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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 its good with us

THE BIELE.

God bestows. This is especially true of the use science and religion to this; thus they have lost hereafter." 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, amid its predictions that have never been fulfilled; amid the puerile conceptions of God, which sometimes occur, and the cruel denunciations that disfigure both Psalm and Prophesy, 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 mantle of flesh. Then will it be seen, that the words of Jesus are the music of Heaven, sung John and Paul owe their efficacy to their truth and their trut their depth, and to no accidental matter connected and faith, things highest in man's nature, we see 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. with an triy near, and with an try near, and with a second and try near, and not with superstition, but with reason, conscience, and faith fully active. Then shall it sustain men bowed down with many sorrows; rebuke sin; en-

With all the obstacles men have thrown in it 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 even-tide, and marble cities send the gloom 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 mark on the world than the rich and 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 Christianity gives us the largest liberty of the sons sion, and lived out in the lowly life of a Galilean Father in Heaven.' Higher words were never spoken. How the truths of the Bible have blest us! There is not a boy on all the hills of New England; not a girl in the filliest 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."

courage virtue; sow the world broadcast and quick

with the seed of love, that man may reap a harvest

for life everlasting.

JESUS CHRIST.

God shone through him, not colored, not bent tion between man and man, and man and God. and high. 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 we may, we shall yet perhaps, come short of the doctrines and forms will always differ, always be cottages and churches of New England, plain men me." Have we not just as much reason to supand so elequently expressed, that we ask our readers to enjoy 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 holy men feel in the heart, the Christ (the Spirit of stir quicker the wings that bear him on. There does it not look mightily as if the host of inventors "These doctrines respecting the Scriptures have wisdom, love, piety, sweet and celestial as they love to God and man,) that is born within us, is all are men enough, sick and bowed down, in no and general philanthropists had so helped him? often changed, and are but fleeting. Yet men were, were they not what we may also attain? In lay much stress on them; some cling to these him as in a mirror, we may see the image of God differs only in degree, and not in kind, from age to healed could they kiss the hand of their Savior, or notions as if they were Christianity itself. It and go on from glory to glory, till we are changed age, and man to man; there is something in Christianity itself. It and go on from glory to glory, till we are changed age, and man to man; there is something in Christianity itself. is about these and similar points that theolo- into the same image, led by the Spirit which enigeal battles are fought from age to age. Men lightens the humble. Viewed in this way, how sometimes use worst the choicest treasure which beautiful is the life of Jesus. Heaven has come down to earth, or rather earth has become heaven. men make of the Bible. Some men have re- The son of God, come of age, has taken possession garded it as the heathen their idol, or the savage of his birth-right. The brightest revelation is this: his fetish. They have subordinated reason, con- if what is possible for all men, if not now, at least

DOCTRINES AND FORMS.

"To turn away from the disputes of Catho-

lies 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 watchonly 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 no redundancy, we feel no deficiency. Examin the particular duties it enjoins; humility, revertitude, 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 self;" 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 not reached; something that will not be won, we lice alike, but to live holy, and to get as nearly as men; still, we may rejoice that Christ is preached possible to a life perfectly divine. Christ set up no in any way. The Christianity of sects, of the pulpillars of Hercules, beyond which men must not sail the sea in quest of truth. He says, 'I have them now-greater works than these shall ye do.'-Christianity lays no rude hand on the sacred peculiarities of individual genius and character. But man is needed to do justice to the whole of truth, 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 much less diversity of thought, character, and life, less of truth active in the world than now. But fashion of Jesus, this variety would be a thousand taining oneness (atonement) with God. * *

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 Sanhe-"Doubtless, the time will come, when men crim of Rabbis; no sin or perverseness, of the finite shall see Christ also as he is. Well might he will. As the result of this virgin purity of soul still say: 'Have I been so long with you, and perfect obedience, the light of God shone down and yet hast thou not known me?' No! we into the very deeps of his soul, bringing all of the have made him an idol, have bowed the knee Godhead that flesh can receive. He would have before him, saying, "Hail, king of the Jews;" us do the same; worship with nothing between us and called him 'Lord!' 'Lord!' but done not the things | God; act, think, feel, live in perfect obedience to which he said. The history of the christian world Him; and we never are Christians as he was the at a distance the cloud and the mountain seem the shore rose beautiful hills studded with villas. A might well be summed up in one word of the Evan- Christ, until we worship as Jesus did, with no ME- same. When the drift changes with the passing mellow autumnal sunshine bathed the earth, and gelist, and there they crucified him, for there DIATOR, with nothing between us and the Father of has never been an age when men did not crucify all. He felt that God's word was in him; that he the Son of God afresh. But if error prevail for a was one with God. He told what he saw—the time and grow old in the world, truth will triumph | Truth. He lived what he felt-a life of Love. The at the last, and then we shall see the Son of God truth he brought to light must have been always as he is. Lifted ap, he will draw all Nations unto the same before the eyes of all-seeing God, ninehim. Then will men understand the word of Je- teen centuries before Christ, or nineteen centuries sus, which shall not pass away. Then, shall we after him. A life, supported by the principle, and the conflicting opinion of teachers, float round the battle." see and love the divine life that he lived. How quickened by the sentiment of religion, if true to sides of the christian Mount, and swell, and toss, vast has his influence been! How his Spirit both, is always the same thing in Nazareth or in wrought in the hearts of his disciples, rude, selfish, New England. Now, that divine man received bigoted, as at first they were! His words judge these truths from God; was illumined more clearly the Nations. The wisest son of man has not meas- by "the light that lighteth every man;" comured their height. They speak to what is deepest bined or involved all the truths of religion and mo- low; but burns with rosy light at evening and at in profound men; what is holiest in good men; rality in his doctrine, and made them manifest in

They are Spirit and Life. His truth was not de- be wiped out of the sky. The truths he taught; in the heavens, and is visited by troops of stars me,' and 'become a useful member of society.' tianity 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 men of old,' but revere still more the word of God spoken through conscience, reason, and faith, as 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 greatword is, be perfect as your Father in Heaven. The er, 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 manly excellence of Jesus were the result of miraculous agency alone, but that it was now like the | manent element, so they rely on the fleeting; and excellence of humbler 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 al of a theological error for the destruction of all gate of Heaven. It would have us make the kingence, sobriety, gentleness, charity, forgiveness, for dom of God on earth, and enter more fittingly the out in their play, call hard names. Now, as alkingdom on high. It would lead us to form Christ in the heart, on which Paul laid such stress, and The question puts itself to each man, 'will vou work out our salvation by this. For, it is not so cling to what is perishing, or embrace what is etermuch by the Christ who lived so blameless and | nal?' This question each must answer for himself. beautiful eighteen years ago, that we are saved diour hearts, and live out in our daily lives, that we your sect or church, solely because they are cur-

sets it forth on the Mount, with what is sometimes what a difference! One is of God; one is of man. times. Each will represent something of the truth, but no one the whole. It seems the whole race of eth; but he awaketh and his soul is empty.' as "the whole Church to preach the whole Gospel." Truth is entrusted for the time to a perishof all that is holiest on earth; which makes sacred In an age of corruption, as all ages are, Jesus lization, or soar never so high on the wings of religion and love, they can never outgo 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

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 tain itself was gone. But the mountain stands to deur. 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, look and action seemed to say, "To me also shall and rise, and fall, and dart their lightning, and roll their thunder, but they neither make nor mar the resolute state of mind. "So you want me to Mount itself. Its lofty summit far transcends the tumult; knows nothing of the storm that roars bemorn; gleams in the splendor of the midday sun; what is divinest in religious men. They kindle his life. Then, his words and example passed into sees his light when the long shadows creep over anew the flame of devotion in hearts long cold.—I the world, and can no more perish than the stars plain and moorland, and all night long has its head

rived from Moses and Solomon, but the light of his doctrines respecting man and God; the rela- which never set, nor veil their face to aught so pure Glorious incitements have we indeed towards ex-

aside. His life is the perpetual rebuke of all time with the duties that grow out of that religion, are Let, then, the transient pass, fleet as it will, and ed, that in all times past so many have given themsince. It condemns ancient, it condemns modern always the same, and can never change till man may God send us some new manifestations of the selves to the work of helping their fellows? No civilization. Wise men we have since had, and ceases to be man, and creation vanishes into noth- Christian faith that shall stir men's hearts as they more swiftly has that fixed fate which governs all good men, but this Galilean youth strode before the ing. No; forms and opinions change and perish; were never stirred; some new word, which shall things, brought near the long-expected Golden world whole thousands of years, so much of divinity but the word of God cannot fail. The form re- teach us what we are, and renew us all in the Age. We are but puppets! 'Let us eat and drink was in him. His words solve the questions of this ligion takes, the doctrines wherewith she is girded, image of God; some better life, that shall fulfil for to-morrow we die! can never be the same in any two centuries or two the Hebrew prophecy, and pour out the Spirit of ELDER STUDENT.—I will admit that there is an both the result and the measure of a man's total children; which shall realize the word of Christ, will and necessity. But come down now on to a transient, as Christianity goes forth and scatters the and pious women, who wait for the consolation, and seed she bears in her hand. But the Christianity would die in gladness, if their expiring breath could has not? To say nothing of religious reformers ways the same thing to each soul that feels it. This wise able to lift up themselves,' who would be 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 sins, nor to bow down to their idols. It would pluck blindness out of the heart and make us betmake us revere the holy words spoken by 'Godly ter 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 the holiest of all. It would not make Christ the 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 shall 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 perwhat 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 removdicate a storm, and like children who have fallen ways, there is collision between these two elements.

My friends, if you chance to receive the notions rectly, but by the Christ (love-Spirit) we form in about Christianity, which chance to be current in save ourselves, God working with us, both to will rent, and thus accept the commandment of men instead of God's truth, there will always be enough Compare the simpleness of Christianity as Christ to commend you for soundness of judgment, prudence, and good sense; enough to call you Christaught and accepted in that honored name; and tian for that reason. But if this is all you rely upon, alas for you. The ground will shake under There is something in Christianity which sects have your feet if you attempt to walk uprightly and like men. You will be afraid of every new opinion, to get as near as possible at truth; not all men to fear, by theological battles or the quarrels of pious 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 Tespit, of society, is ephemeral—a transitory fly. It tament or the Old Testament; the least disagreeshall be with you 'as when a hungry man dream-

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 able Ark of human contrivance. Though often be blown back upon their own face. If the master beautiful literature of all the heathen. The first Baptists, Catholics or Unitarians, there would be ship-wrecked, she always comes safe to land, and of the house were called Beelzebub, it matters litis not changed by her mishap. That pure, ideal the what name is given to the household. The religion which Jesus saw on the Mount of his vi- name Christian, given in mocking, will last till the world go down. He that loves God and man, and what man can do to him. His religion comes to times greater than it is now, for Christianity is not the ground he trod, and is dearest to the best of him in his hour of sadness, it lays its hand on him a system of doctrines, but rather a method of at men, most true to what is truest in them, can never when he has fallen among thieves, and raises him pass away. Let men improve never so far in civilup, heals and comforts him. If he is crucified, he shall rise again."

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

LET US THEN BE UP AND DOING.

BY S. LEAVITT.

Two students sat in their little room, in the topmost story of a house that overlooked a large city, and a broad expanse of waters, on whose farther wind, an unpracticed eye might fancy the moun- in the sky huge clouds sailed on in solemn gran-

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 the forms of the Church, the creeds of the sects, be given if not victory at least the consciousness of

> The younger student, though cast in a somewhat similar mould, was just now evidently in no very preach and write do you," said he-

> > "And somewhat of a scornful smile And coldly glanced his eye of blue Like wintry drop of frozen dew." .

erting ourselves for mankind! What has it profit-

men; for since the sum of religious doctrines is God on young men and maidens, and old men and unfathomable mystery about this matter of free growth in wisdom, virtue, and piety, and since men and give us the comforter, who shall reveal all practical plane. "Gird up now your loins like a little and low they appear. Exalt him as much as will always differ in these respects, so religious needed things. There are Simeons enough in the man, for I will inquire of thee and answer thou pose that man per se has helped man, as that he

> YOUNGER STUDENT .- No! Parts of a great machine, set in motion by God to gradually develop After this manner would I train a child from early the race, they acted as they we compelled to. What youth, and say to him, Dear child, thou hast an I am forced to do, that I will do.

