, and us, and no book, no, not an angel from heaven, others have received reproof and a cold shoulder should be allowed to overrule them. Is this di- from the church: small harm, that. Our civil ingression? It may be, but it has a purpose. I stitutions, granting religious tolerance, together have been seeking to lead you to a spot at which I with the deep, pervading love of freedom that lives night say intelligibly and yet emphatically, that around and among us, give good hope that the every one of the millions of souls in Christendom stake, the gallows, or the prison will not be preswhich has not enough of Spiritual liberty to let it- cribed for modern witches and their abettors. self study the principles and laws of God's govern- Thank God, we are permitted to worship Him as con-

It is not our mission, it is no one's mission, to in the words and acts of Spiritual visitants-any world's fields as they are; here and there a seed It is the Christian flock, penned up in the narrow es and creeds stand—but light up and feed lamps breezes and on the sweet herbage of a thousand dations, and build with better timbers, when they shall learn that firmer ground and better materials

sectarianism, to be the friend of all men, the performer of beneficent deeds, to fill and refill the inward lamp with the oil of charity and undefiled religion, so that it shall burn on undimmed through ladder on which the soul is mounting to the abodes

> "Only, O man, as thou art free From pride and lust and bigotry, Inspired with heavenly charity, Can true deliverance come for thee Only, O man, as thou dost cease Thy civic fends, and live in peace, And give unto the poor release; Only as thou al jurest self, Lovest thy brother more than pelf, And drivest out the impish elf-Sectarian pride-from all thy heart, Canst thou have place, or lot, or part, Within the heaven-created mart Of angel love and angel bliss; And when the bosom findeth this Thy lips shall feel the Spirit's kiss."

Prof. Felton, in a speech at the dedication of the new Normal School at Salem, mentioned on the evidence of a medical gentleman, that in his practice, the number of cases of opathalmia had increased five-fold since the introduction of the presluded set of simpletons, waiting with long, sober, ent fashion of bonnets, which afford no relief to the eyes. At this point of the Professor's remarks, almost every lady present was observed to give the back of her bonnet a sharp knock or jerk, as if to through the portals of that other temple—the soul will move solid matter and express thought. And carry it further upon her head, in the hope of savin the Footsteps of their Labors.

NEW YORK, SATURDAY, NOVEMBER 4, 1854.

THE LITERATURE OF SPIRITUALISM

AND THE PRESS. Occasionally, we have had to call the attention of the reader to the method by which some of the ediculation by adopting the following, riod of the world's history been many persons on its their messages of love. "Suum cuique" is, how- from the ship to reach the raft; but he fell short, torial fraternity have proved the uselessness and ab- which explains their position as men—their pur- surface who have held direct communications with ever, our motto, though we prefer those forms and sank in the water. He came up under the surdity of Spiritualism, and the manner in which they condemn the entire phenomena as humbuggish and silly in the extreme; but, in doing so, we simply wished to show an error in logic, and thus expose their bad methods of reasoning-if such efforts can be called reasoning.

times in ten, but in the very liberal and sweeping |--therefore, conclusions men draw from such facts and premises.

Our education is too superficial and fragmentary to give the mind the necessary command of facts by which the investigator is able to institute the lyn Society for the Diffusion of Spiritual Know- approach of that day when this power of holding needful comparison—to save him from haste and ledge;" which shall be auxiliary to the parent Soimproper conclusions; because generalisms, be they ever so true, happy or healthy, cannot give the detail which every true mind will ask for before it | Society shall beaccepts or rejects a proposition. The American mind has much recklessness mixed up with its preeminent business genius, and necessarily manifests such phases of extravagance, in much of its reasoning, as enters into other departments of life; simply because, as a people, we are off-hand and practical, and like to come to the point-right or wrong -as soon as possible.

This haste, this impetuosity, springs more from the imperfections of the head than any radical defeets of the affections; so that we manifest great inconsistencies in logic and practice. "Come in again all I said," is one of the common sayings of the times, which serves as an apology as well as a disclaimer against the previous assertion, argument sex. or assumption that may have been made, which has the happy effect, in most cases, of ending the dispute in a good, hearty laugh. Spiritualism has had its share of abuse; but, like all other good possible. things, it is not only "purified by suffering," but it has grown strong in the conflict.

The sober second thought is coming to many o our reckless brothers, and Spiritualism, its philosophy and literature-which was the one thing, above all others, calculated to awaken mirth and call forth sarcasm-is softening into good sense, even when speaking the language of dissent and opposition.

This is the nanhood of sense; for the mind that is impatient at the nonest conclusion—be it for or against-is bigoted, tyrannical and exclusive. We have many among us, however, who, having "waxed fat" on the associations of the past, are much inclined to "kick," like one of old, deeming consistency in an error more dignified than change of opinion, be the conviction ever so honest.

For the sake of humanity, we incline to the be lief that the number of this class is small-very small-when we remember that age has much influence on the mind, as well as the body, and often -very often-gives marked limitation to mental epistle, known and read of all men." capacity and the ability to receive new truths.

We incline to the belief, therefore, that there will I ave to be a great many things "taken back" and called in, and not a few will have to say-" Come in agair all I said."

We are prompted to these remarks by seeing some very candid reflections in our exchanges, which formed part of "reviews of new books," &c., in defence of Spiritualism, its philosophy and literature. Thus, the Advent Herald, while antagonizing Spiritualism from the orthodox standpoint, and ignoring the claims of the new philosophy for "reliability," makes this candid acknowledgment:

"We say, frankly, that we have read with no satisfaction any of the attempts to refute these manifestations, by denying their reality, or by accounting for them on natural principles. The first of these set aside all laws of evidence, and the last fail to notice a large mass of well-attested facts which are irreconcilable on any other hypothesis than that they are produced by super-human intel-

The issue this brother makes with Spiritualism is to us unimportant, as it is theological and sectarian, and does not invalidate the claims of the new philosophy when it declares its mission to be the is published by a "Society," of which "H. H. of mundane persons, we cannot yet determine of a new and more perfect and harmonius faith, as a practical fact, among the children of men.

The signs of the times, however, are most healthy where there is no bias or prejudice to live be found every week on the first page of our pa- hold of our inquiry, one pertinent suggestion which down; the following-which we take from the Wisconsin Home-being authority:

"We are neither an advocate nor an opponent of Spiritualism, for the very good reason that we do Broadway, New York. not understand it; but this we do say, that if the general tone of Spiritualist papers is a true index to their religion, society would be benefited by its aims, we shall ever be ready to show a helping

The good sense and honest frankness of the rapid growth and a wide circulation, if true to this progressive faith.

The following, however, is more positive in tone, though not so catholic in its spirit, and speaks with the earnestness of conviction. Yet we are not free to say the writer is a Spiritualist, because he speaks an earnest word of commendation while reviewing a theological or Spiritual controversy.

It is not necessary to force a man to a conclusion because he may feel and know we have the best of the argument. No; we wish every one to do his own confessing, anxious though we are to have all men to come unto a knowledge of the truth.

The following remarks, which we take from the B. Brittan's "Review" of Dr. Butler, and will be understood without further comment:

" Prof. Brittan was requested, by several distindark about—viz., Spiritualism—only show their general enfeebled physical system was unable to withstand braying. 'Verily,' as Solomon sayeth, 'he that is the shock, and he sunk gradually into the grave. first in his own cause seemeth just, but his neighbor

prevail. No doubt the intention of most reasoners is to be heard unspeakable things.

logical, but the soul is a better reasoner than the head, and is both logical and reliable when freed

LYN SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

some weeks, concluded, on last Sunday, to conposes as Spiritualists:

Whereas, we believe it to be a blessed truth that men and angels may and do hold Spirit-intercourse, the world is now rapidly passing from the scentical laden with a richer feeling and a deeper suggestivewhich is calculated to console the mind under aphelion of its intellectual orbit into a greater near- ness than can be easily conveyed in this mechanievery phase of pain and disappointment-proving, as it does, the soul's immortality, the wisdom of all almost total unbelief, or at least, practical denial of matter what it may -is not in the premise, nine and pure life, to be happy here and angelic hereafter

Resolved, That we adopt the following, as well calculated to aid in making this truth practical: First. That the name or title by which the Society shall be known shall be-"The Brook- Yet though we look forward with hope for near

ciety in New York City. Secondly, That the business and objects of the

1. The diffusion of the knowledge of the phenomena and principles of Spiritualism.

2. The defence and protection of believers and inquirers in the freedom of thought and inquiry, against all opposition and oppression.

3. The relief of the suffering, the distressed and the erring, so far as to enable them to lead upright and pure lives.

4. That, as members, we pledge ourselves to the cause by subscribing to the above, and paying the sum of ---- per month, to defray general ex-

5. That the officers of this Society consist of, and be represented by, an equal number of either

On next Sunday the officers will be chosen, when a full attendance of all interested is desired, that there may be as full an expression of opinion as

We hope the friends will take the necessary steps to make this a working as well as a preaching Society; as it is a conviction now nearly general among Spiritualists, that one sermon with the hand is worth more than a thousand with the tongue. The plain sense of which is very old, as it is a simple the illustration, inasmuch as it is considered worth reiteration of an old saying, that "a little help is the right kind of talk and the right kind of work; and we believe both to be necessary, as the former and to distinguish those causes one from the other, is educational to the latter.

Make men and women thorough-going Spiritualists, and you make them practical workers for progress and humanity.

We hope to know this Society as a body of WORKERS, whose delight it shall be to vindicate the ways of God to man, by living the harmonies and doing the duties of the developed man. If this is done, Brooklyn will not be long ignorant of the existence of such a Society, as it will be "a living

TO BROOKLYN SPIRITUALISTS.

cordially invited to meet in the Hall, No. 166 Fulon-street, next Sunday morning at half-past ten o'clock, and participate in important measures for the advancement of the Spiritual cause. Services and lecture, with addresses from New-York speakers, at 3 P. M. Evening meetings are at present U. CLARK.

A CORRECTION.

We find the following in a late num Spiritual Telegraph, which calls for correction, as it

Speaking of the Christian Spiritualist, the writer

"This weekly folio sheet is published in this city. Horace H. Day, and others, are proprietors and publishers of this journal, which is handsomely printed on fine paper.'

"Christian Spiritualist, published by the Society for the Diffusion of Spiritual Knowledge, at No. 553

It will be seen by this that the Christian Spiritualist is published by a "Society," and for charitamuch has been expended for Spiritualism, and how it has been appropriated.

Spiritual knowledge, this is not the time to speak.

GONE HOME.

who had endeared himself to his fellow-craftsmen, departure for the Spiritual spheres.

As the immediate cause of Mr. Ingells' death Eastport Sentinel, were called out as a notice of S. was somewhat connected with his medium-hip, we Nature with uncommonly fine vocal powers, he had mon; and he has done so in a manner that shows at times noticable while he was engaged in singing.

nights, was struck with the contrast which the could easily, by the addition of a few well placed In reply, I said: "I need not repeat it, for he upon earth, and to point them the way to happier so that the Catholic mind is as yet the exception, In sight of these facts, we hope that the day of death-bed of the thorough Spiritualist presents to raps, change the whole tenor of the communica- hears what you say through the medium. But realms, which they may in time attain. And I as- not the rule in criticism and life. Spiritualism came mental emancipation is near at hand; so that we that of those who still ask "if a man die shall he live tion, and make it either senseless, or of a sense to- your allusion to the old difficulties disturbs him." may look forward to the future controversies that again?" The things of the Spiritual world were tally different from that intended. Besides, from may grow up on the old issue of Spiritualism rs. ever on his lips as undoubted verities, and on one the lack of means of identification referred to it is only matter to be laughed at now, and I desire ing their presence and aid, to enjoy the inestimable reform. If our friend, therefore, cannot see the Theology with a more cheerful expectancy that occasion rendered the more interesting by the near- above, and from the fact that the principal means only to befriend him, and set his mind at ease." GOOD will come of it; since the mind, being freed ness of the no longer "grim king," he told me depend on the giving of some bare statistics, which from prejudice and passion on the subject, truth will with much solemnity that he had been wandering in many instances may be read from the minds of done, for he holds out his hand to you." far among the Spirit spheres, and had seen and earth-persons present, there is less satisfaction de-

MEDIUMS.

ness to the sun of truth on these matters. From cal way. coming into a very complete, though still mediate connection with the Spirit-world, and the fact of Spirit-communications is no longer with most of us a matter of question or even belief, but of science. converse with the Spirits of those who have van- the Spiritual reader. ished from the ken of our ordinary material senses. shall be like reading and writing, and other gifts of culture, common to all who dwell in the light of our new American civilization; we cannot deny, nay, are daily and hourly sorrowfully reminded, not only that there are few mediums in comparison with the demand, but also that among those few a large majority have serious limitations to their usefulness. This state of things is rendered more deplorable from the fact that none of those who disbelieve the verity of these manifestations, and many even of those who profess to believe in the general proposition that Spirits communicate, are ready to make the proper discrimination between the necessary and accidental limitations to Spirit-intercourse. All alike seem to ignore the truth that the very term medium implies some imperfection in the transmission, some loss to the substance transmitted, even by the most perfect methods that human ingenuity can contrive. An illustration drawn from the transmission of light will be pertinent here: every one knows that it is impossible to get a perfectly transparent lens, though the ingenuity of years of science has been exhausted on the subject, and that the atmosphere itself varies much in its transmitting power, or rather its obstructing power, for it never is perfectly transparent. Yet, to continue while for men of science to investigate and elabobetter than a great deal of pity." Society needs rate the causes of chromatic and other aberrations which light experiences in passing through lenses, and to see how the action of law varies in the varying forms and combinations of lenses, it may be worth the while for Spiritualists to consider what are the many causes which combine to produce imperfection in the transmission of Spiritual communications, in order that they may set to work understandingly to diminish those imperfections as much as possible, even though, from the necessities of the case, they may be hopeless of totally removing them. The history of the telescope, from the first combination of the optician's boy down to the Cambridge refractor, may serve to encourage the most disheartened. We throw out the following All the friends of Spiritualism in Brooklyn are thoughts more as suggestions than anything else, and invite thought from every side on this all-important subject.

