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SPIRITUALISM IN CALIFORNIA. THE EVENTFUL NIGHTS OF AUGUST 20 AND 21.

BY T. C. EWEE.

I am about to undertake a task,—here in the silence of this room,-to which I feel impelled by a combination of circumstances, such as I believe never surrounded man before. I am hurried to its accomplishment—to the unburdening of my mind, from certain strange intelligence, not only on account of an express order, which I have received,the nature and particulars of which will more fully relieve my mind from its insufferable weight by two nights.

I am in a house on McAllister Street, between Hyde and Larkin. The room in which I am seated contains little furniture, save a poor bed, a large pine table, one of smaller dimensions, and a chair. The paper I write on,-this is the second night I have been here,--I was compelled to bring with me, together with the pen, ink, and candle. At every whisper of the breeze, as it sighs among the bushes outside, I shudder and look around me, where lies the body of a man whom I knew not until yesterday-yet to whom I feel bound by a spell such as I never experienced before. The hush of silent death is in this room; and I can dis though young, is just old enough to realize that she is stricken by an awful calamity, and yet body of her parent, and there gaze into the cold, of the nature of the riddle from her. still face, silently and with a mingled expression of awe and uncertainty. She, too, has been a witness certain ways of the dark future!

She has just stolen quietly to me, put her little arms about my neck and said-

"What are you writing, sir? Come with me. make him talk."

I kissed her upon that white forehead, and saidmore to-night. You shal go with me to-morrow, and we'll take father with us."

I led her back to her seat, and turned quickly,for the tears were gushing to my eyes. But I must hasten to my recital.

that I shall subject myself to the taunts of the and procured a lantern before sallying forth. street, and be pointed at by the world as one of the

"insane dupes of the Spiritual rappers," in laying I met two of my friends-Mr. H. and Doctor L .-before the public that which I am about to-and Mr. II. asked me where I was going in that Dionothing but an important sense of duty, (mistaken, genes style. In response, I related the circum-

it may be thought by some) urges me to submit myself to such an ordeal.

rationale of "Spiritualism." The public are al- It was now half past eleven o'clock. We passed withrious effect of the will in moving our bodies. The who answered the call immediately said, relation of these facts and suppositions is not at all

ter I had retired and extinguished my candle, I was prised on seeing Mr. II. and the Doctor following I had ever beheld before—and Mr. Lane continued, broken by the low sobbing of this dear little creasurprised on laying my head upon my pillow, at me into the room. After apologizing for not havdiscovering a pale, bluish brush of light at the other ing chairs enough for us, he called me to the bedtion of a tea-poy, on which is a Parian statuette of prised at receiving his note; that he was too weak Venus, one or two daguerreotypes, a small pearl to write more; that he had told Jane to see me in cross and several other little matters of ornament. person, but that she, becoming alarmed at her long I was struck by the suddenness with which the absence from him and at the lateness of the hour, light ceased to waver as I directed my attention to had hastened back without obeying his instruction. it. I started up, but immediately came to the con- He said that it was very kind of me to take so much center of the room, and proceeded to take the notes the large black eyes turned upon me, and with a a diseased retina. (My eyes have been affected for formation of importance to make me acquainted assistance I should have great difficulty in preparthe past six months.) I looked away, supposing, with.

necessary to the clear understanding of my story.

case. And as I looked again towards the tea-poy, I thought I heard a series of faint tickings. Determined to have my curiosity satisfied, I now arose and advanced towards the apparition. I relighted the candle; there was, however, no unusual appearance about the stand. But I soon found that the sounds proceeded from a small pocket-compass that was lying thereon. I opened it, and the needle was trembling and vibrating quite violently over N. Soon the north pole moved round to the south west, and back again, and so on, three distinct times-each time pausing a moment at N., trembling violently, then sweeping round and reaching the S. W. point with a jerk. Thinking this a very singular circumstance, I hurriedly threw on some clothes, and sat down to watch it. After a pause, see that she did not suffer. He did not care about and while my eyes were directed intently upon the her being poor. He expected she would have to needle, it moved slowly round again, reaching the south-west point with a jerk,-repeating this three times, and then stopping. It seemed to me to act steps away from sin and its influence; that I would you are somewhat of a believer in Spiritualism!" almost with intelligence; and I involuntarily uttered,-"What does this mean?" To my surprise, for I was a firm disbeliever in anything like "Spiritualism"-the needle, as though in answer to my ejaculation, made a rapid circuit entirely round the appear below, -but because I feel that I can only card, passed the north point, and resting for an instant at south-west, or rather over the fifty-first delaying before the public the occurrences of the last gree point, returned slowly and steadily to its place

> I now, (half ashamed of myself) commenced a series of questions in whisper. Yet, although the needle seemed to act intelligently, I could not discover what was the nature of the intelligence (if any) intended to be conveyed, and why, after each series of unsuccessful questions and answers, it dium of a principle newly discovered, communicate swept with more and more vigor to south, fifty-one degrees west. And at length I reluctantly retired. I have been led to this belief by the surest of all written in pencil, which I was told, had been left and find a table moving under my own pressive

for me by a little girl. It was brief, and was exceedingly urgent in a request-nay, it was almost manner as to give me information of events which a command, that I should go out to the house of are happening in the distant East—and which I tinctly hear my own breathing and that of a little the writer-Mr. John F. Lane. It stated that I need subsequently find to have occurred exactly as statchild—she tells me her name is Jane—who is sit- fear nothing, but should start immediately upon its ed through this mysterious agency—nay more, ting on a box at the foot of the bed, and who, al- reception, bringing with me paper, a pen and when I feel a nameless sensation—half chill, half candles.

I learned that the little girl could not read, but knows not whether the more to be amazed or by showing the superscription of the note containthe tears will rise into her eyes; but at a word the locale of my apartment on Kearney Street. But

I associated unconscionably the note, with its sinof the events of the past forty-eight hours, and gular request, its lack of any one by which I could that I know nothing, except that my hand is movinstinctively for protection—she knows not from late and lonely part of the city at the dead hour of I am very lonesome. Come with me to father and subsequently ascertained correctness staggers reason, and leads to the belief that there are mental sought for in the Infinite God alone. At length, however, I became convinced that some villain was the sand-hills and rob me; and I determined not to go, and to pay no heed to the affair at all. But sible. For I find that it is already half past two in go out to the spot designated and solve the mys-

At the corner of Kearny and Sacramento Streets, stance of the note, and my determination to see the end of the affair. The two expressed their willing-I will not (at least upon this occasion) go into the ness to accompany me, and we proceeded together. ready sufficiently acquainted with the modes in out molestation out to the corner of Sutter and Mawhich the "manifestations" are given, to under son Sts., and thence struck off in a diagonal direcstand thoroughly all I shall have to say. I will not tion over the sand-hills toward Yerba Buena Cemespeak of the singular facts of "Odism," which have tery. Contrary to our expectations, our devious been established by Reichenbach, and Liebig, with walk to McAllister Street was undisturbed, save by a clearness only less satisfactory than that with the occasional barking of a dog. When we reachwhich the truths of electricity are proven. I will ed the corner of what we found on inquiry at a not state that no evidence of the Odic fluid can be neighboring house to be Hyde and McAllister discovered in paralyzed limbs; I will not speak of Streets, one of my friends called my attention to a to me so thin, as to be powerless to conceal the the supposition, therefore, of the above named phy- noise that sounded like a faint groan. We approach- large jet black eyes within, which almost appeared For true it is, that one of the first elements of sucsicists, that as mind cannot act directly on matter, ed in the direction whence it came, and found our to be displayed through them. and as it is impossible by an effort of mind to move selves nearing a small house that stands on the I know not how long our silence would have lasta paralyzed limb, the Odic fluid may be the condi- north side of the road, just before you come to ed, had not the Doctor called my attention to the during and after death. In which he will give you tion necessary to lie between the mind and the arm | Larkin Street. This was the house designated in or foot (which are matter) to account for the myste- the note. I rapped at the door, and the little girl the dying man towards his dissolution; and that if so to speak, to which he first awakes, after the

"Father wants you to come in." Mr. Lane, who was lying upon the bed, reached Night before last, (the nineteenth of August) af- forth his hand in welcome: but was evidently sur-

of course, that if the apparition could be traced to "But, my dear sir," said I, "something must be the cause mentioned, it would display itself wher- done for you. Fortunately one of my friends is a

consumption. In fact the Doctor told me in a done, and that his end was near.

He overheard us and said that he knew all; that nothing remained for him but to fulfil a duty to me and to the world. Before proceeding to the business before us, he told me briefly, his prévious circumstances,-his early education, which was liberal,-his poverty, and the fact that his little childthis patient, sweet little Jane, who, exhausted with watching, has laid her head in my lap and sunk, at last, into a slumber, would by his death be left tion. Was I rightly informed with regard to your alone in the world. He besought me with tears in his eyes to watch over her when he was gone, and work. He did not wish her to be a burden to me. But oh! he prayed that I would guide her footguide into her a love of purity, and so guard her, that she would grow to womanhood, an honor to herself and a blessing to those around her. I drew little Jane to me, kissed her, and satisfied the dying man by promising solemnly that I would do my utmost to comply with his last wish.

His mind was then apparently relieved from its only care and he turned his attention to the busi-

ness before us. "My friends," said he, "I must premise my remarks by stating that I am a firm believer in the Great Doctrine of the present century; that we have at last reached that momentous period, when the Spirits of the departed can, through the metheir thoughts and wishes to mortals upon earth. Last evening, about ten o'clock, I received a note, processes—personal experience. When I am alone hands-moving intelligently-moving in such a tremor—running through my whole body, apparently penetrating to the innermost recesses of my brain, and find my arm and hand moved over the grieved. At times she will come to my side, and ing only my name, had at last succeeded in finding paper beneath it by some influence which I cannot convince myself is not foreign, --when I find my from me, she will check them, return to the dead she had gone and I could therefore learn nothing hand writing strange, grand thoughts, such as I never conceived of before-such as at times it I cannot tell how, but by some strange intuition, takes me days thoroughly to understand,—when I into the circle of the world silently, and powerfully, close my eyes and so divest myself of attention. now that she is at last left alone, she clings to me discover why my presence was required in a deso-ling, and when I find afterwards thoughts worthy of the angels penned, I cannot but believe we are what nor why. May God give me health and night, with the singular occurrence of the compass upon the threshold of one of the most eventful strength to support her and guide her in the un- the night before. The only bond of connection be- changes that ever occurred upon the surface of felt power. Behold, how the great change has matween them, it is true, was the unexplained mys- the earth. Geology has told us of mighty epochs nifested itself in every city, and town, and hamlet tery that hung around each. But the human mind in the far past history of the world. Look back, often finds itself at conclusions without any known my friends. Remember that whole races of the steps by which it could have arrived at them, whose animal and vegetable kingdom have been swept away,-that whole periods of the world have moved into the still pust, leaving their history legible processes and strange sympathics and connections to the mind of a subsequent period on the ever-"Hush, child! Father will not speak to us any in nature whose character and depths are to be lasting rocks and strata. Remember that whole continents have gone grandly down and been swallowed up in the depths of ocean; that whole oceans working upon my curiosity, to entrap me among have swayed in volumes around the earth-from pole to pole, from the Orient to the Occident. If we stand amazed, as we contemplate the mighty I shall endeavor to state the plain facts, as they I could not drive the subject from my mind, and at changes that rest entombed in the past, ever recedoccurred, as briefly and in as simple a style as pos- last I deliberately resolved, come what would, to ing from us, is it unreasonable to suppose that have been doubters. But the Truth is mighty and other changes equally momentous are approaching prevails. The Spiritualists are numbered by hunthe morning, and I feel quite exhausted from the tery. For precaution's sake, I relieved myself of the world from the future? O, deceive yourselves excitement I have passed through. I am aware my watch and purse, put my pistol in my pocket not; for mankind tread toppling upon the verge of has taken root sufficiently for permanence and eva tremendous epoch; that in which Finity can er-growth, spite of all calamity of skepticism and speak to Infinity,-that in which the Greatest Scal ridicule; it is right that you should advance one shall be broken, and the secrets of hereafter whis- step further. Attend. The meaning of Death is

pered from strange intelligence to man! I know it the mission of this interview. Then mayst thou -I know-know-

Mr. Lane here sunk back upon his pillow, ex-

I had stood rapt in wonder and admiration, as I listened to such sentences coming from a man apparently so humble in life. The shadow of death pause I remarked, that the solemnity of this time. stretching up to meet him seemed almost to inspire would not, I freely confessed, permit me to doubt him. The deliberate enunciation with which the the honesty of the dying man. But I ventured to remarks were uttered, coupled with the soul-felt ask the Spirit, if Spirit it was, whether he would carnestness with which he spoke, impressed us all; not give us some certain proof of the genuineness and for a moment we stood at the bed side, gazing of the communication as a Spiritual message. in rapt attention at that pale face with its Spiritual expression and its closed eyes. The evelids seemed ing-

fact, that the last struggle of mind had hastened his experience of Death, and the facts and scenes. he had any important information to communicate, heart has ceased to beat. Farewell." we must be brief.