> Elder Student.—Does you 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 guard thee and watch, that no evil may befall thee, and instructive heretofore, know next to nothing. and that thy food may do thee good. If this were 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 usreply 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 the congregation as if they were going to a dance, 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 the angels doth not seem to be precious, but herewe to make of this fact? It seems, then, that in we see what are genuine good works. The dear music of his words, and with the beauty of his life to tempt us up the steeps of mortal toil, within the to tempt us up the steeps of mortal toil, within the to tempt us up the steeps of mortal toil, within the to tempt us up the steeps of mortal toil, within the to tempt us up the steeps of mortal toil, within the to tempt us up the steeps of mortal toil, within the to tempt us up the steeps of mortal toil, within the to tempt us up the steeps of mortal toil, within the total the destruction of an angels are not proud as we men; but they walk in states of difference between the divine obedience, and in the service of men, and wait upon young children. How could they percomfortableness. "What is this something?" is form a meaner work than to wait day and night upone of the first questions that should suggest itself on children? What doth a child? It eats, weeps, to every man having a spark of manhood in him, who finds that he has weekly some hours to spare, who eat, drink, sleep, and wake! To look at it, it after providing for his own wants. "What has doth indeed seem a lowly office. But the dear ancaused 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—

on to a higher plane, as to goodness and comfort—

That will I not do. I will go about higher and wo is me if I do it not; such conduct were das-

tardly! 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 squalid 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 will pass off and be forgot. Some new form will ment between the law and the Gospel; any mis- be doing the sensible thing, if, instead of moping, many things to say unto you, but ye cannot hear take its place, suited to the aspect of the changing take of the apostles, will weaken your faith. It you should try to persuade those inexorable desti- Therefore hath God ordained, and set for the care nies of yours, to let you stir around some in their and defence of children, not only parents, but also 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 ut- of the wiles of the devil and of evil Spirits. Dear tering 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 subof God, and were all men Christians after the peasant, which transforms his cross into an emblem lives in accordance with that love, need not fear ject and the emotion of his friend, continued :-But if it really seems to you a good idea for you both parent and child, he would do it no otherwise to try to get the fates to let you do some walking, than gladly. * * * * *

Thus are the dear angels watchmen also, and talking, and thinking, in behalf of these poor wretches under our window what about the evil not for their guardianship, the black Nick would that is in the wide world? O, brother man! it soon find us, seeing he is an angry and untiring seems to me that at last the prayer of the prophet Spirit; but the dear angels are our true guardians O sword of the Lord how long will it be ere thou against him. When we sleep, and parents at home be quiet, put up thyself into thy scabbard, rest the country sleep likewise, and can neither govern and be still!" is about to be answered. It seems nor protect us, then watch the holy angels and as if God was putting it into the hearts of men to guard and govern us for the best. When the Dechase evil from this earth, and had sent forth his vil can do nothing else, he affrighted me in my edict to that effect. This is a harrest time, no time | sleep, or maketh me sick that I cannot sleep.to labor in vain. Arise, then! set thee cheerily and sturdily to the work! Let us see what we can do bed-side, and they say to the Devil: Let this man to help all the progressive movements of the day. sleep, &c. This is the office which the angels per-What if many fanatical and foolish men and wo- form for me, unless I have deserved that God men are active in all these movements? It is in should withdraw his hand from me, and not permit the nature of things that all the scum of society to be scourged a little, to the end that I may be should be carried away by every new excitement! humbled, and acknowledge the blessing of God What care we for the opprobrium that will be cast which he conferreth upon me by the ministry of upon us for our connection with such people? With the merry-heartedness of men who feel that tect and accompany me when I journey, to be they are hard at work in a good cause, we will with me by the way. When I arise in the morntaunt 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.

and he should care no more for that phantom, and when air is agitated, it affords very little resist-"opinion," than he should fear meeting a ghost ance to a shock of lightning, because it is a better 'To keep doing the duty that lies nearest to if he crossed the church-yard at dark.—Bulwer.

LUTHER ON THE ANGELS.

* * * 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 much 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, nd saith, "Take heed that ye despise not one of and saith, these little ones," &c. There thou hast a clear text, which thou oughtest, with certainty, to be-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.

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 Benedicite and thy Gratius before meat, thy little angel will be near thy table, and will wait upon thee and impressed upon children, they would learn and ac-

custom 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-behaved, 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 need-

ul and so simple that it may profit us old folks also. For the angels are not only present with children, but also with us who are old. So says St. Paul, in the first cpistle to the Corinthians, xi. 10. "Eor this cause ought the woman to have a power on her head, because of the angels." men should not be adorned in the church and in 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 sleeps, &c. Truly, an admirable thing, that the holy ministering Spirits should 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 .emperors, kings, princes, and lastly, his high and great 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 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 Popelmann, will come to thee. Therefore, be pious and pray, and thy little angel will come to thee, and the Popelmann will leave thec. And this is even the pure truth. The Devil sits in a corner, and if he could throttle

keep watch over us and protect us. And were it and the magistrate in the city and the prince of Then no man can defend me; all they that are in the house are asleep, but the dear angels sit at my his angels to guard and defend me, but suffer me the dear angels.

Further, it is the office of the dear angels to proing 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 A man's own conscience is his sole tribunal, or drive fast in a thunder storm, for this reason:
The running or driving produces a current of air, conductor when in motion than when at rest.

in the Footsteps of their Labors.

NEW YORK, SATURDAY, NOVEMBER 11, 1854. TO OUR SUBSCRIBERS AND FRIENDS.

paper, they will please let us know, as we shall bear in mind, we have all the back numbers on hand, and will be able to supply all demands.

We hope, therefore, the friends will send us the needful 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 Cahagnet, which we have translated from the French and published on the fourth page. We shall be happy, however, to hear from the friends, as we are ever ready to hear advice, and make the most of any friendly suggestion that may be made for the furtherance of progress. We are free to say, that our short experience in the editorial sanctum makes us feel the need of the divinest culture, that as a writer, we may be catholic, while truthful, positive, while kind, that as a man, we may be practical and harmonic, while faithfully doing our duty. 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." Of this, and much that relates to it, the reader must be judge, for while our private charconcluded that no good thing could come out of rather than the conscientious Spiritualist. the Nazareth of the past worthy of a prominent place in the Spiritual temple of the future. These friendshad what seemed to them good and valid reasons why these conclusions should be authoritative and final. With this view of the matter, those friends composing "The Society for the Diffusion of Spiritual Knowledge" differed, and very naturally wished to have their views so represented that there could be no confounding the two positions. This paper, therefore, represents the views of that class of the Spiritual family, who see that all experience is but the expansion and unfolding of old truths—truths made new by adaptation, appropriation, and development of such relations to the life of the individual, and the necessities of society, as tend to aid progress and enrich the civilization of the future. It is celectic, therefore, in its theology, philosophy, and science, and grows in the light and heat of all culture. Still, above all, and beyond skin, the bloom of happiness and high enjoyment all, it delights to honor the Spirit of Jesus, be- to the countenance, vivacity and grace to manners, cause Spiritualism culminated in him and was at else why do these qualities shine so conspicuously life. In him, it finds a representative of a developlife. In him, it finds a representative of a develop-say that the ladies here are as fine specimens of ed manhood, and presents him as the divine unity Nature's handlwork as Boston can produce, is simof the priest of Nature, the prophet of Humanity, ply the truth. and the man of the future. In making these ed views of private members rather than public of the doings and sayings of the Spiritualists. disputants. If any person or persons think not so, he stands adjudged by history, reason, and Spiritmatism! God is the common Father of all, and He and the angels must be Judge in such cases, as cal clearness, judging from the following: sensible to the divine harmonies of Spiritual growth. consolations, so exhaustless its known and unknown mines of mental and Spiritual wealth, that all can come without money and without price and pertake of the blessing of God freely. Surely, the affections can warm into new life, and the soul grow big with present and prospective happiness, mingle with the memories of those gone home, the doctrine of Socialism. when we know it to be a living, vital fact, that though they be dead physically, Spiritually they speak to us in the living language of Spirit-inter course. Truly can we say, the ends of the earth have met, for while Geology is unfolding the wonders of the past and explaining the developments of other ages, the present is rich in culture, and rapidly appropriating its mental wealth to the improvement of society, the happiness of its members, and Spirit-intercourse, like a crowning benediction, comes to give rich promise to the unfolding

"The desire of all nations shall come," for its dawn shines in rich effulgence upon us, and sti. ried away" by the Spiritual fever. mulates us to "rejoice evermore."

The reader must judge for himself or herself, how far we are in sympathy with the great Gospel sons seem to think—the writer of the above extract of light and love, as it comes to us from the opening heavens and the revealing earth, and how far we are in fellowship with what reformers would the regular way-i. c., in the orthodox way, and delight to own as the power of God unto salvation, through arthodox media-i. c., churches and minbefore active cooperation can be established. To isters. We know, however, that in the days of all in fellowship with these views, we are already | Christ, the publicans and sinners were nearer the united by the bonds of love and Spiritual relation- Kingdom of Heaven than the self-righteous and ship, although we may never have seen you, and dignified church-goer of the times, and Jesus was feel free therefore to ask your aid and practical ef- plain of speech enough to say so much. forts to spread the glad tidings of great joy, which shall be unto all people. It is useless to say how class of facts, we will not now attempt to say; but you can do this, as out of the abundance of the as a historic statement, it may be well to keep in heart the soul gives and works as well as speaks, so mind the fact that all new truths, or new unfoldings that if you ask the question with the inspiration of and applications of old truths, have been met with hope and faith living in you to will and to do, there the reproach that the common people received them is no doubt but the intuitions of your own being gladly. The history of the Hicksite Friends illuswill give the needful information. "The Society trates this statement, since they have ever been for the Diffusion of Spiritual Knowledge" works progressive, reformatory and measurably consistent for the good of Humanity; if it is not all you wish followers of the "light within." it good, reader, give us the helping hand and the warm soul to make it what it should be, that the of our so-called religious organizations, make the they may be as sensible as any ultraist of its pres- the visits, conversations, &c., of these invisible instrument may be worthy of the cause to which it inner life conform to the ceremonial man—the rox ent imperfections. The true Spiritual man and gentry. Their lives were almost a burthen to them, is devoted-Progress.

DODWORTH ACADEMY.

address that chained the sympathies and convictions of the listener for over an hour. The object needful and only explanation of the conflicting the- reling about the ancient "land-marks." ories of Biblical inspiration, as held by the oppos-

Prof. S. B. Brittan is to address the Spiritualists hours, at the above place.

the Sunday following, on the Philosophy of Phil- give us tolerance, because of some intellectual er-The half year subscriptions for the Christian LANTHROPY, and the necessities of practical reform. Spiritualist terminated with the last number, so The object of the lecturer will be to awaken a true pathy, while differing with us. that if our friends do not wish a continuance of the and lasting interest in behalf of the RAGGED SCHOOL now in operation in this city. The collection to be and the last shall be first;" for while the night of likewise be of benefit to those who think much of Adam Clarke continue to send as before, without some word is taken on that occasion, morning and evening, will ages seems sitting on the Orthodox Quakers, and as a theologian. sent us to do otherwise. We wish the friends to be appropriated to such uses as may best serve the shutting out the light of other days, the true Friends purposes of that enterprise.

THE SPIRITUAL FAIR IN BOSTON.

In the absence of a report of the Fair and Conrention, 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 hint will be thrown away that in any way can explain the method by which the means can be attained to aid reform. We do not think, however, acter is our own, our public efforts are common that the end sanctifies all the means frequently property, and subject to great discount in the used in "fairs" to get MONEY—as they leave in the sphere of true wisdom. We make these remarks mind a sad misgiving that there is more anxiety to not to bring ourselves before the reader, but to pre- attain an end than leave a good, pure impression mise a few remarks as to our future efforts. When behind. Much discrimination should be used in this paper was first issued, the name "Christian" fairs, be the appropriation of the money ever so by some was considered objectionable, because of good; for the unsympathizing observer may see its theological associations, as many, no doubt, had the selfishness of the sectarian in the enterprise,

We make these reflections, not because we know or have heard of any pluse 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." Civilization to-day makes this its practical motto; but it lives, moves, and has a being from a lack of reflection, rather than excess of selfishness.

The following is complimentary: SPIRITUALISTS' FAIR .- The Spiritualists comnenced a Fair in Chapman Hall, rear of Horticultural Hall, last evening, and propose to continue it through this day and to-morrow. The Hall post-office abounds in letters, fortune-tellers-the fairest who ever plied that trade—the refreshments are choice and delicate, and the governing Spirits

We have no doubt but our fair friends in Boston statements, however, no issue is forced upon the will appreciate the kind feeling of the Reporter of and open the purse to sustain the Ragged School, son: his wife, eight miles from Liverpool, hears, struggle France did not do so by us, and Godgrant public, nor can there be any controversy from such the Herald, the more as that paper has not enjoyed and institutions of a like character. premise, as, theologically, they are the acknowledg- the reputation of being over delicate in its reports

It would seem that, at the close of the Convention, which came after the Fair, Judge Edmonds, ual authropology, rather than by individual dog- of this city, delivered a lecture, which must have been of great power, marked consistency and logi- prise, we hope to hear from them in some sub- and she an omen; and when the son appeared

be in knowing that our efforts are harmonizing the crowded and highly intellectual audience, among relations of society, explaining the value of life whom we noticed many of our most prominent and warming the affections of men heretofore in citizens. Judge Edmonds is a pleasing speaker, very fluent, calm, dispassionate, logical. A few such lecturers would almost revolutionize the puband reliable is its teaching, so potent with bliss its mysterious subject. They could count their converts by thousands.