As we look over the widely varying forms o the two great classes of Materialistic and Personal the first class embracing those through whom that we have witnessed has been produced, and the second embracing a still more heterogeneous variety of effects which are produced upon the organism of individuals, from the lowest forms of

The first class will need no subdivision. It is derived from the living organism of certain pecuderived, are used at the will and under the control The misconception here, is in making "Horace mainly of the invisible operators. What are the H. Day and others, proprietors," as if the enter- precise conditions involved in the elimination of prise was an individual thing; whereas the paper these substances or powers from the bodies expansion of our old religions, by the introduction Day and others" are members. For fear, how- with much accuracy; yet we do know that the ever, that others may make a like mistake, who evolution may be much modified by the mental may not choose to read the business part of the pa- and physical or hygicnic state of the medium, per, we call attention to the following, which can either or both. We find here, at the very threshwill gather force with every step of our advancethe medium must be of sound body and mind to attain to anything like certainty in the supply of the

first requisite for communications. Some other suggestions, as to this whole class of mediums, may also be pertinent here, though we promulgation. We care not what name a move- ble purposes, as it is a part and but a part of the believe that the questions involved are not vet ment may assume, or whether it be popular; if its instrumentalities the Society has and designs to use wholly removed from the arena of discussion among aggregate aim be for good, and its results equal its for the spread of Spiritualism. If H. H. Day, or us. The great law of attraction of like to like, any other person makes a donation to this Society works here as in other forms of mediumship. Yet for the publication of the paper, or the support of it would seem from all the manifestations we have be reunited again to his wife and children, who above will go far to recommend this "new paper," mediums, or other purposes, he or she is credited witnessed, that it works more feebly than in the to the thinking public; and we bespeak for it a stress of the sum, so that at the end other forms, and that a greater variety of persons of the year the Spiritual family may know how can use the means offered in a given case, than in the my wife and children passing away from me in difother forms of mediumship. There is apparent the ferent directions, and I am left alone so near the fact that the power of using the forces supplied by the Of the benefits resulting to the cause of Spirit- body of the medium, depends on some relationship ualism from the efforts of the Society to spread of resemblance to the Spiritual body of the person communicating. It also seems evident that those persons who are best capable of using means of this This they can do by serving to exhibit a plain prac- am I to do?" tical human sense, underlying effects that can be traced to no visible source; yet they lack the usual ent, and who could instruct him better than I could. lately astonished himself and his friends by the ap- common in the higher forms of mediumship. From | ing had some difficulties with each other "in meet-"Prof. Brittan was requested, by several distinguished citizens of Washington, to review this ser- parent intensification of these powers, which was this fact, and from the fact that a great variety of ing"—that is, in their religious Society. persons may communicate through the same me- Mr. Hopper then spoke to me through Laura, hundred and ninety-nine other clergymen who un- rapt moments, after having sung a great part of communications given in this way. It is plain to collection of the past dwelt upon his mind; that he better than in their mortal existence. dertake to criticise what they are entirely in the the evening, he burst a blood vessel. His already any one that if any Spirit of plain straight-forward was ready to help him; and he added: "Tell him, The writer, who sat up with Mr. Ingells several the medium or the company, is present, the last him so, Judge, will you?"

those who are convinced of the fact that Spirits perhaps, better be treated of in a full volume, than eral fact merely, that it is usually termed the A B thought of himself until the raft shoved off from rect, they would also find much that would be of THE ORGANIZATION OF THE BROOK- attempted within the limits of a short article; for C of Spiritualism, and there are few among us who the ship. He had been very busy trying to stop inestimable value to them. it might without much effort be made to cover have not had a printial experience in these rudi- the leak; and when all work on that ceased, it had nearly the whole ground of Spiritualism, both anconsidered the pros and cons of organization for presence on earthly planes has hitherto been for after week con over their lessons, compelling their New York, and he asked himself—"What will they the bright Spirits who were around them, I closmost persons mediatory, and there have at no pe- Spirit-friends tediously to spell out letter by letter, do this winter without me?" And so he jumped the Spirit-world. During the past few years the where the messages from our friends come fraught raft, and his head bumped against it until he number of these favored ones has increased, and with more of their distinctive characteristics, and drowned.

But our article has already extended itself be-The error with most advocates—he the subject- experience, and the necessity of progress in a true the very existence of such a form of existence as vond the limits designed, and we must reserve to the Spiritual, the world is now daily and hourly another day, our thoughts on the other forms of sain he took a command, and directed much that ers all the credit for candor and careful expression

JUDGE EDMONDS' LETTER

The following is the letter of Judge Edmonds, referred to last week, in the notice we made of Br. Harris' sermon. We have no doubt it will be read with pleasure, and we hope with thought and attention, as there are some points that may seem new to

While we are as yet in the infancy of mediumship, and very imperfectly understand its philosophy, it behooves all to be thoughtful and cautious in reading, that full justice may be done to all—the Spirit, the medium, and the thought communicated We have much yet to learn and unlearn

New York, Oct. 21st, 1854. DEAR SIE:-Perhaps in your discourse on the wreck of the Arctic, you would be willing to have more minute detail of the events, which I mentioned the other day, and I will therefore try to give it to you.

For several days before we received the news of the accident, an attempt was made to communicate the event to my daughter, as she had been a year ago taught the wreck of the San Francisco. But it failed because of her anxiety about a relative of hers, who was at sea, and with whom she associated the wreck, the moment the idea was presented to her. Thus were produced confusion and anxiety which interfered with the clearness of the communication, though the idea of a wreck was frequently and vividly presented to her.

On the day before the arrival of the news, she had a call from a lady friend, who in the course of her visit, became entranced and gave a graphic description of some of the scenes which we afterwards learned took place on board the ill-fated steamer. But the communication was interrupted, and thus only an indefinite apprehension of some impending misfortune was produced.

On the day after we received news of the wreck returned home from my office late in the afternoon, and found my friend Mr. Jparlor with my daughter. Some Spirit was communicating through him. I gave my attention to it, and then for about two hours through him, through Laura, through Mr. A----, who came in during the evening, and through myself, we had the intercourse with the passengers of the Arctic, which I mentioned to you.

I imbibed the idea that there were present with us at least a hundred of them, though only a few made themselves known to us, or spoke to us.

N. B. Blunt, late District Attorney, Bishop Wain right, Isaac T. Hopper, Dr. Cory, and others of our Spirit friends were also present, and occasionally spoke through, or to, some of us.

I plainly saw the whole assemblage, and particularly one of them, with whom I had been well acquainted. He was laboring under great mental mediumship, the most natural division is that into excitement. He exclaimed to me, "Good God, Edmonds. Can this be true? Is death, after all, what you said it was, and is this death? Can it great variety of effects on external objects which be possible this is the change which death makes? I answered, "You see. You can judge for yourself. Bring your own clear intellect to bear upon

"But," he said, "Where am I? What must I is not fact, and therefore like to mislead the pub- muscular control to the most subtle kinds of Spirit do? Where am I going? Is this to be always

> I told him, "No, by no means is it to be always generally admitted that these movements are pro- so. But it will be difficult for me to tell you what duced by means of semi-material forces or powers, to do, for I cannot know all the circumstances which surround you. But there is one close at liarly constituted persons, and that these powers, so hand who can tell you, and who can assist you.' "Who is that?" he asked.

I answered, "Our old friend, Blunt."

He said, "Nat? Is he here? Where? Let me see him. Let me hear from him where I am, and what I am to do?"

This conversation had thus far been between me and that Spirit direct, and now Mr. Blunt came through my daughter and said: "Judge, tell him I am near at hand, ready to assist him, and he has only earnestly to wish it, to see and hear me himself. Now, his mind is in such uncertainty and confusion, that neither his brother nor I can presence, and through the instrumentality of the make ourselves visible to him."

This being said to me in an audible voice, was heard also by the Spirit, who no longer paid any attention to me, but turned to where Blunt was, and

soon engaged in conversation with him. Others of those Spirits then spoke to me. One said to me, that his last thought on going down with the ship was, that in a few moments he should went down with him, but he said-and this so much astonished him,-"when I awoke, I beheld hover thus near the earth?

Another, whom I had well known, said to me, with a good deal of emotion, "Friend Edmonds, is perceive that that life still continued, and with it kind, are persons who are nearer the earth, either it true, then, this which I always thought an illumust continue the influence of that law of progres- truth and the purifying doctrines of our Lord and Mr. Thomas Ingells, a young man connected in mental or physical constitution, and that they sion of thy insane mind? It truly seems so. I sion. It was of importance to them to know with the printing department of this paper, and are thereby rendered more fit to show that Spirits know I have died; but now I seem as much upon this, for then and only then, could they know how not cisible do communicate with men, than to serve earth as ever, and I talk to thee as plainly as ever to direct their action wisely and well. And fortuby his sprightliness and geniality, recently took his as a means for the higher order of communications. I did. Oh! tell me what all this means, and what nately for them, they were now in a condition,

I referred him to Father Hopper, who was pres- or false this teaching was.

And they two passed away together from my t rived from this form of mediumship, to most of view.

There was much less agitation in him than in

the others, and I obtained from him a clear account of several things. He spoke in great admiration of the efforts on

board the ship of the one who first spoke to us; was done. He was cool, collected, and energetic, and made himself felt and obeyed wherever he

He also spoke of the general deportment when all hope of saving themselves was abandoned. He said the sight was really sublime. A death-like destiny.

I asked him how it happened that they so many of them came to us, and if he had not yet met any of the inhabitants of the Spirit-world besides those who had entered it with him?

He answered yes; his father and two other represent through whom the abstract idea of a name could be given.

Among those who spoke to me, was a female. She was very cheerful and pleasant, and, from what she said, it was manifest that her thoughts in life had been more for others than for herself. She understood more clearly the condition in which she found herself, and had come with the others more to aid them than herself.

Bishop Wainwright, through Mr. J., utterd a

nost touching and impressive prayer. And, finally, there spoke to me the spirit of a man, who said that he was an European, whose name was unknown to me, but mine was not unknown to him. He had already given some attention to the Spiritual philosophy, and had found in it much that was consonant with his reason, with his instincts, and with what he had learned of Nature, (and that was not a little, for he was evidently an educated man.)

He had been on his way to this country on business, and had intended, while here, to call on me. him, for it had not only robbed death of its terrors, but it had enabled him, on entering his new existence, founderstand his position, and to know where he was. He had not, therefore, shared the amazement, excitement and confusion of mind which had so much disturbed others.

When that large number of persons had awakened to consciousness in the Spirit-world, and were amazed at the condition in which they found themselves, a voice had spoken to them, saying: "The gates of death have been opened to you. Now let the gates of eternal life be likewise opened to ye. Go ye to earth again, and learn there how to enter them!" They had, accordingly, come to earth, and scattering in various directions, had sought the mediums on this continent. Hence it was that so large a number were now with us.