I looked again, and the large, black eyes were was for a time lost in thought at the solemn import upon us—they seemed larger and blacker than any of the Spirit's message. The silence was only

regretted that you had brought your friends with thank Heaven, has forgotten her affliction for a time side of the room, apparently hovering over a por- side and stated that he knew I must have been sur- you; but I am glad that you have done so, as one in sweet slumber. Her dreamy eyes have seized of them can be of service to us."

brought and after recording, as nearly as I could always love and trust me, with all my faults? Well recollect, the remark set down above, I delivered a day! At length as I gazed into the emaciated them to Mr. II., who moved the large table into the face upon the pillow before me, the lids lifted,clusion that the strange appearance resulted from trouble, but that he was a dying man, and had in- which now lie before me, without whose valuable faint voice he saiding these remarks for the press.

Mr. Lane was evidently in the very last stages of ago, I was informed by one of the Spirits, that he desired me to procure some gentlemen either con- to me and fell upon my breast sobbing violently. whisper, that it was too late; that nothing could be nected with the press, or to whom the columns of a paper were open, to be with me during my last moments: that what should occur at our interview, would be of importance. I knew none of the editors. I had heard, however, that you had devoted several months to the investigation of Spiritualism. and that you were previously, atheistically inclined. The fact that an atheist should have looked into this matter with any degree of assiduity convinced me that you were a candid man, open to convicprevious tenets, and your investigations?"

I answered in the affirmative. "I am surprised, then, that you have not exercised your advantages, by publishing some of the extraordinary proofs of the science. I suppose you have recovered from your atheism, and that

I responded that, with regard to the former, I was still quite skeptical, and inclined to a belief ir materialism: and as for the latter, that my earnest investigations had only led me to the conclusion that it was unmitigated humbug so far as Spiritual igency was concerned.

Mr. Lane appeared astonished, and after a pause asked me if I had any objection to remaining with him, and awaiting the result. I told him that I cer-

tainly had none. At his request the small table was now drawn quite near the head of the bed. Mr. Lane, who vas lying upon his back, stretched forth his thin white hand and placed it, with the palm downwards, upon the side nearest to him, then closed his eyes as though he were settling himself for death I sat at the end towards the foot of the bed, and was in such a position that I could see his face distinctly. The Doctor and Jane were at the opposite side of the bed, and Mr. H. seated at the table in the centre of the room. After a pause the table tipped toward me, lifting Mr. Lane's hand. We all emained in silence! during which the dying man appeared to be putting mental questions; to which he table answered. At length he stated that the Spirit desired to transmit a written communication. Paper and a pencil were procured. The sick man's hand was moved very gently, but the paper moved with it. I then secured the sheet with my hand. and the first communication was as follows, viz:

"The time is ripe. The great truth has entered -as the 'still small voice.' There is sublimity in not trumpet forth the truth. For voice is not to us, sublimity, and silence, and an unheard, though in America? This is one of the great voices of your great country. She announces the glad tidings, crying 'the gates of Death are open,' the ladder of Jacob is reared, and angel-voices are ascending-descending:-from us to them-from them to us." We are hovering above and around and

among your republic of thought. It was the fitting field. Had the seed dropped too early, or upon the unenlightened, it would not have fructified. Years were to roll. Years have rolled. The intellectual soil was at last prepared, and the sowers joyfully went forth. At first the great change broke slowly upon man. It was right. There must dreds of thousands. And thus as it is, that the seed indeed exclaim, 'Where is thy sting, and O Grave, where is thy victory!' Attend, while the passing

Spirit performs his privilege and his high duty." Mr. Lane's hand then ceased moving. The whole was calculated to render us breathless. After a

Mr. Lane's hand immediately traced the follow

"Willingly. The whole shall be in itself a test. cess in this new movement is, that you believe .-Mr. Line shall hold a conversation with you prior to,

I willingly dispelled doubt from my mind, and "I wish this conversation recorded. At first, I ture, exhausted, and pale, and scantily clad, who, upon my heart. Ah! what a shadow within them I then took the writing materials which I had lies! Will she live to womanhood? O! will she

the cause mentioned, it would display itself wherever I gazed. This, however, I found not to be the ever I gazed. This, however, I found not to be the physican,"—and I called Doctor L. to the bed-side. Spiritualism, but am a medium myself. Four days assured him with a low voice that thenceforth she bered all. I knew you all. I felt calm. I saw of all articles of food.—Scientific American.

should be my daughter. The little thing ran round "And now," said he frintly, and with pauses between his sentences, "I am ready to die. I feel that it is good—It grows dim—dim—dim. I am

Are you here? Touch me, touch me—that I may know that I live." I pressed my hand gently upon his as it lay upon the table before me. It was cold.

losing earth—losing you all. I know that I live.

It—is a solitary passage, but what I know not.

"Are you—are you here? Can you not touch me?"

I stooped over him and whispered into his ear that his hand was in mine.

"In mine? in mine? There is no angel here. What was it whispered? I am in no one's keepng. I am passing-0," said he, making a faint effort to rise, "O! that I could stay!-Janie-Janie-that-that this solemn journey were but

over."

Exhaustion had succeeded, and for a moment he ceased breathing. I quietly re-spread his hand upthe table and resumed my seat.

"I seem hovering-I know not where. No one is around me-no one comes to lift me through this solemn gloom. I hear nothing-solitary-solitary in this fearful way. This is-indeed-the valley of the shadow of Death. Where are they, my friends of the Future? Is this Death? Is this the Future? Is the Spirit-theory then untrue?" at last he cried in despair. "And am I-am I to live -thus? Oh! the fearful Hell of an Eternal Existence alone! no sight—no hearing—no—God—no Heaven, (as I had been told,) no light-Great God! no darkness !-- all thought! My soul is consuming -consuming itself!---Can I live thus forever? O! for annihilation, for anything but this solitude! Why can I not peer through this gloom !----Horror, horror—where are these limbs of mine—I feel not my body around me! Oh! lost at length—lost to the green earth—and to my Janie—lost to the 'Universe.' I find myself now forming a part of my thought?-Yes, I create-but it is thought mortal as truly in the past as you shall be in the alone—for that is of my own essence. I must be future. Finity at the beginning must lead to finity dead. If you are here and I am not yet dead, tell at the end, and as you shall live forever, so have Janie I will try and seck her, I know not how. you lived forever: for your life is infinite. I will Tell the world that in death the Spirit is fearfully explain to-morrow night. Your first stage was not and forever alone! Tell the world that death is self-sentient. Peer not into the past. It will not

The nervous twitching about the under jaw stopped; and from the very instant that he ceased weeping. Farewell." its silence. And thus it appeals to man. We can to articulate, I was startled by finding the table slowly rising and leaning to nard the bed. And as as hearing is to you. We appeal to you through the jaw dropped and the strange shadow of death swept down like a curtain over his face, the table rose quickly and pressed firmly and steadily against the bedside, as though it were attracted toward the

dead body by an immense power. We were all now around him. The Doctor, who was on the opposite side to us, slowly laid Mr. Lane's right hand, which he had been holding during the dying scene upon his breast, and we remained gazing, awe-struck at this strange death. I believe that for a moment, my heart actually ceased other. Direct, not impeded—silent, and dreamily beating. There was an oppressive pause, which must have lasted at least five minutes. During all this time the table maintained its inclined position. and we still stood speechless, almost breathless. At length we were awakened from our trance by finding the table quietly descending to the floor. It then commenced tipping on two of its legs with a gentle rocking motion. I know not why, but I shuddered at the thought of breaking the death- time in the other world. But not one word could like silence, so I took up the paper and wrote,

"Will you finish what you were saying?" Imagine our terror at seeing the dead arm and hand which had been lying on the table, strike into rigidity, as though it were a piece of mechanism pulled by wires-lift slowly from the table and move toward me. When it had reached within a few inches of me, like lightning it darted forth and down upon my hand in which I was still holding the pencil. Its fingers grasped suddenly and tightly around mine. The touch was of an icicle. A nameless thrill and terror seized me. Mr. H. fell back; and slowly the locked hands before me ly all religions; and in the ceremonies and pageants moved across the table. The dead hand was so of courts has played no mean or unimportant part. tracing the words that I could read them. They In the altar service of the Jews it was no small adwere upside down to itself. The following was the

solitude were the Dying—not Death! Tell them that it was a fearful, silent passage to me and those tum of the South Sea Islander, or swelling in pealbefore me. But that it shall be so no longer in ing harmonies from a thousand throats, it is alike secula seculorum! Silent and strange—yes. But potent and absorbing. In modern times its power fearful—no. It was terrible and has been terrible the Orphean lyre no longer wakes the woods to melfrom its uncertainty. Every Spirit hath known not ody, or tames the listening brutes, it at least perwhen it feels that it has at length lost Earth, but it forms its office rightly in humanizing and refining was doomed to silence and solitude forever! The the minds of man. Lavater warns us to avoid the man who hates music and the voice of a child: and struggle to know what it is, the futile efforts to see the discovers the well of human sympathy deep sunk sciousness and conviction that it is simply an ex- within his heart.—Portland Eagle istence, are fearful! But let the living listen! Hereafter, let those that die, be content to pause through the change; for the solitude lasts but a moment, when the dormant Spirit gradually develops. Then, est time—an hour. As it contains eight-tenths nuthere was nothing around it; now, he knows him- trious matter, it is a valuable substance for diet. self and that into which he enters."

"Are you in the midst of Spirits?" I asked aloud: and my voice seemed to resound unnatural- potatoes are digested in half the time required by ly through the felt silence of the room.

His eyes then turned upon Jane with a gaze of hear nothing. I almost lorgot the circumstances of Turkey and goose are converted in 2 1-2 hours—an sadness, then rolled slowly round to me again.— my death. But then I was not dead. Slowly a hour sooner than chickens. Roasted yeal, pork,

your motions as if something apart from me; very much as you look down through clear water and watch the motions of the strange monsters of the deep-whose element is different from yourswhose actions are sometimes strange and unaccountable-with whom you have nothing in common."

Here was a pause again for about five minutes, during which the cold, dead hand relaxed from around mine. At length I asked again,

"Are you in the midst of Spirits?" The strange invisible wires were pulled again, for he blue death fingers tightened around my own, and the locked hands traced the following

RESPONSE.

"I found myself gradually taking jorm-and moving through a long, grand, misty, undulating arch-way, toward a harmony, as it were, of faroff music. All was indefinite. I felt the intense consciousness of my own existence. Nothing more. At length, clearer and clearer I understood the new Universe into which I was entering, and a part of which I formed. I was alone. I heard no voice. But as I swept through the arch, I said as it were distinctly to myself this strange word, 'Forms.' At length it changed to 'Forms-Motion.' After I had swept on still further, it changed to 'Forms -Motion-Harmony.' And then after a pause, to FORMS-MOTION-HARMONY-THE ARCH.' Why I repeated them I know not. Soon I was, as it were, uttering 'FORMS-MOTION-HARMONY-THE ARCH-CONNECTION.' At length the word 'BEAU-TY' was added; and finally I found myself repeating it over and over again-

" 'FORMS - MOTION - HARMONY - THE ARCH-Connection — Beauty — Eternity — Eternity — ETERNITY!' I knew not what it could mean. I know now. I will tell you more to-morrow night. I thought and those in the flesh think, that all they conceive of is everything that exists, save God and the disembodied Spirits. Hence they call it the sweet harmony of companionship!---The past a second Universe; as I have formed unknown gone—the Future, a blank!——Great Eternity, am through all ages. All have lived and shall live fora God? am I creative? will a world spring at ever. I know it in the dim distance. You are imadvance His GREAT LIVING. Look to the Future You are wearied. Remember Janie-see, she sits

"But are you in the midst of Spirits?" cried I

"O, wonderful-wonderful! O, altogether inex. plicable. As you may suppose the rose unto her leaves-as you may suppose music unto the consciousness of man-as you may suppose the harmonious, and ever crossing, and unheard, and dimly understood converse always going on between the elements of a landscape—the cascade and the rocks-the liquid water's ripple and the shore-the forest and the sunbeams—so do the hosts of the new universe around me hold communion with each beautiful and sublime! As different from the converse of man with man as is color from weight.

