

CHRISTIAN SPIRITUALIST

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

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THE BIBLE.

In a discourse by Theodore Parker upon "The Transient and the Permanent in Christianity," we find the following so true and so eloquently expressed, that we ask our readers to enjoy its good will.

"These doctrines respecting the Scriptures have often changed, and are but fleeting. Yet men lay much stress on them; some cling to these notions as if they were Christianity itself. It is about these and similar points that theological battles are fought from age to age. Men sometimes use worst the choicest treasure which God bestows. This is especially true of the men make of the Bible. Some men have regarded it as the heathen their idol, or the savage his fetish. They have subordinated reason, conscience and religion to this; thus they have lost half the treasure it bears in its bosom. No doubt, the time will come when its true character shall be felt. Then, it will be seen, that amid all the contradictions of the Old Testament, its legends so beautiful as fictions, so appalling as facts, and its predictions that have never been fulfilled; amid the puerile conceptions of God, which sometimes occur, and the cruel denunciations that disgrace both Psalm and Prophecy, there is a reverence for man's nature, a sublime trust in God, and a depth of piety rarely felt in these cold northern hearts of ours. Then, the devotion of its authors, the loftiness of their aim, and the majesty of their life, will appear doubly fair, and Prophet and Psalmist will warm our hearts as never before. Their voice will cheer the young, and sanctify the grey-headed; will charm us in the toil of life, and sweeten the cup Death gives us, when he comes to shake off this waste of flesh. Then will it be seen, that the words of Jesus are the music of Heaven, sung in an earthly voice, and the echoes of these words in John and Paul owe their efficacy to their truth and their depth, and to no accidental matter connected therewith. Then can the word, which was in the beginning and now is, find access to the innermost heart of man, and speak there as now it seldom speaks. Then shall the Bible, which is a whole library of the deepest and most earnest thoughts, and feelings, and piety, and love, ever recorded in human speech, be read oftener than ever before, not with superstition, but with reason, conscience, and faith fully active. Then shall it sustain men bowed down with many sorrows; rebuke sin; encourage virtue; sow the world broadcast and quick with the seed of love, that man may reap a harvest for life everlasting.

With all the obstacles men have thrown in its way, how much has the Bible done for mankind? No abuse has deprived us of its blessings. You trace its path across the world from the day of Pentecost to this day. As a river springs up in the heart of a sandy continent, having its father in the skies, and its birth-place in distant unknown mountains; as the stream rolls on, enlarging itself, making in that arid waste a belt of verdure, wherever it turns its way; creating palm-groves and fertile plains, where the smoke of the cottager curls up at eventide, and marble cities send the glow of their splendor far into the sky; such has been the course of the Bible on the earth. Despite of idolaters bowing to the dust before it, it has made a deeper work on the world than the rich and beautiful literature of all the heathen. The first book of the Old Testament tells man he is made in the image of God; the first book in the New Testament gives us the motto: 'Be perfect as your Father in Heaven.' Higher words were never spoken. How the truths of the Bible have blessed us! There is not a boy on all the hills of New England; not a girl in the filthiest cellar which disgraces a capital in Europe, and cries to God against the barbarism of modern civilization; not a boy or a girl all christendom through, but their lot is made better by that great book."

JESUS CHRIST.

"Doubtless, the time will come, when men shall see Christ also as he is. Well might he still say: 'Have I been so long with you, and yet hast thou not known me?' No! we have made him an idol, have bowed the knee before him, saying, 'Hail, king of the Jews;' 'called him Lord,' 'Lord,' but done not the things which he said. The history of the christian world might well be summed up in one word of the Evangelist, 'and there they crucified him,' for there has never been an age when men did not crucify the Son of God afresh. But if error prevail for a time and grow old in the world, truth will triumph at last, and then we shall see the Son of God as he is. Lifted up, he will draw all Nations unto him. Then will men understand the word of Jesus, which shall not pass away. Then, shall we see and love the divine life that he lived. How vast has his influence been! How his Spirit wrought in the hearts of his disciples, rude, selfish, bigoted, as at first they were! His words judge the Nations. The wisest son of man has not measured their height. They speak to what is deepest in profound men; what is holiest in good men; what is divinest in religious men. They kindle anew the flame of devotion in hearts long cold.—

They are Spirit and Life. His truth was not derived from Moses and Solomon, but the light of God shone through him, not colored, not bent aside. His life is the perpetual rebuke of all time since. It condemns ancient, it condemns modern civilization. Wise men we have since had, and good men, but this Galilean youth strode before the world whole thousands of years, so much of divinity was in him. His words solve the questions of this present age. In him the God-like and the Human met and embraced, and a divine life was born.— Measure him by the world's greatest sons; how poor they are. Try him by the best of men; how little and low they appear. Exalt him as much as we may, we shall yet perhaps, come short of the mark. But still was he not our brother; the son of man as we are; the son of God like ourselves? His excellence, was it not human excellence? His wisdom, love, piety, sweet and celestial as they were, were they not what we may also attain? In him as in a mirror, we may see the image of God and go on from glory to glory, till we are changed into the same image, led by the Spirit which enlightens the humble. Viewed in this way, how beautiful is the life of Jesus. Heaven has come down to earth, or rather earth has become heaven. The son of God, come of age, has taken possession of his birth-right. The brightest revelation is this: if what is possible for all men, if not now, at least hereafter."

DOCTRINES AND FORMS.

"To turn away from the disputes of Catholics and Protestants, of the Unitarian and the Trinitarian, of old school and new school, and come to the plain words of Jesus of Nazareth, Christianity is a simple thing, very simple. It is absolute, pure morality, absolute, pure religion; the love of man, the love of God acting without let or hindrance. The only creed it lays down is the great truth which springs up spontaneous in the holy heart—there is a God. Its watchword is, be perfect as your Father in Heaven. The only Form it demands is a *divine life*, doing the best thing in the best way, from the highest motives; perfect obedience to the great law of God.— Its sanction is the voice of God in your heart, the perpetual presence of Him who made us and the stars over our heads, Christ and the Father abiding in us. All this is very simple; a little child can understand it; very beautiful, the loftiest mind can find nothing so lovely. Try it by reason, conscience, and faith, things highest in man's nature, we see no redundancy, we feel no deficiency. Examine the particular duties it enjoins; humility, reverence, sobriety, gentleness, charity, forgiveness, fortitude, resignation, faith, and active love. Try the whole extent of Christianity so well summed up in the command, 'thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,—thou shalt love thy neighbor as thyself.'—and is there anything that can perish? No, the very opponents of Christianity have rarely found fault with the teachings of Jesus. The end of Christianity seems to be to make all men one with God as Christ was one with Him; to bring them to such a state of obedience and goodness, that we shall think divine thoughts, and feel divine sentiments, and so keep the law of God by living a life of truth and love. * * * It does not demand all men to think alike, but to think uprightly, and to get as near as possible to truth; not all men to live alike, but to live holy, and to get as nearly as possible to a life perfectly divine. Christ set up no pillars of Hercules, beyond which men must not sail the sea in quest of truth. He says, 'I have many things to say unto you, but ye cannot hear them now—greater works than these shall ye do.'— Christianity lays no rude hand on the sacred peculiarities of individual genius and character. But there is no christian sect that does not fetter a man. It would make all men think alike or smother their conviction in silence. Were all men Quakers or Baptists, Catholics or Unitarians, there would be much less diversity of thought, character, and life, less of truth active in the world than now. But Christianity gives us the largest liberty of the sons of God, and were all men Christians after the fashion of Jesus, this variety would be a thousand times greater than it is now, for *Christianity is not a system of doctrines*, but rather a method of attaining oneness (atonement) with God. * * *

In an age of corruption, as all ages are, Jesus stood and looked up to God. There was nothing between him and the Father of all; no old word, be it of Moses or Elias, of a living Rabbi or Sanhedrin of Rabbis; no sin or perverseness, of the finite will. As the result of this virgin purity of soul and perfect obedience, the light of God shone down into the very depths of his soul, bringing all of the Godhead that flesh can receive. He would have us do the same; *worship with nothing between us and God*; act, think, feel, live in perfect obedience to Him; and we never are Christians as he was the Christ, until we worship as Jesus did, *with no mediator, with nothing between us and the Father of all*. He felt that God's word was in him; that he was one with God. He told what he saw—the Truth. He lived what he felt—a life of Love. The truth he brought to light must have been always the same before the eyes of all-seeing God, nineteen centuries before Christ, or nineteen centuries after him. A life, supported by the principle, and quickened by the sentiment of religion, if true to both, is always the same thing in Nazareth or in New England. Now, that divine man received these truths from God; was illumined more clearly by "the light that lighteth every man;" combined or involved all the truths of religion and morality in his doctrine, and made them manifest in his life. Then, his words and example passed into the world, and can no more perish than the stars

be wiped out of the sky. The truths he taught; his doctrines respecting man and God; the relation between man and man, and man and God, with the duties that grow out of that relation, are always the same, and can never change till man ceases to be man, and creation vanishes into nothing. No; forms and opinions change and perish; but the word of God cannot fail. The form religion takes, the doctrines wherewith she is girded, can never be the same in any two centuries or two men; for since the sum of religious doctrines is both the result and the measure of a man's total growth in wisdom, virtue, and piety, and since men will always differ in these respects, so religious doctrines and forms will always differ, always be transient, as Christianity goes forth and scatters the seed she bears in her hand. But the *Christianity holy men feel in the heart*, the Christ (the Spirit of love to God and man), that is born within us, is always the same thing to each soul that feels it. This differs only in degree, and not in kind, from age to age, and man to man; there is something in Christianity from the Ebionites to the 'latter day saints' never entirely overlooked.

Real Christianity gives men new life. It is the growth and perfect action of the Holy Spirit God puts into the sons of men. It makes us outgrow any form, or any system of doctrines we have devised, and approach still closer to the truth. It would lead us to take what help we can find. It would make the Bible our servant not our master. It would teach us to profit by the piety and wisdom of David and Solomon, but not to sin their sins, nor to bow down to their idols. It would make us revere the holy words spoken by 'Godly men of old,' but reverse still more the word of God spoken through conscience, reason, and faith, as the holiest of all. It would not make Christ the despot of the soul, but the brother of all men. It would not tell us that even he had exhausted the fulness of God, so that He could create none greater, for with Him "all things are possible," and neither Old Testament or New Testament ever hints that creation exhausts the Creator. Still less would it tell us, the wisdom, the piety, the love, the mainly excellence of Jesus were the result of miraculous agency alone, but that it was now like the excellence of humble men, by faithful obedience to Him who gave His son such ample heritage. It would point to him as our brother, who went before, like the good shepherd, to charm us with the music of his words, and with the beauty of his life to tempt us up the steep of mortal toil, within the gate of Heaven. It would have us make the kingdom of God on earth, and enter more fittingly the kingdom on high. It would lead us to form Christ in the heart, on which Paul laid such stress, and work out our salvation by this. For, it is not so much by the Christ who lived so blameless and beautiful eighteen years ago, that we are saved directly, but by the Christ (love-Spirit) we form in our hearts, and live out in our daily lives, that we save ourselves, God working with us, both to will and to do.

Compare the simpleness of Christianity as Christ sets it forth on the Mount, with what is sometimes taught and accepted in that honored name; and what a difference! One is of God; one is of man. There is something in Christianity which sees have not reached; something that will not be won, we fear, by theological battles or the quarrels of pious men; still, we may rejoice that Christ is preached in any way. The Christianity of sects, of the pulpit, of society, is ephemeral—a transitory fly. It will pass off and be forgot. Some new form will take its place, suited to the aspect of the changing times. Each will represent something of the truth, but no one the whole. It seems the whole race of man is needed to do justice to the whole of truth, as "the whole Church to preach the whole Gospel." Truth is entrusted for the time to a perishable Ark of human contrivance. Though often ship-wrecked, she always comes safe to land, and is not changed by her mishap. That pure, ideal religion which Jesus saw on the Mount of his vision, and lived out in the lowly life of a Galilean peasant, which transforms his cross into an emblem of all that is holiest on earth; which makes sacred the ground he trod, and is dearest to the best of men, most true to what is truest in them, can never pass away. Let men improve never so far in civilization, or soar never so high on the wings of religion and love, they can never outdo the flight of truth and Christianity. It will always be above them. It is as if we were to fly towards a star, which becomes larger and more bright the nearer we approach, till we enter and are absorbed in its glory.