He said that I could form no just conception of the condition in which they found themselves. No two were alike. In some, blank amazement stupified; in some terror and uncertainty assumed the form of the excitement of insanity; in some, there was a stolid, hardened indifference; in some, a happy confidence as to the future, without knowing why; and in a few there was a knowledge, imbibed on earth, which inspired hope and ing who, on earth, had been least selfish, and most active in their efforts for others.

They were, he said, surrounded by bright Spirits, who were willing to aid them; but having been cut off from the mortal life suddenly and without the weaning from earthly ties which old age or protracted disease always produce, their earthly feelings were still predominant with many, and, in connection with the excitement, confusion and uncertainty prevailing in their minds, rendered them inaccessible to the approach of those brighter Spirits. "Why," he added, "we do not all even see each other, though hovering thus together around you. We have, as it were, a dim consciousness of each other's mediums we hear and converse with you and with each other. For this purpose it is that we are conducted here by our Spirit-guides, that we may I can see in it. learn our true condition, and, through mortal means, unlearn the errors which our mortal life has instilled into us. Speak, then, Judge, to them. You they all can hear, and from your lips they may thus early learn the lesson of the realities before them, which, sooner or later, they must all learn. Speak plainly, but gently, for oh! you know not how much of sorrow and anxiety there inference that there is a God and a future life! is in the hearts which you can thus relieve.'

I accordingly for a few minutes spoke to them. earth! Is this to be always so? Am I never, I reasoned with them of the great doctrine of pronever to see them again? And am I always to gression which is now being revealed to man. I reminded them that from birth their life had been

good sense, is communicating in answer to a ques- Judge, that I will be just as quick, now, to take him by bright and beatified Spirits who were ready to him, where such opinion is not sustained by tion, and some jovial personage, attracted either by in as he was once to turn me out of meeting. Tell take them to their arms, to teach them the holy positive science. This is true in every department "Tell him," he answered, "never to mind that: accessible to their Spirit-friends by earnestly desir- the fate of its predecessors in mental and Spiritual "Yes," I said, "old friend, that you have already doubt and uncertainty, and open to their vision a his word, and leave the subject open for remark and bright and holy light from above.

I told them that I did not ask them to receive these things as true, because I said so, but to ex- from the religious stand-point, but differ with him in

One of the sailors spoke to me, and though not a amine for themselves with all the advantages which We have long thought to say something of me- communicate, than from any other form which the man of as much education as the others, he was they now possessed, and to judge for themselves. from the bias of education, the cant of popularism diums—their relative value and necessary limita- manifestations take. Indeed it is so generally eserviced but if 50 long as Men are Honest, so long will Success follow and the cowardice of an oppressive public opinion. tions. The subject is a pregnant one, and would, teemed as good for convincing skeptics of this gen-

Something more to the same effect I said, and commending them in few words, to the protection The friends of Spiritualism in Brooklyn, having cient and modern; since all manifestation of Spirit-Some, however, still cling there, and steadily week he had an aged mother, a wife and some children in of our Heavenly Father and the guardian care of ed the interview, and they faded from my view.

Affectionately yours, J. W. EDMOND: REV. T. L. HARRIS.

[For the Christian Spiritualist.] SPIRIT-RAPPINGS.

Mr. Editor: -In introducing this communication of facts, made purely for the benefit of any or all whom it may concern, I bespeak from readof simple truth, which would be to day and has been often given me before our several courts and magistrates when under all the solemn formal obligations of an oath. At the earnest solicitation and expense of a gen-

erous friend, I yesterday accompanied him to the stillness reigned, and a calm came over them all, as room of Miss S. J. J., whose card is out as "Rapif each was quietly bracing himself to meet his ping Medium," No. 58 Vine street. Time being a precious commodity with this lady as well as myself and friend, but very little was lost in the coremonies of the introduction and announcement of object. I was asked to be seated at a small round table. The lady then called for the presence of Spirits, which after a short pause was manifested latives had come to him and welcomed him, and by raps, which I could very distinctly hear, and then told him to go with the others and learn what felt a slight jar upon the table. The question was he could. He could not give me his name or the then asked by Miss J. (audibly to us all) whether street where he resided. There was no medium any Spirit would communicate with this gentleman at the table. The answer was affirmative. (According to a rule agreed upon between the Spirits and the medium, it seems three raps mean yes, two mean no, and one means can't tell.)

I was then told to think of some one of my departed friends with whom I wished to converse. -I immediately told the lady I had my mind upon one. She then asked (audibly) if the friend I had in mind was present. The reply indicated to the lady that the Spirits would go to the proper sphere or circle and find and bring my friend. And after a pause of some five minutes or more, rapping was again heard, and the lady told me that my friend was present. And now the first question which suggested itself was, how am I to know that this knocking is the individual and voluntary work of the Spirit for whom I have inquired, and which an nounces its presence, and readiness to converse with me? This question spontaneously came forth in earnest utterance, which the lady said was very natural and very common. To satisfy me on that point, I was instructed to ask the Spirit to spell out He said that his belief had been of vast service to as it could through the medium, answers to any test questions I chose to put. I put the following: What is your name? When did you die? Where did you die? The following answers were spelled out as I pointed to the letters. Caroline M. Sleepcr: October, 1845: Huntington, Pa.

I then asked the question (audibly) Do you know anything of our mother? Answer: We are together. Are you happy? Answer: "Yes." "All are happy here, just according to our advancement in the great principles of truth."

I then asked for the name of my mother. It was spelled out Sarah. I then asked when and where she died. The answer was spelled out. Feb. 17th, 1821, State of New Jersey. All these answers were correct. And no more questions were asked. The time had expired, others were waiting, and here was the end of the first opportunity I ever used for any trial of the kind. It only remains for me to say, that no person in the room knew either name, or any fact pertaining to the death of my sister and mother. And upon the whole affair and others like it, of which we constantly hear and read, I beg leave to add the following reflections. I have troubled all the Spiritualists of this class I have ever met, (and most of all, the friend who took me to this medium,) with the question, what confidence. They were the most cheerful and hopof any more authority, or any more amusing, (and surely there is nothing more cheap,) than are the dreams and visions of the night so common to us all. It is said to cure skepticism with regard to a belief in the immortality of the soul and a future

> existence. Well, if this special dispensation or system of teaching is provided for the use of the few who fail to be convinced by plainer and cheaper teachings in the Bible and out of it, then it is proof of very exceedingly accommodating goodness indeed on the part of Almighty God. And when used for that purpose alone, there is a kind of double benefit about it on account of the dollars which are freely paid to the mediums, especially when they are, (as they are most apt to be) of the poor and humble class of society. This is all of the truly useful that

> I have not as yet heard, or read, or witnessed anything about Spiritualism that added anything to my convictious on the subject of immortality and a future existence. But some have such need, it seems, to whom all other reasoning, and other revelations fail to furnish any stepping stones as of solid granite by which to arrive at the momentous

In the abounding goodness of God, I am glad to find these cases thus provided for. And I could truly bid you God speed, my dear Spiritual friends, "mediums," "mystery mongers," and all the new and strange "Spirit ministry" in general, provided, that one of progression, and now they could readily when arrived at conviction on this point, I could see your converts return at once to embrace Bible Savior, Jesus Christ. LOGAN SLEEPER.

St. Louis, Mo., Oct. 24, 1854.

REMARKS.-Though invited to make some rewhere they could ascertain if they would, how true marks on the above, we feel free to say, the task is not to our liking, because we do not accept the as-So too, if they became satisfied of that, they sumptions of the intellect, in saying what is and is was somewhat connected with its medium sinp, we have to no vision source, for the many was somewhat connected with its medium sinp, we have to no vision source, for the many what is and is will briefly refer to it. Having been endowed by methods of personal identification, by the gesture, He shrank from this, and reminded me that he and could readily learn the law by which that progression to unique. The utilitarian theory of life is the tone of voice, and reproduction of handwriting so Mr. H. had not agreed very well upon earth, havlaw was love—love of God and of one another, to conceive of, as the premise is not one of field or be manifested not in profession only, but in active general principle, but individual assumption, which efforts to do good to one another. That could be in nine times out of ten, is limited by preconception, mon; and he has done so in a manner that shows at times noticease while in the Spirit-life as well and even bias of education and often prejudice. Aside from this, the estimate of a thing in most cases, should So too, I told them that they were surrounded be taken in an individual sense, as good or bad truths which are now also being revealed to man of literature,—history, art, science, and religion, sured them, that they had but to make themselves to us amid such a state of things, and has to share assistance which could soon dispel the gloom of "utility" of the phenomena, we must take him at investigation.

We sympathize with this brother in looking at it

saying what shape or phase the religious element shall assume in passing from conception to organic differences in the world of mind, as well pression, spoke as follows:ceive to be the laws of God and Nature.

We would suggest to our friend to look at Spirit- pure hands of love, to its bright Spirit-home. than expect the sons and daughters of the future gave him a certain power, which to the human traction. And as your ideas of God become more to come to church, while the Church is but a but mind seemed divine. He imparts the same power mighty, so will God appear more incomprehensible; representative of the past. Reform your church, to earth's plane now as in ancient days; the same and throughout vast eternity you will be constant- party despotism. brother, and you will find the Spiritual family will inspired thought which emanated from Spirit-life in by progressing,—and yet God in His grandeur, will make no issue with the Bible.

Poetrn.

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

[From the Knickerbocker.] IT IS ALMOST MORNING. BY J. L. BATES,

Watching lone one stormy night,
O'er a daughter's pillow,
While the bark in wild affright
Leaped the bounding billow,
And the gale meaned wide and wild,
With a voice of warning,
Thus a mother soothed her child;
'It is almost morning?'

Ah! how oft the weary heart.
Bowed in utter sorrow,
Long hath watched the hours depart,
Waiting for the morrow!
And, when hope hath almost fied,
Hailed the welcome warning!
"Lift once more the hended head.
It is almost morning!"

Through the midnight dreary, Prayed for faith to make it whole, Waiting, worn and weary; Watching, benging for the day, And the joyous warning; "He half wiped thy sins away, It is almost morning!"

Patriot, for thy native land
Though thy heart be bleeding;
Slave, beneath a tyrant's hand
Vainty interceding;
Dark although the night may be,
Not a star adorning.
Lo! the daylight gilds the sea!
"It is almost morning!"

To thy unaccustomed feet Though the way be wear Though the way be weary; Though thy brow the storm may heat, Life seem yold and dreary; Moon nor star make glad the skies, With its solemn warning; Look aloft with Faith's dear eyes;

From the unforgiving sin That hath bowed thy Spirit: From the evil thoughts within That we all inherit; From the wrong so hard to bear; From the cold world's scorning; From the miblight of despair; "It is almost morning?"

Dark although the night may be,
Mad the billows heary,
Morning walks along the sea,
Morning, light, and glory!
Breaks for thes the night of life!
List, a double warning:
From all earthly care and strife,
"It is almost morning!"
Grand Rapids, Mich., 1ng. 7, 1854.

DECK OF THE "OUTWARD BOUND."

FROM BLIZA COOK'S JOURNAL.

How seldom we dream of the mariner's grave, Far down by the coral strand: How little we think of the wind and the wave, When all we love are on land! The hurricane comes and the hurricane goes, And little head do we take,
And little head do we take,
Though the tree may snap as the tempest blows,
And the waiis of our homestead shake,
But the northeast wind tells a different tale,
With a voice of fearful sound, When a loved one is under a close-reef'd sail, On the deck of an "outward bound."

How wistful then we look on the night, How wisful then we look on the night.

As the threat ining clouds go by;—

As the dying wind gets up, and the last faint light.

Is dying away in the sky?

How we listen and gaze with a silent lip,

And judge by the bended tree,

How the same wild gust might toos the ship,

And arouse the mighty sea!

And sadly then do we meet the day,

When signs of storms are found.

And pray for the loved one far away,

On the deck of an "outward bound."

I have slept when the zephyrs forget to creep, And the sky was without a frown, But I started soon from that fretful sleep, With the dream of a ship going down. I have sat in the field when the corn was in shock, And the reaper's hook was bright, But my fancy conjured the breaker and rock.
In the dead of a moonless night. O, I will never measure affection again, While treading earth's flowery mound, But wait till the loyed one is far o'er the main, On the deck of an "outward bound."