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. One of the fundamental principles was obedience to the command of Christ, and in the pure and holy sense in which He gave it:—"Love one another." He also repuwhile calling to mind the blissful associations that diated the idea that Spiritualists, as such, hold to medium between God and His needy creatures—

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 and taught to read and work and pray-taught mustered their forces so strongly among the members of the Yearly Meeting of friends, (Hicksite found neccessary to appoint a Committee of investigation on the subject. The Centre (Pa.) Quarter-Meeting, which forms a part of the Baltimore Yearly Meeting, is said to have become quite "car-

This item of news is very important, as it may serve as a premise for a few remarks. Many peramong the number, no doubt-that if the Spirits had anything to communicate, it should be done in

Whatever philosophy may ultimate from this

mental and Spiritual death.

that the modern facts of Spirit-intercourse gave the manifestations; while the Orthodox are still quar-

and Spiritual-minded men and women.

next Sunday-morning and evening-at the usual them, as it was our good fortune to find in their gift to you. So use it, that it may be worthy of Him. themselves may come in for their share of infidel ranks true and kind friends in the hour of need-J. H. W. Toohey will speak at the same place in an hour when Protestantism could not afford to rors. Quakerism gave us both tolerance and sym-

> are up and doing, with well-nerved purposes for the present, and great hopes and holy emulations for

THE RAGGED SCHOOL.

ng to the fastidious and frivolous many, who think most recorded facts of the kind. known that in New York city, the Spiritualists are the Isle of Man, Mrs. Clarke, at Maghull, woke her termined will of the inspired man and woman. I as I should know it from any other in the world termined will of the inspired man and woman. I as I should know it from any other in the world and magic power. To show that kings did not joar, never built a house, but I dare, has, and en- and I am sadly afraid some misfortune has befallen rule by divine right, with his own determined soul lioved many happy hours and lived many blessed him.' scenes within its consecrated walls. So in this case, "The day on which Mr. T. Clarke and his son arthousands. We are not fond of Sectarian Schools, inform his mother of their safe arrival. and hope for the day when the great army of chil
"When Mrs. Clarke saw Thrasycles coming withEurope to become entirely free. Before they are and party feelings and sectarian jealousy give way to lieved it to be-boded him no good. faith, hope and charity, then will humanity's jubilee once the essence of his being, the fragrance of his life. In him it finds a representative of a develop-

nent language:

heart. And what did she do? Very natural question—easily answered—go and see. Go to No. 467

Again in you I to 40-4 I find to the control of Sixth avenue, west side, between Twenty-eighth and Twenty-ninth streets, climb two flights of stairs, gunshot wound: and there you shall find this "medium"-truly a jacent 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; own hands, she has washed and clothed, and fed, 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.

Thanks to God and the argels, 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 good by the inspiration of deed and bold endeavor; and we expect to hear from our friends kind words and true in favor of the enter-

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

MARRIED,

A. M. WHITE to LYDIA M. HOWLAND.

Not so the Orthodox Friends. They, like most nor ignore the institution of marriage, although man with her whole family, were worn down with populi of the society, be it what it may. So they woman can look at their union only in the light of and they had little prosperity in their secular afpresent in their history, not an unfolding and ex- eternal progress, if they seek for lasting happiness; fairs. But these accounts were not confined to pansion of principles, but a contraction and ignor- since the very word progress is a tacit concession them; the whole neighborhood was full of them, and We were pleased to see this spacious and hand- ing of the very heroism and Spiritual wealth that the culture of the present must be enriched by the belief was general if not universal. From the some hall filled, on last Sunday evening, by an in- at one time crowned them with religious glory, and such wisdom as experience and an enlarged know- natural curiosity of A. C., it need not be wondertelligent and attentive audience. Indeed, it would made them the peculiar people they were. Verily, ledge of ourselves can bring to meet the needs and ed that he wished to see matters of this sort. He be difficult for an intelligent mind to be present and their light has departed, and now they live like necessities of daily life. The so much talked of and his brother frequently supposed that they paper. not be attentive—so Spiritual and eloquent was the most old organizations, in the valley and shadow of discords of marriage have their being mostly in the heard noises and music altogether uncarthly. Often Naturally enough, therefore, we find the Hick- of society makes natural to the social relations of ed over night in places where they knew there were of the speaker—Rev. T. L. Harris—was to show site Friends coming into "rapport" with the new life; but that marriage, per se, is responsible for none the preceding day, and at such sights, it was this, is the very absurdity of assumption and folly. usual for them to say to each other, the Fuiries hare We hope, therefore, that our friends will remember been here last night, From what we know of the Hicksite Friends, we that wisdom is of celestial birth, as well as love; "Whatsoever may be said of imaginings and sights, Men. To which are added directions as to Route,

ing schools of Protestant Christendom. The sub- hope great things of them; as we know many of and so act that you may live not only in harmony though not one in a million may have the shadow Outfit for the Pioneers, Sketches as to Desirable ject will be continued when Brother Harris next them to be kind friends, hospitable entertainers, one with another, but in such close communion with of truth, yet sober proofs of the existence of a Spi- Localities for present Settlement, with other infor-Spiritual life, that internal peace will be an ever- ritual world should not be lightly regarded. We mation, which make it a Manual for the Emigrant, We cherish a respectful memory for many of present blessing. Life, kind friends, is God's great may ridicule such accounts, till the Holy Scriptures instructive Winter Evening Book of Western Life.

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 Truly has it been said—"The first shall be last, 1503—which, perhaps, may interest some of your readers, and "Published by B. Waugh & T. Mason, for the Methodist Epis-

copal Church, at the Conference Office, 14 Crosby street.

Collord, Printer: 1833." Vol. IL, page 88, the following account is given:

"A curious circumstance occurred some little God. time previous to the death of Mr. Tracy Clarke, which deserves notice, both as being singular in it-The above named school may not be very invit- self, and resting on more indubitable evidence than

life was given for self-gratification and the pursuit | "Mr. Tracy Clarke was accustomed to visit the of pleasure, but to the thinking man and woman, Isle of Man, occasionally, for the recovery of his the name ragged will be significant of a very long declining health. The last time he was there, he enough in Spiritualism to believe, that soon as it is morning of the same day that Mr. T. Clarke left need. Speaking of Popery, he says: bilities of many and many an enterprise have melt- All this I heard distinctly, though I saw nothing; of consequences. ed into thin air before the strong arm and the de- and that it was your father's footstep, I am certain.

the Ragged School is small to-day, like its means, rived in Liverpool, his brother persuaded him to but if we are true to the intuitions of the Spirit, if spend at his house, and to sleep there that night, ed at his pleasure. To show the folly and wick- before the Christmas and New Year holidays have we work as well as preach, it shall live to bless sending his son, Thrasycles, forward to Maghull, to edness of the assumptions of the priesthood, he passed.

handsomely adorned, the tables well supplied, the dren in the Houses of Children's Aid Societies and out his father, she broke into the most passionate competent to govern themselves, they must think Industrial Schools, shall be united with the Ragged exclamations of grief, and it was a long time before School by the common bond of Christian unity- her son could persuade her that his father was safe of the Fair are certainly enough to attract half of love to God, faith in humanity, and a baptism of in Liverpool, so alarmed was she at seeing him Boston to the Hall. There must be something in regenerated life, that will make each love his neigh- alone, and so convinced did she feel that this visit Spiritualism that imparts the flush of health to the bor's good as his own. When this union takes place, of her husband's Spirit—for such she always be-

"A very short time after this, Mr. T. Clarke's ill-

to God in the highest, on earth peace and good will The above appears to be a most singular fact. towards man." The religion that can warm the One person dreams-if such it were-in the Isle soul to exclaim Amen to this will nerve the arm of Man, and tells the dream, next morning, to his on the same night, and tells it next morning, that that we shall not neglect our duty to our fellows that Mr. Sunderland does not, and never did, apply The present necessities of the School, however, she had heard him do what he himself dreamed he demand that we do something now; and it is a had performed. The circumstance was told to and no great reform can be successful unless it is fixed fact that a Fair will be got up, as soon as others before the parties met—by the husband in tice, and has the whole human family for its ultipossible, for the benefit of the School. If our course of casual conversation, and by his wife as mate object. It is not the part of wisdom, however, friends, therefore, feel interested in this enter- a subject of alarm. He supposes it to be a dream, for men or nations to act until the proper time. stantial way. Any money, clothing, boots or shoes, without the father, she thought that her foreboddirected to this office, or 300 Broadway, will be ings were accomplished. There had been neither We ignore any intention to censure such conclu
Edmonds delivered a Lecture on Spiritualism, at the faithfully appropriated according to the wishes of time nor possibility for intercourse between the sions. Our course is onward, and happy will we Music Hall Lecture-room, last evening, before a the donor. Should any need prompting as to the parties. He had dreamed what he saw was the need of such Schools, we would suggest to them first, her sleeping in a room where she was not acthe propriety of coming to New York, and looking customed to sleep, and she actually believed she into the matter, as Miss Daw has done. She was had seen him in that very room. However it may in New York but a short time when she felt moved be accounted for, it is a most singular coincidence So comprehensive is this Spirit-Gospel, so constant lic sentiment of New England in relation to this to commence this labor of love. The Daily Tri- and were we inclined to speculate, it might afford bune, in speaking of her, uses the following perti- room for the supposition of mental sympathy and knowledge between persons far separated, or of the "The spirit of Christian benevolence touched her communion of Spirits, when individuals could not tion of the globe, we say to you that their political

> Again, in vol. I., pp. 43-4, I find the following observations: which were made shortly after a Lieut. Church had received a

"Shortly after Lieutenant Church received his with twenty-five children, picked up out of the ad- 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 and these poor, neglected children-children of the Grore. The doors were said to have opened and these poor, neglected children—children of the Grore. The doors were said to have opened single eye to justice. Within the last few months ours—children of the Republic—children growing and shut of themselves; sometimes all the pewter we have seen blood flow freely through the streets up to become American citizens—these, with her dishes, &c., on the dresser in the kitchen, were so in different parts of the country. Let us be carethem the principles of religion and morals, such as thrown down on the floor, though nothing was morthey never could learn at home, under home influ- ed from its place. Sometimes heavy treading was them by the hand, and by kindly treatment induce branch.) in session there last week, that it was ences; making them better, happier, and fitting heard where no human being was; and often, as if them to think and act for themselves, and mingle in that kitchen during Lieut. Church's indisposition, and most distinctly heard the above noises, the oppressed and down-trodden of all lands; that shortly before Mr. G. Church was killed by the fall the virgin soil of our wilderness and prairies seems from his horse. After the death of the two broth- to have been reserved by Providence as a pure garers, these noises were heard no more. What was den wherein to cultivate and regenerate the moral and physical man. Let us make war upon their the cause of the noises, was never discovered.

> 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 At Ballston Spa, N. Y., on the 31st ult., by Rev. R. T. Wade her, one of them putting its hands on her eyes during the time, which she represented from the sen-With pleasure we give place to this notice, as sation she had, to be about the size of those of a we wish it known that Spiritualists do not oppose child of four or five years of age. This good woexcesses of sentiment, which the present culture they have remarked that small fires had been kindl-

abuse."

Mr. Editor: I have given you the foregoing extracts word for word, 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 insane or fana-

tical 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! Ge shead: the good work is progressing, and I am in hope 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

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

BOOKS ON OUR TABLE.

TEMPERANCE AND POPERY: An Address delivered before Saratoga County Convention, at Ballston Spa, Oct. 10th, by GEN. BULLAED, Albany: J. MUNSELL, 78 State Street, 1854.

The above may be called a tract for the time, embodying home truths for home consumption, as it chapter in the present make-up of society. Such took his third son, Thrasycles, with him, leaving is political in most of its reasoning and issues. Our men and women, earth's angels, we wish to get in his fifth son, about seven years old, with his friends will remember that Gen. Bullard has been terested in this school, as the winter is close at mother. After staying some days on the island, for many years an active member of the legal prohand with its cold long nights and stormy days, he proposed to return to Maghull, and while his fession, and having received the truth of Spirit-inwhen a dinner and shelter may be a God-send to son and he were walking to the packet, he said: tercourse in the love of it, very naturally he wishmany, although both may not be of the best. The 'Thrasycles, I have been, last night, to see your es to have his political brethren look to the authoobject of Miss Dow in getting up this school is to mother; she was sleeping in the best bed-room, rity of the Higher Law for light and wisdom, inhave a place where she can take 40 or 50 children, which she is not accustomed to sleep in, and looked stead of platforms and conventional usages. The and do something toward clothing and schooling very well.' By the time that he had finished the address is therefore pertinent to the times, and has them, beside giving them something like a account, they came to the packet, set sail, and ar- to do with some of the controversies now agitating dinner each day. Her present school numbers rived safely in Liverpool. Mr. Tracy Clarke and the political parties. To say that it is forcible and over 40, and additions are to be made as soon as his son went at once to his brother's house in logical, is but saying little for the excellencies we the funds can be obtained to carry on the enter- Leeds street, and in the course of conversation, find in it, considering it has to do with the antaprise. If small sums be at the disposing of the without thinking particularly of the matter, he told gonisms common to all party issues. The followfriends interested in the school, small good for the his dream about having gone to Maghull. But the ing extract will explain his idea of the coming contime can be accomplished, but we have confidence singular part of the story is this: Early in the flict, and what America should do in the time of

"The Creator sent forth his agent in the person making in effort to call a practical, philanthropic son, and said: 'I am very much distressed; I fear Almost unaided and alone, with none but truth school into being, it will meet with fellowship some evil has happened to your father; for, last and God on his side, he called men back to the from the friends abroad. That such humanitary night, while lying in bed, I heard him come in; he principles of freedom, and cultivated that tree efforts cannot be sustained, we know is the convictored up to the stable, put his horse into it, brought whose branches we now see overspreading Christoffer. tion of many, but in this practical age, we may be his saddle and bridle into the house, and hung them tendom. Let us mark well what one determined man has done and can again do with right on his pardoned, if we pay more attention to the sugges- up, as usual. I then heard his footsteps ascending side, who realizes that God rules all things and who tions of hope than fear, since the so-called impossi- the stairs, enter the room, and walk round the bed- follows the convictions of his own soul without fear

Napoleon, the great, was a special instrument in the hands of Providence, to dispel this superstitious 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 rulimprisoned the chief, none less than the pope.

for themselves. Every drop of blood which has the following language in your paper of the 28th 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 allow me the space for a few remarks cencorning 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 they should individual, has no right to remain passive and see a brother nation wronged. In our revolutionary based upon the eternal principles of truth and jus-The portentous clouds seem to indicate that such is fast approaching."