If we look carelessly on the ages that have gone by, or only on the surface of things as they come up before us, there is reason to fear, for we confound the truth of God with the word of man. So at a distance the cloud and the mountain seem the same. When the drift changes with the passing wind, an unpracticed eye might fancy the mountain itself was gone. But the mountain stands to catch the clouds, to win the blessing they bear, and send it down to moisten the fainting violet, to form streams which gladden valley and meadow, and sweep on at last to the sea, laden with fleets. Thus, the forms of the Church, the creeds of the sects, the conflicting opinion of teachers, float round the sides of the christian Mount, and swell, and toss, and rise, and fall, and dart their lightning, and roll their thunder, but they neither make nor mar the Mount itself. Its lofty summit far transcends the tumult; knows nothing of the storm that roars below; but burns with rosy light at evening and at morn; gleams in the splendor of the midday sun; sees his light when the long shadows creep over plain and moorland, and all night long has its head

in the heavens, and is visited by troops of stars, which never set, nor veil their face to aught so pure and high.

Let, then, the transient pass, fleet as it will, and may God send us some new manifestations of the Christian faith that shall stir men's hearts as they were never stirred; some new word, which shall teach us what we are, and renew us all in the image of God; some better life, that shall fulfill the Hebrew prophecy, and pour out the Spirit of God on young men and maidens, and old men and children; which shall realize the word of Christ, and give us the comforter, who shall reveal all needed things. There are Simeons enough in the cottages and churches of New England, plain men and pious women, who wait for the consolation, and would die in gladness, if their expiring breath could stir quicker the wings that bear him on. There are men enough, sick and 'bowed down, in no wise able to lift up themselves,' who would be healed could they kiss the hand of their Savior, or touch but the hem of his garments; men who look up and are not fed, because they ask bread from heaven, and water from the rock, not traditions or fancies, Jewish or Heathen, or new or old; men enough, who, with throbbing hearts, pray for the Spirit of healing to come upon the waters, which other than angels have long kept in trouble; men enough who have lain long sick of theology, nothing bettered by many physicians, and are now dead, too dead to bury their dead, who would come out of their graves at the glad tidings.

God send us a real religious life, which shall pluck blindness out of the heart and make us better fathers, mothers, and children; a religious life, that shall go with us when we go, and make every home the house of God, every act acceptable as a prayer. We would work for this, and pray for it, though we wept tears of blood while we prayed. Such, then, is the Transient, and such the Permanent in Christianity. What is of absolute value never changes; we may cling round it, and grow to it forever. No one can say *his notions* stand. But we may all say, the truth as it is in Jesus, shall never pass away. Yet there are always some even religious men, who do not see the permanent element, so they rely on the fleeting; and what is also an evil, condemn others for not doing the same. They mistake a defence of the truth for an attack upon the Holy of Holies; the removal of a theological error for the destruction of all religion. Already men of the same sect eye one another with suspicion, and lowering brows that indicate a storm, and like children who have fallen out in their play, call hard names. Now, as always, there is collision between these two elements. The question puts itself to each man, 'will you cling to what is perishing, or embrace what is eternal?' This question each must answer for himself.

My friends, if you chance to receive the notions about Christianity, which chance to be current in your sect or church, solely because they are current, and thus accept the commandment of men instead of God's truth, there will always be enough to commend you for soundness of judgment, prudence, and good sense; enough to call you Christian for that reason. But if this is all you rely upon, alas for you. The ground will shake under your feet if you attempt to walk uprightly and like men. You will be afraid of every new opinion, lest it shake down your church; you will fear 'lest if a fox go up, he will break down your stone wall.' The smallest contradiction in the New Testament or the Old Testament; the least disagreement between the law and the Gospel; any mistake of the apostles, will weaken your faith. It shall be with you 'as when a hungry man dreameth; but he awaketh and his soul is empty.'

If on the other hand you take the true word of God, and live out this, nothing shall harm you.— Men may mock, but their mouthful of wind shall be blown back upon their own face. If the master of the house were called Beelzebub, it matters little what name is given to the household. The name Christian, given in mocking, will last till the world go down. He that loves God and man, and lives in accordance with that love, need not fear what man can do to him. His religion comes to him in his hour of sadness; it lays its hand on him when he has fallen among thieves, and raises him up, heals and comforts him. If he is crucified, he shall rise again."

With the kind regards of your friend,
CHARLES H. CRAIG.

LET US THEN BE UP AND DOING.

BY S. LEAVITT.

Two students sat in their little room, in the top-story of a house that overlooked a large city, and a broad expanse of waters, on whose farther shore beautiful hills studded with villas. A mellow autumnal sunshine bathed the earth, and in the sky huge clouds sailed on in solemn grandeur.

In the countenance of the elder student, there appeared a serenity and fixedness of purpose, that was wanting in that of the younger. His every look and action seemed to say, "To me also shall be given if not victory at least the consciousness of battle."

The younger student, though cast in a somewhat similar mould, was just now evidently in no very resolute state of mind. "So you want me to preach and write do you," said he—

"And somewhat of a scornful smile
Upturned his haughty lip the while;
And coldly glanced his eye of blue
Like wintry drop of frozen dew."

"To keep doing the duty that lies nearest to

me,' and 'become a useful member of society.' Glorious incitements have we indeed towards exerting ourselves for mankind! What has it profited, that in all times past so many have given themselves to the work of helping their fellows? No more swiftly has that fixed fate which governs all things, brought near the long-expected Golden Age. We are but puppets! 'Let us eat and drink for to-morrow we die!'

ELDER STUDENT.—I will admit that there is an unfathomable mystery about this matter of free will and necessity. But come down now on to a practical plane. "Gird up now your loins like a man, for I will inquire of thee and answer thou me." Have we not just as much reason to suppose that man *per se* has helped man, as that he has not? To say nothing of religious reformers, does it not look mightily as if the host of inventors and general philanthropists had so helped him?

YOUNGER STUDENT.—No! Parts of a great machine, set in motion by God to gradually develop the race, they acted as they were compelled to. What I am forced to do, that I will do.

ELDER STUDENT.—Does your conscience say Amen to that? Did these men feel that they were thrust forward? On the other hand, did they not feel that a something within them stood fairly alone, battling with hell-sent hindrances? O my friend! even we, standing on the shore of such a wondrous and instructive heretofore, know next to nothing. It will not do, then, for us to say, "because I know that fate governs all things, I will resign myself to its tides."

Let us the rather, making practical use of such knowledges as have certainly been granted to us—reply by vigorous action, to those Macedonian cries which ceaselessly assail our ears.

Look forth upon the city and then upon that beautiful landscape. The voice of Nature speaking through "earth and her waters and the depth of air," tells me that this world was not intended for an abode of misery; and yet what unspeakable misery lies all around us here. If all men were miserable, we might reasonably fold our hands in despair; but it is not so. For contrast now with these wretched hovels below us, the villas over the water. How's this? here are some of your fellow mortals living deliciously, and others alongside of them living sorrowfully. What are we to make of this fact? It seems, then, that something has caused a difference between the states of different sets of men as to goodness and comfortableness. "What is this something?" is one of the first questions that should suggest itself to every man having a spark of manhood in him, who finds that he has weekly some hours to spare, after providing for his own wants. "What has caused this?" for surely if I can even in appearance, by any means, help any of the lower sort on to a higher plane, as to goodness and comfort—wo is me if I do it not; such conduct were dastardly!

And now to you, sitting idly there, pondering metaphysical subtleties, while your brethren, according to the flesh, are enduring hell-agonies of mind and body—I come with a "what dost thou here, Elijah?" Is there anything that you can do to raise one of those scalding wretches in the alley yonder, to even the plane of physical comfort inhabited by those dwelling in the villas over the water? Could the perambulating of your body, or the working of your mind, possibly produce any such results? If so, it seems to me that it would be doing the sensible thing, if, instead of moping, you should try to persuade those inexorable destinies of yours, to let you stir around some in their behalf.

The countenance of the younger had worn a sullen, impatient look, during the first part of this harangue; but as the speaker waxed warm, he was evidently moved; till at length, just as he was uttering the last sentence, every muscle of his face relaxed, and he bowed his head between his knees and wept, exclaiming, "Fool! fool!"

The elder, now thoroughly inspired by his subject and the emotion of his friend, continued.— "But if it really seems to you a good idea for you to try to get the fates to let you do some walking, talking, and thinking, in behalf of these poor wretches under our window what about the evil that is in the wide world? O, brother man! it seems to me that at last the prayer of the prophet 'O sword of the Lord how long will it be ere thou be quiet, put up thyself into thy scabbard, rest and be still!' is about to be answered. It seems as if God was putting it into the hearts of men to chase evil from this earth, and had sent forth his edict to that effect. This is a *harvest time*, no time to labor in vain. Arise, then! set thee cheerily and sturdily to the work! Let us see what we can do to help all the progressive movements of the day. What if many fanatical and foolish men and women are active in all these movements? It is in the nature of things that all the scum of society should be carried away by every new excitement! What care we for the opprobrium that will be cast upon us for our connection with such people? With the merry-heartedness of men who feel that they are hard at work in a good cause, we will taunt our conservative friends, and pat encouragingly our ultra-progressive friends—ourselves holding mainly the middle ground; though sometimes dashing to the very forefront of the progressives."

"Amen!" said the younger firmly, for now the faces of the two wore the same expression.

"A man's own conscience is his sole tribunal, and he should care no more for that phantom, 'opinion,' than he should fear meeting a ghost if he crossed the church-yard at dark.—*Bulwer.*

LUTHER ON THE ANGELS.

From a discourse on good and evil Angels, preached at Wittenberg, at the Feast of Michaelmas, 1522.

"* * * Seeing then, that the Feast of St. Michael, and of all the angels, exists, we will retain the same in our churches. Not for secular reasons alone, and the income which is derived from it; but more rather for Spiritual reasons. Because it is useful and necessary that Christians should continue in the right understanding of angels,—so that the young people may not grow up, neither learning nor knowing what dear angels purpose and do; and have no joy therein, and never thank God the Lord for this gift and benefit."

Now beginneth the Lord a sermon for children, and saith, "Take heed that ye despise not one of these little ones," &c. There thou hast a clear text, which thou oughtest, with certainty, to believe. For this man, Christ, knows, of a surety, that children have angels, which do not make the children, but help to preserve them whom God hath created. So then, we preachers and parents ought to begin where Christ began, and impress upon children that they have angels. * * * After this manner would I train a child from early youth, and say to him, Dear child, thou hast an own angel. If thou prayest morning and evening, this angel shall be near thee, and shall sit by thy little bed. He has a little white coat, and he shall nurse thee and rock thee and take care of thee, that the bad man, the Devil, may not come nigh thee. Also, when thou lovest to say thy *Dedicatio* and thy *Gratias* before meat, thy little angel will be near thy table, and will wait upon thee and guard thee and watch, that no evil may befall thee, and that thy food may do thee good. If this were impressed upon children, they would learn and accustom themselves from youth up to the thought that the angels are with them. And this would not only serve to make them rely on the protection of the dear angels, but also cause that they should be well-blessed, and learn to stand in awe, and to think: 'Though our parents are not with us, yet the angels are here; they are looking after us, that the evil Spirit may do us no mischief.' * * *

This, peradventure, is a childish sermon, but nevertheless, it is good and needful; and so needful also, for the angels are not only present with children, but also with us who are old. So says St. Paul, in the first epistle to the Corinthians, xi. 10. "For this cause ought the woman to have a power on her head, because of the angels." Women should not be adorned in the church and in the congregation as if they were going to a dance, but be covered with a veil for the sake of the angels. St. Paul here fetcheth in the angels, and saith that they are present at the sermon, and at sacred offices and divine service. This service of the angels doth not seem to be precious, but herein we see what are genuine good works. The dear angels are not proud as we men; but they walk in divine obedience, and in the service of men, and wait upon young children. How could they perform a meaner work than to wait day and night upon children? What doth a child? It eats, weeps, sleeps, &c. Truly, an admirable thing, that the holy minister's spirits should wait upon children who eat, drink, sleep, and weep. To look at it, it doth indeed seem a lowly office. But the dear angels perform it with joy, for it is well pleasing to God, who hath enjoined it upon them. A monk, on the contrary, saith, shall I wait upon children? That will I not do. I will go about higher and greater works. I will put on a cowl and will mortify myself in the cloister, &c. But if thou wilt consider it aright, these are the highest and best offices, which are rendered to children and to pious Christians. What do parents? What are their works? They are the menials and the servants of young children. All that they do—they themselves confess they do for the sake of their children, that they may be educated. So do also the dear angels. Why, then, should we be ashamed to wait upon children? And if the dear angels did not take charge of children, what would become of them? For parents, with the help of prince and magistrate, are far too feeble to bring them up.— Were it not for the protection of the dear angels, no child would grow to full age, though the parents should bestow all possible diligence upon them.— Therefore hath God ordained, and set for the care and defence of children, not only parents, but also emperors, kings, princes, and lastly, his high and holy Spirits, the holy angels, that no harm may befall them. It were well that the children were impressed with these things.