Remember Janie—see, she sits weeping. Adieu." "But I am not weary—I am not weary," cried I, quickly. "More-more!"

We asked and asked again for one more response -but one. The Spirit had, however, left us. I wished to know if they experienced the passage of we obtain. At the word "Adieu," the dead hand fell off from mine. The clock struck three-and bewildered with the strange occurrences of the night, and intoxicated with excitement, I staggered out into the air. My friends soon joined me.

[The article was too long to be inserted at one time. The conclusion will appear in the next number.—Ed. Pioneer.]

THE MAGIC OF MUSIC.—Music speaks intelligibly to all hearts. Its influence is universal. Its pow ers have been recognized in all countries, and its professors have ever been esteemed the most gifted of men. It has formed part of the services of nearjunct; and in our own churches its strains are heard continually, doing its spiriting gently, in rais-"No, that Death is terrible. The silence and the solution in the feelings of the worshippers above the mean and sordid things of earth and time. Its empire is bounded only by the limits of the globe; and whether heard from the nose-blown flute and rude tum and influence have been fully recognized; and, if in that sentence, had he never written another, he

QUICK DIGESTION-HEALTHY FOOD .- Of all the articles of food, hoiled rice is digested in the short-Snipe and pig's feet are digested almost as quickly. Apples, if sweet and ripe, are next in order. son is digested about as soon as apples. Roasted the same vegetables boiled, which occupy more than 3 1-2 hours-more than beef or mutton. Bread occupies 3 1-4 hours—stewed oysters and "I am sinking—sinking."

"I had lost you for a time. I could see and boiled eggs are digested in 3 1-2 hours—an hour more than is required by the same article raw.

This eyes then turned upon Jane with a gaze of hear nothing. I almost forgot the circumstances of more than is required by the same article raw. NEW YORK, SATURDAY, NOVEMBER 18, 1854.

JUDGE EDMONDS AND THE SPIRITS.

In our paper of Nov. 4th, we published a letter from Judge Edmonds on the loss of the Arctic, in which was given the detail of some communication, purporting to come from the Spirits of those on board the Arctic at the time of the catastrophe. Since when, "the papers" have copied the same in whole or in part with such remarks as to the critic deemed called for. It would do little good, were we to inform the reader of what was said, and the Spirit in which it was said, but of this the reader may be assured that in all the notices we have seen, there is not to be found as much good sense or philosophy as should season ten minutes conversation, when two sensible and honest men talk together. We are very much obliged to "the papers," nevertheless, for giving the letter to their

readers, as we have no doubt good will come of it. We are not insensible to the genius of wit, and hope never to see the time when we shall sour over the sallies of humor, even when the laugh is at our expense, but humor or wit that is far-fetch- reached the deck and jumped into the Lake. Stone ed, particularly when the reflection that gives life has not been heard of since. The last words he to it is disrespectful alike to the living and the spoke were "Farr, where are you?" "Here I dead, must be a "melancholy guest" at best. The following has the mildest phase of banter about it, and humorously implies "doubt" while giving an was smothered and devoured by the flames. The outline of the narrative. We take it from the State Capital Fact. The editor says:

reached that world. He does not inform us whether any of the Spirits who came to consult him offered him any fee for his advice. One who came plain this? for counsel seemed to be in trouble, as many of the Yes. Snir Judge's clients doubtless are, about his family re-

Men may doubt the Judge's word, and consider the whole account as farcical, but sensible thinking men in these days, will be cautious how they commit themselves to a broad denial, because we have facts, well authenticated facts happening every day. that must be accounted for on some hypothises as antagonistic to the popular philosophy of the times, as the seeing and speaking to Spirits by Judge Edmonds. For instance, we have in another column of this week's issue a statement of fact, that the catastrophe of the Arctic was seen by a medium in St. Louis, at the time of its occurrence, and spoken of by him. And we are full in the belief, that before the lesson of the Arctic is all known to this country, there will be such a number of well authenticated facts come to the notice of the reading public, that Spiritualism will gain very much by the information. To illustrate this statement, we give place to the following, which we clip from the Portland Eelectic. The facts are classified under what has heretofore been called "second sight." although the subsequent narrative proves them to be Spiritual sights, for the word "second" explains nothing, as it was called into being in an age of Spiritual ignorance, as its history can testify. Second Sight.—One very extraordinary incident

connected with the loss of the Arctic, and which is not generally known, is thus related by a New York correspondent of the Charleston News: "A last summer, and was severely injured, one side of his body becoming completely paralyzed; and after a while he entirely lost the faculty of speech.— We cannot comprehend the silence of the Press In this state he remained until the 27th ult., about on this startling instance of Spirit-intercourse on sane person, and left the office.

Will some of our very wise editors and learned what Judge Edmonds has asserted in his letter?-When they will explain this class of phenomena Spiritualists will of course retire, as their occupation will have melted into thin air. Good sense will not be surprised, therefore, that we keep all our detractors and abusers to the issue, until they give us fact for fact, and reason for assumption, or else acknowledge that they need forgiveness, as "they knew not what they did." It is the philosophy of charity Spiritual corruption. and love so to think, yet it leaves in the mind a sad misgiving that there must be a superabundance of mental and Spiritual stupidity, if the parties are honest.

While feeling thus, we are free to say, that our experiance warrants us in the remark that there from the dead. This is no assertion begotten of spleen or professional cant, for it has not only the self-existing facts to warrant its declaration, but phases of mentality. We have all phases of character, from the idiot to the sage, from the sinner and criminal to the saint and angel, and why not the same extremes of belief, of faith, and ability, to receive new truths?

We make these remarks, that the reader may atfor many are so sanguine of success in convincing are true and honest men, giving the plain but startthe reason, that nothing but disappointment can ling facts as they were developed before them, but come of it at present. No doubt the Spiritual forces now working on the mind will help forward a better state of mental health, but true progress is slow but sure.

That a persistent and a dogmatic skepticism should come from a christian society, is of all things the most wonderful, since the faith of christendom, in many of its cardinal theologies, has no better foundation than a belief in "DREAMS." Did we need to convict society of "popular infidelity," (to use a pulpitism,) this fact would be enough, but most men to-day are christians in church and skepties in the street, religious belief being a thing of Judge Edmonds: seasons and places, to be put on and off like a hat or pair of gloves, as the occasion may require.—

| Dear Sir—You will doubtless see an article published in the sessed yearly on that to keep a "cheap Bible read| Dear Sir—You will doubtless see an article published in the sessed yearly on that to keep a "cheap Bible read| Californian | er" and "expounder" in bread and butter, and | monthly,) entitled "The Eventful Nights of 20th and 21st of black clothes and white neck cloths. Let any This may be natural in a transition state of the August, 1554." There is great doubt existing in the minds of man casually enter a church, and he will no doubt mind, but should never be considered as indicative some of our community as to whether said article is fiction or of mental or Spiritual health. The following will incidents and the editor of the Magazine, that he is a thoughtful there constantly for a year, and how soon our show that dreams to-day are as truthful in many man, and entirely incapable of giving publication to so import- friend would wake up and dun him for his pew eases as they were in the days of Mary and Joseph, and should teach the thinker to be very cautious house where he boards. Furthermore, that I have seen Mr. leave; why, it is very cheap. No, Mr. Sleeper, there how to and when he plays the doubter. We hope Harris, who was present at the death-bed of Mr. Lane, and from is more money spent in building church-steeples the tendency of these facts will lead the reader to him have learned that the facts are as stated. Furthermore, Mr. a reconsideration of Judge Edmonds, if he has any doubt as to the truth of the Judge's statement of

PRESENTIMENT.-How many strange incidents occur in one's lifetime that seem to have happened long ago, and have almost escaped from memory! The philosophy of dreams teaches us that they know best how to judge of them. I have made inquiries, and are mere faint reflections of the past—that they cannot but think the article is true.

hang upon some incident forgotten in our waking moments, but flit over the mind when it may be considered as it were, detached from the body, as angel-wings are supposed to hover over us in our slumbers. We are not seldom reminded of the orce of the expression of the philosophic, though ewildered Hamlet:

'There are more things in heaven and earth, Horatio, Then are dreamt in your philosophy."

A singular and affecting case of presentiment is

related by the Cleveland Plain Dealer: "W. H. Stone, of Brecksville, in this county, in ago to buy land, leaving some business with the aw firm of Wyman & Thayer, of this city, in which a brother and brother-in-law living in Brecksville were concerned. On Monday last, said brother-inlaw and a near neighbor of Stone came to town, and visiting their lawyers on said business, had occasion to speak of Mrs. Stone, who, he said was quite sick, in fact, entirely prostrated by a shocking dream she had had the night before. She dreamed that her husband was dead, had died on a steamboat, and in an awful and violent manner. The lawyers informed said neighbor that a steamboat had been burnt on Lake Erie the night before but Mr.Stone's name had not appeared either among the lost or saved, and was probably not on board While talking, the comrade and room-mate of Mr. Stone, a Mr. Farr, came into the office and annonnced that Mr. Stone was on board with him, slent in the same state-room, heard the alarm of fire, rushed out together into the cabin, which was so full of fire and smoke that they lost one another. Farr am," said Farr, both so enveloped in smoke that they could not see one another. Farr happened to parties are all well known, and these facts need no uthentication.

State Capital Fact. The editor says:

"It seems that the reputation of the Judge as an expounder of Spiritual mysteries, had even terrible death, the wife had a presentiment, so viyid that the reality could not affect her worse. Is there any religious or moral philosophy that can ex-

> Yes, Spiritualism—for it gives not only the explanation, but the philosophy; outside of Spiritualism an explanation is impossible.

SPIRITUALISM IN CALIFORNIA.

The reader will find a long article on the first we recommend to his thoughtful attention. To the lisher in Boston, an autobiography, which will ap- intercourse with Spirits, not only with those with general reader, it could not fail to be interesting pear in the early part of the Spring. We mention whom he was acquainted in the flesh, but with full meaning lies couched in hereafter; as in this even as a work of fiction; what must it be as a this fact, that the reader may know that the life of those who are strangers, who frequently give their than fiction, and yet he may never have dreamed of such a development of Spirit-manifestation as is rich promise for the future. here presented.

And yet, in point of fixt, is there anything more singular or miraculous in making the hand of a dead man write than in possessing other dead matter with the powers of motion, intelligence and will? We say no! But there is something startling in the very conception, because we have been in the habit of making death so awful and anti-natural in all its relation to life, that the intelligence that a dead man has done thus and so, wakes doubt even among some of the Spiritual family. Naturally enough, therefore, this doubt of the genuineness of this article, as a statement of fact, comes to the mind of the reader, for there is not only all the antecedents of the old theology, but the suspicion which daily life is pressing upon him from hoax-dom to deter him from belief. Thus superstition, from the fear of ridicule from without, conspire to keep him in the bonds of mental slavery.

the time of the accident to the Arctic, on board of any other supposition. But this silence will not be claimed, to the surprise of all present, 'My father ter world" to oblivion. No! So stupendous a fact opinions of the measure of success achieved by Mrs. died.

reacned New York, an individual in a night state of excitement rushed into the office of Mr. E. K. Collins, exclaiming that the Arctic had sunk, and only thirty lives were saved. He was treated as an insame person, and left the office.

The editor of this paper, J. H. W. Toohey, will blanc, and A. J. Davis. Sleeping child, as if waiting for her to awake, that document for the purpose of humbugging the crestivity lives were saved. He was treated as an insame time watching the proof this paper, J. H. W. Toohey, will blanc, and A. J. Davis. Sleeping child, as if waiting for her to awake, that document for the purpose of humbugging the crestivity lives were saved. He was treated as an insame time watching the proof this paper, J. H. W. Toohey, will be able to the pair of this paper, J. H. W. Toohey, will be added in the part of the stage, and more ease of gesture and sleeping child, as if waiting for her to awake, that document for the purpose of humbugging the crestive worth's Academy, on the philosophy of Philan-between reading a play off the stage and reading it on; but there is, and Mrs. L. evidently, at times, A little daughter of his own, in the Spirit-world thropy, and the necessity of practical reform.