RELIGION-WHAT IS, IT?

BY BISHOP HEBER. Is it to go to church to-day, To look devont and seem to pray, And ere to-morrow's sun goes down Be dealing slander through the town Does every sanctimonious face Denote the certain reign of grace? Does not a phiz that scowls at sin Oft well hypocrisy within? Is it to make our daily walk, Yet often practice secret crime, And thus mis-spend our precious time? Is it for sect or creed to fight.
To call our zeal the rule of right,
When what we wish is at the best.
To see our Church excel the rest? Is it to wear the Christian's dress, And love to all mankind profess. And treat with scorn the humble poor, And bar against them every door? Oh, no, religion means not this: Its fruit more sweet and fairer is— Its precept this; to others do As you would have them do to you.

It grieves to hear an ill report. And scorns with human wees to sport— Of others' deeds it speaks no ill, But tells of good or keeps it still. And does religion this impart? Then may its influence and Then may its influence fill my heart; Oh! haste that blissful, joyful day, When all the earth may own its sway.

They cat
Their daily bread, and draw the breath of Heaven
Without one thought of thanks; Heaven's roof, to them,
Is but a painted ceiling hung with Ismps,
No more, that lights them to their purposes— No more, that lights them to their purposes— They wander loose about; they nothing see, Themselves except, and creatures like themselves, Short-lived, short-sighted, impotent to save. So on their dissolute Spirits, soon or late, Destruction cometh, like an armed man, Or like a dream of murder in the night, Withering their mortal faculties, and breaking Withering their mortal faculties, and breaking The bones of all their pride.

ATHEISTS.

SPIRITUAL COMMUNICATION.

os in the world of matter, it is rather assumptive of Death, where is thy sting? O grave, where love of the heart should not be the love of the nathrough Spiritual manifestations.

O Death, where is thy sting? O grave, where love of the heart should not be the love of the spirit; and if the strongh Spiritual manifestations.

Mr. Leavitt gave a history of his connection with Spiritualism that element of the affections shall manifest itself, is no victory in the grave. We come not with the love of the Spirit is right in the heart, the heart be- at Mountain Cove and Brooklyn, giving some facts relative to Spiritualists should receive the full benefit of this mighty eloquence of words to enchain the external comes Spirit. An example to live by I would give the formation of circles, and other matters relating to the early liberal philosophy, for they have been driven from sense, and transport you into the Spirit-world, but you to-night, and an example to die by, and leave the churches and popular theology by the double in the pure and simple language of the heart, as it the rest with God, the Father. God sent His only gave quite a severe reproof to some person entertaining peculiar forces of the new and the old philosophy, for while gushes forth spontaneously from Spirit-life; and begotten son, as you suppose, to die, that man views relative to Spiritualism, which being somewhat limited the latter has for years been sinking in public esti- we tell you there is an internal principle which far, might live. He sent him, begotten like as we are, mation, because of its do-nothing and know-nothing far exceeds all external things, which outlives all the same as ourselves, to live, that men might take tendencies, in an age rich in science and the revela- external deaths, and which transports the immortal knowledge of his life. And when He called upon tions of philosophic history, the advent of the soul into that bright home above, where all is pu- him to surrender up his life, he taught you that "new philosophy" has been quickened by the re- rity and love. It matters not the circumstances in the most painful death was a pleasure compared to velations which Spirit-intercourse has now made life; it matters not the character of earth; it mat- life in the Natural world; for by that act of the nearly common property to the advocates of pro- ters not the turmoil of earth's sphere:-if you Father, he passed from the Natural into the Spiritgress. It may be very natural, therefore, that have that internal principle within, it will burn ual, and entered into communion with that Being, many honest men shun everything that bears its many see a seeming antagonism to religion in the brighter and brighter unto the great and perfect who has said, the pure in heart shall see God .- name. lives of many of the Spiritual family, rather than day. Death to you is not a pain, but a pleasure; The man Christ Jesus spake as never man spake | It is evident, however, that there is a point of mitted. understand or give them credit for the efforts they the grave to you has no terrors; you pass not before, but he did not say that God spoke as He make to harmonize their lives to what they con- through it with the body, but the Spirit is taken never spoke before. Be pure in heart, and you ple of this country will not submit. After the by its attendant friends, and borne away by the shall see Him; you will see Him by progression; bowl is full they will rise in their majesty, purify intercourse from this point of view, and go to hu- The Father in heaven saw fit to send to earth a soul that He exists as a mighty principle; and to- mere selfish seekers for place. mainty with a large and liberal philosophy, rather man whom he called His only begotten son. He ward Him all hearts turn as the great centre of at-

days of old can flow forth, outward and onward appear more beautiful and holy; -and eternities now. To be sure, a few on earth's plane under- will be thus spent. stand the laws. At the present day, God sees fit These are my views. They emanate from our to again reveal to man, through these physical ope- plane in Spirit-life. I may come and give you rations, His mighty will, as in days aforesaid. Men more elevated views, according to my own ideas of were ignorant then; men are ignorant now. As Spirit-life. My views to-morrow will be more elethe world afore-time was filled with idolaters, so vated than to-night. This is a constant progress; now; and God, in His mighty wisdom, works as and when you first draw the breath of life you in olden times. You may call them miracles now; commence progress; you are living for eternity, they are of the same order, and are performed by and you are ascending from one plane to another. the same miraculous laws. They are performed by And as you pass off from earth's plane, so you the simplest law in the world—the law of attrac- pass into the Spirit-plane. It behooves you all, and that prerogative of the individual is exercised, that When I did understand, the letter was produced tion. God is not a changeable being; he has no I conjure you all, that you cleanse the interior; political ends to accomplish, except the one great purify the inner man; elevate it with the pure Spiend—the good of His children. He has no good rit of love, which unites the whole vast field of Spi-great cause of rejoicing in the present active condito accomplish except the one good-that is to make rit and Nature; for without the one the other tion of the public mind. you all perfectly happy. You are not all to enjoy could not exist; it is a law of infinity. Other the same degree of happiness. There will be some Spirits will come and teach you of this great law, planes of the Spirit-world where discord will be so that the Spirit who speaks to-night will appear from their political Popes, it is evident that the felt, but it will be confined especially to those a pigmy. spheres. There will be no discord in the higher spheres, no inharmony in the perfect circles. But its name. The medium remained silent a moment, I tell you, my friends, there is more joy, peace, and then said: "By their fruits shall ye know happiness, heaven, in what you conceive to be an them."] ordinary plane in the sphere of that soul who desires to progress and have an internal knowledge of Abstract of the Proceedings at the Conference at No. 553 God, and bask in that glorious sunlight, than it can enter into your hearts to conceive of. Then, how great must be the reality! And as we progress in felt in the subject that called the present company together.-Spirit-life, and approach nearer to the seat of joy, And that interest undoubtedly is far more extensive than any pure and unalloyed, as it flows from the Father, a interested in the question of spiritualism who have never given direct line of communication is established between any public expression to that interest. There is a vast amount the Father and our souls. This line may be estab- of interest felt in private, in home circles, that has never gone lished while on the earth-sphere,—not as you and It is the manifestation of a divine instinct, a divine intuition in mankind have believed, but by the ministering Spi-rits which the Father permits to come to earth.— live beyond this life—the wish to live forever. It is the idea They may improve your interior minds, and assist you to bring out those beauties which are in the body, which throughout your whole natural exis- fully, more truly, more rapidly, than we can here; that we there tence may be expanding, and even on the earthsphere may attain to almost an opening, yes, quite brotherhood. All these things teach us doubly to think that an opening; and you may be looked upon as those who savor the earth with goodness, and who love it with internal holiness.

My friends, a strong desire for your mutual progress draws me here to-night. I remember that I, too, have dwelt in the form, and have had my restless wanderings after fame; have seen and known all these things; that in the prime of life I have laid my body down, and my Spirit has flown away to the Spirit-world. And what in life appeared so in a future state of being did not enter into the mind of one out beautiful I have progressed away from. As I en- of ten of those professors of the Christian religion; and the beautiful I have progressed away from. As I entered upon my new state of existence, I felt that my desires were changed. I had ever regarded that Jesus Christ held out, that Moses and Abraham and Isaac thing but a fundamental principle.

the fathers of the country. When we find such men, let us honor them at the sacrifice of every-participated, and makes it full of interest. He feels I that Jesus Christ held out, that Moses and Abraham and Isaac thing but a fundamental principle. God as a good being, as the Creator, as the natural and Jacob had a personal existence when he spoke, did not en-Preserver, and finally, the end of the whole human ter into their minds. And our religion among the churches is family. As I entered Spirit-life, I found I had not carried out God's intentions on the earth. Then came up a desire to arrive at a certain state of perfection, in order to place myself on a high plane of elevation. My Spirit-friends taught me how to arrive at a high plane in the Spirit-world. My feelings are thoroughly Spiritual, and I have the understanding within my own soul that on the earth-sphere the Spirit may become so purified that it may occupy a higher plane than I now occupy. And how much easier to progress in your own sphere! Do good to all around you. Throw around you the mantle tribute to the interest of the meeting by the remarks we may of charity so loosely and so largely that it will make or the facts we may relate. I have been interested in this cover the whole earth; and as you cover your own There is one that I cherished when, hand in hand, We roved o'er the lowland lea;
And I thought my love for that one on the land, Was carnest as love could be;
But now that he hath gene out on the tide, I find that I worship the more, And I think of the waters deep and wide, And I bask on the flowers on shore.
I have watched the wind, I have watched the stars, And shrunk from the tempest sound;
For my heart-strings are wreathed with the slender spars, That earry the "outward bound."

imperfections from the eye of God, so will you cover up your sins from the eyes of your fellowmen. Let it be your element; take your brother on your right, and your sister on your left. Remember not only those who are attracted to you, but all that is good, and all that is beautiful, and all that is pure, and all that is holy, that you desire within your soul will constitute your Spiritimperfections from the eve of God, so will you sire within your soul will constitute your Spirithome. Why, of such is the Spirit-home. There is no home on earth. Society, as it exists to-day, knows no home. Enter your sacred circles, and I that I had with the idea that I should cease to be when this body ask you if the home is there, if the Spirit is there, expired. The body is but the clothing which the soul throws of if the soul is there? No; you find division in the world; some attracted in one direction, and some the reality of that world than this; and day by day I have eviin another, seeking home here, companion there, dence of it. Once death was the most terrible of all, because it and associate there. There is no home for the Spirit but in that world where all is purity and peace; there is no home except in the internal operation of the heart. The heart is its own home wherever it may be found; and wherever the heart and soul are centred, there is home. Spirits are often asked to describe the Spirit-home. This is my description: where the heart is, there is the treasure, and there is the home. Remember that the indwelling principle within the soul is the fabric upon which you lay the foundation of your Spirithome. The idea may seem strange to some, but it is true. You build up for yourselves your own heaven or hell; you may have either on earth's plane. And if you will cultivate those sweet, pure emotions within, which God has implanted in the breast of each individual, your Spirit-home will be hand was passed along under the cloth, raising it up as by a fina heaven indeed. He has not chosen a few and heard; the alphabet was called for, and names, totally unknown discarded a few, but has expressly said that "my to the medium, were spelled out. The medium passed then into salvation is for all, even unto the uttermost ends of a trance state, and Spirits purported to speak through him, giving the earth;" and so it will be throughout the vast domain of eternity. The salvation which God has ties of speech and character, so that the persons recognized them. provided for His children is for an, and an must go through the same process to enjoy it; and all must submit themselves to the same laws, and all must submit themselves to the same laws, and all must submit themselves to the same laws, and all must submit themselves to the same laws, and all must submit themselves to the same laws, and all must singular instance that the medium should discover a peculiarity drawings, and form their own conclusions. We singular instance that the medium should discover a peculiarity drawings, and form their own conclusions. We some gate which leads to eternal singular instance that the medium should discover a peculiarity drawings, and form their own conclusions. We provided for His children is for all, and all must go One fact quite interesting occurred. The medium said "Mary -O Death! where is thy sting? O grave! where mother, but could not. The medium, toward the close of the

you will have an intuitive knowledge within the the political atmosphere, and drive from power all