Every true friend of progress, and wise lover of the United States, should read the following with

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 porfreedom 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 against foreigners as a body; but rather let us take rail roads; that this country is large and open for vices and errors, but not upon them as individuals, lation of foreign birth into a selid phalanx for selfdefence, 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 years, in answers to questions put by the family : who have not been so fortunate."

know of Mr. Greene, as a poet and writer, that we ture, and seek the cause and source of all the transas information is anxiously sought by those looking is a marked difference between the senses of the to Kansas and the Far West for a home. Mr. Greene earthly and Spiritual body, though the Spirit which does not come to his task unprepared, as he has dwells in each is the same. Not so with our tastes. of his "travels' history," which have been pub- and the fine arts, exists here as with you, and is lished in the Daily Tribune of this city.

Those acquainted with the literary character of tween Spirits in and out of the flesh. the Tribune, will take it as presumptive evidence "We are still filled with those boundless desires

mercial and other Resources of the Territory. Interspersed with Incidents of Travel and Anecdotes illustrative of the character of the Traders and Red nest desires, which we know will be gratified.

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HELEN; OT, THE POWER OF LOVE.
RALPH; OT, I WISH HE WASN'T BLACK.,
LITTLE IDA; OT, THE STRAWBEREY GIRL.
THE TWO SISTERS, (Parts I. and II.) Hopedale, Mass.
EMILY GAT, 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 gens, 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 publishingwhich 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 or 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

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

[For the Christian Spiritualist.] MISAPPREHENSION CORRECTED.

MR. EDITOR: A writer in Providence, R. I., uses

"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

The real views of the gentleman here referred to do unto him. It is evident that a nation, like an concerning the doctrine of discreet and continuous degrees, may be found in his Book of Human Nature, pp. 85-37. And I take it upon me to say, throughout the world. All mankind are brothers, 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 marked attention, as it is discriminate, catholic, another: Is it in good taste for persons writing for and consistent with the noblest intuitions of panames of others while they conceal their own?

LAROY SUNDERLAND.

[For the Christian Spiritualist.]

SPIRIT-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 violently agitated, as to appear to have been ful to avoid a war between races, nor take a course 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 a person had fallen at whole length on the floor with us, as their common brothers, in the cause of gifted ones. Many have been with you ye know above the kitchen. A. C. sat up one whole night humanity. Let us remember that labor is wealth; not of, and their influence, silent and unseen, has that foreigners help dig our canals and build our 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 While on the subject of onens, it may not be improper to notice the opinion concerning the Fairies, friends, and turn and labor to reform their breth-how loving bands of kindred Spirits work in unison ren. Thus we will avoid driving the whole popu- with you, ye would no more doubt the holiness and purity of this Divine teaching.

> Since my girl died, we received this from a son who died seventeen years since, at the age of five

"We have, like you, our senses, tastes, desires, THE KANSAS TERRITORY. By MAX GREENE. In press, and feelings, each being a part of our Spiritual shortly to be published by Fowlers & Wells, No. 305 Broadway. and feelings, each being a part of our Spiritual you, our senses, instead of being developed in ma-We have been favored with a reading of some terial objects alone, only open themselves to the portions of this work, and were pleased with its Spirit of matter, to that inborn principle of all style and spirit. Of the work itself, we cannot things, which contains the very essence of life. We speak more than to say, judging from what we look beyond the mere surface in our study of Naexpect the book to have an extensive circulation, formations continually going on around us. There already written some very fine letters descriptive The same love of the beautiful in music, poetry, one of the strongest links of communication be-

that Mr. Greene's book will be worthy of a reading, which ever crowd upon the expanding Spirit, but since he has been a paid correspondent of that not of a limited nature as formerly. Our desires now are for no temporal good, but looking ever on-The following will give some insight into the de- ward, we seek for that which shall develop our own natures most.

Embracing descriptions of Scenery, Climate, "We understand and appreciate the rapid ad-Wild Productions, Capabilities of Soil, and Com-vances we have made in this life, and judging by the past, we look forward to the future with ear-

"Our feelings-can I speak of them? Pure, in-

joy this life? No! dear friends, its enjoyment can but I knew beyond a doubt, that I had received room teach the infallibility of either or both the never fail. Even as we advance, stene after scene many communications, and supposed they must Old or New Testament?" is laid open before us, till we bow in adoration to have come from God, until that unseen intelligence the eternal Father of all time and eternity. L." in answer to prayer, informed me that it came ity" implies a blandished quality, which cannot be so-called infidels. Lately the discussion turned on Spiritualism,

we have received, but as I know not what kind In December, 1851, in consequence of a fall, my

making new circles and mediums since I saw you. Yours in haste.

Noetrn.

[For the Christian Spiritualist.]

LOVING HEARTS. Thank God for the boon of Loving Hearts! Tis the good that is left me yet; The beautiful star in my sombre sky, Whence all other stars have set, Thank Gop for the love that comes unsought! 'Tis a light to my thorny way; A glory on night's Plutonian shore A glimmer of by-gone day,

THE PRINTER BARD.

[From the Niagara Mail.] INFLUENCES.

God's world is passing into ours: Its beauty, silent, ripe and sweet, Its truth which we are proud to greet, Fashion and strengthen all our powers. The sun round whom the planets glide, The moon that gives the light she take The flowers in meadows and in brake The flowing and ebbing tide.

The granite rock on which are laid, Level or sianted, slate or stone, With flowers and mosses evergrown, Sweet children of the sun and shade. The bridging rainbow, the blue gloom

That in romantic gorges sleeps.
The floating number light that creeps
Over the fields where cowslips bloom. The pale green agure hue that gleams On the sky's rim when suns are low, Full of a sweet dead Long-Ago, Yet breathing Hope's delicious dreams, God's world is passing into ours;

Sun, moon, and tide, with clouds that dye And trees that yearn to reach the sky, Fashlon our minds and mould our powers: and tide, with clouds that de-Men whom we champion wrong or right, And women ford, with sweet warm brea Flowing through lips that kiss till death. And eyelids trembling with delight; The children that about us play.
With golden hair and round soft flesh

Smooth as magnolia flowers, and fresh Full cheeks that blush like dawning day; The songs'the elder poets sung,
The lays of Greece, the Hebrew's psalm,
Thoughts of wise men grave and calm
That live, or died when Time was young.

The soul is like a mirror fair.
Reflecting every shape or hac,
Yet as it changes, changing, too
All that we know, and all we are. God's world is passing into ours; This everlasting sea of life Rolls its swift waves in calm and strife O'er all our feelings, all our powers.

MY PHILOSOPY.

Bright things can never die,
Even though they fade;
Beauty and minstrely
Deathless were made;
What though the summer day,
Passes at eve away;
Doth not the moon's soft ray
Silence the night?
Bright things can payor die Bright things can never die, Saith my philosophy; Phebus, though he passed by, Leaves us the light.

Kind words can never die, Cherished and blest; God knows how deep they lie Stored in the breast. Like childhood's simple rhymes, Said o'er a thousand times, Aye, in all years and climes, Distant and near, Kind words can never die, Saith my philosophy; Deep in the soul they lie, God knows how dear.

Childhood can never die,—
Wreeks of the past
Float on the memory
Even to the last.
Many a happy thine,
Many a daised spring,
Flow, on Time's ceaseless wing.
Far, far away;
Childhood can never die,
Saith my philosophy;
Wreeks of our infancy,!
Live on for aye.

Sweet fancies nover die; They leave behind Some fairy legacy Stored in the mind,— Some happy thought or dream,
Pure as day's carliest beam,
Kissing the gratle stream,
In the lone glade.
Yet Wough these things pass by,
Saith my philosophy. Saith my philosophy, Bright things can never die, E'en though they fade.

MARY'S DREAM.

The moon had elimbed the highest hill Which rises o'er the source of Dee, And from the eastern summer shed Her silver light on tower and tree, When Mary laid her down to sleep, Her thought on Sandy far at sea, When, soft and low, a voice was heard, Saying, "Mary, weep no more for me." Shing, when the rollow gently raised Her head, to ask who there might be, And saw young Sandy shivering stand, With visage pale and hollow ee;
"O. Mary dear, cold is my clay;
It lies beneath a stormy sea.
Far, far from thee I sleep in death,
So, Mary, weep no more for me!

Three stormy nights and stormy days
We tossed upon the raging main;
And long we strove our bark to save,
But all our striving was in vain.
E'en then, when horror chilled my blood,
My heart was filled with love for thee;
The storm is passed, and I at rest,
So, Mary, weep no more for me!

"O, maiden dear, thyself prepare;

We soon shall meet upon that shore Where love is free from doubt and care, And thou and I shall part no more!" Loud crowed the cock, the shadow fied, No more of Sandy could she see; But soft the passing Spirit said, "Sweet Mary, weep no more for me!"

THE ADVANTAGES OF HAVING SPIRITUAL FRIENDS ILLUSTRATED BY SPIRITUAL CONTROL AND ASSISTANCE IN ANSWER TO PRAYER AS EXPERIENCED BY 0. D. WIL-

to send forth their envenomed shafts at those who advocate the freedom and justice of truth. Let your light shine forth that those who are advanced far enough to appreciate, may be enlightened by thought circumstances compelled me to do. But its teachings. Believing them correct in these statements, and believing that it is not strictly correct for one to speak in the third person or plural number when speaking of himself, I shall proceed in the first person singular with what I have

to say of myself and my own experience. For the last eleven years, I have occasionally received direct and distinct answers to prayers. Six years ago this present month, while walking by myself, and reflecting, I received a slight, tho' distinct electric shock, which for a short time appeared to envelop me in a peculiarly bright light, and I received information and predictions in a direction which had not been thought of by myself before, and I saw no reason to expect it would take place. But speak to the Devil? The Bible speaks of him. Our Savier says

nocent as a babe's; loving, gentle, as woman's; been predicted. Since that time, in this peculiar strong, carnest as man's; they are higher, holier, way, I have many times received direct and dismore expanded than either. It is by our feelings tinct answers to prayers, and have occasionally rewe learn the presence of our dear teachers, com-ceived communications and predictions upon sub-tian Spiritualist, most respectfully yours. came directly from God, I hardly dared to flatter views are not called into question: "Possessed with these powers, can we fail to en- myself that God was taking so much notice of me, These are not the one-hundredth part of what through the influence of my Spirit friends.

you would select, I must wait for an opportunity right knee was badly injured. After suffering most excruciatingly for about six months, and becoming The cause is progressing well, though quietly, very much emaciated, my limb was amputated, and I soon regained my usual health and strength.-During this excruciating suffering, I could get no prescribing for my patients, and in performing surrate and apart from all mundane intelligences, the
which enables us to come into contact with Spirits, than any gical operations, the result of those cases being acquestion is then answered in the negative. But if other class in society. They have tried to pull down all that curately forefold. But during the time of my suficiently appearance of the contact with Spirits, than any other class in society. They have tried to pull down all that they considered to be superstition; and by so deing, have accommodately appearance of the contact with Spirits, than any other class in society. They have tried to pull down all that they considered to be superstition; and by so deing, have accommodately appearance of the contact with Spirits, than any other class in society. vice or information concerning myself. The fact ations, and Spirit-organisms both singular and of being apparently so much deserted in this time plural, then the question is answered in the affirmof suffering, appeared to add to my misfortune. I ative. could not divine why it should be. Since I have Question Third .- "Do they recognize ADAM as regained my health, and have been enabled to con- the first man that ever existed upon this earth?" verse freely with my Spirit friends through the me-

friend Wilcox's communication for lack of room. -Reformer, Inventor, Discoverer, Promulgator, movement is designed to place those individuals under such cir-In order, however, that the connection be under- Mediums, &c., with their proper qualifying adjecstood, the following will give the sense of the omit- tives-the question is then answered in the affirm-

to call on his patients.

impression, he made it a subject of Spirit commu. regard or reference to quality or personal charaction of the neighborhood, in order to draw more fully the attention of nication, to which he received the most satisfactory ter. And so it is with the terms "Lord," "God," the people to the subject, and receive donations. I am aware answers, as in every particular he was directed according to the best as well as the kindest wisdom. intended to express rulers and superiors, and objects look the great law of sympathy which we should manifest to-He bought the horse according to Spirit impress of veneration, which excelled in either or both wis- wards one another. Sympathy is a universal element of the sion, and in his after adventure was guided by the dom or power; which terms were made applicable human mind; but it is to be seen far more in theory than in same kind influences.]