On the other hand, one should also tell children of the wiles of the devil and of evil Spirits. Dear child, one should say to them, if thou wilt not be pious, thy little angel will run away from thee, and the evil Spirit, the black *Zogelmann*, will come to thee. Therefore, be pious and pray, and thy little angel will come to thee, and the *Zogelmann* will leave thee. And this is even the pure truth. The Devil sits in a corner, and if he could throttle both parent and child, he would do it no otherwise than gladly.

Thus are the dear angels watchmen also, and keep watch over us and protect us. And were it not for their guardianship, the black Nick would soon find us, seeing he is an angry and untiring Spirit; but the dear angels are our true guardians against him. When we sleep, and parents at home and the magistrate in the city and the prince of the country sleep likewise, and can neither govern nor protect us, then watch the holy angels and guard and govern us for the best. When the Devil can do nothing else, he affrighted me in my sleep, or maketh me sick, that I cannot sleep.— Then no man can defend me; all they that are in the house are asleep, but the dear angels sit at my bed-side, and they say to the Devil: Let this man sleep, &c. This is the office which the angels perform for me, unless I have deserved that God should withdraw his hand from me, and not permit his angels to guard and defend me, but suffer me to be scourged a little, to the end that I may be humbled, and acknowledge the blessing of God which he conferreth upon me by the ministry of the dear angels.

Further, it is the office of the dear angels to protect and accompany me when I journey, to be with me by the way. When I arise in the morning and perform my prayer, and pronounce the blessing of the morning and go forth into the field, I am to know that God's angels are with me,— that he keeps good watch over me against the devils that are around me, behind and before.—*Prose Writers of Germany.*

It is very improper and dangerous to run or drive fast in a thunder storm, for this reason: The running or driving produces a current of air, and when air is agitated, it affords very little resistance to a shock of lightning, because it is a better conductor when in motion than when at rest.

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

NEW YORK, SATURDAY, NOVEMBER 11, 1854.

TO OUR SUBSCRIBERS AND FRIENDS.

The half year subscriptions for the Christian Spiritualist terminated with the last number, so that if our friends do not wish a continuance of the paper, they will please let us know, as we shall continue to send as before, without some word is sent us to do otherwise.

We hope, therefore, the friends will send us the needed information, that we may be able to send the back numbers on their mission. Beside this, it is necessary the back numbers should be had, if the friends wish the work of Cabagnet, which we have translated from the French and published on the fourth page.

It may be, however, that like many others in high and low places, we "magnify our office," and attach an undue importance to our efforts, so natural it is for most persons to think they are "about right."

As the Spiritualists are a thinking people, we have every reason to expect they will be, in a short time, a practical and philanthropic people; so that no hind will be thrown away that in any way can explain the method by which the means can be attained to aid reform.

We have no doubt but our fair friends in Boston will appreciate the kind feeling of the Reporter of the Herald, the more so that paper has not enjoyed the reputation of being over delicate in its reports of the doings and sayings of the Spiritualists.

It would seem that, at the close of the Convention, which came after the Fair, Judge Edmonds, of this city, delivered a lecture, which must have been of great power, marked consistency and logical clearness, judging from the following:

JUDGE EDMONDS AT THE MUSIC HALL.—Judge Edmonds delivered a Lecture on Spiritualism, at the Music Hall Lecture-room, last evening, before a crowded and highly intellectual audience, among whom we noticed many of our most prominent citizens.

He remarked that the foulest slander ever uttered against Spiritualists, was the charge that they believe in and hold to the doctrine of Free Love, as it is popularly understood.

THE SPIRITS AMONG THE QUAKERS.—We learn from a Baltimore correspondent, that the ghosts mustered their forces so strongly among the members of the Yearly Meeting of friends, (Hicksite branch), in session there last week, that it was found necessary to appoint a Committee of investigation on the subject.

ing schools of Protestant Christendom. The subject will be continued when Brother Harris next speaks at the above place—Nov. 26.

Prof. S. B. Brittan is to address the Spiritualists next Sunday—morning and evening—at the usual hours, at the above place.

J. H. W. Tooley will speak at the same place the Sunday following, on the Philosophy of PLANTHONY, and the necessities of practical reform. The object of the lecturer will be to awaken a true and lasting interest in behalf of the RAGGED SCHOOL now in operation in this city.

THE SPIRITUAL FAIR IN BOSTON.

In the absence of a report of the Fair and Convention, the following items from the Boston Herald will be suggestive of progress. The extensive notice given of the Fair, and the consequent time for preparation, awakened high hopes and expectations in the minds of those working for the enterprise; and we are happy in being able to say they were not disappointed.

We hope to be able, in our next issue, to give the detail of this effort; as the friends of Spiritualism in the various cities may need, ere the winter passes, to follow the example of the Bostonians, as we have need of means to call into being and keep in motion many agents well calculated to be of great benefit to the cause of reform and progress.

As the Spiritualists are a thinking people, we have every reason to expect they will be, in a short time, a practical and philanthropic people; so that no hind will be thrown away that in any way can explain the method by which the means can be attained to aid reform.

We make these reflections, not because we know or have heard of any phase of impropriety in the getting up of the Boston Fair, but because it is too common a maxim in life to "get money—to get it honestly if you can, but at all events, to get money."

THE SPIRITUAL FAIR.—The Spiritualists commenced a Fair in Chapman Hall, rear of Horticultural Hall, last evening, and propose to continue it through this day and to-morrow. The Hall is handsomely adorned, the tables well supplied, the post-office abounds in letters, fortune-tellers—the fairest who ever plied that trade—the refreshments are choice and delicate, and the governing spirits of the Fair are certainly enough to attract half of Boston to the Hall.

JUDGE EDMONDS AT THE MUSIC HALL.—Judge Edmonds delivered a Lecture on Spiritualism, at the Music Hall Lecture-room, last evening, before a crowded and highly intellectual audience, among whom we noticed many of our most prominent citizens.

He remarked that the foulest slander ever uttered against Spiritualists, was the charge that they believe in and hold to the doctrine of Free Love, as it is popularly understood.

THE SPIRITS AMONG THE QUAKERS.

We give the following from the Daily Tribune of this city, (Nov. 7.) that our friends may have the facts, style and authority as we find them:

THE SPIRITS AMONG THE QUAKERS.—We learn from a Baltimore correspondent, that the ghosts mustered their forces so strongly among the members of the Yearly Meeting of friends, (Hicksite branch), in session there last week, that it was found necessary to appoint a Committee of investigation on the subject.

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hope great things of them; as we know many of them to be kind friends, hospitable entertainers, and Spiritual-minded men and women.

We cherish a respectful memory for many of them, as it was our good fortune to find in their ranks true and kind friends in the hour of need—in an hour when Protestantism could not afford to give us tolerance, because of some intellectual errors. Quakerism gave us both tolerance and sympathy, while differing with us.

Truly has it been said—"The first shall be last, and the last shall be first," for while the night of ages seems sitting on the Orthodox Quakers, and shutting out the light of other days, the true Friends are up and doing, with well-nerved purposes for the present, and great hopes and holy emulations for the future.

THE RAGGED SCHOOL.

The above named school may not be very inviting to the fastidious and frivolous many, who think life was given for self-gratification and the pursuit of pleasure, but to the thinking man and woman, the name ragged will be significant of a very long chapter in the present make-up of society.

The object of Miss Dow in getting up this school is to have a place where she can take 40 or 50 children, and do something toward clothing and schooling them, beside giving them something like a dinner each day. Her present school numbers over 40, and additions are to be made as soon as the funds can be obtained to carry on the enterprise.

The Ragged School is small to-day, like its means, but if we are true to the intuitions of the Spirit, if we work as well as preach, it shall live to bless thousands. We are not fond of Sectarian Schools, and hope for the day when the great army of children in the Houses of Children's Aid Societies and Industrial Schools, shall be united with the Ragged School by the common bond of Christian unity—love to God, faith in humanity, and a baptism of regenerated life, that will make each love his neighbor's good as his own.

The present necessities of the School, however, demand that we do something now; and it is a fixed fact that a Fair will be got up, as soon as possible, for the benefit of the School. If our friends, therefore, feel interested in this enterprise, we hope to hear from them in some substantial way. Any money, clothing, boots or shoes, directed to this office, or 309 Broadway, will be faithfully appropriated according to the wishes of the donor.

THE SPIRIT OF CHRISTIAN BENEVOLENCE TOUCHED HER HEART.—And what did she do? Very natural question—easily answered—go and see. Go to No. 467 Sixth avenue, west side, between Twenty-eighth and Twenty-ninth streets, climb two flights of stairs, and there you shall find this "medium"—truly a medium between God and His needy creatures—with twenty-five children, picked up out of the adjacent streets, lanes and alleys—coaxed with promises of rewards out of the dens and holes which they call home, where they call somebody father or mother; or say they have no one to call so; and these poor, neglected children—children of ours—children of the Republic—children growing up to become American citizens—these, with her own hands, she has washed and clothed, and fed, and taught to read and work, and pray—taught them the principles of religion and morals, such as they never could learn at home, under home influences; making them better, happier, and fitting them, by a short training, to be fit for inmates of our great public schools, which they would never enter while in their normal condition.

While to God and the angels, the age we live in has many such, who are biding their time when they will be able to do the "right thing" for humanity.

If the blessings which surround us were duly appreciated, there would be little need to urge this matter; but as it is, we need to be warmed into fellowship with God by the inspiration of *deed* and *bold* endeavor; and we expect to hear from our friends kind words and true in favor of the enterprise.

Friends, pass the word along. There is to be a "Fair" for the benefit of the Ragged School—the when and where to be made known hereafter—together with such other information as may be necessary to the furtherance of the enterprise. Till then let our watch-word be—We hope—we labor—we wait.

MARRIED.

At Ballston Spa, N. Y., on the 31st ult., by Rev. E. T. Wade A. M. WHITE to LYDIA M. HOWLAND.

and so act that you may live not only in harmony one with another, but in such close communion with Spiritual life, that internal peace will be an ever-present blessing. Life, kind friends, is God's great gift to you. So use it, that it may be worthy of Him.

DR. ADAM CLARKE AND SPIRITUAL MANIFESTATIONS.

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST, I take the liberty of sending you an extract from the "Life of Adam Clarke," of manifestations that occurred about the year 1803—which, perhaps, may interest some of your readers, and likewise be of benefit to those who think much of Adam Clarke as a theologian.

Published by E. Wagh & T. Mason, for the Methodist Episcopal Church, at the Conference Office, 14 Crosby street, N. York, Prister: 1854.

A curious circumstance occurred some little time previous to the death of Mr. Tracy Clarke, which deserves notice, both as being singular in itself, and resting on more indubitable evidence than most recorded facts of the kind.

"Mr. Tracy Clarke was accustomed to visit the Isle of Man, occasionally, for the recovery of his declining health. The last time he was there, he took his third son, Thrasycles, with him, leaving his fifth son, about seven years old, with his mother. After staying some days on the island, he proposed to return to Maghull, and while his son and he were walking to the packet, he said: 'Thrasycles, I have been, last night, to see your mother; she was sleeping in the best bed-room, which she is not accustomed to sleep in, and looked very well.' By the time that he had finished the account, they came to the packet, set sail, and arrived safely in Liverpool. Mr. Tracy Clarke and his son went at once to his brother's house in Leeds street, and in the course of conversation, without thinking particularly of the matter, he told his dream about having gone to Maghull. But the singular part of the story is this: Early in the morning of the same day that Mr. T. Clarke left the Isle of Man, Mrs. Clarke, at Maghull, woke her son, and said: 'I am very much distressed; I fear some evil has happened to your father; for last night, while lying in bed, I heard him come in; he rode up to the stable, put his horse into it, brought his saddle and bridle into the house, and hung them up, as usual. I then heard his footsteps ascending the stairs, enter the room, and walk round the bed-room. All this I heard distinctly, though I saw nothing; and that it was your father's footstep, I am certain, as I should know it from any other in the world, and I am sadly afraid some misfortune has befallen him.'"