A little daughter of his own, in the Spirit-world thropy, and the necessity of practical reform. and mental corruption does it reveal? What a forgot the actors around her, and read her part for state of religious destitution and poverty is mani- a drawing-room audience. With more familiarity ing her spine, and previous to death had become D. D.'s be so good as give us the philosophy of these fest in a society that can look on such religious with stage business, and a careful study and exercise of her voice she may become a valuable acquifacts, and say in what and how fur they differ from frauds and call them hoax, and laugh at the whole sition to the rapidly increasing army who look to thing as a capital joke. We are amazed at the the stage as the only theatre fitted for the proper and added—"Sec, father, I am straight now." cold indifference with which some persons speak of employment of their education, their talents, their She came to him one day apparently with pen on some reasonable and probable hypotheses, the the impositions of society, remembering that the personal charms, or their family misfortunes." boy-poet Chatterton has been consigned to one of the public hells of public opinion, because he attempted a literary fraud. The publication of this fact has revealed two phases of society, each of

1st. The general skepticism of christendom on any and all facts that attempt to prove Spiritual and immortal life. This is the more startling from the contradiction manifest in the character of the American public, for while they manifest a larger share of intelligence, and have the reputation of being are many to-day, as there were during the life-time the most practical of all people, they at once ignore of Jesus, who would not believe, though one rose both in their determined rejection of all evidence on this subject.

2d. The supposition of hoax in the case of Mr. Lane and the other parties would involve such mothe authority of general analogy as seen in the ral consequences as almost to crush the faith of man in his fellow.

Thanks to God, the dawn of a new dispensation gives promise that a better state of things is in store for the children of men, and there is no necessity of looking to total or native depravity for consolation, since we have not only the direct testitach the true importance to the dogmatic doubter, mony that the parties connected in the narrative, the corroborative testimony which the Spiritual phenomena for the past four years gives, is confirmatory of the whole statement. For fear, however, that any one should allow their doubts to mislead their judgment and good sense, we give the following letter sent to Judge Edmonds from San Francisco, as to the genuineness of the facts stated.

We copy from the Sacred Circle for November, and make these remarks that the reader may all and all, that he might find "amusement as in an idle low the narrative to do its perfect work. "As thy dream," forgetting in this sleepy mood, that he can affection which had been dealt to them. These faith, so be it unto thec."

SAN FRANCISCO, Aug.[21st, 1854.

fact. I can only say that I know Mr. Ewer, the narrator of the ant a falsehood as this would be were it not true, and one calculated to do so much injury—that the little girl is living at the Ewer is a writing medium. I know that Mr. Ewer must have been very much annoyed by inquiries just on the eve of the departure of steamers; some of whom I know he has sent off rather cavalierly, without giving them any satisfaction; therefore I went directly to Mr. Harris, from whom I learned that about him which I have written above.

With much respect, yours truly, P. S.—I place you in possession of the above facts, and you Never mind, Mr. Sleeper, prove the fact of Spirit

THE DRAMA: MRS. EMILY P. LES-

While in a very broad and comprehensive sense all the world's a stage and men and women merely players," we have those among us who seek the stage proper, that they may the better reflect what DO THE SPIRITS OF CHILDREN REthe rest of the world are attempting to perform.-The drama of to-day, however, is sadly out of joint with the Spirit of a humanitarian and progressive literature; and like every other departcompany with two others, went West a few weeks ment of society, must be baptized in the fellowship of a new and expanding intelligence.

We find some indications of this progress in the the philosophy of the past; but a little reflection stage from the very order of things, must follow in the path of civilization.

The constructive mind will see the importance of developing such phases of character as will call: into being the dramatic elements, for a higher art. such as a refined civilization would delight to own and bless. The true reformer, therefore, will be may "lire, more, and have a being" in the memo- weight and importance. Mr. R. hears and sees inand the perfections of artistic culture.

whose name heads this article is one of the few it ity of Mr. R.'s interior vision, there are given sevfor public life, as writer, lecturer, or actress. It the steamship Arctic go down, and conversed with intends to unite the three, as we are informed she this he spoke of before the news of the loss of the page of this paper, under the above head, which has already in the hands of some prominent pub-vessel arrived. He is continually holding familiar which, if it was not all the critics could wish, gave ality of his visions. He says that he is convinced by secrets of the happy land?"

of the play, powerful proofs of dramatic genius.

onded the desire of Mrs. Lesdernier to appear before a New York audience.

We could say much as to the acting of the evening, had we room for detail, but as we might be young gentleman, lately residing in this city, fell ignorance within, and knowledge of the world, and thought partial, we will finish our notice with the through a hatchway in his father's store some time the fear of ridicula from without constitute following, which we take from the Daily Tribune of this City:

made her fiirst appearence on the stage on Wednesday night at the Metropolitan, as "Evadne," in Lesdernier: some so very flattering that they must It was the last forever." It is also reported that a day or two before the news of the Arctic's disaster reached New York, an individual in a high state of have been colored by personal friendship. While

SPIRIT-RAPPINGS.

I find a communication under this head in your paper of Nov. 4th, from Logan Sleeper of this city, which shows the absolute necessity for a manifesta- in which he details some good test communications tion of Spirit life to save us from mental death and he received from the Spirit-world, through the me- children, which appeared to me proof that the resident of this city.

I was long since satisfied that there must be all shades of opinion in this sphere as well as the next, and all phases of development, but this phase of it surprises me more than any I have yet seen.

He asks the question, (and says he has often asked it of Spiritualists,) "What is there about it all that constitutes real, intrinsic, definable utility?"-Surely, our friend's faculties must have been sleeping when he propounded such a query. Will our friend tell us what is the utility of social intercourse in this sphere (or world?) What real, intrinsic, definable utility (only from qualifications) is there in an intercourse with our fellow-man, or wives and chil- ENTERTAINING ANGELS UNAWARES. dren? What utility in associating together in a

sessed yearly on that to keep a "cheap Bible readbe welcomed to a seat, but let the same man attend rent, and if he would not pay it, compel him to and putting bells in them, than would keep the "poor we have always with us."

But our friend went there determined not to be convinced in the reality of Spirit-communion, and having that fact clearly proven to him against his will, he falls back upon his fourth-qualified utility. intercourse, and we will find the uses of it, and by

that time our friend will probably be awake enough to see the light shine clear and bright. A. MILTENBERGER.

St. Louis, Nov. 7, 1854.

MAIN NEAR THE EARTH-SPHERE?

This question has been with us for many years, fundamental as it is to the philosophy of experience, and very naturally is suggested by the following communications. There is a coincidence about them which may enhance their value. It will be seen by a comparison of dates, that the one comes as it were in answer to the other. Whether sister Hyer will find the needed information or explanation in it, she must say. We find marked significance in the communications, as they awaken convictions Spirit and philosophy of the modern drama, and that to-day act as consolation, and suggest a philosophy on the death of children, which has all the wisdom and goodness of look upon it as a very significant fact. Much fault | the death of children, which has at the wisdom and goodness. |

Delty. It cannot be otherwise than consoling for the mother is found, however, with the stage, because of its and father to know that the Spirit of their darling is near them. lack of Spirituality and conformative tendency to depending much on their culture and purity for progress and growth. In the present undeveloped condition of the earth, premature death is inevitable, and children are mostly subject to will save much criticism, for if it is the mission of this condition of things. Still compensation, which is the silthe drama "to hold the mirror up to Nature," the ver lining to every cloud in the economy of God, comes to the sufferer, saying, though the cherub child has left the form and the clay, the Spirit is near to bless and console. And the beauty of this consolation is found in the wisdom that makes it fundamental to the happiness of both parties,-for

while the suffering parent needs the affection and love of the

child, the youthful Spirit needs the culture of earth.

since, by listening to the recital of several commuthe consistent friend of the stage, and rejoice in nications from Spirits, by the medium Mr. Rumevery effort made to develop the manhood and wo- ford, of this city; and although in themselves they manhood of its representatives, that their efforts are unimportant, yet as an elucidation of the mysmere imitation, successful more or less, but that it Spirit-life, these otherwise trifling facts, assume ries of the age, as the inspirations of a higher life, teriorly, and apparently is impressed by Spirits with remarkable facility. The precise position In this particular the stage is on the advance, as which young children occupy after leaving the many that are now attracted to the drama, as a earth-body, I have long been curious to know, and profession, come with the spirit of a "first love," the ideas which I have received from the interior, and some with the riper culture, which long years correspond with those we must draw from Mr. of study and discipline have given them. The lady Rumford's intercourse with them. Of the reliabilhas been our pleasure to know within the past few eral tests, which render it beyond a doubt that he months, in whom we find much that qualifies her actually sees and also hears; for instance, he saw may be in selecting the drama, as a profession, she the Spirit of a man who perished in that disaster; that young children do not leave the earth, for Any conclusion that may be predicated on the wherever there are children in the form, he sees first effort of an aspirant, will in most cases be a numerous Spirit-children mingling naturally in their failure, judging from the history of the stage. We sports, their joys and sorrows. Last summer, a have nothing to offer, therefore, but words of hope child in his neighborhood of about two and a half and encouragement, for the lady manifested not on- or three years old, died suddenly of cholera; its illly a very true conception of the character, which ness continued about three hours. Mr. R. was was studied at short notice, but gave in some parts with the child before and after the time of dissolution. The parents and immediate friends after We hope the Spiritualists will remember Mr. the death scene, expressed great and violent sor-

Wiseman Marshall, of Boston, and on all suitable row. During the afternoon of the same day, the occasions do what they can to reward him for the child was brought by his Spirit-attendants to the friendly and gentlemanly manner in which he secthe little fellow in his new and strange condition. He was weeping and sobbing most bitterly, and appeared comforted that violent grief had not also rendered his familiar friend frightful.

Calling one day at the house of a lady who a following, which we take from the Daily Tribune, Mr. R., however, (at that time having no knowledge short time previous had lost a child a year old, of the fact,) perceived a child sitting upon a table "Mrs. Lesdernier, the well-known poetical reader, at which the lady sat sewing, eagerly watching her countenance and motions, laughing or looking sad Shiel's tragedy of that name. She was supported as it was affected by her; his description anwhich his father was known to be a passenger—the pall to bear this witness of "another and a bet-by Mr. Eddy and Mr. Marshall. There are various swered to the looks of the child who had lately

> One morning while yet in bed, he saw a child apparently about the age of his daughter, who was tainly flattering for a debutante. She showed a sleeping in the same room, eight years old, skipping to do, and we hope both will be done if possible. Let the reader, however, think for a moment, on very proper idea of the part, but wants acquain- about the room, but at the same time watching the

> > near two years, who died in consequence of injurdeformed, is frequently with him. She at one time alluded to her condition while in the form. and paper, and wrote his name in a large hand. that she had learned to write.

He related many other and similar interviews which he had experienced with his own and other diumship of Miss Sarah Jane Irish, who is now a portion of the Spirit-world inhabited by undeveloped mind, is on and near the earth. As this idea becomes more and more familiar to the general mind, surely the only consolation which can be given to a bereaved mother, will be in this one idea-that the lost one is still near, and still dependant upon her for instruction, and for the fond ca-

Will some one of your readers give extended views upon this subject?

Yours in the faith, FRANCES E. HYER. St. Louis, Nov. 2, 1854.

Somewhat more than a year ago, while living in church for instance, to hear the cheep Bible read Cambridge, Mass., I was pained with the intelliand discussed upon? I ask him this question, be- gence of the sudden death of two cousins, within cause one answer does for both, and when he gives one week. They were named Alice and Juniata a satisfactory one, he has answered his own query. Stuart: and were very gentle and loving little girls. But for fear he will not answer it, I will tell him I was sad; for I never hear of the death of caredthat if social intercourse is of any "real, intrinsic, for, and free and happy children, without wishing definable utility" in this world, it surely is as much that I might take their place beneath the coffin-lid, or more in the next, and I will refer him to Genesis so that they might live on in the world which, to for the fact that man was "created not to live alone."

But our somnambulic friend loves to harp upon the fact that the medium receives pay. He would have her rent and furnish a room, pay her board and all, that he might find "amusement as in an idle dream," forgetting in this sleepy mood, that he can not attend the "cheap Bible reading" that he speaks of, for less than a \$300 pew, and ten per cent asfor the fact that man was "created not to live them, is so glorious and glad. But, since their good and pure subject of reform.