himself, but after reflecting, I thought it were without reference to the first cause of material ac- us no harm to enter into the practical charities of life, which are probable that father and other Spiritual friends had tion. Consequently, there are many Lords, Gods calculated to develop the race, bring men's souls into closer reassisted me in that dangerous calamity. That and Sovereigns found through the versatile lines of gations to each other; to realize they are brothers and sisters. evening, our circle met, and I asked my father if he the entire races of the human family. was with me and directed my horse on that even | Question Fourth.-" Was man pure and inno-

horse stopped at the corner? I replied, yes I do. on posterity?" Well, it was I that stopped him. I saw the tree, Answer-If these laws of God have reference to to accomplish the desired object; it is but a trifle to each of us and knew you would have trouble, and I stopped those before-named individual laws of individualized but in the aggregate it amounts to much. him again when you came back, but you did not Lords, Gods and Sovereigns, the question is then tree, there were several other Spirits with me, and stituted before man contracted unto himself unnawe controlled you and your horse to a great ex- tural and artificial laws and customs, which entailed He returned home, and very naturally mourned the loss of his tent, or you would have been severely injured.— upon his posterity disease, sorrows and servile Finally the man got all his philosophy together, and concluded Question. Can you influence that horse like that? mental and physical bondage, which resulted in he would not mourn over it any longer. When he no longer of the control of the would not mourn over it any longer. When he no longer of the control of the would not mourn over it any longer. When he no longer of the control because he moves by impulse, and you must have deaths, in violation of the primitive inherent laws - your reason. It was I that influenced you to buy of their nature, as constituted by the material- found his money again. him. When you was in search of a horse, I conditioned paternity that gave them birth and looked about, and found that one. I saw that he support, then the question is answered in the affirwas a good one, and found that I could influence mative. him, so I influenced you to buy him.

thanks to God and to my Spirit friends, that they primitive transgression?" were able to render such assistance to me, and all others who were equally under their influence.

it can do to have familiar Spiritual friends?

of the most importance, and perhaps it will be suidation.

Notwithstanding my father and sister have long since left their earthly bodies, they are now spendme, reason with me, and advise me in almost all of now do theirs.

On one occasion, when about to put myself to some trouble to call the ostler, to send him to the the alphabet,) and then said, there is nothing in the post office for you. Q. Do you like to have us ask you about such things? A. Yes. We have heard of people being deceived, and led astray when as understood by theologians and philosophers?" they asked too many questions of this kind, and it cations for the purpose of obtaining selfish ends, tracted who can and will take pleasure in affording friends in need of. We enjoy ourselves with you. We spend the most of our time in your company, tie which already exists between us.

My father once advised me to do exactly different from what I intended, felt desirous, and he reasoned with me, and endeavored to show me their advice in every particular, so far as I am caaccordance with their predictions.

* Note by those Spirit Friends: Why should you fear to

[For the Christian Spiritualist.] MILFIELD, ATHENS Co., OHIO, Oct. 27, 1854. Brother Tooney, and kind Editor of the Chris-

As taste is one, so feeling is another of the strong-ius, letting their light shine forth, giving communi- duct, calling for answers corroborative of the upon this ground. est links to bind us to you. You can never de-cations and instructions whenever they saw them philosophy of Spirits, as given at my Spirit-room, stroy them; they grow with your growth, strength- needed, and found earth's inheritance capable let it be understood that I do not assume any peren with your strength, and breathe their immor- of receiving. But supposed my communications all sonal responsibility on my part, since my own

Question First,-"Do the Spirits at the Spirit-

Answer .- If the definition of the term "infallibilmistaken for something else, the question is then and debate the phenomena and admitted the facts in Spiritualism, as swered in the negative. But if the term implies a he stated, from sheer compulsion-he could withstand them no blended variegation of character and quality, the an-longer. If it is true that there is more joy in heaven over one swer will be in the affirmative.

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

Answer .- If the term "plenary inspiration" imanswer to my prayers. Previous to this, in an plies a plenary superintendent inspiration, emanat- and have opposed everything in the shape of religion, and conswer to my prayer, I had often been advised in ing from an absolute detached intelligence, sepa- sidered Natural philosophy to be all we could depend upon, fering, I could get no answer to my prayers, no ad- the fullness of various individualized Spirit-organiz-

Answer .- If the noun "ADAM" is made proper,

dium spoken of in No, 23, they tell me that in and qualifies itself with the numeral adjective [We are obliged to cut into the narrative part of in connection with the following common nounsto any objects possessing their qualifying preroga-I then thought that I had been assisted by God tives-whether assumed, conferred, or original-

understand it, and was determined to make him go answered in the negative. But if it implies the on, and so I let him go, and when you got to the primitive laws of Man's own generated nature, as con-1. Yes, I can influence him better than I can you, fears and loyal deceptions, to the end of immature

Question Figth .- "Do they teach that Jesus As strong, robust, and resolute as I am known Christ was the special and only Son of God, sent to to be, this affected me to tears, and I felt to give earth to redeem Man from the consequences of

idea that in Jesus Christ was and is contained the that good may come out of it in some cases, and it may meet the Can any one read this, and then ask, what good only special redeeming principles, under the admis- way, or by any other fact which Spirits are enabled to perform. sion of the before-mentioned transgressions, by Money seems to be the great point, the great prize; it takes the I might give other cases to show how this horse has been influenced at other times, but this is one has been influenced at other times, but this is one if the word " only" is omitted, and the word "the" thoughts more humanitary; that it is calculated to produce that changed to that of "a," so as to have the question feeling in one which will make him care for his neighbor, and strong hints pass unheeded, and if I turn my atstrong hints pass unheeded, and if I turn my attended to they reach that Jesus Christ was a and vice versa; and if we would have rights and privileges of tention to them, I can be distinctly impressed what the processing our own, we must endeavor to elevate our neighbor. [Mr. Parthe danger is, or what is wanted of me, and I have Laws of Human organisms, (Call the procreating tridge made some remarks relative to the Ragged School started never received these hints and impressions without Laws what you please, so as to say nothing about by Miss Dow, and thought it should not be sectarian by being never received these hints and impressions without subsequently finding them to be with ample foun-subsequently finding them to be with a subsequently finding them to be with a subsequently finding them to be with a subsequently finding the subsequently finding them to be with a subsequently finding the subsequently fin locality-" to redeem man from the consequences could sympathize with.] of that primitive transgression?" the question will Mrs. Ryker read a circular in which the objects of the school be answered in the affirmative; provided that the were put forth, showing it was not limited to Spiritualists, neithsince left their earthly bodies, they are now spending the most of their time with me. They assist term "special" be construed so as not to imply any all and humanitary. higher commission, from any direct agencies, than my undertakings, and I never had an earthly friend those corresponding to Moses and Elias, who acted in favor of the school, and related his experience as connected my undertakings, and I never had an earthly friend under the same principle—not agency—of the same with the subject of Spiritualism. As a singular fact attesting whose company I could appreciate so highly as I and intelligences. All positions to the contrary post office, my sister gave five raps, (a signal for will at least be repudiated, if not confuted, until incontrovertible evidence is adduced to the contrary. Spiritual influence, though unconsciously to themselves.

Question Sixth,-" Do they understand and teach that this world was created in six indefinite periods,

Answer .- After striking out the word "create," is supposed to have been done to teach them better according to the English import of the term, I will lessons. When people ask for Spiritual communi- say that they teach that the matter of the earth, like all other material organisms, was qualified by they will have Spirits whose greatest pleasure is ex- its own involuntary, unintelligent, vital powers of perienced in leading mankind astray, and into all action, during terms of "indefinite periods," until extend to almost all the different societies of Friends in Pennmanner of deception. But when Spiritual commu- the same involuntary power of action, with its co- sylvania, Maryland, Virginia, and Delaware. nications are sought for the purpose of receiving operating products, excited and animated and phyinstructions in the path of love, purity, and truth, sicalized these vitalized products—thus bringing it independent of selfish ends, then Spirits are at- from one sphere into another, where it became suc- Natural or Spiritual world, a symmetrical character of corres cessively reorganized, until intelligent organisms ponding variety. The law of human nature is unity in variety such assistance and instruction as they find their and organizations were produced, who are successively blended with the preponderate laws of the in- bryo qualities, which, folded up, composed the psychical organvoluntary elementary causes of action, who, in due ization of the babe. Those principles which lie latent in the or-My Spirit friends tell me that truth fears no foe, and take pleasure in giving you such advice and in- periodic seasons, become the highest acting constiand seeks no hiding place from which to sound formation as we find you in need of, and ourselves tuents of all the involved causes of action—all of they may be repressed, as by unfortunate circumstances, by forth its claims. But it is ignorance and prejudice, capable of giving. It will enable you to find more which are governed and controlled by the involuntion, by the presence of disease in the organization. the doers of iniquity and the devil's* agents who time for Spiritual investigation, enable you to real- tary forces of the preorganized, paternal elements by poverty, even by crime, do finally ultimate themselves. For seek for dark haunts and secret places, from whence the for dark haunts and secret places, from whence the for dark haunts and secret places, from whence the formula investigation, chapter you to rear tary forces of the preorganized, paternal elements instance, the infant contains a capacity for sweet and beautiful which gave them birth and continuity; and the affections; that child, surrounded by improper influences, may continual operandi of the diversities of organizations grow up and manifest a hardness of heart and perversity of temrequire a period of endless duration. And there per but in the long run, the internal affections in that nature are seven periodic degrees of material organic demanifests in childhood the faculty of learning languages, may be velopments in matter from its primitive state and placed under such circumstances that he cannot develop that condition to the development of sensation, and gift until old age; but then the man will unfold those interior seven degrees from sensation to a full development qualities into a corresponding manifestation—the man becomes a linguist. The internal genius of the soul may be mathematically a service to the soul may be mathematically as the soul may be mathematica repeated his advice, but said that I could do as I of Spirit-organization, unanimity and acquiescence; cal. In that case the mind will finally unfold into the know thought best. I followed his advice, and it enabled and seven degrees from the latter to a full develop- ledge of the science of numbers; or musical, and in that case thought best. I followed his advice, and it enabled and seven degrees from the latter to a run developme to realize my most sanguine expectation. As ment of wisdom, so as to become a co-operative made; and if the soul be born with the internal configuration has been before stated, my Spiritual friends have actor in concert with the primary impulses and for inspired speech of song, that Spiritual quality will manifest never deceived me in the least, and I have followed first cause of action. All of which make up the itself in lyric number; if not here, yet finally in the full and free sum total of the impelling forces that excite action developments of the heavenly hereafter. I wish to apply this law to those human organizations which we call sects. Every sect pable. They never have advised me in any thing of in the grand driving wheel of all causes of action, in Christendom, is the outgrowth, the incarnation, the embodimuch importance without giving their reasons, and which is left to the pleasure and option of the enevery thing has always been experienced in exact gineer to denominate. And thus ends my cate-

> Broother Toohey, I fear you will scold me for human soul, coeval with the soul itself. my poor hand-writing; but I beg your indulgence | Protestantism, struggling and striving for two or three hun-

persons, no doubt, may incline to bring a similar lar a production. But, nevertheless, let her plow, prehend the truths spread out before us, and in jects which had not been previously thought of. I In reply to the questions addressed to my-since I do not claim its originality; consequently, our turn, become imparters of the same truths.— was not aware that the heavenly angels were about self in the 23d number of the paper you con-

Yours for the issue,

JONATHAN KOONS. Abstract of the Proceedings at the Conference at No 553

Broadway, Friday Evening, Nov. 3. Mr. Levi stated a fact, since 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 and one gentleman, who had been an infidel, acknowledged in 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. I would remark that that class of men-to which I myself had belonged until I became a Spiritualist-notwithstanding they have done all they could, by speaking and otherwise, to pull down and destroy the very idea of Spiritualism tually brought the Christian sects to a more liberal opinion-toideas more consistent with the teachings of Jesus himself. Dr. Hatch remarked: I am requested to introduce to your

notice the humanitary 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 movement, and the many discouragements under which she labors. 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 consequence of my sufferings, I was so nervous, "first" in connection to the entire races of man, many who have not a just appreciation of the means of educathat they could not produce any sensible effect up- the question is then answered in the negative. But tion at the present day; consequently, children are allowed to if it qualifies itself with the same numeral adjective grow up in filth and ignorance, surrounded by the most unfavorin connection with the following common pourse penitentiaries, or the lowest places of infamy. It appears this cumstances that they may become useful and ornamental members of society. This needs no commendation; it receives the sanction of every individual. Here is, then, an individual who ative. Like unto the noun "Isaac," which, in the has come into our midst for the purpose of accomplishing this After Br. Wilcox had his limb amputated, it was Hebrew tongue, implies Laughter; and the noun humanitary movement, as far as lies in her power. I am in-After Br. Wilcox had his finib amputated, it was necessary that he should have a good and gentle "Angel," which, in the English version, is made thus far she has been able to sustain expenses. She now desires horse, as he needed exercise and was necessitated common and definite, by which the English scholar assistance that a greater number may be benefited by her efrecognizes a Spiritual, organized image only; while forts; and to accomplish this, she necessarily needs assistance. Prayer being a consolation as well as a source of in the original it recognizes a messenger, without I believe there is a movement, also in connection with this for the purpose of establishing weekly lectures, procuring a hall in practice. And I am heartily ashamed of Spiritualists as a body, that it is so dermant among them. If we do realize the great fact that we are immortal beings, it appears to me that it will do lations with each other, and cause them to recognize their obliand not merely in name. I have yet to learn that man is made any better, that he takes any higher plane of development by his mere professions; it must be a practical work, which will cent? and did he lose his purity by the violation of elevate the race. Without this we may advance theories to no He said yes, and don't you remember how your God's law, and entail the cause of that violation up- good effect. I presume Miss Dow would be very happy to receive our donations. There are many able to bestow to this philanthropic end; and a simple monthly subscription would do much