"The day on which Mr. T. Clarke and his son arrived in Liverpool, his brother persuaded him to spend at his house, and to sleep there that night, sending his son, Thrasycles, forward to Maghull, to inform his mother of their safe arrival.

"When Mrs. Clarke saw Thrasycles coming without his father, she broke into the most passionate exclamations of grief, and it was a long time before her son could persuade her that his father was safe in Liverpool, so alarmed was she at seeing him alone, and so convinced did she feel that this visit of her husband's Spirit—for such she always believed it to be—boded him no good.

"A very short time after this, Mr. T. Clarke's illness increased so rapidly, as speedily to terminate his life.

The above appears to be a most singular fact. One person dreams—if such it were—in the Isle of Man, and tells the dream, next morning, to his son: his wife, eight miles from Liverpool, hears, on the same night, and tells it next morning, that she had heard him do what he himself dreamed he had performed. The circumstance was told to others before the parties met—by the husband in course of casual conversation, and by his wife as a subject of alarm. He supposes it to be a dream, and she an omen; and when the son appeared without the father, she thought that her forebodings were accomplished. There had been neither time nor possibility for intercourse between the parties. He had dreamed what he saw was the fact, her sleeping in a room where she was not accustomed to sleep, and she actually believed she had seen him in that very room. However it may be accounted for, it is a most singular coincidence; and were we inclined to speculate, it might afford room for the supposition of mental sympathy and knowledge between persons far separated, or of the communion of spirits, when individuals could not personally have intercourse."

Again, in vol. I, pp. 43-4. I find the following observations made being shortly after a Lieut. Church had received a gunshot wound:

"Shortly after Lieutenant Church received his wound, his brother, George Church, Esq., a gentleman of very large estates, was killed by a fall from his horse. Previously to these two disasters, strange noises were heard in the mansion house called the Grove. The doors were said to have opened and shut of themselves; sometimes all the pewter dishes, &c., on the dresser in the kitchen, were so violently agitated, as to appear to have been thrown down on the floor, though nothing was moved from its place. Sometimes heavy trading was heard where no human being was; and often, as if a person had fallen at whole length on the floor above the kitchen. A. C. sat up one whole night in that kitchen during Lieut. Church's indisposition, and most distinctly heard the above noises, shortly before Mr. G. Church was killed by the fall from his horse. After the death of the two brothers, these noises were heard no more. What was the cause of the noises, was never discovered.

While on the subject of omens, it may not be improper to notice the opinion concerning the Fairies, then so prevalent in that country. It is really astonishing how many grave, sober, sensible, and even religious people, have united in asserting the fact of their existence! And even, from their own personal knowledge, as having seen, or heard, or conversed with them! At a near neighbor's, according to the report of the family, was their principal rendezvous in that country. The good woman of the house declared in the most solemn manner to Mrs. Clarke, that a number of those gentle people, as she termed them, occasionally frequented her house; that they often conversed with her, one of them putting his hands on her eyes during the time, which she represented from the sensation she had, to be about the size of those of a child of four or five years of age. This good woman with her whole family, were worn down with the visits, conversations, &c., of these invisible genies. Their lives were almost a burthen to them, and they had little prosperity in their secular affairs. But these accounts were not confined to them; the whole neighborhood was full of them, and the belief was general if not universal. From the natural curiosity of A. C., it need not be wondered that he wished to see matters of this sort. He and his brother frequently supposed that they heard noises and music altogether unearthly. Often they have remarked that small fires had been kindled over night in places where they knew there were none the preceding day, and at such sights, it was usual for them to say to each other, the Fairies have been here last night.

"Whatever may be said of imaginings and sights, though not one in a million may have the shadow of truth, yet sober proofs of the existence of a Spiritual world should be lightly regarded. We may ridicule such accounts, till the Holy Scriptures themselves may come in for their share of infidel abuse."

MR. EDITOR: I have given you the foregoing extracts from Mr. Dow, and italicized as I have found in the "Life of Adam Clarke." Comment from me I think to be unnecessary, as the account speaks for itself.

Query: Was the biographer of Adam Clarke in error or fact when he put forth those incidents to enlighten the world and give a peculiar feature to Methodism? Oh, that men would be consistent, and not condemn in others that which they have approved of!

Go ahead; the good work is progressing, and I am in hopes the time is not far distant when all shall bow the knee and confess that God is manifest in all His works, and man will be free from human creeds, and will serve the true and ever-living God. ALFRED OTIS.

Philard Point, Jefferson County, N. Y., Nov. 3, 1854.

BOOKS ON OUR TABLE.

TEMPERANCE AND POPERY: An Address delivered before the Saratoga County Convention, at Ballston Spa, Oct. 10th, by Geo. BULLARD, Albany: A. MERRILL, 75 Bait Street, 1854.

The above may be called a tract for the time, embodying home truths for home consumption, as it is political in most of its reasoning and issues. Our friends will remember that Gen. Bullard has been for many years an active member of the legal profession, and having received the truth of Spirit-intercourse in the love of it, very naturally he wishes to have his political brethren look to the authority of the Higher Law for light and wisdom, instead of platforms and conventional usages. The address is therefore pertinent to the times, and has to do with some of the controversies now agitating the political parties. To say that it is forcible and logical, is but saying little for the excellencies we find in it, considering it has to do with the antagonisms common to all party issues. The following extract will explain his idea of the coming conflict, and what America should do in the time of need. Speaking of Popery, he says:

"The Creator sent forth his agent in the person of Luther to strip the world of its idols of this monster. Almost unaided and alone, with none but truth and God on his side, he called men back to the principles of freedom, and cultivated that tree whose branches we now see overspreading Christendom. Let us mark well what one determined man has done and can again do with right on his side, who realizes that God rules all things and who follows the convictions of his own soul without fear of consequences.

Napoleon, the great, was a special instrument in the hands of Providence, to dispel this superstitious and magic power. To show that kings did not rule by divine right, with his own determined soul and strong arm, he seized the throne and created for himself an empire; he tore down kings and governments throughout the continent and placed in their stead kings of democratic lineage who ruled at his pleasure. To show the folly and wickedness of the assumptions of the priesthood, he imprisoned the chief, none less than the pope.

The time has not yet arrived for the people of Europe to become entirely free. Before they are completely free, the enemies of the truth must think for themselves. Every drop of blood which has been shed in Europe by the hands of despotism, or by the revolutionary throes of freedom, compels men to think and prepare to act in the future.

Kossuth seems to be the agent of Providence now preaching great principles of freedom, truth, and justice, with the whole civilized world for his auditors, and his mission has been to show nations, as well as individuals, that they are dependent upon each other. We are taught that man cannot be truly happy unless he loves his neighbor as himself, and does unto others as he would that they should do unto him. It is evident that a nation, like an individual, has no right to remain passive and see a brother nation wronged. In our revolutionary struggle France did not do so by us, and God grant that we shall not neglect our duty to our fellows throughout the world. All mankind are brothers, and no great reform can be successful unless it is based upon the eternal principles of truth and justice, and has the whole human family for its ultimate object. It is not the part of wisdom, however, for men or nations to act until the proper time.—The portentous clouds seem to indicate that such is fast approaching."

Every true friend of progress, and true lover of the United States, should read the following with marked attention, as it is discriminate, catholic, and consistent with the noblest intuitions of patriotism.

Dr. Channing long since said, that "patriotism as well as virtue forbid us to burn incense to national vanity," and the following is a good commentary on that idea.

"To those Catholics who love their fatherland, whether it be Germany, Ireland, or any other portion of the globe, we say to you that their political freedom never can be secured until their mental and Spiritual freedom is first emancipated from the serpentine coils of Jesuitism. To those who love their fatherland, and yet hope to see Europe free, let them remember that liberty and republicanism cannot be established on that continent except by the aid and example of this free country, and that we are not in a position to give them our full weight until Spiritual freedom is here established on a firm basis.

Let Americans act with moderation and with a single eye to justice. Within the last few months we have seen blood flow freely through the streets in different parts of the country. Let us be careful to avoid a war between races, nor take a course which shall throw the whole American population against foreigners as a body; but rather let us take them by the hand, and by kindly treatment induce them to think and act for themselves, and mingle with us, as their common brothers, in the cause of humanity. Let us remember that labor is wealth; that foreigners help dig our canals and build our rail roads; that this country is large and open for the oppressed and down-trodden of all lands; that the virgin soil of our wilderness and prairies seems to have been reserved by Providence as a pure garden wherein to cultivate and regenerate the moral and physical man. Let us make war upon their *vices and errors*, but not upon them as individuals, and then they will soon begin to learn their true friends, and turn and labor to reform their brethren. Thus we will avoid driving the whole population of foreign birth into a solid phalanx for self-defence, which has already led to such disastrous consequences. Let us thank Providence for our free native birth right, and ask His aid, that we may turn our light to the improvement of our brethren who have not been so fortunate."

THE KANSAS TERRITORY. By MAX GREENE. In press, and shortly to be published by FOWLEES & WELLS, No. 308 Broadway.

We have been favored with a reading of some portions of this work, and were pleased with its style and spirit. Of the work itself, we cannot speak more than to say, judging from what we know of Mr. Greene, as a poet and writer, that we expect the book to have an extensive circulation, as information is anxiously sought by those looking to Kansas and the Far West for a home. Mr. Greene does not come to his task unprepared, as he has already written some very fine letters descriptive of his "travels' history," which have been published in the Daily Tribune of this city.

Those acquainted with the literary character of the Tribune, will take it as presumptive evidence that Mr. Greene's book will be worthy of a reading, since he has been a paid correspondent of that paper.

Outfit for the Pioneers, Sketches as to Desirable Localities for present Settlement, with other information, which make it a Manual for the Emigrant, and work of reference for the Student, as well as instructive Winter Evening Book of Western Life. The whole will be contained in about 130 pages, beautifully printed on fine paper. Being written, and not compiled, it will be the most authentic and reliable work treating on the New Territories yet published.

Price only 25 cents. Our usual discount to the Trade. Orders may be sent in at once, and they will be filled in the order in which they are received. Address Fowles & Wells, 308 Broadway, New York.

HELEN; OR, THE POWER OF LOVE. RALPH; OR, I WISH HE WASN'T BLACK. LITTLE IDA; OR, THE EXTRAORDINARY GIFT. THE TWO SISTERS. (PART I. AND II.) Hospital, Mass. EMILY GAY, Publisher: 1854.

We have received the above miniature volumes, as part of a series of "Tales of Rural Home," published with direct reference to the young.

Miss Gay, in publishing these little works, wishes to bring before the minds of the young the fundamental principles of Jesus, so that the spirit of Christianity may become a part of the household education.

From the imperfect reading we have been able to give these little volumes, we are free to say they are little gems, and should be generally distributed, as the spirit of affection, love and purity is ever present in the make-up of the story. The publications, thus far, has been the joint work of two sisters—the one writing, and the other publishing—which seems to be a practical division of labor. Still, the friends of progress should give the helping hand to their efforts; for if it is commendable for a woman to earn her daily bread, it is heroic when she unites the good of others to her own welfare. It will be a blessed day for humanity when each, in selecting his or her profession, will be equally mindful of the duty they owe to the purity of their culture, while seeking the necessities of life. A reformatory and progressive people should see to it that liberal encouragement be given to those sisters, that their enterprise may be productive of the good they seek for others, as well as themselves.

The friends wishing the above works, can send to Hopedale, by letter, two or three shillings in "stamps," as we cannot state the prices. We have no doubt, however, but strict justice will be done if they send half a dollar, as there is some postage to be paid. We are informed, by letter, that the postage will be paid where parties wish for a number—viz., two or three dozen—of each.

We sincerely hope that the above little stories will be in the hands of many of our young friends before the Christmas and New Year holidays have passed.

MISAPPREHENSION CORRECTED.

MR. EDITOR: A writer in Providence, R. I., uses the following language in your paper of the 28th ult.:

"Will you ask Mr. Sunderland to describe which of the discreet degrees of evil Spirits this communication came from?"

Now, as the question implies a total misapprehension of Mr. Sunderland's views, I beg you will allow me the space for a few remarks concerning it.