TWO INFANT DEATHS. A sweet and playful cherub with round limbs, And white as though of Living marble wrought, Poised half on sprouting wing, swung, wild and free, Upon the jewelled door that leads aloft: So that a bower, wrought of silver vines, And columned round in jets of opal stars, Flung glimmers through the vestibule of earth, Tinging our Allie's Spirit with the light. The little girl awoke, and sprung to meet Her counterpart, the truant child of Heaven. But, ere she took the cherub's hand, her eyes Were shaded with fond tears; for, in the dim. She saw her Juniata's mortal path Mapped through wild glens of grief. The angel-boy Called to his brother from within, and bade The idler bring the babe. Allie grew glad, And clasped and kissed her guide, who gently led Her down a windless dell of mossy seats With myrtle laced, where all was still as peace Save the low fluting of a lulling psalm Breathed by a scraph mother, smiling there, To see her favorite boy mated so soon.

-A clang was heard, like the rich stream of song Wrung from a falling harp. The diamond bar Had closed, and Juniata stood within.

The sisters, with their friends, have gone to seek Their infant brother John, who died ere they Were born. When he is found, the five will come With wiolets in their hands, to dear friends Of the old household band, and whisper them The lovely secrets of the Happy Land. September, 30th, 1993.

-And there seems to have been prophecy in this "utterance."

A few days since I called upon Miss Kate Fox, again, quietly withdrew.

'say his say."

Now, my dear Editor, I am, same as Uriah Heep, The Series, seven in number, will be sent by mail, 'a numble person," and belonging (perhaps) to pre-paid, on receipt of 36 cents in money or Postthe category of Willis, Bayard Taylor, Greeley, age Stamps. Address (post paid) Miss Emily Gay, and the sundries, who, dwelling sublimely in a Hopedale, Milford, Mass. cloud, say Home Journal-wise, "That is what we Boston, Mass., Nov. 11, 1854. saw, but of course, we don't believe it." Quite as non-committal as some persons of the modern A Lecture on the Law of Spirittal Development. By J. West Nevins, Philadelphia: Published by Thomas Price, style deem it prudent to be, I merely submit this statement of facts: inquiring—Is this phenomenal occurrence explicable on any other assumption than that we are all betimes recipients of Spiritual influxes, and utter words, the revealment of whose instance, when, "in the fullness of time," as had narrative of fact? The Spiritualist has long since the lady has been one of events and culture. Du- names, and so truly the circumstances attending been unwittingly foretold, there came tokens from New York, Nov. 8, 1854.

THE RAGGED SCHOOL.

ged School meets with the warm sympathy of the from a study of this Lecture. Spiritualists. The ladies have been in the habit of For instance, Mr. Nevins, while complimenting give the names. MRS. M. N. WILSEY,

MRS. DANIEL G. TAYLOR. MRS. DANIEL FITZGERALD. MRS. REUBEN A. SYKES,

MISS MARIA A. SYKES, MRS. ROBERT G. EUNSON.

MRS. KARMAN LEVY, MRS. HARRIET D. RIKER.

The friends will please keep this committee in The editor of this paper, J. H. W. Toohey, will worth's Academy, on the philosophy of Philan- We instance these items not to make issue with

friends may be inspired to give freely.

best of their ability.

LECTURING SEASON.

fall and winter seasons. It seems very natural that such should be the case, as the evenings are long, and lecturing a very practical way of getting plenomena, explain scientifically and positively all the mythology, symbolism, idealism, transcendentalism, mysticism, and the defects of this method of communicating information to the people, will be found in the Spiritual phenomena of the present day. like many other popular measures, has its party, Still he does not ignore the past, but thinks kindso that discussion has to vindicate this innovation ly of it, as every generous and grateful student on the usages of olden times. We think, however, should. He says: if the friends will have a little patience, doubt will

United States will take measures to have the new The following extract, with which we clese, gives

As suggestive of a method by which this can be listic referms. effected, we give place to the following letter, which it is hoped will have a good effect in prompting the formation of like associations. We do not ask nor immortal soul of its Founder-Him whom Pecker has best described in the words; ism, but we do hope they shall be secred to every

public meetings, hold regular weekly circles, and

The following persons were chosen such committee:

Rev. II. Slade, Mrs. B. Huling, A. A. Kellogg, Esq., Mrs. R. H. Newton, Mr. B. Huling, Mrs. J. W. Crossman, Dr. N. Bedortha, Miss C. Green. Yours with respect, A. STERNEURGH.

MRS E. J. FRENCH.

City, and may be consulted every day in the week, show him to be an able and accomplished at the rooms of the "Society for the Diffusion of Spir- writer. itual Knowledge," 553 Broadway.

o'clock, P. M.

BOOKS ON OUR TABLE.

LIDA'S TALES OF EURAL HOME. In our issue of last week, we called attention to Miss Gay and her publications, believing that the enterprise would meet with a liberal patronage from the Spiritual family, as soon as the merits of her case were known.

We give place to the following, as it gives some additional information on the subject, and commends the labors of Miss Gay from the Spiritual stand-point. Br. Tooney: Allow me to call your attention to

the fact that Miss Emily Gay, of Hopedale, has commenced in a humble and quiet way, the publiat the rooms of the Christian Spiritualist. This cation of a series of juvenile books, with the above lady I am certain, can know nothing of our family title; the purely moral and Spiritual tone of which history, and little Allie and Juniata I had nearly will recommend them to Spiritualists as fit books forgotten, and was not thinking of them, nor had to put into the hands of their children. There is a thought of them for many days. It was, there- great abundance of Spiritual literature, much of fore a surprise when the raps announced their which we may be allowed to say is quite inferior. presence, and they identified themselves by telling but we believe this is the first attempt to embody their ages, time of death, etc., and affirming that the truths of the new philosophy in simple and they knew me, selected my name from among some | naturally told stories for children. From our knowfolded slips of paper, which I could not have done ledge of the author of the tales, we think the Spirmyself except by accident. They called for the itualist public may anticipate from the same source alphabet, by which they conveyed several messages more and superior works to those which comprise evincing child-like regard: gravely informed me the series so far-supplying a real need of the that I comprehended as much of the internal life times. There are few juvenile books that do not DEAR BROTHER: I was much pleased a few days as they had to communicate; and giving a signal centain something which the Spiritually enlightened for their recognition, with the promise to come do not object to have their children receive as truths. A few written by Swedenborgians, and The next day at the same place they presented some by the more liberal of the other sects, are themselves, and again spelled out the proofs of the least objectionable. We hope other Spiritualmay not pass from the mind of the observer, as a tery which in a vast pall of ignorance hangs over their identity. Another little intruder also came ists will enter this department of literature, and with them, who, quite at home, introduced himself that we may soon have a library of Spiritual books as Master Jonny, and rapped with such genuine for the young. "Lida's Tales of Rural Home," boy-like vigor, that his sisters were fain to retire, will be a very acceptable present for the little ones, and allow the young philosopher free scope to and we advise parents to secure them for holiday gifts.

We have read this Lecture with pleasure and we hope profit, although the attempt is too general and comprehensive for one lecture to have the necessary clearness and detail of evidence on each point satisfactory. It is very evident, however, that Mr. Nevins has not been "slothful in business" as a student, since he gives in this Lecture convinced himself that truth is stranger ring her short stay in this City, she made her debut, their earth-life, that all doubt is removed of the restudent. While, however, we admire his diligence, and respect his catholicity, (for we flud him quoting from all the heretore taboocal works of the "liberals," from Volney to Comte,) we cannot say that We are happy in being able to say, that the sug- we think it judicious to make so many issues with restion to have a FAIR for the benefit of the Rag- the faith and culture of the reader, as is inevitable

> meeting every Monday afternoon at Miss Dow's Christianity, introduces very freely the imputations Room, 467 Sixth Avenue, to make articles of cloth- of mythology, which Volney, Taylor, and others, ng for the children of the School, and on last have urged as antagonistic to the philosophy of its Monday afternoon, the ladies present went into a religion. This species of skepticism has since cultemporary organization for the purpose of getting minated in the writings of Strauss, and has given a things together for the Fair. It was thought best more philosophic consistency to this class of specuthat a large committee should be appointed to soli- lations. The introduction of these and other views cit donations in behalf of the Fair. That the of a like character, taken from the "Types of Manfriends may know who compose this committee, we kind," and the speculative writings of the modern Germans, can only confuse the general reader, for there is just enough said to make him conscious of error without giving him the fundamentals of a philosophy by which he may at leisure and in detail solve the issue to his liking.

> Beside this, Mr. Nevins makes some remarks which shows him to be more in love with the speculations of the intellect, which ultimate in abstractions, than those of sociology, that ultimate in the reforms of society, since he is not over respectful mind, as they may be called on, both to give and towards some names in social philosophy, by many considered of great depth and philosophical authority. We mean such names as Fourier, Loui

A little daughter of his own, in the Spirit-world thropy, and the necessity of practical reform. the author, but to premise the suggestion that he The collections on that occasion will be for the be- makes this Lecture the skeleton of a course of Lecnefit of the Ragged School, and it is hoped the rures, which will fill up in detail what has now the defect of obscurity and assumption. We hope this The promptness with which the ladies have tak- may be done, as the philosophy of Spiritualism en up the cause of the School, and the spirit of ac- needs both elaboration and method, so that in its tive cooperation that seems to animate their efforts expansion it may marry the elements of truth in argue good for the progress of the enterprise. It all history, science and religions. True, this will Her aunt (a Spirit) being with her, remarked that is to be hoped that the friends of reform and pro- not be done in a day nor exhausted in an age, but she (the child) was delighted to show her father gress everywhere will second their efforts to the each in his own way should lay his offering on the altar of truth, that the master builder may all in good time make them "parts of a stupendous

whole." For a few years past, lecturing has got to be a we had marked many for insertion. It will be evi-We must be content with a few extracts, althovery important item among the good things of the dent to the reader that Mr. Nevins makes good use of Spiritualism, since he finds

The laws of Spiritual intercourse, as evolved in these modern

if the friends will have a little patience, doubt will die out in a very natural way, for it is not only a convincing argument to say "by their truits ye shall know them," but it is conclusive.

We are in favor, therefore, of this popular method, and hope the Spiritualists throughout the thoughout the Spiritualists throughout the Spiritualists throughout the Spiritualists throughout the Spiritualists will be subject were derived from the same source as the new.

philosophy fully and fairly represented during the the writer's views on Christianity, its present forms, and what is like to result from most of our social-

"The best of mon That e'er wore earth about him, was a sufferer; A soft mock, patient, humble, tranquit Spirit; The first true gentleman that ever breathed,"

transact such other businesss as might come become to the Spiritualist, before he can say in deal and in truth he is a believer in Spiritual intercoure.

THE ILLUSTRATED HYPEOTATHIC REVIEW: A Professional Work; New York: Fowlers & Wells, Publishers, No.

This Quarterly is devoted to the cause of health in general, and to all reforms that tend to the developinent of the physical man.

The editor, Dr. Trall, is well known to the readers of the Water Cure Journal as a radical reform-This well known medium has just arrived in this er in the medical school, and his book publications

We cannot say that we agree with him in all his Her hours are from ten e'clock, A. M. to five conclusions, nor is that essential to the present notice, but we do most sincerely sympathize with

to the need and use of what is called medicine. culture of the reformatory public demanded more subjects that need so much detail, that they cannot ated by the kid gloves and standing collars of mod- her leave. And now receive a full and free discussion in the columns of ern Christianity. Rev. Dr. Shaw, of the Methodist a paper. The public, however, must be content | Church, had the temerity to believe in such things, with the change, since the past's year experiment and his Church excommunicated him, and politely has given them time to cooperate with the publish- requested him to "go to hell." Now you see it fear in these days of cheap things, that there is wear sectarian "small clothes," unless you admit a lack of discrimination on this subject as well as that God and His angels said all they had to say others, since it is a fallacy of the times to buy be- on the day that St. John finished the book of Revcause it does "not cost much." Of the contents of elations, and closed the door forever on the munthe present number we can only say, it is equal to, dane sphere. But for the sake of goodness, tell us if not superior to others, in variety and matter .-- where you learned the doctrine of Spirit-progresplain the nature of the contemplated change. "The present number completes the first volume, and closes

"The present number completes the first volume, and closes the career of the Review. It is not, however, dead, but changed. Thoughts form is discontinued, its matter and spirit will appear in another—probably a better—shape. The new weekly paper already announced as about to be issued by the publishers of the Review, will contain, hereafter, the more popular and non-professional matter of the Water-Cure Journal, leaving the columns of the Journal open to the more strictly professional and scientific essays, communications, reports, &c., for the publication of which the Review was established.