Mr. Randolph was much interested in Spiritual matters, and related a fact to show that Spirits are around us and take care of us when we least expect. A person who had started on a jour ney, found his purse was missing. Being a good man, although he felt his loss, he hoped it had fallen into poor but honest hands dimes. The Spirits told him he should aim higher than that.taken the money from him. He was directed by them where the money might be found, and by following their directions

Mr. Partridge remarked that if we could present sufficient numbers and evidence of facts of this kind, they would convince the world in a short time. They are the kind of facts which is no danger but what they will be convinced of anything-they will give up their prejudices. But where any great moral prinwe have attended to our money affairs-after "bank hours" at least. I presume that Spirits are not particularly devoted or de-Answer.—If the interrogation confines us to the lighted in attending to money affairs; but doubtless they see demand of some minds which could not be reached in any other

A centleman whose name we did not learn, made a few remark original cause of action, that acts jointly, collect- in seven different States, and through thirty-seven different meively and individually upon all material organisms diums, which consisted in being patted on the hand and on the nute directions given by a clairvoyant. The skeptic says this cheek. It was his belief that Spiritualism was on the increase throughout the whole land, not even excepting the ministers of Brt I asked this clairvoyant what about this idea of Sweden-

> Another gentleman related a fact where an acquaintance who disbelieved in the existence of Spirits, had lately become convinced of the truth of Spirit-communication.

Mr. Partridge read the following extract from a private letter from Baltimore, in reference to the action of the Yearly Meeting of the Society of Friends: "The Slavery and Spirit-rapping subjects were fully discussed The Penn Friends have sent to the Friends Yearly Meeting fo

The Penn Friends have even to the Friends Francy are ting a dayice what to do with the Spiritualists, for the whole Societ there appear to be affected. The Yearly Meeting have appoint ed a large committee to investigate and report. This action was quite important, as the investigation would

Mr. Harris remarked that one of the primal laws of Human

Nature is this: that the special type of genius which is prefigured in the organism of the infant unfolds finally, either in the Soul differs from soul as star differeth from star. Genius full blossomed, is but a revelation of the specific nature of the emthe sacredness of individual conscience. Like Christianity, it was the outbirth of primeval and primordial elements in the

saw no reason to expect it would take place. But after a proper time, all was experienced as had after a proper time, all was experienced as had after a proper time, all was experienced as had after a proper time, all was experienced as had speak to the Devil? The Bible speaks of him. Our Savior says for the present, as I am just out of a tedious job of but now we see the doctrine of individual right of judgment, plowing and seeding, and my nerves are in poor which has been dormant and restrained, springing forth like

plight for the performance of this task. And some Wisdom from the brain of Strength, as Minerva from the august brow of the Olympian Jove, going forth conquering and to conquer, and renovating the human soul. Quakerism was the outcharge against my mental faculties, for so unpopu-growth of a Spiritual life. Bitualism predominated at the time lar a production. But nevertheless, let her plow, of its birth; its influence had obtained almost despotic power over the human mind. Quakerism had its origin in the spontaneous utterance of free and noble natures. It was not a learned central doctrine was the doctrine of the inner light. It reasserted the grand fact which Christianity itself embodies, the fact of the eternal mediumship of the soul; the fact that the finite mind of man may be pervaded and quickened by the reception of wisdom from the Infinite Intelligence.

> Love and Wisdom existing in Divine Personality and seeking to pour into all obedient natures the perennial fountains of truth, codness, beauty, and blessedness. The same material and debasing influences which have pervented the harmonic development of the grand Protestant idea have repressed and hindered the development of the Spirit of Quakerism. But as the child is the father to the man, as the primeval principles of human finally outbreak into manifestations, so that doctrine of Spiritual influx, the doctrine of the personal relations of the finite to the Infinite, which is the vitality of Quakerism, must, in the very nature of things, outbreak and manifest itself, until the whole body be harmonized, vitalized, Spiritualized, reproduced in more harmonic, universal, intelligent and scientific forms. It is a catholic and charitable doctrine to believe that every sect has providential mission, and that mission a Spiritual one. For, a providential mission, and that mission a Spiritual one. For, and Interesting Narrative of the Advancement of a Spirit from parkness to Light. Proving by an ACTAL INSTANCE, the influence of man on earth over the departed. With introductory lows that those latent principles shall, in the manhood of those organizations, once more speak. So even Episcopacy shall drop its smooth conventionalisms, and preach the Gospel to the poor; Presbyterianism shall stand forth, renovated and evangelized; Unitarianism, which had its origin in the great central thought of the Divine Oneness, and the oneness of Humanity as an outbirth of the Infinite, dropping the shackles of wealth that now dwarf and cripple it, beautiful as an angel of light, shall utter its serene and holy voice. And thus, unfolding the true harmonic life, sectarianism shall pass away. Then it shall be seen that the various sects of Christendom, springing from a Divine source, have been made use of in Divine Providence for purposes of humanitary good. And though, during the period of the partial development of their central principle, they may have been in antagonism, they shall at last be seen as the members of one divine organic form, in whose completeness all souls, all families, all tribes and nations of men shall fully be harmonized; and not alone be blended into oneness here, but also united with the peaceful nations who make up the glad Republic of the Skies. I did not mean to speak to-night, but I must say, in regard to the humanitary and philanthropic institution to which reference has been made, that if there is any one which demands our sympathy more than another, it is the elevation of the young: it is the quickening of the dormant principle, the divine love of virtue in little children; it is the saving of those who are the ewels of the Father: it is the saving of them from this hell on earth, whose poisonous influences are hurrying as far as they can, the token of that primal and Divine humanity, and that love, that unites men and women as members, not alone of the Spiritual fraternity, but of the whole human race. Efforts like this call for speedy, wise, and concentrated effort, not as Spiritualists, perhaps, but as members of that great family which takes in all. I was glad when I heard such a movement had been commenced; and I feel glad that my voice at least can be uttered in favor of action in its behalf. I know that few here can afford to give much. But when I reflect that every dime can give more than a meal to a hungry child—that the least pit tance can give one of these child-angels, surrounded by those dark and terrible circumstances, at least one day of heaven's own sunlight—I feel that it is far more blessed to give than to receive;—and, more than that, in thus giving, we ally ourselves with heaven, for what is heaven but love, and the love of heaven but no continuous benefaction?
>
> Mr. Toohey spoke in reference to the Ragged School of Miss Dow, giving some details of proposed arrangements. He thought we should take this matter into consideration. It is a day of small things, but everything in Nature represents the unfolding of little things. Let us take this thought home to our hearts, and while we are paying so dearly for evils, let us remember that he who said "Behold I stand at the door and knock, and says if you will open unto him, he will come and sup with you. His appeal is ever to clothe the will come and sup with you. His appeal is ever to clothe the can, the token of that primal and Divine humanity, and that

will come and sup with you. His appeal is ever to clothe the naked and feed the hungry. There are those who cannot help themselves. It is a divine lesson taught us in Christianity that the strong should assist the weak. But I fear that we too often forget that he who should be greatest among his brothers should be servant. We listen to the echoes of mighty eloquence; adniring multitudes stand in awe at the sublime words and thoughts of the orator; but they die upon the ear, and become as cold as the frost upon our windows. And when the sun comes out and thaws them, nothing remains but the transparent sunbeam. So with life. While we seem almost dumb with admiration at the mighty outpourings of sublime truths, what is the heart where love is not ?-what is all the wealth which life s constantly throwing into our laps, when upon the very surface of things there is a blight and a mildew? We should be workers with God, that the seeming imperfections of our natures should unfold themselves into the perfections they were designed to be. Let us be quiet, constant workers. It may be that certain characters come into the world to fulfil a mission of sin but they are a divine warning to you and me, that we shall not be like them-a warning to flee from the wrath of take hold of people in this world. If it is to find money, there ignorance. The Lagged School is a great fact that appeals to our sympathy. While our bodies are refreshed, let us thank our Father in heaven, let us thank the men of the past who have ciple is involved, to-morrow is time enough to attend to it-after brought about these things which we so poorly appreciate, and let us give a scanty thought to those who have not such conditions as ourselves. It will open our hearts, our intellects, our

ockets, and bless the poor and unfortunate of society. Mr. Leavitt spoke of psychometry and psychology as important points for the consideration of Spiritualists. Had seen many instances of the operation of these powers, but mentioned the subject for the purpose of hearing facts from others.

A gentleman stated a case of a singular character which occured in a circle where Mrs. French, the medium, was present Another medium was also present, who was used for personation. The gentleman placed a chip which he had brought with him in the hands of this latter medium, who immediately commenced struggling as if in agony. With the assistance of Mrs. French, a scene representing an execution was enacted. It was not understood by any person present except the gentleman who had brought the chip. This chip was said to have been taken from a tree in Salem, on which three of the Salem witches were hung, and this scene was to demonstrate Spiritpresence and power in reading this fact and representing it is

Dr. Gray spoke of clairvoyance. The opponents of Spiritualism ascribe all our facts to clairvoyance. But if you go to any clairvoyants and ask whether there be any Spirits in the vicinity. they will always answer yes. Now the witness testfies to a little too much: and the objector has no right to rest upon clairvovance. If he does, he is condemned, for this same evidence testifies uniformly and every where that men and women who have left the form, are here and do communicate words and ideas. On one occasion an article which I had lost was found by very mifact is just as wonderful as any you get from the Spiritual world borg, of the relation of the Natural to the Spiritual world. She said, it is all true. On one occasion she saw a Spirit, and called my attention to the fact by saying it was the Spirit of a young lady whom I had attended, and who had died of consumption two years ago. She comes because you introduced to her the idea that when she died she would not be separated from her mother and lover. This was a fact, although I had never mentioned it to the clairvoyant; it was not a psychological inducfrom me, I am sure. So I take this as one case illustrative of the impregnable fortress of Spiritualism.

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24

SPECIAL SECTION OF THE PROOF OF THE PRO

NOTICE. Persons desirous of becoming Members of "The Society for the Diffusion of Spirital Knowledge," may make application for that purpose to either of the Officers of the Society, or at the office of The Christian Spiritary of the Society. Then thought, the first great attribute of mind, Began to travel o'er the wide expanse,1 Disturbing elements before confined, And motion followed as a consequence

Disorderly, chaotic, all ajar, 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 upreared.

Before the dawn of the primeval morn, The morning and the evening thrice appeared Before the golden orb of day was horn. And when that luminary poured its rays Upon the soil, the world 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 rankest vegetation, The seas and rivers knew their proper level. Nothing was wanting to complete creation. Nothing-except a woman and a devil.

That 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: While he so sweetly slept, lo, from his side A rib was taken, yet he knew no pain, And when he woke, there stood a living bride, But oh! he never slept so sweet again.

Who can believe that God, the first great cause, In paradise, six thousand years ago,
Placed lovely woman to transgress His laws. And sink 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 Engulphed a world in lasting misery?

Could gentle woman rouse our Father's wrath, To thrust His children from His face abroad, Aliens, 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. 26th, 1551.

*God is Love.

YOU AND I.

BY CHARLES MACKAY. Who would scorn his humble fellow

For the coat he wears?
For the poverty he suffers?
For his daily care?
Who would pass him in the footway
With averted eye?
Would you, brother? No—you would not.
If you would—not I. Who, when vice or crime repentant, With a grief sincere,
Asked for pardon, would refuse it—
More than heaven severe?

More than heaven severe?
Who to erring woman's sorrow
Would with taunts reply?
Would you, brother? No-you would not.
If you would—not I. Who would say that all who differ

From his sect must be Wicked sinners, heaven rejected, Sunk in Error's sea, And consign them to perdition
With a holy sigh?
Would you, brother? No-you would not.
If you would-not L

Who would say that six days' cheating. In the shop or mart,
Might be rubbed by Sunday praying
From the tainted heart,
If the Sunday face were solenin,
And the credit high?
Would you, brother? No—you would not.
If you would—not I.

Who would say that Vice is Virtue
In a hall of state?
Or that rogues are not dishonest
If they dine off plate?
Who would say Success and Merit
Ne'er part company?
Would you, brother? No-you would not.
If you would—not I.

Who would give a cause his efforts When the cause is strong, But desert it on its failure, Whether right or wrong? Letting downmost lie?
Would you, brother? No-you would not.
If you would-not I. Who would lend his arm to strengthen Warfare with the right?