The real views of the gentleman here referred to concerning the doctrine of discreet and continuous degrees, may be found in his Book of Human Nature, pp. 52-57. And I take it upon me to say, that Mr. Sunderland does not, and never did, apply the term "discreet degrees" to the goodness or evil character of Spirits, in the body or out.

So much for the misapprehension. And here, perhaps, it is in place for me to suggest whether we should not always be properly informed before we attempt to write for the edification of the public on matters of this kind?

And now, having answered the question of your correspondent, Mr. Editor, I will close by asking another: Is it in good taste for persons writing for the columns of your paper to thus freely use the names of others while they conceal their own?

LARON SUNDERRAND.

Boston, Nov. 1.

SPRIT-COMMUNICATIONS.

PROVIDENCE, Oct. 30, 1854.

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST: While my child was lying at the point of death, a Spirit wrote for us to send for Mrs. Whitman, and after she had been in the room a few minutes a gentleman said, "A Spirit is anxious to communicate." And as soon as we had formed a circle, E's hand was taken and wrote the following:

"Oh! my friends, you can never know the joy with which I greet you. This is a meeting worthy the presence of the noblest Spirits; and it is when you are striving to do good to others, you draw toward you those whose presence will impart a life-giving strength, and a soul-breathing power. It may seem to you that little has been done to-night, yet your whole internal beings have become purified and ennobled, by the communion with these gifted ones. Many have been with you ye know not of, and their influence, silent and unseen, has stolen quietly into the Spirit, whispering of the glorious fullness of light and love. That little one, appearing so unconscious of all around, has been subject to the harmony that has pervaded the circle, like the fragrance of flowers; and though she may yet bloom in another home, this power will not be wasted on her. Oh! could you but see how loving bands of kindred Spirits work in unison with you, ye would no more doubt the holiness and purity of this Divine teaching."

Since my girl died, I received this from a son who died seventeen years since, at the age of five years, in answers to questions put by the family: "We have, like you, our senses, tastes, desires, and feelings, each being a part of our Spiritual body, as yours are of the earthly. But unlike you, our senses, instead of being developed in material objects alone, only open themselves to the Spirit of matter, to that inborn principle of all things, which contains the very essence of life. We look beyond the mere surface in our study of Nature, and seek the cause and source of all the transformations continually going on around us. There is a marked difference between the senses of the earthly and Spiritual body, though the Spirit dwells in each is the same. Not so with our tastes. The same love of the beautiful in music, poetry, and the fine arts, exists here as with you, and is one of the strongest links of communication between Spirits in and out of the flesh."

"We are still filled with those boundless desires which ever crowd upon the expanding Spirit, but not of a limited nature as formerly. Our desires now are for no temporal good, but looking ever onward, we seek for that which shall develop our own natures most."

"We understand and appreciate the rapid advances we have made in this life, and judging by the past, we look forward to the future with earnest desires, which we know will be gratified. "Our feelings—can I speak of them? Pure, in-

ascent as a babe's loving, gentle, and womanly; strong, earnest as man's; they are higher, holier, more expanded than either. It is by our feelings we learn the presence of our dear teachers, comprehend the truths spread out before us, and in our turn, become imparters of the same truths.—As taste is one, so feeling is another of the strongest links to bind us to you. You can never destroy them; they grow with your growth, strengthen with your strength, and breathe their immortality.

"Possessed with these powers, can we fail to enjoy this life? No! dear friends, its enjoyment can never fail. Even as we advance, stone after stone is laid upon before us, till we low in adoration to the eternal Father of all time and eternity. L."

These are the one-hundredth part of what I have received, but as I know not what kind you would select, I must wait for an opportunity to see you.

The cause is progressing well, though quietly, making new circles and mediums since I saw you.

Yours in haste,
S. W. S.

Poetry.

[For the Christian Spiritualist.]
LOVING HEARTS.

Thank God for the love of Loving Hearts!
Tis the good that is best to me;
The beautiful star in my window sky,
Whence all other stars have set.

Thank God for the love that comes unthought!
Tis a light to my weary way;
A glory on nights' Placidian shores,
A glimmer of Heaven's day.

[From the Niagara Falls.]
INFLUENCES.

God's word is passing into ours;
Its beauty, silent, ripe and sweet,
Its truth which we are proud to accept,
Sweet children of our Father's love.

The sun round whom the planets glide,
The moon that gives the light she takes,
The flowers in meadows and in brakes,
The bowing and clinging trees.

The granite rock on which we stand,
Level or slanted, sloping or steep,
With flowers and mosses overgrown,
Sweet children of our Father's love.

The birds that sing in the blue sky,
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been predicted. Since that time, in this peculiar way, I have many times received direct and distinct answers to prayers, and have occasionally received communications and predictions upon subjects which had not been previously thought of. I was not aware that the heavenly angels were about us, letting their light shine forth, giving communications and instructions whenever they saw them needed, and found earth's inheritance capable of receiving. But supposed my communications all came directly from God, I hardly dared to flatter myself that God was taking so much notice of me, but I knew beyond a doubt, that I had received many communications, and supposed they must have come from God, until that unseen intelligence in answer to prayer, informed me that it came through the influence of my Spirit friends.

In December, 1851, in consequence of a fall, my right knee was badly injured. After suffering most excruciatingly for about six months, and becoming very much emaciated, my limb was amputated, and I soon regained my usual health and strength.—During this excruciating suffering, I could get no answer to my prayers. Previous to this, in answer to my prayer, I had often been advised in prescribing for my patients, and in performing surgical operations, the result of those cases being accurately foretold. But during the time of my suffering, I could get no answer to my prayers, no advice or information concerning myself. The fact of being apparently so much deserted in this time of suffering, appeared to add to my misfortune. I could not divine why it should be. Since I have regained my health, and have been enabled to converse freely with my Spirit friends through the medium spoken of in No. 23, they tell me that in consequence of my sufferings, I was so nervous, that they could not produce any sensible effect upon me.

[We are obliged to cut into the narrative part of friend Wilcox's communication for lack of room. In order, however, that the connection be understood, the following will give the sense of the omitted passages.]

After Br. Wilcox had his limb amputated, it was necessary that he should have a good and gentle horse, as he needed exercise and was necessitated to call on his patients.

Prayer being a consolation as well as a source of impression, he made it a subject of Spirit communication, to which he received the most satisfactory answers, as in every particular he was directed according to the best as well as the kindest wisdom. He bought the horse according to Spirit impression, and in his after adventure was guided by the same kind influences.

I then thought that I had been assisted by God himself, but after reflecting, I thought it were probable that father and other Spiritual friends had assisted me in that dangerous calamity. That evening, our circle met, and I asked my father if he was with me and directed my horse on that evening.

He said yes, and don't you remember how your horse stopped at the corner? I replied, yes I do. Well, it was I that stopped him. I saw the tree, and knew you would have trouble, and I stopped him again when you came back, but you did not understand it, and was determined to make him go on, and so I let him go, and when you got to the tree, there were several other Spirits with me, and we controlled you and your horse to a great extent, or you would have been severely injured.—

Question. Can you influence that horse like that? A. Yes, I can influence him better than I can you, because he moves by impulse, and you must have your reason. It was I that influenced you to buy him. When you was in search of a horse, I looked about, and found that one. I saw that he was a good one, and found that I could influence him, so I influenced you to buy him.

As strong, robust, and resolute as I am known to be, this affected me to tears, and I felt to give thanks to God and to my Spirit friends, that they were able to render such assistance to me, and all others who were equally under their influence.

Can any one read this, and then ask, what good it can do to have familiar Spiritual friends? I might give other cases to show how this horse has been influenced at other times, but this is one of the most important, and perhaps it will be sufficient. Since that occasion, I do not let such strong hints pass unheeded, and if I turn my attention to them, I can be distinctly impressed what the danger is, and what is wanted of me, and I have never received these hints and impressions without subsequently finding them to be with ample foundation.

Notwithstanding my father and sister have long since left their earthly bodies, they are now assisting me, reason with me, and advise me in almost all of my undertakings, and I never had an earthly friend whose company I could appreciate so highly as I now do theirs.

On one occasion, when our about to send him to the post office, my sister gave five raps, (a signal for the alphabet) and then said, there is nothing in the post office for you. O. Do you like to have us ask you about such things? A. Yes. We have heard of people being deceived, and led astray when they asked too many questions of this kind, and it is supposed to have been done to teach them better lessons. When people ask for Spiritual communications for the purpose of obtaining selfish ends, they will have Spirits whose greatest pleasure is experienced in leading mankind astray, and into all manner of deception. But when Spiritual communications are sought for the purpose of receiving instructions in the path of love, purity, and truth, independent of selfish ends, then Spirits are attracted who can and will take pleasure in affording such assistance and instruction as they find their friends in need of. We enjoy ourselves with you. We spend the most of our time in your company, and take pleasure in giving you such advice and information as we find you in need of, and ourselves capable of giving. It will enable you to find more time for Spiritual investigation, enable you to realize your presence, and assist in strengthening that tie which already exists between us.

My father once advised me to do exactly different from what I intended, felt desirous, and thought circumstances compelled me to do. But he reasoned with me, and endeavored to show me that my reasons were without foundation, and then repeated his advice, but said that I could do as I thought best. I followed his advice, and it enabled me to realize my most sanguine expectation. As has been before stated, my Spiritual friends have never deceived me in the least, and I have followed their advice in every particular, so far as I am capable. They never have advised me in any thing of which I have not been fully convinced, and every thing which has always been experienced in exact accordance with their predictions.

*Note by those Spirit Friends: Why should you fear to speak to the Devil? The Bible speaks of him. Our Savior says, "He that is not with me is against me, and he that is not with me is against me." The Devil, and why should Spiritualists hesitate to give the enemy that Devil, name?

[For the Christian Spiritualist.]
MILFELD, ATHENS CO., OHIO, Oct. 27, 1854.
Brother TOOLEY, and kind Editor of the Christian Spiritualist, most respectfully yours.

In reply to the questions addressed to myself in the 23d number of the paper you conduct, calling for answers corroborative of the philosophy of Spirits, as given at my Spirit-room, let it be understood that I do not assume any personal responsibility on my part, since my own views are not called into question.

Question First.—"Do the Spirits at the Spirit-room teach the infallibility of either or both the Old or New Testament?"

Answer.—If the definition of the term "infallibility" implies a *divine quality*, which cannot be mistaken for something else, the question is then answered in the negative. But if the term implies a *blended* or *combined* character and quality, the answer will be in the affirmative.

Question Second.—"Do they teach the popular theological doctrine of plenary inspiration?"

Answer.—If the term "plenary inspiration" implies a *plenary superintending inspiration*, emanating from an absolute detached intelligence, separate and apart from all mundane intelligences, the question is then answered in the negative. But if it implies a plenary inspiration emanating from the *fullness* of various individualized Spirit-organizations, and Spirit-organisms both singular and plural, then the question is answered in the affirmative.

Question Third.—"Do they recognize ADAM as the first man that ever existed upon this earth?"

Answer.—If the noun "ADAM" is made proper, and qualifies itself with the numeral adjective "first" in connection to the entire races of man, the question is then answered in the negative. But if it qualifies itself with the same numeral adjective in connection with the following common nouns—Reformer, Inventor, Discoverer, Promulgator, Mediums, &c., with their proper qualifying adjectives—the question is then answered in the affirmative. Like unto the noun "*Jesus*," which in the Hebrew tongue, implies *Laughter*; and the noun "*Angel*," which in the English version, is made common and definite, by which the English scholar recognizes a Spiritual, organized image only; while in the original it recognizes a messenger, without regard or reference to quality or personal character. And so it is with the terms "*Lord*," "*God*," "*Sovereign*," &c., which terms, in the original, were intended to express *rulers* and *superiors*, and objects of veneration, which excelled in either or both wisdom or power; which terms were made applicable to any objects possessing their qualifying prerogatives—whether assumed, conferred, or original—without reference to the first cause of material action. Consequently, there are many Lords, Gods and Sovereigns found through the versatile lines of the entire races of the human family.

Question Fourth.—"Was man pure and innocent; and did he lose his purity by the violation of God's law, and entail the cause of that violation upon posterity?"