[Some one requested that the Spirit would give

Broadway, Friday Evening, Oct. 27. Dr. Boyle remarked that the number who have collected it

this small room at so short a notice, shows the interest that is assembly has ever exhibited in this City. For multitudes are beyond those circles. And what is it that creates this interest! that there is another world, that it is a real world, that we shall shall be freed from the cares, perplexities, anxieties, the battles and strifes of this earth, and come into a truer, a holier, a better men have as much evidence of an existence beyond this as ever I have no question that, to a large extent, real living and real fielt faith, a real practical sense of an infinite state of existence of immortality, had disappeared from this world before the signs and wonders of this day had been revealed. I had long been onvinced before these manifestations became known. This faith in a future state of being was regarded as questionable among a paltry few; yet nine-tenths of our professors of religion and clergy did not really believe in the existence of a soul; they thought the passage from this world into the next was very dark. They had no idea of a substantial, and real existence beyond this world, the idea that man existed as man, and woman as woman, understood the Scriptures nor the power of God. Now that the dead are raised, God showed to Moses in the bush. God is not the [God of the dead, but the God of the living; they had expeienced a resurrection. And this was the resurrection that Jesus Christ taught most plainly. No subject, probably, more deeply interests us than this; for in this life we have cares, anxieties. labors, and perplexities. And if only in this life have hop- in Christ, then we of all men are most miserable. But if beyond this, there is another, more fair to see, then all the toils and turmoils of this life are nothing; -they are dust in the balance, for the infinite life beyond must infinitely outweigh them all. This meeting was appointed as a Conference meeting, ir which all of us are invited to participate and cast in our propor-

tion to give interest to the whole. We may all be able to con question ever since it came up. For many years I have believed in the reality of Spiritual communication; from my boyhood I have known more or less of it; but I know what it is to suffer all the pangs of uncertainty with regard to a future existence. When I saw an only son expire, although an orthodox lergyman, all that I had read had never confirmed me. I had to consciousness of a fature life, or what my soul was, but I Lelieved in an existence after death. But when I saw that boy expire, I could feel all my faith go out of me; and I perfectly died as much as the child. I was entirely divested of all consolation; his life had expired, and my own with it; and for ten years I

parties present was trying to think of the name of a grandis thy victory? It should be the sweet and genial circle, made a figure with his finger on the table and said "The messenger which will lead you from earth to Spi- name is Rebecca." The lady had not mentioned her effort to rit-life, and should be regarded as the friend and be said to be elsirvoyance; but if there is any truth in the pownot the enemy of mankind. Why, Death merely ers of clairvoyants, we must admit the existence of Spirits, be-

mortals may not be able to look upon it with the cate with him, giving his own (the gentleman's) name, and say- tion and Catholic tolerance, as the varying phases An excellent work. By Dr. J. H. Robinson, Price in paper, 50 At the Conference held at this office on Friday Natural eye. Such existence has been known. ing he was a brother. Never having known a brother named fact. Because, as there are great constitutional and evening, October 27th, a lady, under Spiritual important fact. Because, as there are great constitutional and evening of the fact. Because, as there are great constitutional and evening of the fact. Because, as there are great constitutional and evening of the fact. But, friends in the form, seek within yourselves mother, belowed that such was the fact: he had had a brother this internal principle. You must pray that the named like himself, who was born and had died previous to his

history of modern manifestations.

Mrs. E. J. French was influenced to speak by Spirits, and perhaps in its application, we forbear giving publicity to. The exercises were terminated by a speech given through another lady medium, which will be found in another column.

We hope our readers will not be alarmed at the of corruption has been associated with it, that and receive names.

endurance in public affairs, beyond which the peo-

The fusion and confusion of the late parties, seems to foreshadow a strong popular undercurted with him in life, and even now ignorant of his rent, which will soon break loose the chains of

The usages of party have thrown men into the worst kind of sectarianism. The effect has been borate the identity of the writer. The message that a few tacticians, through conventions, have was sealed closely in a blank envelop, and placed succeeded in leading the majority of mankind blind- among some letters, from various sources, which ly, upon almost all of the questions affecting the were waiting the psychometric test. welfare of the country.

We have not much hope for the future until this

Therefore we say that the true reformer has

thinking upon political questions, and cut loose upon subjects of higher importance to their future as well as present welfare.

We do not assume to advise others how to vote, but hope that every individual will assert his manhood upon this as well as all other questions. The following from the Albany Morning Ex-

press, we commend to the consideration of our readers.

PRINCIPLES AND MEN-In these days of conventions and candidate making, it is well not to over-look the claims of the best men. Principles are valuable-much more valuable than platforms, which at best are but rickety contrivances which tumble down nearly as fast as they are put up. But over and above principles and platforms, are He has large benevolence, full firmness, great cau-

there recognize our own real existence, our friends, our asso-ciates, our congenials; that we there can develop our being more pattern, men of large hearts, of deep sympathies, of any person I ever met. enlarged views. Little greatness we cordially despise—the two-penny politics—the pot house intrigues, cautious and cunning wire pulling. We retthing. Has a good deal of calculation—is not ject the whole school—"we'll none of them," and inclined to extravagances—is devotedly attached to will put our vote and influence against them as we his friends; is long suffering in case of any difficulty would brush away a hungry musquito or tread on between himself and friends; never separates himvenemons insect.

There are "ideal men" in the Republic-who mands it. are true to themselves and their own high natures with scarcely an effort. Such have built up Returned I till you those eyes! He has the finest cut of feapublics, preserved Republies, perpetuated Republics. Wherever they go they carry their own indiived their inspiration from a higher school than He has a strong social nature. same streams which invigorated with manly energy interested in travelling. He seems wholly absorbed

are hobby-horses on which many mean and cun-effect upon the reader. ning men ride in power. Let us avoid these in the He is not a very bigotal religionist!—(This was spected for what they were, and not altogether for notions of God and Creation.
what they professed. We are in favor of Principles | He has passed out of this sphere into the second, and Men.

MOVEMENTS OF MEDIUMS.

in the West, returned to this City last week on her She immediately proceeded deliberately to repeat way to Boston, where she is to remain for a week. all that was written-about eight lines of ordinary She expects to be in New York by Tuesday or writing and letter paper. I then asked for the Wednesday, the 8th or 9th of November. She name of the writer. She took up a pencil and will remain in this City one week or ten days, as the demands of her friends may determine. Friends all of which were admirable delineations of characwishing to see her, if they call at this office next ter, but in them the living hand had penned the auweek, will get such information as to place and tograph. I leave it for the wise to say how the time, as may be then known to us.

MR. WM. HENRY MADDOCKS,-This gentleman has been introduced to us by good Spiritual authority, as a remarkable medium, and gave us in a very brief interview such evidence as speaks for it-

the match as the child. It was chiltopy directed and consistation. Why is a most one a year a limited and opposite the contingent of the match and the learner with a match and a great and in general content of the match and the learner with the different with the learner into the learner and the learner with the learner into the end; but now it is but the beginning. And and point, has a pocular meaning for the Siptimal circle in this thick every match to be the end; but now it is but the beginning. And point, has a pocular meaning for the Siptimal circle in this thick every match to be the end; but now it is but the beginning. And point, has a pocular meaning for the Siptimal circle in this country of the world that the constant with contingent of the contingent with the learner into the end; but now it is but the beginning. And the control of the match and the control of the fixed and point, has a pocular meaning for the Siptimal circle in this circle in the Circle and Intuitions, that it will ultimate in write learner into the open by matching and education of the Race and Progress.

In Figure 2 and 1 fallows, this we must be content with control of the Race and the substitution of the in particular, he came to this country to practice his itual Intercourse, and Inquiries Relating to the Manifestations of the Present Time. By John S. Adams. Price 25 cents; cloth in particular, he came to this country to practice mis profession as actor. While in New Orleans, he became convinced that the duties of the dramatic art interfered with the quiet needful for his culture and Spiritual development. He has therefore bid farewell to that profession, in hopes of higher and more useful culture in another department of Spiritual nuffilding. Spiritualists should see these in recard to the Bible as the only revelation from God to reward to the Bible as the only revelation fro interfered with the quiet needful for his culture and Spiritual development. He has therefore bid farewell to that profession, in hopes of higher and more useful culture in another department of Spiritual unfolding. Spiritualists should see these drawings, and form their own conclusions. We are happy in thus being able to multiply the phases of Spirit-culture in the artistic department, in the hope that we will be able ere long to get at some clear and comprehensive formula, by which recitetion of and comprehensive formula, by which recitetion and truths of scriptural revelation and unded the work of scriptural revelation and unded the amount of a Father's heart under becautement. Price 25 cts.

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**The Boral Interaction of the careful of a Father's heart under becautement. Pri

not the enemy of mankind. Why, Death merely puts off the earthly tabernacle, that the soul may shine with a more glowing lustre; and this brilliancy of the soul is so bright and glorious that

of mediumship. We hope the friends, therefore, will think clear

their true mission The Union Circles for Development of media, meeting at No. 64 Catharine-street, are re-organ-

ly, judge wisely, and aid freely, that all may fulfil

zing for another term of twelve weeks. They will meet on Tuesday and Friday after-

noons, at three o'clock, and on Monday, Wednesday, and Thursday evenings, at half past seven o'clock. Persons desiring to become members of these

circles, will please to make early application to Dr. Mayhew, who will be in attendance at the rooms use of the above word. In latter years so much every day, from 2 to 3 P. M., to satisfy inquirers

When each circle is complete there will be no further additions made, and no visitors will be ad-

[From the Rhode Island Freeman.]

N. P. ROGERS. A Psychometric Reading from Spirit-Writing.

At a circle for Spiritual Manifestations at the nouse of a friend in Little Compton, a message was addressed to me with the signature of N. P Rogers. As the medium, a lady entirely unacquainted with him in life, and even now ignorant of his writings,—had given a description of his person, at a time when he was remotest from my thoughts, I was curious to see what would result from a psychometrical reading of the communication to corroborate the identity of the writer. The message was sealed closely in a blank envelop, and placed was sealed closely in a blank envelop, and placed was sealed closely in a blank envelop, and placed course. Bound in muslin, \$1.25.

On the evening of the same day, while the medium was writing with a slow, regular motion, under

ers of character I know of-placed the envelop on her forehead, and said with an instantaneous recognition of the fact, "This is Spirit-writing, isn't it? No answer was made, and immediately falling into As soon as men assert their right to do their own a trance, she proceeded with the reading as fol-

lows: The influence this letter has upon me is very de cided. The writer is a man of very decided energy next step will be that they will think for themselves of character. He has an exceedingly nice nervous organization.

I feel very much like writing editorials—think I should rather write for some reform paper than anything else.

This man's soul is a palace of music, the instruments are all in perfect tune, and wonderfully harmonious.

I should judge him to be a most thorough refor mer—one of the leaders of a reform—should think that reform would be Anti-Slavery. As a reformer, he would be untiring in his efforts, and generally and writings upon the subject will be distinguished by visor, and purity of proceed with a great deal of policy. His speeches by vigor, and purity of language, rather than bitterness or cant. He has a very intense nature. The moral and intellectual faculties predominate. the claims upon the suffrages of the people of tion, strong adhesiveness. Is disposed to self-denial those men who "have done well to the Republic." for his friends, or any good cause—longs to sacri-We like-we will stand by, we will support, in fice his means, and his own strength for the cause

self from a friend until the dignity of his nature de-

I tell you those eyes! He has the finest cut of fea-

viduality and character, and leave behind an impress which no one can mistake. They have dea modern political warfare, and have drunk of the balanced. I should think he would be exceedingly

We repeat, principles are valuable—but they throw thatfeeling into words, and produces a like

coming conventions, and re-inaugurate, if we can, said in that peculiar tone which signified that he ally. the early and honest days when men were re- was the opposite of bigots.) Has very expanded

where he has been for some few years. He has a great deal of influence there as well as here-his influence has not died out from our sphere yet.

Mrs. E. J. French, who has been on a short tour trist, if she could tell me the contents of the letter. wrote on the envelop, N. P. Rogers, Esq.

I have seen a score of readings by the same lady, character of N. P. Rogers became impressed on that sheet if his spirit had no influence in producing the writing. Yours for any Truth.

Geo. S. Burleigh.

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Receipts fr the Christian Spiritualist.

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I was struck with the fact, apparent at the instant, that her hand was under a new influence, but did not immdiately recognize what was wanted. When I did understand, the letter was produced, the psychometrist,—one of the most striking read the psychometrist, that her hand was suddenly want that letter read now!"

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should write by man, pose-paro, commenced above given.

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11—tf

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Poetrn.