Who would give his pen to blacken Freedom's page of light? Who would lend his tongue to utter Praise of tyrany? Praise of tyranny?
Would you, brother? No-you would not.
If you would-not I.

MILTON'S LAST POEM. [The following is from the Oxford Edition of Milton's Work, and as the work is rare, and the lines comparatively unknown, we re-produce them.]

I am old and blind! Men point at me as smitten by God's frown—Afflicted and deserted of my mind—Yet I am not cast down.

I am weak, yet strong—
I murmur not that I no longer see—
Poor, old, and helpless, I the more belong.
Father Supreme, to Thee.

O merciful One! When men are farthest then Thou are most near; When friends pass by, my weakness shun, Thy chariot I hear,

Thy glorious face
Is leaning towards me—and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night. On my bended knee I recognize Thy purpose clearly shewn— My vision Thou hast dimmed, that I may see Thyself—Thyself alone.

I have nought to fear— This darkness is the shadow of Thy wing— Beneath it I am almost sacred—here

Can come no evil thing. Oh! I seem to stand Trembling, where foot of mortal ne'er hath been. Wrapp'd in the radiance of Thy sinless hand,

Which eye hath never seen. Visions come and go—
Shapes of resplendent beauty round me throng.
From angel lips I seem to hear the flow
Of soft and hoty song.

It is nothing now, When heaven is opening on my sightless eyes— When airs from Paradise refresh my brow, The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my Spirit—strains sublime
Break over me unsought.

Give me now my lyre! I feel the stirrings of a gift divine. Within my bosom glows unearthly fire, Lit by no skill of mine.

ARAB ODDITIES .- An Arab, entering a house, re moves his shoes but not his hat. He mounts his horse upon the right side, while his wife milks their of the human mind." Give these facts the name good hope; assuring him that his affairs would turn cows upon their left side. With him the point of a you may please; what matter; ridicule and exwell, provided he would only have faith in his adpin is its head, while its head is made its heel. His planation are two widely different things. When I vice. Now this counsel was the following: Behead must be wrapped up warm, even in summer, hear the priests can in the interest of their and exwhile his feet may well enough go naked in winter.

Every article of merchandise which is liquid he ship, "It is the devil;" when I hear the physicians there was one with three heads; John advised him while his feet may well enough go naked in winter. Every article of merchandise which is inquid ne with the measures wheat, barley, and a few assure gravely, "His annals are full of similar to get three heavy iron hammers, and to put that he might be prepared for the event of any conother articles. He reads and writes from left to facts; that they cut every day, some leg, while the them into the hands of three robust persons, who flict which might arise between them, dissuaded right. He eats almost nothing for breakfast, about patient is singing an opera air;" when the savans should come with him, and strike so heavy a blow 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, but the females of the house wait till his lordship is done. He rides his donkey when traveling, his wife walking behind. He laughs at the idea of walking in the street with his wife or vacating his seat for a woman. He knows no use for tables. chairs, knives, or even spoons unless they are wood-sermon of their priests. This devil is, therefore, after having untied all the statues' chains, they be- be regarded as a specially wonderful feature of the en ones. Bedsteads, bureaus and fire-places may worthy of some consideration. be put in the same category. If he be an artisan, he does his work sitting, perhaps using his toes to hold what his hands are engaged upon. Drinks unless his home be on the sea shore. Is rarely seen drunk-too seldom speaks the truth-is deficient in affection for his kindred—has little curiosity and no imitation—no wish to improve his mind—no

MAGNETIC MAGICS

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

Translated from the French of L. A. Cahagnet,

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 cheeks 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 most complete insensibility. Surgical operations of next chapter. 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 indestructibility 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 may, in my turn, treat the same question. On any ry forms: but the most marvellous seem to me the manifestations analogous to those I have quoted, I other account I would not do so. But I have myhave seen too many of them not to admit the pos- | self seen many of these mesmerizers glorifying sibility of the first ones. I already spoke of a in this power, and flattering themselves in making 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 covery of their liberty; I have seen chaste and 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 many things more I cannot reveal. I am, therescarcely master them. I have witnessed certain positions assumed by magnetic subjects, which force me to admit the possibility of all the facts I tecting poor and innocent victims against the snares 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 grenadiers 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 her dupes. How the means they all made use of; poisons, ambushes, devil do these women do? I am at a loss to explain; but I prefer to have nothing to do with their worshipped divinities. But however conceal-

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 clairvoyantes, although still virgins, become 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.

to a new method: this method consisted in striking each other as hard blows as they could. This nal of Scotland,' that he was bewitched by means game lasted for at least thirty minutes, and neither of a wax image that the witches usually roasted felt a severe pain in the cheek as though a bullet of the combatants had the slightest mark of the before a fire. If the king did not die, but recov- or some other weapon had there entered, lacerating blows he received. Yet, every moment, the spec- ered his former health, it is only because the witchtators thought that one or the other would be es were detected in due time, and burned alive."

I am perfectly aware that these facts cannot be compared with those I previously quoted; yet I Day of the Dog Days," page 199. "Zonarus tells hope they will help you in the investigation of this us that some infidel and cruel nations ravaged the singular subject. I cannot admit the existence of Roman States under the command of three Gene- in his vision: that in the first instance, by dint' of such phenomena and say with the savans, "Exal- rals. Theophile was very much embarrassed by tation of the life of relation." . . . "Results of too this fact. The patriarch John told aim then, not to jured; but that in the second instance he had regreat a tension of the mind." . . . "Absurdities be vexed, but that he should, on the contrary, have of the human mind." Give these facts the name good hope; assuring him that his affairs would turn actually uttered the very words repeated by Mr. H. hear the priests say, in the interest of their wor- tween the metal statues at the East of the Circus, deny these phenomena as aberrations of a dis-upon the statue that their heads would fall down. eased imagination, I shall answer that, if it is the This idea pleased the Emperor very much, who in her fears were based, knowing that he was a total devil who is the author of all these tricks, he is not consequence passed the night in preparing the redisbeliever in all such things. The fulfilment of a very bad devil, since he restores to health the quisite conditions. John came with his men, who persons who invoke him. He does, in fact, more were all clad in common garments, in order not to than those bigots can do themselves, or the best be recognized. They then went to the square, and

sibility of the subject is very different from the in- and breaking it to pieces. Two of these men cold water like a sponge, but never bathes in it, destructibility of matter at large. There is a great struck so well as to rend their respective statue, difference between the weight of an object and its and two heads fell upon the ground. But the lightness; and yet these properties are sometimes third of these men did not use the same energy, confounded, as we have seen it was the case when and instead of separating the head from the body, desire to surround himself with the comforts of life. four persons could not pull back to the floor a he bent it only on one side.

overthrowing all the laws of human nature.

but to those who like to reason this question with troops."

the pupil could no more bear his muster's punish- an incurable leprosy." (Page 436.) ments, he began to hiss him.

SEVENTH DIALOGUE.

SPELL-THROWN,

OR SORCERIES—WITCHCRAFTS—CORRUPTION OF THE Reason and Intelligence — Possessions— BLOWS GIVEN AND RECEIVED AT A DISTANCE-MURDER-EVIL EYES-PHILTERS, &c., &c.

ALBERT.-I kept this important question in re-

serve 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 recoil 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 patient recovered." (Page 463.) could be perpetrated by its medium, as well as the cures it might perform when properly applied. I use of such a power for the satisfaction of their the victim of such despicable emanations of a miserable jealousy; I have too often been implored by wretched creatures pining after the reloving wives beseeching me to cut the impure thread by which they were attracted towards the odious debauchee; I have seen all that and fore, perfectly grounded in treating this question. In so doing, I act upon my ardent desire of proof these occult murderers. I shall teach them how to turn against their tormentors the sufferings and 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

umphing without incurring any danger, and to obtain this end, there were no better means than to strike in darkness and by treason. And such snares of every sort, false accusations, &c., were ed 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 ledge from a source of information in which I can 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 its own troubles. We shall not follow these proceedings of humanity as closely as I would wish;

that I know what he is. I begin my quotations with a passage I find in

loyer. 1586. "Some people have by the intelligence and skillfulness of evil Spirits, made wax images, and through these intermediaries killed their enemies. I one day met with two errand men, who were other times they languished for years before dying slightly intoxicated, and amicably fought, agreeably of the spell-thrown. Dufres, king of Scotland's history, is well known. Boix says in his 'An-

(Page 538.) I read the following statement in the "Second To the physicians I shall answer that the insen- gave to his men the order for striking the statues

good faith, I answer that their conduct is like that 3. "In the bishopric of Constance, between Bri- wer, of course, very naturally occupied with his heart and brilliant intellect are enshrined in a fragile of a man who would blow off the light instead of sare and Frieburg, there was a woman who told patient, but by a sudden and irresistible impulse admiring it. To be rid of an awkward difficulty, many persons that, after having quarrelled with they were turned entirely in another direction. He home, while the seeds of death are lurking in her they fall into a worse one.

Such is the position of the question some pretend to be superior to the laws of Nature; others deny to be superior to stubbornly what they are unable to explain. When house. A few moments later she was seized with fessional services. On receiving this order, the dri-

The result of these observations, and my inti- whose orchard was close by that of a neighboring and the horses were turned the other way. 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 Declines whose cause is unknown—Occult 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 thrown at once into the fire; from that moment the

5. "We must confess that all these diseases produced by witchcraft, assume the most extraordina- soul. 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 caten. Sprengeras speaks most infamous passions. But I have been myself 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 something she would feel six months afterwards. They then she was hurt by an infinite number of thorns and briars. After that moment she did not do any strange things—as thorns, bones, &c. She was so much surprised that she called her husband and infamics with which they have been tortured. I son, saying, 'Did you ever see me cat such things, thing fantastical here.' And in fact there were rose thorns a palm long, together with many other nameless horrors." (Page 464.)

> 6. "Benemus, in his book of the 'Causes of vomited long nails, iron, needles, wax, and hair, mixed together, and finally a riece of bread ten non took place on different occasions, and in the she said was a large ugly man, with a heavy beard,

7. "Cardan speaks likewise of a friend of his who of them had Mr. Lawrence's watch in his pocket. arms. These sought, therefore, the means of trinails, and hair. His stomach made a noise similar to that which may be produced by glass in motion sence. Mr. L., however, did not return when conin a bag.",

To be continued.

[From the American Phrenological Journal.] PSYCHOLOGICAL FACTS.

REMARKABLE CLAIRYOYANT PREDICTION

The following facts recently came to my knowplace the most implicit reliance. The Rev. T. L. H., a well-known clergyman, who possesses in a remarakable degree the power of apparently spontaneously developed clairvoyance, was lecturing, they might wish, without falling into any danger of some months ago, in a Southern city. While there, being detected. By and by they corrupted and he fell in, one day, with a lady, the wife of a pro mprisoned the affections of the soul, by means of fessional gentleman residing in an extreme South eastern city. During the interview with the lady, Mr. H.'s interior or psychical perceptions became unfolded, and he proceeded to tell her that her but you must know that I have studied man, and 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 Second Book of Apparitions," by Pierre Se-the assault, as preparing him to successfully defend himself; and in order that he might be prepared for the rencontre, when at an unexpected moment would come, he advised her to persuade him to abstain thenceforth entirely from all intoxicating beverages. Mr. H. then proceeded to give a minute These last sometimes died instantaneously; at description of the man by whom the assault would other times they languished for years before dying be committed—a man, by-the-by, whom he had the lady distinctly recognized a certain person of her husband's acquaintance. As Mr. H. was proceeding with his description and remarks, he suddenly the nerves connected with the molar teeth, and he involuntarily exclaimed, "It hurts worse than e thousand toothaches. The fore part of last summer, Mr. H. having re-

turned 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 coolness and self-possession, he had escaped uninceived in his cheek the ball from a pistol, and that whilst the surgeon was dressing the wound, he had

—" It hurts worse than a thousand toothaches!" It is proper to say that after the lady had received this transic 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, nim 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 on which 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 gan to sing magical verses. A moment later John affair. The minute and accurate foreshadowing of these things affords another proof that future events are now in spirit and archetype.