Answer.—If these *laws of God* have reference to those before-named individual laws of individualized Lords, Gods and Sovereigns, the question is then answered in the negative. But if it implies the primitive laws of Man's own generated nature, as constituted before man contracted unto himself unnatural and artificial laws and customs, which entailed upon his posterity disease, sorrows and servile mental and physical bondage, which resulted in fears and *loyal deceptions*, to the end of immature deaths, in violation of the primitive inherent laws of their nature, as constituted by the material-conditioned paternity that gave them birth and support, then the question is answered in the affirmative.

Question Fifth.—"Do they teach that Jesus Christ was the *special and only Son of God*, sent to earth to redeem Man from the consequences of primitive transgression?"

Answer.—If the interrogation confines us to the idea that in Jesus Christ was and is contained the only special redeeming principles, under the admission of the before-mentioned transgressions, by which man fell into his present state and condition, the question is then answered in the negative. But if the word "*only*" is omitted, and the word "*the*" changed to that of "*a*," so as to have the question read—"Do they teach that Jesus Christ was a special son of God"—i. e., Son of the procreating Laws of Human organisms, (Call the procreating Laws what you please, so as to say nothing about sending Christ to earth from some other point of locality—to redeem man from the consequences of that primitive transgression?) the question will be answered in the affirmative; provided that the term "*special*" be construed so as not to imply any higher commission, from any direct agencies, than those corresponding to Moses and Elias, who acted under the same principle—not agency—of the same original cause of action, that acts jointly, collectively and individually upon all material organisms and intelligences. All positions to the contrary will at least be repudiated, if not confuted, until incontrovertible evidence is adduced to the contrary.

Question Sixth.—"Do they understand and teach that this world was *created* in six indefinite periods, as understood by theologians and philosophers?"

Answer.—After striking out the word "*create*," according to the English import of the term, I will say that they teach that the matter of the earth, like all other material organisms, was qualified by its own involuntary, unintelligent, vital powers of action, during terms of "indefinite periods," until the same involuntary power of action, with its co-operating products, excited and animated and physicalized these vitalized products—thus bringing it from one sphere into another, where it became successively reorganized, until intelligent organisms and organizations were produced, who are successively blended with the preponderate laws of the involuntary elementary causes of action, who, in due periodic seasons, become the highest acting constituents of all the involved causes of action—all of which are governed and controlled by the involuntary forces of the preorganized, paternal elements which gave them birth and continuity; and the continual *operation* of the diversities of organizations require a period of endless duration. And there are seven periodic degrees of material organic developments in matter from its primitive state and condition to the development of sensation, and seven degrees from sensation to a full development of Spirit-organization, unanimity and acquiescence; and seven degrees from the latter to a full development of wisdom, so as to become a co-operative actor in concert with the primary impulses and first cause of action. All of which make up the sum total of the impelling forces that excite action in the grand driving wheel of all causes of action, which is left to the pleasure and option of the engineer to denominate. And thus ends my catechism.

Brother Tooley, I fear you will scold me for my poor hand-writing; but I beg your indulgence for the present, as I am just out of a tedious job of plowing and seeding, and my nerves are in poor

plight for the performance of this task. And some persons, no doubt, may incline to bring a similar charge against my mental faculties, for so unpopular a production. But, nevertheless, let her *plow*, since I do not claim its originality; consequently, it cannot be inferred that I have committed myself upon this ground.

Yours for the issue,
JONATHAN KOONS.

Abstract of the Proceedings at the Conference at No. 653 Broadway, Friday Evening, Nov. 3.

Mr. Levi stated a fact, three facts are generally most acceptable in meetings of this kind. There is a Society in the Bowery, which was organized some years ago, for the purpose of discussing questions of a metaphysical character, composed mostly of so-called infidels. Lately the discussion turned upon Spiritualism, and one gentleman, who had been an infidel, acknowledged the phenomena and admitted the facts in Spiritualism, as he stated, from sheer compulsion—he could withstand them no longer. If it is true that there is more joy in heaven over one sinner that repents, than over ninety-nine just ones, and if Infidelity is a sin, then there must have been much joy in this conversion. It is well established that the class of men to which myself had belonged until I became a Spiritualist—without understanding they have done all they could, by speaking and otherwise, to pull down and destroy the very idea of Spiritualism, and have opposed everything in the shape of religion, and considered Natural Philosophy to be all we could depend upon, have done more to advance society toward that elevated point which enables us to see into the mind of man, than they could have done had they been true to their duty. They have tried to pull down all that they considered to be superstition; and so doing, have actually brought the Christian sects to a more liberal opinion—ideas more consistent with the teachings of Jesus himself.

Mr. Hatch remarked: I am requested to introduce to your notice the humanitarian movement in relation to the education of destitute children, which has been undertaken by Miss Dow, on Sixth-avenue. I presume that all of you are aware of the management of this movement, and the success which it has achieved. It is a well established fact that the best possible method of preventing crime is the education of the youth. If it is not striking at the foundation, it is, perhaps, going as far back as we can under the circumstances. In New York there are many who have not just appreciation of the means of education at the present day; consequently, children are allowed to grow up in ignorance, and the result is that the number of criminals, become inmates of our almshouses, our penitentiaries, or the lowest places of infamy. It appears this movement is designed to place these individuals under such circumstances that they may become useful and ornamental members of society. This needs no commendation; it receives the sanction of every individual. Here, then, an individual who has come into our midst for the purpose of accomplishing this humanitarian movement, as far as lies in her power. I am informed she has now under her charge 45 or 50 children; that she has been able to sustain expenses; she now desires assistance that a greater number may be benefited by her efforts; and to accomplish this, she necessarily needs assistance. I believe there is a movement, also in connection with this for the purpose of establishing weekly lectures, procuring a hall for the night, and an audience, and the result is that the number of criminals, become inmates of our almshouses, our penitentiaries, or the lowest places of infamy. It appears this movement is designed to place these individuals under such circumstances that they may become useful and ornamental members of society. This needs no commendation; it receives the sanction of every individual. 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Poetry.

[For the Christian Spiritualist.]

DIALOGUE.

BY G. M. PETERS.

A measureless eternity of night
Had passed, and still in boundless space alone,
The source of power, of love, of life, and light,

Without beginning time had rolled away,
Sombre and silent as the voiceless tomb,
And still rolled on without one cheering ray
Of light to pierce the universal gloom.

Then thought, the first great attribute of mind,
Began to travel o'er the wide expanse;
Disturbing elements before confined,
And motion followed as a consequence.

Disorderly clouds, all a-gleam,
Black billows rushed along with furious sweep,
In midnight darkness not a single star
Shone on the surface of the boundless deep.

In midnight darkness heaven and earth upheaved,
Before the dawn of the primal morn,
The morning and the evening thrice appeared
Before the golden orb of day was born.

And when that luminary poured its rays
Upon the soil, the work of life began,
To pass in grand review before the gaze
Of earth's great ultimate and lord-a-man.

Then God approvingly looked from above,
Upon the glories of the new made earth,
The flowers sprang up to meet His glance of love,
For in that glance the beautiful had birth;

The dry land teemed with rank vegetation,
The seas and rivers knew their proper level,
Nothing was wanting to complete creation,
Nothing—except a woman and a devil.

This solitary man lay down to rest,
Beneath the foliage of the clustering trees,
And slept the quiet slumber of the blest,
Lulled by the music of the summer breeze;

Who can believe that God, the first great cause,
In paradise, six thousand years ago,
Placed lovely women to tempt his laws,
And slunk mankind in misery and woe?

Spirit of truth, shall I go on and write
The shameful tale of the forbidden tree,
And say that woman's craving appetite
Engulfed a world in lasting misery?

Could gentle woman rouse our Father's wrath,
To thrust His children from His face abroad,
Allies, to wander in the downward path,
And know that God had cursed the work of God?

"In the beginning" was it thus decreed,
That centuries should pass of sin and pride,
Prophets and Seers should toil, and martyrs bleed,
Before the wrath of Love* was pacified?

West Troy, Oct. 20th, 1851.
*God is Love.

YOU AND I.

BY CHARLES MACKAY.

Who would say that I am humble fellow
For the count he wears the purple and the red,
For the poverty he suffers?
For his daily cares?

Who would pass him in the footway
With averted eye?
Would you, brother? No—you would not.

Who, when vice or crime repentant,
With a grief sincere,
Asked for pardon, would refuse it—
More than him who never repents?

Who would say that all who differ
From his sect are mad and damned,
Wicked sinners, heaven rejected,
Sunk in Error's sea?

Who would say that he is virtuous
With a holy shyness,
Would you, brother? No—you would not.

Who would say that he is virtuous
In a hall of state?
Or that he is not dishonest
If they find out his fate?

Who would give a cause his efforts
When the cause is strong,
But desert it on its death-day,
Whether right or wrong?

Who would lend his arm to strengthen
Warfare with the rich,
Who would give his pen to blacken
Freedom's page of light?

Who would lend his tongue to utter
Prattle of tyranny?
Would you, brother? No—you would not.

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MAGNETIC MAGIC.

OR

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

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

SIXTH DIALOGUE.

CONVULSIVE FITS—POSSESSIONS.

And all these phenomena take place in our day, my friend; and they are told by a man who is as conscientious as he is unenthusiastic. It is true that he confesses, in all humility, that he cannot understand how matter can support such perturbations. But what is to be especially remarked is, that the checks of the boy were cicatrized at the end of the day on which the sitting took place.

JOHN.—Have you ever seen yourself, similar cases operated by means of magnetism? ALBERT.—Not exactly; but I have seen, and all mesmerizers have seen like myself, instances of the most complete insensibility. Surgical operations of the most painful nature have already been performed during this state, produced magnetically, and the patients have not had the consciousness of what was done.

A few years ago it was the fashion to torment clairvoyants by pricking or burning them in public, to prove their state of insensibility. Going still farther than the mesmerizers, some of the assistants plunged needles and pins in the muscles of these new martyrs. The Parisian commoners turned into commercial inquisitors. But a writer of great reputation in the magnetical world, put a stop to those cruelties by stigmatizing them with energy in his journal, "The Magnetic Review." The clairvoyants must be very thankful to this author.

I know very well that there is a great difference between these phenomena of insensibility and a complete state of destructibility in matter. But I am convinced that the mesmerizers could easily develop this property in their subjects; and the case of M. Bertrand's clairvoyante, is a proof of the validity of this opinion. As for the secondary manifestations analogous to those I have quoted, I have seen too many of them not to admit the possibility of the first ones. I already spoke of a sun-stroke Adele received during a tour she made Spiritually in America; I spoke likewise of her knocking her head against a wardrobe, in spite of all my efforts to prevent her doing so; I attributed her perfect insensibility to these knocks. I have seen Benet in a state of congestion, after which I cannot any more deny the possibility of the blackish appearance of the poor people who were subject to convulsive fits. I have seen the weakest beings become so strong that several men could scarcely master them. I have witnessed certain positions assumed by magnetic subjects, which force me to admit the possibility of all the facts I have quoted.

One night in 1848, as I was mounting my watch as municipal soldier, they brought in a drunken woman, who fell at once into the most awful convulsions. I endeavored like my comrades, to help her, that she might not break her limbs against the floor. But the drum-boy, who was mounting the guard too, said, "Let this hag sleep off her wine; there is a god for the drunkards; the more care you might take of her, the more grimaces she would make. This woman has an incredible trick; but now I know her, and when I am present she does not dare to indulge in her malice. She was brought here one night with no mark of pregnancy whatever, but in the morning she tried to win our sympathies by saying that she had been led into the state of intoxication in which we met her, by a longing; and in fact her appearance was such as to inspire reasonable hopes of seeing her soon give two grandsons to the fatherland. The first time we were completely deceived by her story; but when we saw it was every week the same thing, we understood we had been dupes. How the devil do these women do? I am at a loss to explain; but I prefer to have nothing to do with them."

This anecdote, narrated with a zest so appropriate to the place and audience, reminded me of the fact that the same observation had already been made by several mesmerizers, who had met with cases of sympathetic pregnancy, by the simple contact of their subjects with a pregnant woman. Some clairvoyants, although still virgins, became at once pregnant, and even ready to be delivered. What can explain this sudden elasticity of the muscles and flesh in girls whose forms are scarcely developed? Do not these singular swellings prove the possibility of those that were experienced by the persons subject to convulsive fits? I have seen clairvoyants coughing, spitting, and crying, by their simple contact with a person afflicted with a cold or irritation. I could never account for the abundant expectorations of one of my subjects, whom I never saw spitting before that day.