[From the Sacred Circle.] LOVE OF SYMBER.

I love the earth, the trees and flowers, the grass, the very soil, And love to great them in the morn fresh as they came from Goll. I love the water spread below, the blue sky spread above; The waves, the stars, the trees, and flowers, I look upon with loves.

I turn from cities to the secures where man has never trod, From burning pavements to the moss, from streets to turf or sold I turn from jarring strife of men to where the wild birds sing. Where love and hatmony speak out in every living thing.

The flowers are crushed and desolate wherever men have stood; I find them joyons on the mount amid the shady wood.

I seek them at the top where waves the old oak's gnarled limb,
That I may higher reach to heaven and marer come to Him.

"Tis not amid the bannts of men, in cities filled with life, Where stringgling in the race each one with self-kness is ri It is not there my Spirit turns, for I would be about in stlence such that I can hear the angels' whispered tone The whisperings of that brighter world I ever love to hear,

And do not check the rising sigh nor stay the falling tear Ashamed not then to be a man, my human heart is free To open all its inner rooms where God alone can see.

No curious eyes behold my grief; if unseen forms divine Are there beside my wretchedness, their tears will flow with

mine.
But as upon a mother's breast, I fling me on the sod.
Where surely mortals there are not—where surely there is God.

And converse hold with angels when first they come below.

[From the Boston Pathfinder,] SPIRIT YEARNINGS.

BY MARY BUBBELL.

Where, on thy kindly pinions, tarriest thou, O soft celestial breath? Lent to my Spirit from the Infinite; Why should I call thee Death?

On my white couch all day I wait for thee, And through the dewy night; Hath be commissioned thee to wing so slow And calm, thy solemn flight?

In velvet fields, I know the lambkins play, And infant violets peep !— Come swifter, ere my almost parted heart Return, for these to weep.

Where still and pale. I fade from hour to hour, Eyes keeping watch like stars. Make earth so dear that still my Spirit rests Without the crystal bars.

Should I repine while here in arms of love.

Just under heaven's bright gate.

Until the angel of the Lord convex down,

A little while I wait.

This lower sky is gloriously fair.— I am not tired of earth; From other spheres I shall look love to thee, Land of my mortal birth.

But I have caught a vision of the palms Around the mount of God— That mystic tree whose branches spread the way Which Christ the prophet trod;

And underneath their shade my soul must dwell With souls beatified,—
I heard it whispered in the holy night
By angels at my side.

Then, where on thy slow pinions tarriest thou.

O soft celestial breath? Sent to my Spirit from the Infinite; Why should I call thee Death?

----OUR MAPPIEST DAYS.

They tell me, love, that you and I They tell me, toye, that you and I our happiest days are seeing.
While yet is shut from either's eye.
The change that waits our being;
Ah! His they say's a weary way,
With less of joy than sorrow,
For where the smilght falls to day.
There'll be a shade to morrow.

If ours be the love that will not bear. The test of change and sorrow,
And only deeper channels wear.
In passing to each morrow—
Then better were it, that to-day.
We fervently were praying,
That what we have may pass away.
While we the words were saying.

The heart hath depths of biterness As well as depths of pleasure,
And those who love, love not unless
They both of these can measure!
There is a time and it will come,
When this they must discover,
And wo if either then be dumb
To power that moves the lover!

There is some spot where each will fall, And each will need sustaining; And suffering is the lot of all, And is of God's ortaining; Then wherefore do our hearts unite In bonds that none can sever, If not to bless each changing light, And strengthen each endeavor?

Then while these happy days we bless, Let us not doubt be strewing; that's more mever will be less, Though he should change the sowing, Such be our faith as on we tread

> _____ THE OCEAN.

BY J. G. WHITTIER.

The ocean looketh up to heaven,
As 'twere a living thing;
The homage of its waves is given,
In ceaseless worshipping. They kneel upon the sloping sand

As boods the human knee, A beautiful and tireless band, The priesthood of the sea.

through Corinth on one occasion, had the curiosity to see Diogenes, who happened to be there at the time. He found him basking in the sen in the grove Craneum, where he was cementing his tub.

"I am," said he to him, "the great king Alex-"And I," replied the philosopher, "am the dog Diogenes.'

Are you good, or bad?" returned Diogenes. "I am good," rejoined Alexander.

replied Diogenes. taken by pirates who brought him to Crete, and If this last state is an image of beatific calmness, exposed him to sale. He did not appear to be the least disconcerted, nor did he feel the least uneasi- we must confess that it has not much analogy with

Xeniades, corpulent and well dressed, perceive he needs a master. Come, child," said he to Xeniades, as he was coming up to purchase him, come, child, buy a man."

the talent of commanding men. "Crier," said he, "call out in the market, if any

chase one. The man who was selling him desired him not to

"What matters it," said Diogenes, "people buy ringing it to know whether it be good metal, he will buy a man upon simply seeing him."
When the price was fixed, he said to Xeniades,

as physician or steward, it matters not whether I ened, and be a slave or a freeman, my will must be done."

Neniades charged him with the instruction of his (Page 65.)

children, a task which Diogenes performed with

are not absolutely dead things, but do contain a or even having his clothes damaged. potency of life in them, to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial, the purest efficacy and extraction the eye. Many a man lives a burden to the earth; ceive the slightest injury, &c., &c. spirit, embalmed and treasured up on purpose to a life beyond life.—John Milton.

I offered you, I suppose, sufficient instances of clearacter of a saint orgin.

MAGNETIC MAGICS

listorical and Practical Treatise on Fas cinations. Cabalistic Mirrors. Suspen-Stans. Compacts. Talismans. Convultacagations Sympathetic Correspondences; Secremancy, etc., etc.

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

SIXTH DIALOGUE.

CONVULSIVE FITS-POSSESSIONS.

most frightful fits and convulsions.

Thus do I seek the ancient wood, where mid the oaks and pines Lingers the dim religious light where noonday never shines; Or climb the mountain's brow to meet the morning's earliest this state by some occult influence. These possessor terials."

Obligate the state by some occult influence of the upforts. sions of Loudun always remind me of the unfortunate Grandier, who was no more a magician than I

and revengeful enemies. confidence that man can know justice on this earth, key." and make use of it from the example of God himself. to abuse this power by domineering or seducing a being who does not dare to resist its shell. Human justice cannot, in consequence, be too severe against afterwards. He melted sulphur in his hands, and their cries; a sort of epileptic foam appears at the such breach of liberty and existence.

I borrow the following anecdote from the "Porwill illustrate what I have said about these sympa- his tongue, and cooked there a piece of meat or an powerful wind; and the same howling exclamations well as most girls, in her studies. She can read honored with a prominent place on the column in

thetic convulsions. 30. "It is certain that this sort of epidemic oriterwards into the departments of Rhine and Moselle."

31. If we trust to the chronicles of Limborg, it ena of magnetic trance, as they are described by Dr. Bertrand. "People were seen dancing as if they had been mad. These dances lasted sometimes whole days, and when some one of the performers fell down, the others jumped upon his body, and they soon recovered." A little further considered these dances as having a passionate diswas very singular that, despite all these considerations, and the direct prohibition of the government, present day,"

32. M. Muller, Justice of Peace, remarked that at Epternach, there were two thousand nine hundred and seventy-four persons subject to this sin- ing to the method of the savans who succeed only sparks of fire soar in the air, and the stones break gular dance.

We shall not close this article on ecstatic dance without speaking of the Howling Dervishes' dance. One of our best writers observed them recently at Constantinople, and gave a very interesting account be always free from prejudice.

fall down, exhausted and breathless. They utter the most abominable howling, as long as they lie on the ground; but they soon rise again, brandish-lits votaries often immolate themselves to their gods their veins with swords, and spreading their blood all over the ground. They glory in these abomin-Anecdoris of Diogenes.-Alexander, passing are living illustrations of an excessive and powerful exaltation.

John.-What conclusions shall we draw from these contradictory judgments? Priests explain nails are said to enter deeply into their flesh. these facts by the devil's intervention; physicians by the nervous fluid; physiologists by sympathy; and historians by ecstacies. To the priests I shall "Are you not airaid of me?" continued Alex- say, prove your assertion by expelling these devils, over whom you have full power; to the physicians, prove your opinion by curing sicknesses "And who would be afraid of one who is good," which your science must doubtless teach you to heal; to the physiologist, I shall ask what is sym-As Diogenes was one day goir g to Egina, he was pathy? and to the chroniclers, what are ecstacies? ness on account of his misfortune. Seeing one the convulsive fits and howling dances we spoke of What miserable definitions are all these; and how eniades, corpulent and well dressed, "what miserable deminions are an chose, and non-"I must be sold to that person," said he, "for I can we hope to understand by them the nature of so difficult a question?

ALBERT .- Men too often believe they know what Being asked what he could do, he said he had they profoundly ignore, as you see in this case, examinations of the convulsive fits, I was moved one wants a master, let him come here and pur-quote here the explanation I find in "The Sacred accepted by the most skeptical men, and not denied Theatre of Cerennes," by Elie Marion.

> "One of the brothers advised him to take a hamened, and as for me, I shed abundant tears."-

On page 101, the author relates a no less curious

powerful causes of destruction. I shall not weary don't know what these conditions are.

31. "Dictionary of the Wonders of Nature," by Sigaud de Lafond, 1780. Vol. II, page 36:

There was another phenomenon common to all ware, and even sometimes hard stones. He ate sympathetic vertigo or giddiness. the possessed nuns; it was to preserve their pulse living animals, as birds, rats, &c., &c. He was one periestly calm and steady in the middle of the day presented with an inkstand, covered with a ant, intoxicated by this irresistible oscillation, left exalted faith, the mothers took them back and soon plate of iron, and succeeded in eating it all, viz : his seat, mixed with the dervishes, and began to succeeded in stopping their cries. To the children, John.-It is painful to consider such diseases, pens, knife, ink and sand. Seven respectable wit. move like a bear in its cage. such mental aberrations; but it is still more so to nesses have sworn to the truth of this fact before think that they were a proof of the errors of the high court of Wurtemberg. This terrible eat waddling became more frequent, their faces more feet, which is said to be a sovereign remedy against Justice in those times. There are few of those er lived until the age of 79; after his death, his deadly pale, and their hearts more deeply heaving. every sort of disease. wretches who did not appear to be thrown into body was found full of the most heterogeneous ma- At the same time the Iman's holy words rapidly

London "who handled red hot iron, licked it with am myself,-and who was, nevertheless, burnt his tongue, and ate a mixture of burning sulphur, alive, upon the evidence of some foolish women rosin and wax; sometimes he swallowed burning these manocuvres, rose and went on with their coals after having previously used them to roast jerkings, careless of the imminent danger they ran Albert. -It does not belong to me to judge Ur- oysters. I attentively examined the mouth and of breaking their heads against the walls. bain Grandier, and to decide whether he was or tongue of this man, and could not discover the was not the victim of his foes' hatred. God alone least trace of any preparation. I observed only was the instant the drums are taken; but our excan pronounce in His impartial justice. But if you that the tongue was enveloped with a great quangive another form to your question, if you ask me tity of saliva. This man was subject to fainting whether or no it were possible Grandier committed fits. . . . On the first of May he swallowed, before excited; moreover, the fasting of the Romazan the crimes with which he was charged, I should an | many persons, a sword about three feet long, after swer unhesitatingly, "Yes! yes, it is possible that having broken it into several pieces. On the folwith a simple flower he obtained the effects of which lowing November, he swallowed in the presence of he was accused, viz.: the seduction of a poor girl." the King of England, and whole court, two knives Nay, he might have produced hundreds of similar and a razor, which were presented to him by the results, by means of the sympathetic power of king himself; a few days later the whole found its tering a most deep and prolongated howling: this which I shall speak in the following narration .- natural way out of the body. In this experiment, When our conversations shall be terminated, I the performer's hands were tied behind his back, trust you will be entirely free from these doubts in order to prevent the possibility of a deception. which you now seem to delight in putting forth | . . . He had swallowed, too, several copper pieces, under the shape of arguments. I tell you with full a little glass cylinder, a wooden stick, and an iron

If this man is not the English chemist Richard-There is, therefore, nothing more infamous than son, he has nevertheless, many points of likeness with him. He masticated burning coals which were still seen burning in his mouth for a long time when it was quite lighted, he put it on his tongue, where the combustion continued until the whole was tative Cyclopedia; article, Occult Sciences." It consumed. He sometimes put a burning coal upon troop bend and rise as under the impression of a oyster. He permitted this fire to be blown for a is repeated at every motion. quarter of an hour, and his face never betrayed the was completely developed in 1974, and spread af- for a long time, and the trace of its action could not be perceived. He swallowed melted glass, or call forth the blood from the most healthy mingled with rosin, tar, and wax; in this perform- lungs. ance the flames blazed from his mouth, and a noise wards his throat.

ble and famished people, but none of this force.

builds piece by piece the elements of his certainty.