withheld, unless this statement should be called successors, the two enemies whom he had so ardent- of the adored river, instead of the hateful sights in question. If we should mention his name, how-ly combatted—anarchy and the Stuarts.—Guizot. which hemmed them in whichever way they turned,

person who was soaring in the air. The same Now what happened to the statute, did likewise ever, there would be hundreds to say that any person who was soaring in the air. The same thing might be said of the reverse case, viz.: when happen to the three generals. For two of them leight or ten persons cannot raise this same person were soon killed in a civil war which took place a to visit a patient who was dangerously ill, and to visit a patient who was dangerously ill, and to visit a patient who was dangerously ill, and to visit a patient who was dangerously ill, and to visit a patient who was dangerously ill, and to visit a patient who was dangerously ill, and to visit a patient who was blessed with one from the floor. Insensibility may exist without few days afterward. The third general was dan- whom consequently he wished to see with as little of the latter. A young man may become interest. ver looked at him in astonishment, thinking he 4. At Jaspruy, there was an honest woman mandate from the Doctor brought him to obedience,

mate convictions are, that magnetism is the great woman considered as a sorceress. Now the fruit Doctor was then impelled to urge him to drive medium through which many manifestations called of the first woman was stolen on the side of her supernatural are produced. And, in fact, there are frightful neighbor. But she did not dare to quartery few of these last phenomena which could not red with horse she or by leaked towards the mitch. very few of these last phenomena which could not rel with her; she only looked towards the witch's the servants who had been sent out by the family easily be reduced to this source. But I would not orchard, thus following in the visible footsteps of to whose house they were going, to watch for any advise any one to go in these experiments farther the robber. But even that the sorceress could not than the laws of delicacy and brotherhood can bear; she said to the other woman: "I see windows all thrown open, and the family in the permit. You shall see that this advice is not groundless, especially if we take into account the nightly." Trembling before the conjuror, the other hands and lamenting, under the belief that his wife selves, but it may be, in their health its mightly." Trembling before the conjuror, the other hands and lamenting, under the belief that his wife selves, but it may be, in their health its mightly." mesmerizers have seen like myself, instances of the life of the person I am about to speak of in the woman answered modestly, "The steps are still was already dead. He proceeded to the patient's a world where we begin with mothers, it is not impressed on the grass; it is easy to see where combare but the Girtest more of the grass; it is easy to see where orrhage, but the faintest spark of life still remainthey lead." The sorceress seeing that she could ing in her body. He understood the case at a glance, not appear angry upon so respectful an answer, and quickly performed a surgical operation and went away grumbling and murmuring. A few stanched 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. Some would 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 pavement is only damp and cold, wears any thing in it only a remarkable development of the law of thicker than a single-soled prunella gaiter! If you magnetic sympathy or presentment. All we can doubt my assertion, go look for yourself at the thohad not been buried there. And, in fact, an image say at this time is, that the statement as above sands who walk in our crowded cities. Now, I was dug out, the length of which was at least one palm; this image was pierced on both sides with a value in the most unimpeachable human testimony; Is it that women are inferior to men in the possession. sharp needle. These charms were taken out, and and the reader may explain the case by that theory which most commends itself to his judgment, not in this absurd manner to please the eye of man? It forgetting that the fact, however it may be explainis certainly a most valuble one, considered as boldly contemning their folly, he encourages them, an index of the wonderful powers of the human by admiring the beauty of feet dressed in this man-

CURIOUS MESMERIC REVELATION.

On one Saturday afternoon, about six o'clock, in the month of June last, Mr. Agustus C. Lawrence, healthy man would not consider sufficient protect a well-known and respectable gentleman of New tion for himself from the dews of summer. Orleans, left his place of business with \$690 in his pocket, in bank bills and gold, together with a gold only by appearances, it is a sad misnomer; for thence proceed to the bank and deposit his money. On the next morning a lady who is an excellent dericath a warm outer covering, which every time clairvoyant, being at the house of a friend, and sufit is in any way displaced, lets the cold, keen air fering under an attack of neuralgia, requested her creep into the very seat of life? Not he! He has brother-inlaw, Mr. J. C. Wingard, who was present, to make a few passes over her head, to remove touched the poor woman, and it seemed to her that the pain. He did so, when the lady immediately keep part of the arm warm, leaving plenty of room fell into the magnetic trance and became clairvoy- for the cold wind to peretrate around the upper and ant. She was asked what she saw, when with a more susceptible part of the arm. No: his sleeves start she said, she saw two men murdering another are thick, long and warm. And why is it that fash thing but cry day and night. And one day she on the levec. She was asked if she knew the man ion cannot dictate as suitable a dress for ladies' perceived she had been delivered of the most that was being murdered; she said it was so dark wear in winter as she does in summer, when she that she could not see plainly. A few more passes were made over her to deepen the magnetic influ-sist upon our wearing furs and velvet ir midsumence, when she started, said she saw plainly, and that the man who was being murdered was Mr. ing sleeves, etc., as a promenade dress in winter.' as wood, thorns and bones: there must be some-thing fantastical here.' And in fact there were rose manner; exclaimed, "Why doesn't he shoot them? Why does not somebody go to help him?" called aloud, as if invoking aid in his behalf, and then went on to say, in broken exclaimations, "Ah! they have killed him-now they are taking paper and the Queen there existed the most tender and Disease, speaks of a girl seventeen years of age, money from him—now they are taking gold—there, affectionate attachment. Unfortunately, and by a who suffered the most dreadful stomach-ache, and one of them has taken his watch. Oh! they both most singular coincidence, the Countess Steenbock him in. Poor Lawrence, he is gone!

Being further interrogated, the lady then detimes larger than her own mouth. This phenome- scribed the persons of the murderers, one of whom had breathed her last, the royal corpse, as is cuspresence of distinguished physicians and priests, who all declared that this woman was possessed by an evil Spirit." (Page 465.)

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 aboard her, and were talking together, and that one This, let it be borne in mind, was on Sunday morning, and some thirty hours before Mr. Lawrence's friends felt any alarm cencerning his abpresented arms as a mark of respect to the first sence. Mr. L., however, did not return when condame of the palace, who was received and escorted fidently expected, nor have we heard that he has by the commander of the guard into the chamber yet appeared or been heard from, except through where lay the body of her dearest friend.-The psychological channels of information, which con-officers were suprised at her unexpected arrival, stantly assert that he is not in this world; and and attributing her silence to the intensity of her what strongly corroborates and almost demonstrates the clairvoyant's account of the affair, is the leaving her alone, not choosing to disturb the exfact that his hat was found amid marks of blood and pression of her deep emotion. other indications of violence, on the levee, at the very spot where the clairvoyaut 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 arge steamships that sailed for California, on one of which the murderers might have embarked.

We gather these particulars from the New Orleans papers, and from a letter which we have been was observed by all the officers and soldiers of the permitted to peruse, sent to a friend of ours in this permitted to peruse, sent to a friend of ours in this guard. Presently the apparition seemed to wave city by the brother-in-law and magnetizer of the and resolve itself into dense mist. When this had lady by whom the clairvoyant revelation was given.

plenitude of his power and greatness. He had suc- rooms-not a trace of her could be discovered. ceeded beyond all expectation, far more than any other of those men had succeeded, who, by their supreme authority; for he had attempted and acder, effected and punished revolution, overthrown never seen nor heard of—and from the description and restored government in his country. At every the lady distinctly recognized a certain person of her moment, under all circumstances, he had distinguished, with admirable sagacity, the dominant interests and passions of the time, so as to make them the instruments of his own rule, carcless whether he always did till now, at that stupidity of the Israel belied his antecedent conduct, so long as he trium- ites which so angered their leader—their pining af phed in concert with the popular instinct, and ex- ter Egypt after finding it impossible to live there. plaining the inconsistencies of his conduct by the It was inconceivable how they could long to go ascendant unity of his power. He is, perhaps, the back to a place of such cruel oppression for the sake only example which history affords of one man of every thing it could give. I now wonder no longhaving governed the most opposite events, and er, having seen and felt the desert, and knowing the proved sufficient for the most various destinics. charms of the valley of the Nile. One evening And in the course of his violent and changeful callately, just at sunset, the scene struck upon my reer, incessantly exposed to all kinds of enemies heart, oppressing it with the sense of beauty. and conspiracies, Cromwell experienced this crown village was beside an extensive grove of palms ing favor of fortune, that his life was never actual- which sprang from out of the thickest and richest ly attacked; the sovereign against whom killing clover, to the height of eighty feet. Their tops had been declared to be no murder, never found waved gently in the soft breeze which ruffled the himself face to face with an assassin. The world surface of a blue pond, lying among grassy shores.

> and most of all, to die without having attained his purple bean blossoms, and some melen and cucumreal and final object. However great his egotism may have been, his soul was too great to rest satis- beside the houses, and on a bank near sat an old fied with the highest fortune, if it were mere personal, and, like himself, of ephemeral earthly duration. with evident enjoyment, though the magical color-Weary of the ruin he had caused, it was his chering given by an Egyptian atmosphere could not be ished wish to restore to his country a regular and so striking as to English eyes. But what must it stable government—the only government which have been in the memory of the Israelite wander was suited to its wants, a monarchy under the coning in the desert, where there is no color except at trol of Parliament. And at the same time, with an ambition which extended beyond the grave, under dust or sand. I will not attempt now, for no one the influence of that thirst for permanence which is has ever succeeded in such an attempt, to convey the stamp of true greatness, he aspired to leave his any impression of the appalling dreariness of the name and race in possession of the throne. He fail- depths of the desert. I can only say that when it ed in both designs; his crime had raised up obsta- rose up before me in contrast with that nook of a cles against him, which neither his prudent genius valley at sunset, I at last understood the surrender

LADIES' HEALTH.

overthrowing all the laws of human nature.

As for the savans, I let them do as they please;

Second whom consequency whom consequency and some interest.

Whom consequency whom consequency and some of the lovely ones in our land, possessed delay as possible. He ordered the driver to proceed ed in one of the lovely ones in our land, possessed to the place by the nearest direction, and as speedly of every quality to make him happy; yet from the place by the manufacture of the place by the manufacture of the place by the manufacture of the lovely ones in our land, possessed to the place by the nearest direction, and as speedly of every quality to make him happy; yet from the place by the manufacture of the lovely ones in our land, possessed to the place by the nearest direction, and as speedly of every quality to make him happy; yet from the place by the manufacture of the lovely ones in our land, possessed to the place by the nearest direction, and as speedly of every quality to make him happy; yet from the place by the manufacture of the lovely ones in our land, possessed to the place by the nearest direction, and as speedly of every quality to make him happy; yet from the place by the manufacture. as the horses could conveniently be made to travel. carelessness, proceeding either from thoughtleness. As they were going, the Doctor's anxious thoughts or want of knowledge, the rich treasures of a loving casket. He may woo and win her to his heart and watchfulness, his home is thus darkened; but far must be beside himself, but a more authoritative sadder is it, when the cause can be traced directly back to known imprudence in early youth, when The in order to dress fashionably, health had been endangered.

"Would that the women of America would arouse to a consciousness of the responsibility rest ing upon them, and firmly discountenance any demand of fashion 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 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 its 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 er hand, you will not see one woman in a thousand who, when the rain is not pouring, but when the sion of good common sense; or is it that they dress so, he must bear some of the blame, if, instead of

ner. Let fair ladies dress as they please in their warm houses, or in warm, dry weather; but for pity's sake, in cold winter weather, let them find something warmer than a boot which a strong

"We are called 'the weaker sex;' but, judging watch and chain, telling his clerk that he intend- what man ever thinks of going out in a cold aued to stop on the levee and make a collection, and tumn or winter's day, with but the thickness of embroidered lace or muslin over his chest, though unhis warm coat buttoned up to the chin. He does not go out with flowing sleeves, with a fur cuff to rarely crrs. She might with as much propriety inmer, as in our wearing lace chemisettes, lace flow-

A REMARKABLE MANIFESTATION .- When Queen Ulrick, of Sweden, was on her death bed, her last noments were embittered by regret at the absence of her favorite, Countess Steenbock, between whom carry him to the river, and now they are throwing at the same moment, lay dangerously ill, at Stock holm, and at too great a distance from the dying Queen to be carried to her presence. After Ulrick tomary in that country, was placed in an open coffin. upon an elevated frame, in an apartment of the palace brilliantly illuminated with wax candles.

A detachment of Royal Life Guards was station ed in the ante-chamber as a watch. During ternoon the chamber-door opened and the Countess Steenbock appeared in deep grief. The soldiers of the guard immediately formed into two lines and grief, conducted her to the corpse and then retired,

The officers waited outside for a considerable time, and the Countess not returning, they feared some accident had befallen her. The highest offi cer 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! This disappeared the corpse of the Queen was seen reposing in its former position on the bed of state; but the Countess was no where to be found. In CROMWELL'S GREATNESS.-Cromwell died in the vain they searched the chamber and the adjoining

A courier was despatched to Stockholm, with an account of this extraordinary occurrence; and there genius, have raised themselves, as he had done, to it was learned that the Countess Steenbock had not left the capital, but that she had died at precisely complished, with equal success, the most opposite the same moment when she was seen in the arm designs. During eighteen years, that he had been of the Queen. An extraordinary protocol of this an ever-victorious actor on the world's stage, he occurrence was immediately ordered to be taken by had alternately sown disorder and established or 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 has never known another example of success at There were golden lights, and sharp shadows once so constant and so various, or of fortune so in- among the banks, where a stream had lately made variably favorable, in the midst of such manifold its way. The yellow sand hills of the desert just conflicts and perils. Yet Cromwell's death-bed was clouded with scattered palms. Within view, were some care floom. He was unwilling not only to die, but also, fully tilled fields, with strong wheat, hipins, and ber patches were not far off; cattle were tethered woman and girl basking in the last rays of the sun, 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 in though covered, and leaving behind him, as his intheld unless this statement should be called support the formula of the statement should be called support the formula of the statement should be called support the formula of the statement should be called support the formula of the statement should be called support the formula of the statement should be called support the formula of the statement should be called support the formula of the statement should be called support the formula of the statement should be called support the formula of the statement should be called support the formula of the statement should be called support the support of the statement should be called support the support of the statement should be called support the support of the statement should be called support the support of the statement should be called support the support of the statement should be called support the support of the statement should be called support the support of the statement should be called support the support of the statement should be called support the support of the support of the statement should be called support the support of t