This arrangement, we have reason to believe, will be satisfactory to all, whilst it will certainly enlarge the area of our educational operations; for after all it is the public—the people—the general mass of mind—that we wish to educate and clevate, in order to introduce successfully the gospel of peace on earth and good health to man.

Noctry.

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

> [From the Sacred Circle.] WASSAIL BOWL.

BY JOHN N. MAFFIT, THROUGH MR. MOYT

He sat him down in the calm, still night,
That man so lone and drear:
The fire-flies flitted by in his sight,
And a voice seemed whispering near:
Though brighter glowed the fire-flies' lamp
That voice awaked his fear.

It told of friends in the greenwood shade, Of the wholing sheet and bier;
Of the pleasant things his little ones said,
Who now are sleeping there.
And the fire-files flitted by in his sight, While he breathed a sorrowing prayer

Then surged his mind like the tempest's howl, His thoughts so lone and drear, And he flew away to his wassail bowl To drown his deep despair. And the fire-flies flitted still in his sight To drive away his care.

"Oh! wassail bowl!" I heard him say, My lips shall press thy brim, thou caust drive these cares away That cause my brain to swim."
Though the fire-flies flitted still in his sight.
The light of his soul grew dim.

The man so lone and drear;
It raised its bony fingers up.
While shook each limb with fear,
And the fire-flies flitted still in his sight,
In vain his heart to cheer.

"Oh! list thee, man," the spectre said,
"Peace dwells not in the bow!,
"Tis a burning lake whose fires are fed
To charm and drown the soul."
And still the fire-flies mocked his sight
To the distant thunder's roll.

YOUR HAND I TAKE IN MINE.

BY GEORGE P. MORRIS.

Your hand I take in mine, Willie, And fancy I've the art
To read, white gazing in your face,
The records of your heart;
Tis joy an honest man to hold,
That gem of honest worth,
By me more prized than all the gold Of all the mines of earth, Willie, Of all the mines of earth.

I've marked your love of right, Willie Your proud disdain of wrong I know you'd rather aid the weak Than battle for the strong. The golden rule—religion's stay— With constancy pursue, Which renders others all that they Can ever render you, Willie, Can ever render you.

A conscious void of guile, Willie.

A conscious void of graine, while.
A disposition kind,
A nature, centle and sincere,
Accomplished and refined.
A mind that was not formed to bow,
An aspiration high.
Are beaming on your thoughtful brow,
And in your cheerful eye, Willie,
And in your cheerful eye.

I never look at you, Willie, But with an anxious prayer
That you will ever be to me
What now I'm sure you are.
I do not find a fault to chide,
A foible to annoy,
You are all your father's pride,
And all your mother's joy, Willie,
And all your mother's joy.

You're all that I could hope, Willie,
And more than I deserve;
Your pressure of affection now,
I feel in every norve.
I love you, not for fashion's sake,
But for yourself alone;
And this is why your hand I take
So fondly in my own,
Willie,
So fundly in my own.

So fondly in my own.

THE ANGEL'S WHISPER. In the hush of a beautiful eve
Of the glorious summer time,
When the fancy bright visions may weave
Of a holier, happier clime,
And the stars with a glimmering light
Of their earliest radiance shown, To gild the tlara of night And brighten her shadowy throne.

Kneeling low by her curtained bed, Where slumber'd her beautiful child, A mother her rosary said To the meck and undefiled.

With her eyes upturned to heaven,
And an ivory cross on her breast,
And her prayer was carnest that even
For the child of her love at rest. And she prayed that the angels might come,

On wings of celestial light,
To brighten the gloom-of her home,
And guard her beloved that night;
To guard with a holy care
The fountain of pleasure's pure streams,
That he in his rest might share
In the bliss of their own bright dreams.

E'er escape from the guiles of men
And the ills of an olden birth,
And his Spirit be spotless as then,
From the chills and the blights of earth.
And lo! ere that prayer was o'er,
Ere its echoes died on the air,
And silence was reigning once more,
A guardian angel was there.

And he bent o'er that couch of rest,
And whispered one word the while,
And the face of the little one blest
Shone with an immortal smile!
For the word there whispered was "Heaven,"
As in vision it burst on its sight,
And its real he knew that even,
For he slept by the gates of light.

the sincerity that you claim at the outset, it seems plan of development. Do not, I course at a single seame, together with the fact of Spirit-interaction of all, and they seem the sincerity that you claim at the outset, it seems plan of development. Do not, I course at a single seame, together with the fact of Spirit-interaction of all, and they seem the sincerity that you the same plan of development. Do not, I course at a single seame, together with the fact of Spirit-interaction of all, and they seem the sincert progression. The first of which, in your estimation, is in no wise superior to an ordinary dream, and the second (Spirit-progression) which the fact of the politic spirit-progression which the fact of the single seame, and the second (Spirit-progression) which the followed:—The principle or seattlement of the state of the shift of the single seattle should by all measures the beart forcer pied, and call out from the cart-spiece. The principle or seattlement of the state of the shift of the sh

pit teaching. If such an idea ever found a resting place in any of the manifestations of sectarianism. it remained at rest, for none dared to give it an expression. Ask any theologian where, and how, the Spirit exists after leaving the body, and if you are a member of the Know-Nothing Society, his answer will convince you that he also is a member, and well posted up in the secrets of the Society. Mum is the word; he knows nothing about it Theology tells of only two conditions of the soulone before death and the other after; but whether the Spirit lies in the grave waiting for the blast of Gabriel's horn, or lives a dreamy, shadowy, intangible existence, in a far-off corner of

logical expounders of this country are as ignorant of as the unborn babe. Again I ask, where did you learn Spirit-progression? You might have learned it from intuition or inspiration, if you had the hardihood to listen to such teaching; but theology does not teach it, and its palpable ignorance on what it ought to know. is the principal reason why three-fourths of our entire population are infidels. Hundreds of thousands of these same infiels, over whom the Church has no influence, have been converted to a positive knowledge of Spirit-life in the last four years, and you should continue the investigation, you might find that there is something yet to learn. Men in ter for years, and find that they have not yet passed the rudiments. Surely you would not assume

that you could learn it all in a single hour?

eternity, is a question that the forty thousand theo-

Your gratitude to God for permitting us to know that we have souls, is a commendable feeling, but side of a church; and by every system of begging you fully to realize and know that that can be invented, extorting money for the "support of the Gospel." In conclusion, you express a wish that "mediums," "mystery mongers," and the "Spirit-ministry," in general, would "return at once to embrace Bible truth." Now, sectarianism, or any part of it, go back with us.-We would like to hear from you definitely on that point, for your warm Southern temperament might carry you into "Bible truth" as far as the "eye Moses. Our cold Northern temperaments are very much averse to gouging and biting, and for that reason we prefer the plain, simple religion of Jesus, to all that came before it, and to all the senseless forms that have attempted to counterfeit it since.

We love Spiritualism because it confirms the Gospel of Jesus and fulfils his promises, which the Church ignores, and the sweet consolation of Spirit-converse is beyond the poverty of language to express. Like yourself, I have an angel-sister. More than thirty years ago she came into this mediums, she addressed me in that exquisite soulfelt very little like asking for the "real, definable utility" of Spiritualism.

Friend Sleeper, I am your brother, S. M. Peters.

West Troy, Nov. 13, 1854.

[For the Christian Spiritualist.]

New York, Nov. 14th, 1854.

of mortality soon pass from our view, and the outer form sinks into decay. The grave closes upon all which the outward senses behold, and we put on the habiliments of mourning as being indicative of our sorrow, forgetting that when a body dies upon earth, a soul is born in heaven. You have met with what the world would call a

sad bereavement, the loss of an only, dear, and affectionate sister, and the relation which we sustain to each other renders it fit that I should offer you a word of consolation. But I am aware that you, like Job, will exclaim in the bitterness of your anguish, "miserable comforters are ye all." The scenes of our youth, with its ten thousand pleasures, are vividly before us, and she whose laugh was the loudest can now only echo in a brighter and more beautiful sphere above. Though to the out-FRIEND SLETPER: Your letter in the Christain when you gazed upon her! Remember, my dear Spiritualist of November 4, has a few important niece, "that life and immortality are brought to points which I take the liberty of reviewing, in the light," and that a separation is not in the throwing the sincerity that you claim at the outset, it seems Spirits. If I mistake not, you and she stood upon

writer, he makes a free use of the various forms of greater marvel. The most devoted christians are canopy of heaven. The chamber of her departure rations native to every soul. You must remember, my breth- position. I acknowledge my superiors, but if I possesse anything publication, the better to bring the subject matter troubled with seasons of doubt, and on their death- echoed with no unmeaning, or hysterical wails, but ren, that unless you faill your missien in your own soul, and on their death- echoed with no unmeaning, or hysterical wails, but ren, that unless you faill your missien in your own soul, and before the public, and the publication of the Quar- beds it needs strong minds to calm their fears and each countenance, though sad, bespoke a calm sub- greatest purpose of your existence. I came to speak a few words terly originated in the conviction that the present nerve their souls to face the invisible world. Your mission to Nature's stern decree. The body, worn of consolation and comfort to you who are bowed down by the confidence in dreams is also surprising. I infer out by the most emaciating disease, made but little load of care, and point you to the immortal home which awaits elaborate and philosophic issue than would be consistently on actually converse with the Spirit of your struggle to retain its life-giving principle, and as adternal and live the spontaneous, inward life, which, if you will tent with the general character of the Water Cure sister in dreams, and that you knew it before you vancing time tolled the hour of ten upon the music be passive, you will find up-gushing from the depth of your be-Journal. It has been published one year, and is investigated "Spirit-rapping." In the good old of its vibrations, the Spirit, weary but pure and ing. My brothers and sisters, there is a higher and better life, about to change its character to a more popular Bible times, men talked with angels in dreams, and lovely, took its departure from the body, and probform. We regret the change, as we think we healed the sick by the laying on of hands; but ably again visited her dear parents, brothers, and the blessings which flow out from you will return after many shall be the losers by it, because there are some such vulgarities are too unfashionable to be toler-lonely sister, from whom she had so recently taken days, filled with flowers of love, of truth, of universal beauty. He

And bitter tears of anguish ever cease to flow." The Spirit-world to you now possesses more attractions than ever before. It is adorned with aners if they wished to sustain the Review. We would not be safe for you to visit this region if you other jewel, which to you contains unspeakable beauty, and it may be possible that a friend is sometimes taken, because the Divine One sees that their ministry can act upon us more powerfully from the which they wish you to attain. Do all you can to smooth the

The ever-varying and tumultuous scenes of life The following, which is the editor's notice, will ex- sion? Not from standard theology—not from pul- drink in all our thoughts, and with our friends about us, engaged in the same mundane pleasures, death and the Spiritual world are remote, misty, and half fabulous; but as one after another, upon whom we depended for happiness disappears, the current of our reflection changes, and we begin to state, wherein we should make preparation for that which rules in the inmost heart. Go deep down into your sewhich is progressive and eternal.

gaze upon their cold forms for the last time, the deep- mediums; do not seek for the external manifestations, for these est and most imperative demands of our hearts are cannot convince the feelings or the heart; they only convince to know, or to have some assurance, that they still love, and are with us, and care for us. Without being passive to the Great Divine Spirit of Truth, and its influthis assurance, the grave is an eternal oblivion, a separation which beholds in the future no re-union, and like Rachael "will not be comforted because they are not."

But let us remember that our lot is cast in a pleasant time when this assurance is given as the assurance that

> "Saints above hold sweet communion With the loved ones vet below. Blending in unfettered union Thoughts that none but angels know.

Can you not look beyond the portals of the temb and realize that your sister is still living and is a real personality, having lost none of her pow- pure and holy Church upon this earth-plane, and tear down ers, and is yet as much a sister as before? Do still you ask for the real, intrinsic, definable utility you believe that the mantle of flesh was all that of Spirit-manifestations. Perhaps, my friend, if bound you together, and that in its decay the union a vain thing to worship God, but the vanity is all in the way you is forever broken? Oh no! down deep in the recesses of your soul are the well-springs of love our country, who have the reputation of high in- which flow up and mingle with hers, whose out- And it is time that men and women sought after this true way. tellectual powers, have been engaged in this mat- ward form you no longer sec. Heart still responds | Spirits are permitted to approach and control earthly organs, to heart, and soul freely mingles with soul.