One day met with two errand men, who were slightly intoxicated, and amicably fought, agreeably to a new method; this method consisted in striking each other as hard blows as they could. This game lasted for at least thirty minutes, and neither of the combatants had the slightest mark of the blows he received. Yet, every moment, the spectators thought that one or the other would be killed.

I am perfectly aware that these facts cannot be compared with those I previously quoted; yet I hope they will help you in the investigation of this singular subject. I cannot admit the existence of such phenomena and say with the savans, "Exaltation of the life of relation." "Results of too great a tension of the mind." "Absurdities of the human mind." Give these facts the name you may please; what matter; ridicule and explanation are two widely different things. When I hear the priests say, in the interest of their worship, "It is the devil;" when I hear the physicians assure gravely, "His annals are full of similar facts; that they cut every day, some leg, while the patient is singing an opera air;" when the savans deny these phenomena as aberrations of a diseased imagination, I shall answer that, if it is the devil who is the author of all these tricks, he is not a very bad devil, since he restores to health the persons who invoke him. He does, in fact, more than those bigots can do themselves, or the best sermon of their priests. This devil is, therefore, worthy of some consideration.

To the physicians I shall answer that the insensibility of the subject is very different from the destructibility of matter at large. There is a great difference between the weight of an object and its lightness; and yet these properties are sometimes confounded, as we have seen it was the case when four persons could not pull back to the floor a

person who was soaring in the air. The same thing might be said of the reverse case, viz.: when eight or ten persons cannot raise this same person from the floor. Insensibility may exist without overthrowing all the laws of human nature.

As for the savans, I let them do as they please; but to those who like to reason this question with good faith, I answer that their conduct is like that of a man who would blow off the light instead of admiring it. To be rid of an awkward difficulty, they fell into a worse one.

Such is the position of the question some pretend to be superior to the laws of Nature; others deny stubbornly that they are unable to explain. When the pupil could no more bear his master's punishments, he began to hiss him.

The result of these observations, and my intimate convictions are, that magnetism is the great medium through which many manifestations called supernatural are produced. And, in fact, there are very few of these last phenomena which could not easily be reduced to this source. But I would not advise any one to go in these experiments farther than the laws of delicacy and brotherhood can permit. You shall see that this advice is not groundless, especially if we take into account the life of the person I am about to speak of in the next chapter.

SEVENTH DIALOGUE.

SPELL-THROWING.

OR: SORCERIES—WITCHCRAFTS—CORRUPTION OF THE REASON AND INTELLIGENCE—POSSESSIONS—BLOWS GIVEN AND RECEIVED AT A DISTANCE—DECLINES WHOSE CAUSE IS UNKNOWN—OCCULT MURDER—EVIL EYES—PHILTRES, &c., &c.

ALBERT.—I kept this important question in reserve for our last conversation, because I was really afraid of such a subject. It contains the explanation of so many atrocious crimes, it pictures humanity with such disgusting colors, that a heart warmed by some brotherly feelings cannot but rebel before the stirring of such human mire. If now-a-days magnetism is not made use of for such odious purposes, it is because conscientious mesmerizers have publicly exposed the crimes that could be perpetrated by its medium, as well as the cures it might perform when properly applied. I may, in my turn, treat the same question. On any other account I would not do so. But I have myself seen many of these mesmerizers glorifying in this power, and flattering themselves in making use of such a power for the satisfaction of their most infamous passions. But I have been myself the victim of such despicable emanations of a miserable jealousy; I have too often been implored by wretched creatures pining after the recovery of their liberty; I have seen chaste and loving wives beseeching me to cut the impure thread by which they were attracted towards the odious debauchee; I have seen all that and many things more I cannot reveal. I am, therefore, perfectly grounded in treating this question. In so doing, I act upon my ardent desire of protecting poor and innocent victims against the snares of these occult murderers. I shall teach them how to turn against their tormentors the sufferings and infamies with which they have been tortured. I earnestly solicit your attention, and pray you let me rummage ancient histories, in order to find materials to explain the analogous facts which we witness in our own day. It will be a vast building.

I cannot say of the glory, but of the shame of our race. You will see that this study embraces all the different epochs of history. It is an endless chain, whose links come ceaselessly back to the same place, and are covered with more or less mud. After having obtained all the powers I spoke to you of, man must necessarily have tried to obtain that of brute domination, that of being at the same time a judge and an executioner. But all had not the courage of the warriors; all did not dare to combat an adversary with equal arms. These sought, therefore, the means of triumphing without incurring any danger, and to obtain this end, there were no better means than to strike in darkness and by treason. And such means they all made use of; poisons, ambushes, snares of every sort, false accusations, &c., were their worshipped divinities. But however concealed and skillfully plotted might be these crimes, they always left more or less trace. These abominable men conceived, therefore, the idea of attacking the mind with the mind, and of stifling a thought in germ, by another thought in full existence. In one word, they conceived the idea of torturing their victim with impunity and as much as they might wish, without falling into any danger of being detected. By and by they corrupted and imprisoned the affections of the soul, by means of its own troubles. We shall not follow these proceedings of humanity as closely as I would wish; but you must know that I have studied man, and that I know what he is.

I begin my quotations with a passage I find in "The Second Book of Apparitions," by Pierre Seoyer, 1850. "Some people have by the intelligence and skillfulness of evil Spirits, made wax images, and through these intermediaries killed their enemies. These last sometimes died instantaneously; at other times they languished for years before dying of the spell-thrown. Dufres, king of Scotland's history, is well known. Boix says in his 'Annals of Scotland,' that he was bewitched by means of a wax image that the witches usually reared before a fire. If the king did not die, but recovered his former health, it is only because the witches were detected in due time, and burned alive." (Page 538.)

I read the following statement in the "Second Day of the Dog Days," page 190. "Zonarus tells us that some infidel and cruel nations ravaged the Roman States under the command of three Generals. Theophilus was very much embarrassed by this fact. The patriarch John told him then, not to be vexed, but that he should, on the contrary, have good hope; assuring him that his affairs would turn well, provided he would only have faith in his advice. Now this counsel was the following: Between the metal statues at the East of the Circus, there was one with three heads; John advised him to get three heavy iron hammers, and to put them into the hands of three robust persons, who should come with him, and strike so heavy a blow upon the statue that their heads would fall down. This idea pleased the Emperor very much, who in consequence passed the night in preparing the requisite conditions. John came with his men, who were all clad in common garments, in order not to be recognized. They then went to the square, and after having untied all the statues' chains, they began to sing magical verses. A moment later John gave to his men the order of striking the statues and breaking it to pieces. Two of these men struck so well as to rend their respective statue, and two heads fell upon the ground. But the third of these men did not use the same energy, and instead of separating the head from the body, he bent it only on one side.

Now what happened to the statue, did likewise happen to the three generals. For two of them were soon killed in a civil war which took place a few days afterward. The third general was dangerously wounded, but did not die; only he could not continue his service, and soon retired with his troops."

"In the bishopric of Constance, between Brisare and Frieburg, there was a woman who told many persons that, after having quarrelled with another woman, she felt on her return home, a warm wind striking her face. This wind blew from the side where stood the offended woman's house. A few moments later she was seized with an incurable leprosy." (Page 463.)

4. At Jaspruy, there was an honest woman whose orchard was close by that of a neighboring woman considered as a sorceress. Now the fruit of the first woman was stolen on the side of her frightful neighbor. But she did not dare to quarrel with her; she only looked towards the witch's orchard, thus following in the visible footsteps of the robber. But even that the sorceress could not bear; she said to the other woman: "I see that you suspect me of entering your orchard nightly." Trembling before the conjuror, the other woman answered modestly, "The steps are still impressed on the grass; it is easy to see where they lead." The sorceress seeing that she could not appear angry upon so respectful an answer, went away grumbling and murmuring. A few days later the honest woman was seized by terrible pains in the stomach; her sufferings became so acute, that her cries were heard by the neighbors, whom they troubled very much. Yet they came to see and help her if possible; among the visitors was a door-keeper of the neighborhood, who stated that this poor woman had been bewitched by the odious hag; and to ascertain whether he was right or not, he ordered the digging of the ground opposite the patient's house, to see if some charms had not been buried there. And, in fact, an image was dug out, the length of which was at least one palm; this image was pierced on both sides with a sharp needle. These charms were taken out, and thrown at once into the fire; from that moment the patient recovered." (Page 463.)

5. "We must confess that all these diseases produced by witchcraft, assume the most extraordinary forms; but the most marvellous seem to me the cases wherein the patients vomit thorns, bones, stones, pieces of glass, needles, knives, and other pieces of metal, linen, silk, horns, and similar objects which cannot be eaten. Sprengers speaks of a woman of Laborne, against whom a midwife burst into a passion, for not having been called at the delivery. The consequence of this anger was, that this sorceress, together with two other women of the same sort, went one night to the mother's house, threatening to put into her stomach something she would feed six months afterwards. They then touched the poor woman, and it seemed to her that she was hurt by an infinite number of thorns and briars. After that moment she did not do anything but cry day and night. And one day she perceived she had been delivered of the most strange things—as thorns, bones, &c. She was so much surprised that she called her husband and son, saying, 'Did you ever see me eat such things, as wood, thorns and bones: there must be something fantastical here.' And in fact there were rose thorns a palm long together with many other nameless horrors." (Page 464.)

6. "Benenus, in his book of the 'Causes of Disease,' speaks of a girl seventeen years of age, who suffered the most dreadful stomach-ache, and vomited long nails, iron, needles, wax, and hair, mixed together, and finally a piece of bread ten times larger than her own mouth. This phenomenon took place on different occasions, and in the presence of distinguished physicians and priests, who all declared that this woman was possessed by an evil Spirit." (Page 465.)

7. "Cardan speaks likewise of a friend of his who had an unknown disease, and often vomited glass, nails, and hair. His stomach made a noise similar to that which may be produced by glass in motion in a bag."

To be continued.

[From the American Phrenological Journal.]

PSYCHOLOGICAL FACTS.

REMARKABLE CLAIRVOYANT PREDICTION.

The following facts recently came to my knowledge from a source of information in which I can place the most implicit reliance. The Rev. T. L. H., a well-known clergyman, who possesses in a remarkable degree the power of apparently spontaneously developed clairvoyance, was lecturing, some months ago, in a Southern city. While there, he met, on one day, with a lady, the wife of a professional gentleman residing in an extreme Southern city. During the interview with the lady, Mr. H.'s interior or psychical perceptions became unfolded, and he proceeded to tell her that her husband would at no distant time be in imminent danger of losing his life by an assault from another man. He told her that his safety would altogether depend upon his coolness and self-possession under the assault, and in order that he might be prepared for the encounter, when at a moment's notice he would come, he advised her to abstain from eating and drinking, and to abstain thenceforth entirely from all intoxicating beverages. Mr. H. then proceeded to give a minute description of the man by whom the assault would be committed—a man, by-the-by, whom he had never seen nor heard of—and from the description the lady distinctly recognized a certain person of her husband's acquaintance. As Mr. H. was proceeding in his description and remarks, he suddenly felt a severe pain in the cheek as though a bullet or some other weapon had there entered, lacerating the nerves connected with his teeth, and he involuntarily exclaimed, "It hurts worse than a thousand toothaches."

The fore part of last summer, Mr. H. having returned to the North, received a letter from the lady above referred to, in which she stated that her husband's life had been attempted, in two instances, by the man whom he (Mr. H.) had described as seen in his vision; that in the first instance, he had escaped unharmed; but that in the second instance, he had received in his cheek the ball from a pistol, and that whilst the surgeon was dressing the wound, he had actually uttered the very words repeated by Mr. H.—"It hurts worse than a thousand toothaches."

It is proper to say that after the lady had received this tragic premonition of the danger to which her husband was exposed, she earnestly cautioned him to beware of the man pointed out in the vision, and that he might be prepared for the event of any conflict which might arise between them, dissuaded him from all use of intoxicating drinks, and induced him to join the Order of the Sons of Temperance; but she did not mention to him the vision in which her fears were based, knowing that he was a total disbeliever in all such things. The fulfillment of the whole vision, therefore, is totally independent of the power of suggestion or anticipation; and, the utterance of the precise words of the visionist, "It hurts worse than a thousand toothaches," may be regarded as a specially wonderful feature of the affair. The mirror in which the future is foreshadowed of these things affords another proof that future events are not in spirit and archetype.

A STRANGE BUT TRUE STORY.