If I did not trace back my quotations farther than the sixteenth century, it was not because preof his observations, although he does not seem to vious ages were destitute of similar events; every one, on the contrary, had its peculiar manifestations These Mussulman monks labor under the most called supernatural. France, especially, was rich excessive poverty, and are broken down by all the in productions of this kind; but India is still more excesses of penitence. It is in this state that they | so. There, contemplative eestacles have been cultibegin their dances and continue them until they vated for ages immemorial; this study has, in consequence, so complete a disgust of terrestrial life, so exalted an aspiration towards religious life, that ing enormous bars of burning iron, or opening by throwing their body under the wheels of the carriages which convey the idols. They think, too, that they please these cruel divinities by submitting able feats, whose sight excites their zeal, and which to the most awful tortures. They fast during an incredible long period of time, remain in postures of equilibrium which may seem impossible, or shut their hand so powerfully and indefinitely, that their

35. The Arabians take the same pleasure in submitting to similar tortures, to honor a pretended prophet called Ben Aissa. It is true that, like Moses and Christ, this prophet is said to have led them through the deserts, and fed them upon stones, instead of multiplied bread. Since that epoch, they celebrate those days of calumnity, by frantic dances upon burning coals and red hot pieces of iron; sometimes they tear their flesh with enormous whips, eat the most venomous insects, &c., &c., as I told you in "Spiritual Mesmerizer."

Did not the martyrs of every country, of every age, do about the same thing, either for religion or politic's sake? The history of Christianity is full of miraculous facts of this nature. In selecting the by Dulaure himself.

Yet I cannot conclude without quoting a very mer and strike his breast with it, promising that it singular narrative published on the same subject and stomach; but his frame offered a resistance views. It agrees also with what M. Muller said. where it has the following title, "Constantinople, or the Howling Dervishes."

fact. It was an incombustible ecstatic, who re- not circular like that of Pera. It is a parallelogram waddlings. His face looked like those caricatures mained more than a quarter of an hour in an ar- without any style of architecture; from the unpa-THE POWER AND EFFICACY OF BOOKS, BOOKS dent fire, without having received the least injury, pered walls hang about fifteen enormous drums, body—the only difference was, that here, the cariand a few verses of the Koran. On the side of cature lived and breathed. This curious book records many facts of the Micah, where sits the Iman, the wall is covered This curious book records many facts of the shear, where sits the final, the sail and came half naked into the middle of the room. same nature, which took place among inspired peo- with a sort of ferocious decoration, which can and came half naked into the middle of the room. Keep the ladies of the village in complete subjection, scree as in a vial, the purest efficacy and extraction of that living intellect that bred them. I know ple during the long wars the Protestants had to be only compared to the workshop of the executive dealing out their favors of dress-fitting and bonnet little design releases that the long wars the protestants had to be only compared to the workshop of the executive dealing out their favors of dress-fitting and bonnet little design releases the protestants had to be only compared to the workshop of the executive dealing out their favors of dress-fitting and bonnet little design releases the protestants had to be only compared to the workshop of the executive dealing out their favors of dress-fitting and bonnet little design releases the protestants had to be only compared to the workshop of the executive dealing out their favors of dress-fitting and bonnet little design releases the protestants had to be only compared to the workshop of the executive dealing out their favors of dress-fitting and bonnet little design releases the protestants had to be only compared to the workshop of the executive dealing out their favors of dress-fitting and bonnet little design releases the protestants had to be only compared to the workshop of the executive design releases the protestants had to be only compared to the workshop of the executive design releases the protestants had to be only compared to the workshop of the executive design releases the protestant had to be only compared to the workshop of the executive design releases the protestant had to be only compared to the workshop of the executive design releases the protestant had to be only compared to the workshop of the executive design releases the protestant had to be only compared to the workshop of the executive design releases the protestant had to be only compared to the workshop of the executive design releases the protestant had to be only compared to the workshop of the executive design releases the protestant had to be only compared to the workshop of the of that living intellect that bred them. I know the during the long was de Procesans had to they are as lively, and as vigorously productive as bear from their brothers in God, the Catholics, who tioner or inquisitor; these pictures represent arrows little chains, wherewith they began a most fantasti-trimming as if they were pearls and diamonds I those fabulous dragoons' teeth and being sown up for rot that the first law of Christ is to never use with a sort of leaden heart for extremity, supportand down, may chance to spring up armed men.— the sword. These men passed through the fire of ing chains, spades, arms of every kind, and appartue the points of their partier's arrows, they rushed As good almost to kill a man, as kill a good book; As good almost to kill a man, as kill a good book; the swont. These parts and did not receive any wounds from els of torture. It is with such instruments that upon and did everything to prick themselves with their enemies and did not receive any wounds from els of torture. It is with such instruments that upon and did everything to prick themselves with their enemies and did not receive any wounds from els of torture. It is with such instruments that upon and did everything to prick themselves with their enemies and did not receive any wounds from els of torture. It is with such instruments that upon and did everything to prick themselves with white themselves with these blades; they soon fell upon the floor breathmake her own dresses, and if you go farther, and ellegate her to the trade her to who kills a hand, kills a reason the balls that struck them. Others threw them the balls that struck them. est degree of religious fury; then cries are insuffi- horses fallen exhausted at the foot of the mark set.

I will limit myself to a single fact, which proves that really majestic. By his side stood a beautiful the Iman, who received her with much kindness; the external frame is not alone capable of becoming young man, covered with a white and gold turban she then sat upon a lamb skin lying on the floor, incombustible, indivisible, and indestructible; but of the most picturesque effect; his pure, melan- and then the Iman jumped on this weak and deli-Serving Possessions. Sorvery, Witchcraft. that our immost nature may, in certain conditions, choly and sweet profile was rather of the Arabian cate frame, where he stood for several seconds. enjoy these singular properties, although science than Turkish type; and his olive complexion seem. When he alighed from this living pedestal, the child ed to confirm such an origin.

"Opposite these two remarkable figures, were devotion. the dervishes, whose solemn attitude and monoton- "Women brought their infants, three or four "At the end of the last century, a man appeared our singing threw a sombre and gloomy tint over years old, who were softly placed on the same skin in Saxony, and professed to eat anything whatever, the whole ceremony. Every new stanza was ac- and delicately trampled down. Some of these litfor a small sum of money. He ate, for instance, a companied by a sort of general oscillation of the the creatures bore the operation with a great deal whole pig or a lamb; he broke with his teeth, pul-verized and swallowed recipients of glass, earthen-mayots, the sight of which alone plunges us into a frightful manner. Their eyes were out of their

increased in power and energy, and we anxiously Oliver Jacobeus assures me that he saw a man in waited for the denouement of this awful spec-

"Some dervishes then, highly intoxicated by

"A moment later every one stood on foot. I pectations were deceived; the drums were left on the walls, the subjects being already sufficiently would have been a sufficient reason for avoiding this formality.

"The dervishes then formed a chain, by respectneighbors, and began to justify their name by utcry does not really seem to belong to human na-

"The whole troop, by a unanimous movement, then recoil a step, and howl in a deep, gloomy tone, which seems very much like the cry of a menagerie in bad humor,-tigers, lions, leopards, appearing to find that their dinner very late.

"The inspiration then begins to develop itself by little and little. The eyes glare and dazzle like those of the wild animals they have imitated in corners of their lips; their faces become ghastly under the most abundant prespiration. The whole

"We cannot understand how such outcries,ginated at Epternach, in the Luxemborg; that it least suffering. He held a red hot iron in his hand repeated during a whole hour and sometimes more -do not break the chests of this miserable people,

"In the middle of the troop I observed a deris impossible not to recognize in them the phenom-like that which is produced by the immersion of vish who had quite a characteristic physiognomy; red hot iron into water, was heard the while, to- you have, perhaps, seen some of the plaster faces moulded by Gericault; you recollect their depress-John.-We have already seen some incombusti- ed, furrowed temples, their deep sockets, their noses already contracted by death; you see their Albert.—You see, my friend, that if we do not beard still sticking and parted by the perspiration the same chronicler subjoins that "The physicians must at least confess our impotency to give a satis- parchment, and you will have the most perfect porfactory answer. But what man cannot explain, he trait of the Scutari's dervish emaciated and disposition, or some latent disease. The priests exor- is in the illogical habit of denying, or throwing sected by the training of fanaticism. This wild cised them, as possessed by the evil Spirit. But it into the fabulous records of the Black Art. Yet, and energetic meagreness reminded me of the feto be consistent, we should never pronounce an rocious verses in which Chamfara pictures his savominion before having clearly established what man age physiognomy. As the poet, the devrish might these convulsive dancers have continued until the can, and what he cannot, do. We must, moreover, have said: 'I begin my excursions in the morning know his nature, and that of his eminently weak with a poor piece of bread, which like a lean thought for the future? That is, practically, what and transitory envelop; we should define exactly wolf passes from solitude to solitude. When the most fathers are saying to their daughters, but frewhat is explicable and what is not, but not accord- hard soles of my feet trample the stony roads, in darkening still more the question; but with the into a thousand pieces; however lean I may be, I tirely on your own continued prosperity? Besides, came to St. Louis.

One day last we its face a spinal marrow, supported by poor vertebræ; and for a pillow I have an arm whose unfleshed bones seem the instruments of a cockle player.' But let us continue our narrative.

> "The dervishes' howlings were now transformed into roarings; the dervish whose portrait I tried to give you tossed his head, covered with black hair, work, they do it as a disagreeable task, to which a and drew from his skeleton-like breast cries whose life of ease is far preferable. In the duties of wife hoarseness and clamors would have shamed tigers and mother, there is enough to occupy the heart,

"Excited by the feverish ardor of this furious devotee, the whole troop jumped back, and sprung dinate position, have in them nothing peculiarly atforth like a horde of drunken soldiers. The same awful, unearthly cries were still going on. The floor trembled under the rythmic undulation of the band, and the walls seemed ready to crack like the takes to fashion and light literature, receives calls fortifications of Jericho, before these frightful clam-

"The two capuchins who were with me laughed stupidly, without thinking they were themselves a definite object, how can she be expected to rise carsort of Catholic dervish, applying another kind of ly in the morning, or to take an active interest in mortification in order to befriend a different God. the affairs of life? The dervishes were looking for Allah, and calling What shall be done that our dauughters may have him with their barking, just as the capuchins look practices. I confess that this want of intelligence dent upon their exertions. in my two companions offended me very much; sacrifices. This dervish who excited the capuchin's laughter was to me as splendid in his hallucinated

"The exaltation of the dervishes soon reached Everybody pretends to know this state. I shall by the consideration that these phenomena were terrupted; the tanny smell of a menagerie was else is taught in our schools. "Woman's Mission" evolved by all those perspiring bodies. In the surely is to teach, and the demand for female inmidst of a cloud of dust grinned all those con-

vulsed, epileptic, fiery eyes, and frightful smiles. "The Iman stood before the Mirah, exciting by fishes in any posture; and it is very surprising, would do him no harm; he even insisted and asked by an illustrious writer, Theophile Gautier; it his gestures and cries the ceaselessly increasing that though one will not buy even a pot without for knives, but they could find none but a large and seems too faithful an echo of what I always said, frenzy. A boy darted from the group, and aphis gestures and cries the ceaselessly increasing was the use of all those apparels of torture hang-"Though I be at present your slave, you must equal to that of iron to his repeated blows; even (Quotation 32.) I borrow this passage from the ing from the walls. An acolyte took a very sharp prepare to obey my will; for whether I serve you his dress remained intact. Every one was fright. Journal "La Presse," of the 20th April, 1853, spade and presented it to the Iman, who passed not express the least suffering, he quietly resumed wherein Harlequin passes his head through Puriot's thus to qualify their daughters for teachers. What

"Two other fanatics imitated the boy's example, cal and galvanic dance. But instead of avoiding venture to say, sir, to you who are reading this pa-

rose and went away, apparently charmed with her

heads, and their tender ribs yielded under so enor-"From moment to moment, a Mussulman assist- mous a pressure. With the expression of the most succeeded young men, soldiers, and even an officer "The singing ceaselessly increased in force; the of high rank, all submitting to the imposition of

> "As we were leaving Teké we met with the boy whose cheeks had been transfixed by the Iman. The instrument of torture was no more in the wound, and two small violet scars alone showed the passage of the iron.