> "There are no dead! The forms, indeed, did die. That cased the ethereal beings now on high :

'Tis but the outward covering is thrown by.' She has entered upon the reality of Spirit-life. I cannot endorse your remarks on the "plainer and and I trust has found the teachings which we gave cheaper teachings in the Bible and out of it." If her from time to time to be torch-lights to assist the Bible is plain, how does it happen that so many her in her upward flight, and she will now throw conflicting sects build upon it; and if the teaching around you and her dear husband, whose untiring, out of it is cheep, where is the necessity of raising watchful care soothed every pang, that attraction millions of dollars annually, by poking a pewter and genial influence which will invite your minds platter under the nose of every man who steps in- to the source from whence it comes, and to give

"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."

Thus she will watch over you in life, and assist you to unfold for eternity, and when your earthfriend Sleeper, if you will pledge yourself not to mission is completed and you are called to "shuffle lead us any further back than the "purifying doc- off this mortal coil," she will meet you at the portrines of our Lord and Savior, Jesus Christ," we tals of death to introduce you to the scenes of Parare ready, and we would like to have the whole of adise above, which will constantly unfold to your ever-progressive nature.

Trusting that you will not "sorrow as one without hope," and that you will regard Spirit-life as and truth and gospel. Open your eyes to these absurdities .something more real than an "airy nothing," or for an eye," and "tooth for a tooth" theology of that Heaven is a locality in the immensity of space where a few favored ones are chanting sectarian hymns to the God whose watchful eye is needed to preserve peace in the courts of Heaven,

I am, as ever, dear Madam, your most affectionate В. Г. Натен, М. D.

Abstract of the Proceedings at the Conference at No. 553 Broadway, Friday Evening, Nov. 10.

Mr. Levi read a letter which he had written to a young man

We had hoped to get a copy of the letter, but are unable to do

breathing world, and in four short days she was Mr. Toohey made some remarks in reference to the letter just gone. I was but a few years her senior, and I forgother. On different occasions, through different which will tend to inspire all that our friend wishes to impress gated to strike at the root of this cyll. You must receive into a proposite character which will tend to inspire all that our friend wishes to impress gated to strike at the root of this cyll. You must receive into a proposite character which will tend to inspire all that our friend wishes to impress gated to strike at the root of this cyll. You must receive into upon the person he addresses. Our friend is a man who has lived a life of stubborn materialism. He tells us he has lived in up to her proper plane. She shall come out from the brothel. poetry, that is fragrant with the odors of music- the field of logic, that he has had no faith in a hereafter, and flowers. She refused to identify herself on each could not conceive of the instrumentalities by which a bereafter was to be developed and made a living fact. Yet now he knows Spirit-life, she shall approach and tell the sickening tale to you occasion, till I became somewhat indifferent on that there is a better world, and he stands creet in the strength of his point; but when she told me who she was, and of own manhood. If, even while destitute of hope and consolation, the scraph-life she lived in the world of beauty, I with the grim shadow of Death before him, he stood erect and faced the king of terrors, what must be his consolation as he looks back, remembering that life is baptized with a new and slaves who promenade your streets. It is time woman should glorious hope? What must be his transport while contrasting arise and assert her womanly dignity. Sweet, loving woman, his former condition with the light of these simple facts; he is rich in Spirit, while yet poor in earthly things. This is a contrast which should come home to all of us. Day by day we are losing the importance we attach to wealth, so that truly and really while we are living we are dying. Occasionally I receive letters like this; it is nothing but a long wail, that comes received them with all a mother's love and tenderness. I have from the conscious heart of man, while day after day he deals felt to say, Father, forgive them, for they know not what they with the sturdy deeds of life. Knowing it a common thing in do; and the Father in mercy has heard my prayer, and many Mrs. Hugunan-My dear Nice: Change is society for man and woman to be slandered, to be misunder- souls are now rejoicing in Spirit-life whom I have recognized on stamped upon all we behold; the flickering scenes stood, to be vilified, it is hard to go down to the grave with the earth-plane. My dear sisters, you have a work to perform nothing but a consciousness that all of life has been past, and no which shall immortalize woman's name throughout eternity. God-given future for man. If they have no hope, then truly and indeed are they unhappy. The writer of the followin seems to be of that class:

"Brother Tooher: Spiritualists speak in confidence and almost ecstacy of their 'home above.' O! that they could communicate this feeling to me:—that over the gateway of death the fearful word Mystery could be erased, and Innoetal Life

substituted.

"I ask not wealth; I ask not a flowery path. The thorny way and the thorny crown I would not shun, but I do ask that this intense, this spontaneous longing of my being, might find a postitive, tangible foundation.

"Hope is my life-boat; cast me not from that until I can see the 'promised land.' One leap, and the dark waves of despair roll over me. I am not alone. Here, my brothers and sisters, you have work. 'A tree is known by its fruits.'

B."

The purport of this letter is not clear; it simply represents The purport of this letter is not clear; it simply represents a night, many hand chosen and pour own sex. My brothers, will you not longings of that spontaneity which asks, "If a man die, shall cooperate, by your prayers and efforts, to make woman a helphe live again?" If a man has lost the relish for animal indulgence, and the soul is compelled to stand erect upon the platform of moral heroism, what has he to sustain him? I know the stoic holds a cold and indifferent theory; but, under those circumstances, man needs the warm and genial sunshine of anoth-TO LOGAN SLEEPER, OF ST. LOUIS, MO. ward form dead, yet liveth, yea, more alive than er life, that the soul may know that its intuitions, its desires, its aspirations, were not phantoms.

Mr. Randolph, under Spiritual control, spoke as follows :-There is a life beyond the grave: there is a house not made with hands, eternal in the heavens; there is a home prepared by the spirit of fraternal kindness. Giving you credit for off the outward form, but in the unequal growth of Great, Eternal, Universal Father for all His auffering children; ciety. There is an association about to be formed to elevate wothere is a land where radiant meads extend into the illimitable

him in his efforts to reform the ideas of society as to the need and use of what is called medicine.

In the performance of his duties as editor and use of what is called medicine.

In the performance of his duties as editor and odubts on the subject of Sprit-life can be Spring puts on, but there were no tempestuous storms, and the orb of day shone forth in his most move, and declare yourselves free and independent of all that can destroy the weet and glowing aspiration. It seems to me that in this storms, and the orb of day shone forth in his most move, and declare yourselves free and independent of all that can destroy the sweet and glowing aspiration. It seems to me that in this most move, and declare yourselves free and independent of all that can destroy the sweet and glowing aspiration. It is earlied to me that in this most storms, and the orb of day shone forth in his most brilliant glory, and a beautiful halo overspread the can destroy the sweet and glowing aspiration. cultivate the divine spark within, you will not subserve the ers are above me, it is owing to the same law. We well know which you can in part enjoy here. If you will only do your duty, first to yourselves, then to the neighbor, finally to God, all or she who does one good deed will receive ten thousand fold in back again into society. And if each one of us would take it return, and the Spirit who goes forth and makes a child glad will upon himself or herself to throw around the unfortunate some receive that gladness back ten thousand fold; and the Spirit will good influence, I do believe we should feel happier. It is nothing grow, will bear immortal fruit, and it will blossom for the skies. There is a deeper work for man to do, for woman to perform than merely listening to external teaching; there is a life within, and unless ye live that, ye cannot be happy. Why do you go to investigate, and be assured by physical demonstrations that man is immortal, when you can have the evidence in your own souls?-a celestial melody, which shall cause the soul-vibrations to thrill with the instinctive joy which Spirits feel, and unseen world than amid the infirmities of mortal path of the down-trodden. Do not, I pray you, grow weary in well-doing, for your reward shall be greater than the mind of man can conceive. Ye should water the soil, and make it bloom with beauty, and your souls will be doubly blessed in the con sciousness of having done good,—of having done your duty to your God. There is no necessity that your intellects should expand, so that you can grasp the mysteries of God. But there is a great and good reason why you should be humble, and daily send forth a prayer in behalf of all that is good and all that is holy, and pure and lovely, in order that the blessing may descend may be brought from all the earth in a great wave, until the sori realize that this is only a transitory and rudimental the Great Divine Spirit:—for God is a Spirit. He is a Spirit give if they chose to do so. On motion of which the audience cret souls and there you will find God. Cast aside all the phantoms which have frightened you—drive them from you, for they As we follow our loved ones to the grave and are all unworthy of you. I beg of you, my friends, all to be the external and cold intellect. But strive, I pray you, to receive that influx into your own Spirit which you can attain by ence will flow in like a river. How beautiful will be your peace, and how intensely deep will be the gratification which you will experience! Speed on the great and good work, and the time is that God could make such a mistake as to suffer one of his little not far distant when, from field to field, from nation to nation, once to be lost. from man to man, from Spirit to Spirit, the glad cry shall go forth, "We are free from the shackles which have bound us; we

> it will ring from one end of the Universe to the other. Mrs. Coles, an entranced medium, spoke under Spiritual con rol, substantially as follows: There is a great work to perform on the earth-plane; there is a great labor of love about to be commenced. God is no respecter of persons, and He is calling upon all to commence their labors in His garden. He will appoint His servants to go out and lift before the people the cros of Christ, and in so doing live the life of that pure being who came to seek and to save that which was lost:-to build up a those tabernacles erected to the unknown God; -and to gather in the lost and degraded and wretched and miserable and forsaken into a great happy family. It is supposed by some to be serve Him. There is a true way to serve Him, and a true way to reach a high plane in Spirit-life; and there is only one true way, but the vanity of man has taught him there are many .and to tell to all around that the soul is immortal, that it lives beyond the tomb; that Death is not a frightful picture, is not a dark and gloomy valley, but a sweet angel come to release you from all the cares and perplexities of life, and to escort you into the presence of those bright Spirits above. God has created laws, so that individuals can receive truths as they are capable Thus you get your different religions, and your different views of God. Now it becomes necessary, in order to receive Spirits from a high plane in Spirit-life, that you examine your own souls; whatever you find there at enmity with God, pluck it on root it up, and cast it forever from you—from that spot in which God should dwell. But God never works without means, and you have within you the means by which he works in your own interior natures. Now man must purify himself, renovate himseif, in order that he may receive those influxes of light from the holy planes of wisdom. God always works by means, and He sends His Spirits to you by His Spiritual messengers. The pure in heart may have a sweet and holy influence shed abroad in their hearts; but how few on your earth arrive at that high plane. The time has come when the Spirits from a higher plane n Spirit-life must come. There are planes in the Spirit-world on which exist Spirits who are in perpetual discord; they approach the earth-sphere and tell you that you can assist them, can raise them up to a higher plane. You cannot elevate them. While they inhabited the earth-form you could-could take them by the hand, and lead them up; but in Spirit-life it is delegation from Spirit-life only who can raise them up. If they have passed from earth, the application must be in another form. There are rays of light from the upper spheres which penetrat o the lower. Now these lying Spirits must be subdued. Spirs from higher spheres are permitted to approach and these lying demons, who come sometimes as messengers of light Look up to the Father, and ask His guidance; call not upon your Spirlt-guides. He says ask, and ye shall receive, knock, and it shall be opened unto you. What does He mean? He means that His hidden mysteries shall be revealed, and made means that His hidden mysteries shall be revealed, and made plain to the mind of man, which has thrown such a cloud over those mysteries. He is seeking, as in olden times, to save that which is lost. He has sent Spirits from various spheres to find arise and work a reform on your plane that has never been felt before. She will put her brothers to the blush, and by so doing will reform them. Man has sunk to the lowest depths of degradation, as a general thing. You will not find a sanctuary so holy, a domestic circle, a society, so pure in its organization, but man strives, with interior might and main, to descerate. Oh, man! when will you arise and assume your true position? Woman to show what effect Spiritualism had produced upon himself, when will you arise and assume your true position? Woman has kept silent, has shrunk away, despised by the world, hated by those who have effected her ruin, gone down to a grave of misery and despair, only to awaken in Spirit-life surrounded by society those whom you have thrust out. Woman shall come and picture to you your own wickedness, -that man came like a vulture and pounced upon her, until finally lost, damined, in Woman shall take her sister by the hand; for in your very sinks and dees of iniquity, you will find the sweetest Spirits that God ever created. But man has put them there to be his slaves .-Talk not of your slaves at the South, when you see those female look not to the other sex for your affinities. Man has to pro gress to be worthy of the love of woman. Let me say a few words to you. I am one of you. I have seen the smile and tear course down that pure cheek; I have received the glad hand of recognition as they passed from this earth plane; and I have There can come no evil reproach to you while you seek to save your own. Such an influence will be felt that Spirits from the very courts of heaven can shout with joy. Now, dear sisters in the form, set about this mission. Some may sneer, but how little do they realize the importance of this work. Woman's true consoler is found in her own sex; yet, in the present fash ionable state of society, she flies from her own to the opposite sex for love and sympathy. It should not be so. Woman is surrounded by evil influences; and when love comes in the shape of a man, she is forced to receive it from that source. It loes not satisfy her loving, genial nature. Woman's love can be better satisfied in her own dear sex than in any other. Hear the advice of one who has passed away from earth's plane; I do conjure you to seek and save woman. Let the sound be heard tonight, "Mary hath chosen that better part." Be persuaded to mate to you !—that she may lean on the bosom of her beloved in purity and peace? How many a heart breaks that would be healed by your efforts! You can elevate woman still she shall occupy her proper sphere, and make your domestic hearths happy. How is it now? Where, on the earth-sphere, is man suited with his own companion? His nature is so blinded that he en-

above others, it is owing to the plane on which I belong; if oththat there are thousands of individuals who are occupying the lowest position, their mental powers debased and prostituted to the vilest purposes. And why? Simply because they have been placed in such circumstances, as to make their position unavoidable. Should we withhold from them our sympathy and condolence on that account? Often have I heard the tale of sorrow from the lips of those who would gladly return to virtue, and become ornaments of society, were we ready to receive them, as our Father appears ready to fogive our transgressions. If there is any duty which calls upon us for performance more than any other in our daily intercourse, it is to receive them that can in any way detract from us. Therefore you may enter into the field of social refarm with alacrity, and receive the hearty thanks of all the unfortunates by whom you are sur-

Mr. Toohey referred to a Fair to be held in aid of the Ragged School, a notice of which will be found in another column.