The following account was received from an eminent physician of this city, who, for reasons which may be readily conceived, prefers to have his name withheld, unless this statement should be called in question. If we should mention his name, how-

ever, there would be hundreds to say that any statement from him might be impudic; and upon this physician, one morning, got into his carriage to visit a patient who was dangerously ill, and whom consequently he wished to see with as little delay as possible. He ordered the driver to proceed to the place by the nearest direction, and as speedily as the horses could conveniently be made to travel. As they were going, the Doctor's anxious thoughts were, of course, very naturally occupied with his patient, but by a sudden and irresistible impulse they were turned entirely in another direction. He ordered his driver to turn about and proceed to the utmost speed to Number 12 Waverley Place—a place, by the way. On receiving this order, the driver looked at him in astonishment, thinking he must be beside himself, but a more authoritative mandate from the Doctor brought him to obedience, and the horses were turned the other way. The Doctor was then impelled to urge him to drive faster and faster, until the horses were going at the top of their speed. When they came to the corner of Broadway and Waverley Place, they saw to whose house they were going to watch for any physician who might be passing along, and call him in. Arriving at the house, the Doctor found the windows all thrown open, and the family in the greatest commotion, the husband wringing his hands and lamenting, under the belief that his wife was already dead. He proceeded to the patient's room, and found her suffering under a profuse hemorrhage, but the faintest spark of life still remained in her body. He understood the case at a glance, and quickly performed a surgical operation, and stanching the blood, and the lady slowly recovered. Thus a valuable life was saved which would inevitably have been lost if the Doctor had arrived ten seconds later.

We will here indulge in no speculations as to the source or cause of the Doctor's impulse to visit that patient at that particular moment, and when there was no earthly reason to suppose that his services were needed; but we will say that here was a remarkable interposition of Divine Providence; others would refer the case to an interference of a guardian angel, and still others would see in it only a remarkable development of the law of magnetic sympathy or presentment. All we can say at this time is, that the statement as above given may certainly be relied upon, if there is any value in the most unimpeachable human testimony; and the reader may explain the case by the theory which most commends itself to his judgment, without forgetting that the fact, however it may be explained, is certainly a most valuable one, considered as an index of the wonderful powers of the human soul.

CHIEF'S MEMORIE REVELATION.

On one Saturday afternoon, about six o'clock, in the month of June last, Mr. Augustus C. Lawrence, a well-known and respectable gentleman of New Orleans, left his place of business with \$600 in his pocket, in bank bills and gold, together with a gold watch and chain, telling his clerk that he intended to stop on the levee and make a collection, and thence proceed to the bank and deposit his money. On the next morning a lady who is an excellent clairvoyant, being at the house of a friend, and suffering under an attack of neuralgia, requested her brother-in-law, Mr. J. C. Wingard, who was present, to make a few passes over her head, to remove the pain. He did so, when the lady immediately fell into the magnetic trance and became clairvoyant. She was asked that she saw, when with a start she said, she saw a steamship with about \$600 on the levee. She was asked if she knew the man that was being murdered; she said it was so dark that she could not see plainly. A few more passes were made over her to deepen the magnetic influence, when she started, said she saw plainly, and that the man who was being murdered was Mr. Lawrence! She described the scene in an excited manner; exclaimed, "Why doesn't he shoot them? Why doesn't somebody go to help him?" She called aloud, as if invoking aid in his behalf, and then went on to say, in broken exclamations, "I have seen the man who killed her; he was another man from him—now they are taking gold—there, one of them has taken his watch. Oh! they both carry him to the river, and now they are throwing him in. Poor Lawrence, he is gone!"

Being further interrogated, the lady then described the persons of the murderers, one of whom she said was a large ugly man, with a heavy beard, and the other a small dark man. She subsequently traced them to a large steamship that was about leaving the wharf—said that they had embarked aboard her, and were talking together, and that one of them had Mr. Lawrence's watch in his pocket. This, let it be borne in mind, was on Sunday morning, and some thirty hours before Mr. Lawrence's friends felt any alarm concerning his absence. Mr. L., however, did not return when confidently expected, nor have we heard that he has yet appeared or been heard from, except through psychological channels of information, which constantly assert that he is not in the world; and what strongly corroborates the above statement, states the clairvoyant's account of the affair, is the fact that his hat was found amid marks of blood and other indications of violence, on the levee, at the very spot where the clairvoyant had described the murder as taking place; and on inquiry, it was found that on the morning when this description was given, and that very hour, there were actually two large steamships that sailed for California, on one of which the murderers might have embarked.

We gather the particulars from the New Orleans papers, and from a letter which have been permitted to peruse, that a friend of ours in this city by the brother-in-law and magnetizer of the lady by whom the clairvoyant revelation was given.

CROWWELL'S GREATNESS.—Crowwell died in the plenitude of his power and greatness. He had succeeded beyond all expectation, far more than any other of those men had succeeded, who, by their sagacity, have raised themselves to the highest and supreme authority; for he had accomplished, and accomplished with equal success, the most opposite designs. During eighteen years, that he had been an ever-victorious actor on the world's stage, he had alternately sown disorder and established order, effected and punished revolution, overturned and restored government in his country. At every moment, under all circumstances, he had distinguished, with admirable sagacity, the dominant interests and passions of the time, so as to make them his own; and from a tower which had been believed his antecedent enemies to be inaccessible, he explained in concert with the popular will, the reasons of the inconsistencies of his conduct by the ascendancy of his power. He is, perhaps, the only example which history affords of one man having governed the most opposite events, and proved sufficient for the most various destinies. And in the course of his violent and changeable career, incessantly exposed to all kinds of enemies and conspiracies, Crowwell experienced this crowning favor of fortune, that his life was never actually attacked; the sovereign against whom he had been declared to be no murderer, never found himself face to face with an assassin. The world has never known another example of success at once so constant and so various, or of fortune so invariably favorable, in the midst of such manifold conflicts and perils.

Yet Crowwell's death-bed was clouded with gloom. He was unwilling not only to die, but also, and most of all, to die without having attained his real and final object. However great his egotism may have been, his soul was too great to rest satisfied with the highest fortune, if it were mere personal and, like himself, ephemeral earthly duration. Weary of the ruin he had caused, it was his cherished wish to restore to his country a regular and stable government—the only government which was suited to its wants, a monarchy under the control of Parliament. And at the same time, with an ambition which extended beyond the grave, under the stamp of true greatness, aspired to leave his name and race in possession of the throne. He failed in both designs; his crime had raised up obstacles against him, which neither his prudent genius nor his persevering will could surmount; though covered, as far as he himself was concerned, with power and glory, he died with his dearest hopes frustrated, and leaving behind him, as his successors, the two enemies whom he had so ardently combated—anarchy and the Stuarts.—Guzot.

LADIES' HEALTH.

"This subject is one that ought to interest all—not the ladies only—but also those who have sisters or wives, or who may one day be blessed with one of the latter. A young man may become interested in one of the lovely ones in our land, possessed of every quality to make him happy; yet from carelessness, proceeding either from thoughtlessness or want of knowledge, the rich treasures of a fragile heart and brilliant intellect are enshrined in a loathsome case. He may woo and win her to his heart and home, while the seeds of death are lurking in her system, and in a few brief years, or in a moment, the wreck of blighted hopes, and woe, and the 'dispensation of Providence,' little dreamt of, when all this proceeded from early neglect. Sad it is, when after years of patient, loving care and watchfulness, his home is thus darkened; but far sadder is it, when the cause can be traced directly back to known imprudence in early youth, when, in order to dress fashionably, health had been endangered.

"Would that the women of America would arouse to a consciousness of the responsibility resting upon them, and discard the notions which are so much in vogue which can seriously affect their health! Of what consequence will it be some twenty years hence, whether they now strictly conform to its every caprice or not? but if, by so doing their health is injured, how fearfully will they then see the effects of their made folly, not only in themselves, but in their children also. 'In a world where we begin with mothers,' it is not asking too much that they should see that their own duty is accomplished.

"Look at the sterner sex! who, though they vary their own dress as fashion dictates, seem to have a more sensible leader to follow; for, in what particular can you find them sacrificing health to their demands. They may wear continuations of the 'Vesuvius pattern,' coats long or short-waisted, yet they are careful to dress so as to keep warm and dry. 'Look at their feet!' You do not see one in a hundred venture forth in damp, chilly weather, with a thin-soled cloth boot. No! they wear boots with thick soles and high heels; while, on the other hand, you never see one of our thousands, who, when the rain is not pouring, but when the pavement is only damp and cold, wears any thing thicker than a single-soled prunella gaiter! If you doubt my assertion, go look for yourself at the thousands who walk in our crowded cities. Now, I ask, why is it so? Why is there such a difference? Is it that women are inferior to men in the possession of good common sense; or is it that they dress in this absurd manner to please the eye of man? If so, he must have been some of the best of his kind, boldly contending their folly, he encourages them; by admiring the beauty of feet dressed in this manner. Let fair ladies dress as they please in their warm houses, or in warm, dry weather; but for anything's sake, in cold winter weather, let them find something warmer than a boot which is a strong healthy man would not consider sufficient protection for himself from the dews of summer.

"We are called the 'weaker sex' but, judging only by appearances, it is a sad misnomer; for what man could bear some of the trials which attend our winter's day, with but the thickness of our broodered lace or muslin over his chest, though underneath a warm outer covering, which every time it is in any way displaced, lets the cold, keen air creep into the very seat of life? Not he! He has his warm coat buttoned up to the chin. He does not go out with flowing sleeves, with a fur cuff to keep part of the arm warm, leaving plenty of room for the cold wind to penetrate around the upper and more susceptible part of the arm. No! his sleeves are thick, long, and warmly lined with wool, and cannot be so easily displaced as the fashion of the day, in winter as in summer, when they rarely cures. She might with as much propriety insist upon our wearing furs and velvet in midsummer, as in our wearing lace chemises, lace flowing sleeves, etc., as a promenade dress in winter."

A REMARKABLE MANIFESTATION.—When Queen Ulrick, of Sweden, was on her death bed, her last moments were embittered by regret at the absence of her favorite, Countess Steenbock, between whom and the Queen there existed the most tender and affectionate attachment. Unfortunately, and by a most singular coincidence, the Countess Steenbock, at the same moment, lay dangerously ill, at Stockholm, and at too great a distance from the dying Queen to be carried to her presence. After Ulrick had breathed her last, the royal corpse, as is customary in that country, was placed in an open coffin, upon an elevated frame, in an apartment of the palace, brightly illuminated by wax candles. A detachment of Royal Life Guards was stationed in the ante-chamber as a watch. During the afternoon the chamber-door opened and the Countess Steenbock appeared in deep grief. The soldiers of the guard immediately formed into two lines and presented arms as a mark of respect to the first dame of the palace, who was received and escorted by the commander of the guard into the chamber where lay the body of her dearest friend.—The officers were surprised at her unexpected arrival, and attributing her silence to the intensity of her grief, conducted her to the corpse and then retired, leaving her alone, and choosing to disturb the expression of her deep emotion.

The officers waited outside for a considerable time, and the Countess not returning, they feared some accident had befallen her. The highest officer in rank now opened the door, but immediately fell back in the utmost consternation. The other officer present then hastened into the room, and they all beheld the Queen standing upright in her coffin and tenderly embracing the Countess! What was observed by all the officers and soldiers of the guard. Presently the Countess Steenbock arose and resolved herself into the arms of the Queen, who disappeared the corpse of the Queen was reposing in its former position on the bed of state; but the Countess was no where to be found. In vain they searched the chamber and the adjoining rooms—not a trace of her could be discovered. A courier was despatched to Stockholm, with an account of this extraordinary occurrence; and there it was learned that the Countess Steenbock had not left the capital, but that she had died at precisely the same moment when she was seen in the arms of the Queen. An extraordinary protocol of this occurrence was immediately ordered to be taken by the officers of the government, which was countersigned by all present. This document is still preserved in the archives.—From a German Paper.

MISS MARTINEAU ON EGYPT.—One impression has taken me by surprise. I used to wonder, and always did till now, at that stupidity of the Israelites which so angered their leader—their pinning off Egypt after finding it impossible to live there. Every article of merchandise which is liquid like weights, but measures wheat, barley, and a few other articles. He reads and writes from left to right. He eats almost nothing for breakfast, about as much for dinner, but when the labor of the day is done, sits down to a hot meal swimming in oil, or better yet, boiled butter. His sons eat with him