THEOPHILE GAUTIER." [To be continued.]

MAKE YOUR GIRLS INDEPENDENT.

[We would warn our readers not to pass by the following excellent article, from the pen of our coradvice is just what we want. How many will profit by it?—Country Gent.]

Everybody in New England knows exactly what "The dervishes then formed a chain, by respect-ively placing their hands upon the shoulders of their the best education you can afford, and whether he is rich or poor, prepare him for some buisness, some regular, useful business in life, so that whatever be the turn of Fortune's Wheel, it may be independent. A good education, and a profession or trade. without property, is enough for him—enough to place him beyond the charities of a cold world, enough to give him hope and courage and assurance of success in life.

But what is to become of the daughter? Do we consider this question sufficiently? Is not all New England grossly negligent on this point? Does the public voice answer this question satisfactorily?

Let us examine the matter fairly. You have a daughter of sixteen, in a family of half a dozen children. You have a small property, a comfortable house, a farm perhaps, are tolerably "well off," worth perhaps eight or ten thousand dollars. You are still a young man, at least not so very old Rosa's husband took a considerable and active part that you need not necessarily die for some years in it, and on the 28th he fell from the effects of Suppose this young lady has progressed as vet. and write respectably, has cyphered as far as square | the Place de la Bastile. root, can read French a little, but cannot speak a word of it correctly. She can play on the piano, so that a person of common discernment can distinguish her Old Hundred from the Battle of Prague, but has developed no very decided taste for music. Still she is intelligent, active, and promising. Supoose she were, some pleasant morning, to propose the question directly to you, and ask a serious reply, What do you intend I shall do when my education is finished?" What answer would you make, which would satisfy both you and herself?" The probability, perhaps is, that within ten or the third son, yet very young, remained with twelve years, she may marry; for that is the fate his mother, who found an asylum in Switzerland, of a majority of ladies. Still, I do not think you would like to answer her reasonable question by riage a matter of necessity, or even of calculation. chance in life, and that of such a nature that she cannot avail herself of it.

Can you say to her deliberately, that you have a home which shall be hers, also that you have means to maintain her, and that she need take no quently with less regard to truth than they profess. Your life is uncertain. Your business enterprises usually fall to the share of a daughter of a family, to fill up the aspirings of human nature, to develop the faculties of the soul? Look at the course of life of grown up daughters in the families about you, They are usually regarded by the mother as children in all matters pertaining to the household. and exercise the intellect of an educated woman; but the mere drudgery of housework, the cooking and mending and scrubbing, especially in a subortractive or ennobling to anybody. Usually, however, the daughter is not a working bee in the hive. She is better educated than her mother, perhaps, and not half so good a housekeeper, and so she naturally and returns them, dusts the parlor for her share of the house work, works worsted cats, dogs, for intellectual discipline, and wears a stylish bonnet to church by way of morals and religion. Without a

courage to look the future calmly in the face, and for Jehovah in their prayers, fasting and ascetic feel that their position is in some measure depen-

A definite hope for the future can alone make a for I understand the priest of Athys, the fakir of or Jemale, an education for some business. The discithe Hindostance, as well as the dervish, tries to pline of acquiring it will be, in itself, salutary, and soothe his God by the abundance of his bloody the consciousness of posessing it will at all times give dignity and independence to your character. Whatever your position in society, educate your daughter for some buisness in life, educate her acface as the monk of Zurbaran, who in his shades cording to your means and condition, and according did not show anything but a praying mouth, and to her tastes and capacity. The "sphere of wontwo hands pernetually ioined. But to return. hemisphere which all accord to her as a right, includes, certainly, the whole range of teaching-in letits climax; the howlings became louder and unin- ters, in science, in music and drawing, and whatever structors, of a high order, is by no means supplied. Academies and high schools are now paying salaries of five hundred and a thousand dollars to college graduates, as mere temporary teachers, and would be glad to exchange them for well qualified females, who would enter upon their duties with some probability of permanency. Then there are thoussharp one, with which he violently struck his belly and from such a pen, it cannot but enforce our own proached the old man; I understood then what ands of district schools, which are fast changing from the hands of the college boys, to the "milder influences," of the gentler sex. If your daughter has a decided taste for music, any ornamental action of many ornamental actions of the Greek, and French, our scientific names from the Greek, and it through the boy's checks; but the poor child did Heaven has offered her. Make her excel in something which the world deems excellent, and her su-36. "The Howling Dervishes' hall at Scutary, is his former seat, and took again to his previous perior attainment will always command respect and the means of honorable subsistence. But there are many who cannot afford the means

shall they do? I answer, believe labor is honorable, and teach them a trade, or manual labor of some kind. I have never chanced to live in any place, where dressmakers and milliners did not per, that you can build a forty-foot barn in less time than your wife and daughter can procure their

"The Iman was a tall, angular old man, with pale as the Mignon of Goethe, had, till then, stood man's labor and talent is enlarging everywhere in your attention by a greater number of quotations; deep furrows upon his face, whose expression was by the door, but at this moment she approached New England. The means of education have not yet been supplied to boys and girls alike. Even Boston, I believe, which affords to every boy at the public cost, a four years' course in a Latin or High chool, gives to girls as an equivalent, only ene ad

ditional year in the grammar schools. New England has her colleges—her Harvards, her Yales, her Dartmouths, for boys, but nothing of the kind for her girls. But these wants will soon be met. Horace Mann, whose opinion is entitled in this matter to higher authority, perhaps, than any other individual in this country, has accepted the Presidency of a college in Ohio, where the sexes

mjoy equal advantages of instruction. The want of the means to give girls, at the puldefect in our New England system of instruction. Notwithstanding this want of opportunity for edu cation, a great share of our best writing of a literary character, both in books and magazines, is from the pens of ladies, and he who doubts the capacity of the etter half of creation, for any literary labor, deserves to have his ears pulled by Fanny Fern, and to be classed among slave catchers in Mrs. Stowe's next edition of Uncle Tom's Cabin. Education for ill, according to the capacity of each, is the true law of love and of progress.—N. E. Farmer.

From the Wezeiger des Westens, St. Louis. SUCH IS LIFE IN THE PRESENT STATE OF SOCIETY.

One day last week, early in the morning, that niserable conveyance which takes the poor and friendless dead to the city cemetery at the city's skirts, halted in front of a house in the southern part of the city. The driver alighted from the wagon, entered the house, but appeared again soon after, carrying, in company with another alike disrespondent, Henry F. Francis of Exeter, N. H.; we interested looking man, a coffin made of rough are not sure that his name would be enough of a boards. The coffin was placed on the wagon, and talisman to prevent such a loss on their part. Its it made speed over the deserted streets toward the cemetery.

Not one followed the wagon with a sorry looknot one stood at her grave with a feeling heart, when the earth fell upon the coffin; and yet, this coffin contained the corpse of a lady who once was adored by hundreds-who once was honored extolled, envied in society-who could command riches, and who, but a few years ago, before she trod the shores of this continent, could expect a

happy and contented old age. This lady was Rosa Neschemi, the daughter of an immensely wealthy Polish nobleman. In early youth she was taken to the Imperial Court of Ausria, where in her eighteenth year, she was married to a French nobleman, who was also very rich .-Rosa Neschemi lived many long and happy years, partly upon the possession of her husband, and partly in traveling through Germany, Spain, Italy, Rome, and England; and gave birth to three sons who received the best education, and upon whom the eyes of the parents rested with much pride.

But then, the July Revolution at Paris came. three shots which he received. His name is still

Of the sons, the oldest one, an exceedingly gifted young man, was surpassingly successful in Spain, and was, at that time, Private Secretary to King Ferdinand. After the King's death, he removed to a villa in the neighborhood of Valencia, where, as it was believed, he fell a victim to the lagger of a midnight assassin.

The second son, who had joined himself with the ministers of the church, was an especial favorite of Pope Gregory. He died soon after that event.

The third son, yet very young, remained with whither she carried the remains of her ruined fortane. In his sixteenth year, he left his mother explain these facts by the magician's power, we of agony. Well; cover this mask with a thin such a suggestion, because such a probability is, and came to America. In New Orleans he soon after all, a vague uncertainty, and you would be found employment and carned much money. Bad quite unwilling a child of yours should make mar- associations, and his own inclination to dissipation, led him to deviate from the proper path, and some No, you could not say to her that she has but one five years ago, he grasped at the last and most contemptible means to save his credit—he persuaded his old mother to cross the ocean. She could not refuse the prayer of her only son, and soon arrived. She succeeded in bringing with her six thousand dollars, which sum was spent by her son in a very short time. About a year ago he ended his career in New Orleans; being employed as deputy sheriff, he killed a creole by stabbing him. He escaped to California, and his old mother, to whom New Ormay fail. Is it safe to risk the welfare of others en- leans naturally became a place of extreme hatred,

One day last week, miserable city hearse conveyed the remains of Rosa Neschemi to the last, unwept resting place! "Such is life."

Power of the Imagination.-Dr. Noble, in a very able and analytic lecture at Manchester, "On the Dynamic Influences of ideas," told a good anecdote of M. Botibouse, a french savant, in illustration of the power of imagination. As Dr. Noble says-M. Botibouse served in Napoleon's army, and was preasent at many engagements during the early part of last century. At the battle of Wagram, in 1809, he was engaged in the fray; the ranks around him had been terribly thinned by shot, and at sunset he was nearly isolated. While reloading his musket, he was shot down by a cannon ball. His impression was, that the ball had passed through his legs below his knees, separating them from the thighs; for he sudenly sank down, shortened, as he believed, to the extent of about a foot in measurement. The trunk of the body fell backwards on the ground, and the senses where completely paralyzed by the shock. Thus he lay motionless amongst the wounded and dead during the rest of the night, not daring to move a muscle, lest the loss of blood should be fatally increased. He felt no pain, but this he attributed to the stunning effect of the shock to the brain and nervous system At early dawn he was aroused by one of the medical staff, who came round to help the wounded. "What's the matter with you, my good fellow! said the surgeon. "Ah! touch tenderly," replied Mr. Botibouse, "I beseech you; a cannon ball has carried off my legs." The surgeon examined the limbs referred to, and giving him a good shake said, with a joyous laugh, "Get up with you, you have nothing the matter with you." M. Botibouse immediately sprang up in utter astonishment, and stood firmly on the legs which he had thought lost "I felt more thankful," said M. Botibouse. forever. "than I had ever done in the whole course of my life before. I had not a wound about me. I had, indeed, been shot down by an immense cannon ball; but instead of passing through the legs, as I firmly believed it had, the ball had passed under my feet, and had plowed a hole in the earth beneath, at least a foot in depth, into which my feet suddeny sank, giving me the idea that I had been thus shortened by the loss of my legs." The truth of this story is vouched for by Mr. Noble. - Athena um.

THE ENGLISH LANGUAGE.—The words of the English Language are composed of several foreign languages. The English language may be looked upon as a complication, both in words and expressions of various dialects. Our laws were derived our stock of nouns from the Latin, through the medium of the French. Almost all the verbs in the English language are taken from the German, and nearly every other noun or adjective is taken from other dialects. The English language is composed of 15,734 words—of which 6732 are from the Latin, 4312 from the French, 1665 from the Saxon, 1669 from the Greek, 691 from the Dutch, 211 from the Italian, 106 from the German (not including the verbs,) 90 from the Welch, 75 from the Danish, 56 from the Spanish, 50 from the Icelandic, 31 from the Swedish, 31 from the Gothic, 16 from the Hebrew, 15 from the Teutonic, and the remainder from the Arabic, Syriac, Turkish, Portugese, Irish, Scotch, and other languages.

WHAT A WOMAN SHOULD BE ALPHABETICALLY. cured. The printing offices, the counting rooms of honest, industrious, judicious, kind, loving, modest, shops, the manufacturing establishments of various neat, obedient, pleasant, quiet, reflecting, sober, led to their course.

Kinds, are furnishing respectable employment to femoter, urbane, virtuous, wise, exemplary, yielding, males and gradually the "area of freedom" for woland zealous.