Correspondence.

Mr. Editor: We have just received a visit from that cele brated lecturer, Mr. Chase. He gave us three warm receptions to a goodly audience, respectfully filling our Court House with

out fee or reward. While many present, who were gladly refreshed with the sonorous sounds of a free Gospel, felt as though they were equally as free to bestow something upon the freedom of him who freely gives. It was announced to the audience that the lectures were free, likewise the lights, fuel and house, and that the audience was also free, and at their option, they could as freely was waited upon, and the sufferings which would naturally fall upon some individuals were liquidated, and the lecturer furthered on in his divine mission.

Mr. Chase is a gentleman ; and a scholar. His high scholastic attainments place him above no one, and yet in the reach;

He is a christian of high attainments. His religion is uniersal, reaching from the beginning to the end of the race His battle is not to the strong, but to the weak, believing that in the example of Christ all must conquer. It is folly for him. (Mr. Chase) whose mind has become thus enlarged to believe

His exclamations of pity for the race were surprising. He charged all with idol worship, but showed that it was not a sin are free, we are free." And angels shall take up the shout, and but the growing out of a false education. Who does not know that the old Jewish sanhedrim in the form of churches and creeds has got hold of the world, and that her grasp needs break ing as much as the Jewish sanhedrim grasp of old.

"Awake thou that sleepest, and come to the light," "for if the light that be in thee be darkness, how great will be that dark-

Who cannot see that reason gives understanding, and understanding wisdom, and wisdom redemption, and yet how many there are that are harping upon the resurrection of an old dead body. But how is this to be avoided? When Spirits shall communicate as freely from the interior as from the exterior, then all will be satisfied that they make their own devils and supply their own hells, and being satisfied of this, they will cease to make devils, hence demolish hells for want of evils to sustain them. Mr. Chase is a burning meteor, consuming much of the dross that bewilders, and afflicts, suffering humanity.

Would to God the world were peopled with such officiators; then war would cease, strife end, and turmoils be as though

But, Mr. Editor, it is useless to pronounce eulogies upon the good, the wise, the prudent, yet it is with thankfulness. We cannot help thanking the Lord for sending forth such laborers as shall prove a rich boon to a more plentiful harvest, whose abors shall never rest until all shall know the Lord from the

Auburn, Nov. 6th, 1854.

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with his own companion? His nature is so binded that he entertains the idea that woman is given to inspire a feeling which is not love. There is a circle which is formed to strike at this very evil. God's laws are unalterable—they must perfect their work. This circle will elevate those who are banished from society. There is an association about to be formed to elevate woman and prepare her for her proper affinities. They need the cooperation of all, and they shall have it from the carth-sphare.

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ing more is required than to possess a specimen of their hand-writing, (it may be a letter, note or any other document.) This must be enclosed in a blank envelop, taking care that there be no other writing, either upon the envelop or the enclose, let it be carefully scaled up, put into an outer envelop, and directed to Dr. CHASE, corner of Greene and Seventeenth-street, Philadelphia; which may be delivered personally, or sent thro Blood's Despatch; in the latter case, a fee of \$2 is expected to be enclosed. Persons residing in the country, at any distance, should write by mail, post-paid, conforming to the directions as

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es with which the human family are afflicted, and which for ages have baffled the skill of the learned. These Fluids have

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[For the Christian Spiritualist.] LINES UPON THE SPIRITUAL BIRTH OF MRS. HARRIS.

BY FRANCES E. HYER, ST. LOUIS.

A fair and gifted creature, in the Spring of life, Around whose clear brow was garlanded in rich and Rare profusion, the cherished loves of earth, clothing Her life with bliss and beauty, was thus early Summoned to a higher sphere. Her delicate frame Could no longer endure the chilling blasts of earth, But like a rose-bud eaten by the cruel insect, Fainter and fainter grew; and as the rose-bud in Its dying state still emits sweet fragrance, So did this fading sister, in thoughts and deeds of Love and harmony, exhale a heavenly fragrance, Which so engrafted her in the affections of her Beloved companion-that he, although a Seer who Had trod the pearl-paved courts of heaven, had reclined In bowers woven of paradisal flowers, had Become familiar with the sublime realities Of the interior life, and had talked familiar With high angels; forgot that death, external death Could sever the external expression of their United love. Until with deep significance The summons came in hectic flush, and shorter breath, And in the deep meaning of her soul-lit eye Was uttered in language unmistakable, that Earth could not long retain her soul, which hourly was Becoming more sublimated, and more fit for

E'en then did he forget thas this external form So cherished, would pass forever from his sight, Like a ray of sunshine by intervention of Some passing cloud. The chilling blasts of earth swept on And the pale lily, scathed and broken, mingled With the dust. Is this the end of love and beauty ! And have the affections vainly twined themselves Around a being so frail and perishing, that the Rude cold winds of earth have power to sweep away ? Thus would it seem to him, whose perceptions only Of the external world are quickened; but he Who had drank from an interior fountain, well knew That love and beauty are immortal. And he oped His glad interior vision, and rapturously Clasp'd his living bride, garmented in new and More unfolded beauty. And the destroyed form Which only served for earthly life, was soon forgotten In the radiant glory of renewed existence. And that voice which externally was hushed forever. But which fell upon the interior ear in strains Of heavenly harmony, proclaiming joyful

[For the Christian Spiritualist.] THE LIBERATED PRISONER.

This glad truth: that mortal never more need fear to die

BY GILBERT EWEET.

Oh lov! I view the earth once more, And see the glorious light, Which was so long by the prison door. Barr'd from my anxious sight.

How precious seems the balmy air Which I am breathing now, As it plays amid my bleaching hair. And gently fans my brow.

And I can see the emerald green Of trees and mendows gay; And sun! ams sparkling in the stream As it wanders on its way.

And I can see the azure blue Of the pure and glorious sky, And fleecy clouds of golden hue Which brightly soar on high.

And I behold the far-off sea And river, hill, and dale, And ships that proudly seem to be The conquerors of the gale.

Kind friends are here to press my hand. And courage strong to give; They have their schemes already plann'd. How I again can live.

And O, my loved ones, too, I see, Whose image on my heart Is stamped by Nature, here to be

My life's most precious part. I see those dear loved little ones, And feel their sweet caress, As on my cheek with prattling tones Their guileless kiss they press.

And she, whose image more than all Has waked a love that cannot pall In this world or in Heaven.

Oh liberty! birthright of man-Of God from Nature born-The crowning gem in wisdom's plan, To heaven and earth adorn!

Their bliss would still increase Until this world should all be free, And cruelty should cease. Nyack, Aug. 12, 1854.

[From the Portland Eelectie.]

MY GOOD ANGEL. At first dawning
Of the morning.
Merry as the blithe gazelle.
Jumping, skipping,
Lightly tripping,
O'er the dew-besprinkled dell,
Sporting, singing,
Sweet laugh ringing,
Runs to me my little Nell.

Warmly greeting
Me at meeting.
With some little tale to tell,
Bright eye beaming.
Sparkling, gleaming.
Like the dew-drop in the dell;
Quick and sprightly,
Springing lightly.
To my knees leaps little Nell.

Lively, pretty,
Graceful, witty.
As the finest city belle;
Light and airy
As a fairy,
Gay as birds in yonder dell;
Naught of sadness,
Much of gladness,
Brings me my good angel, Nell.

No draught of sorrow Does she borrow From grief's ever flooding well; Happy ever, As the river Winding gaily through the dell Or the fountain
By the mountain,
Is my own good angel, Nell.

Sorrow lightening, Pleasure brightening As by some enchanting spell Sadness driving, Joy reviving, She's the fairy of the dell.

Oh! never, never, May aught sever Me from my good angel, Nell.

Love.-How bright and beautiful is "love" in its hour of purity and innocence-how mysteriously it etherealizes every feeling, and concentrates every wild bewildering impulse of the heart;— Love-holy and mysterious love! it is the garland spring of life, the poetry of Nature. Its song is heard in the rude hut of the poor, as well as the gorgeous palace of the rich—its flames embellish of busy life, and its light imparts brilliancy to every heart, no matter what may be its condition.

Love—pure and devoted love—can never change. Friends may forget us—the riches of this world may soar away, but the heart that loves will cling be convinced that all these phenomena are really pronounced with the respect it deserves; and in the closer; as lead roars the storm, and amid the possible. You will see that they take place every- other circumstances it is the result of a deception, and at one time both lived in Boston. A countrywreck of the tempest, it will serve as a "beacon'

to light us on to safety and happiness. unites in closer union the affections of society; and the soul that loves truly will love forever. Not like Nothing but bad faith can reject such an abuntus soul that loves truly will love forever. the waves of the ocean, nor traced in sand, is the image impressed upon a loving heart. No, noof the tempest cloud-and when our fate seems dark and dreary, then will love seek shelter in her own hallowed temple, and offer us a sacrifice, her our discussion afterwards. vows and affections .- Monumental Lit. Gaz.

MPCHELIC WPGIE 8

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

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

SEVENTH DIALOGUE.

SPELL-THROWN,

OR SORCERIES-WITCHCRAFTS-CORREPTION OF THE REASON AND INTELLIGENCE - Possessions-BLOWS GIVEN AND RECEIVED AT A DISTANCE-MURDER-EVIL EYES-PRILTERS, &c., &c.

8. The author now speaks of a case of spellthrown upon a curate, who had overthrown an old woman into the mud. This woman-who was considered as a sorceress—told the curate that what ate. he had done would not pass unpunished. After that day the curate was seized by such a pain in his back that he could not for three years walk without the assistance of two men who supported him on both sides. He could not be relieved from this state, but by the death of the hag, who called him to her death-bed, and avowed in her confesshe had produced it by a charm of hers.

9. In the sixth letter of Father Mathias Garcia, it is said that "In the Marquesas Islands there is a kind of talisman which is made by the taking of your saliva, and binding you to the dreadful Kaha, or Spell of the country. By enveloping this saliva in the leaves of a tree, and keeping it in his power, the conjurer is the master of your life and soul. To rid yourself of this spell, the reverse ceremonies must be employed."

10. I read the following passage in a book entitled, "Triumph of the Holy Sacrament over the III. ordered in 742, the persecution of sorcer-Devil." 1683. "A possessed woman, to whom a physician administered an unknown beverage, vomited at once a black animal, which all the by-standers saw run over the bed." (Page 79.)

11. In the book I have already quoted, Perraud having proved that Spirits can convey heavy bodies better than the winds, continues in the following manner: "If the evil Spirits and demons have more force than certain winds, we cannot be surprised at the noise and disturbance they sometimes produce in our dwellings. I shall say the same should be severely punished. thing of their moving our plates, furniture, &c., as well as of their drawing water from the wells, pushing the curtains of our windows, or the blankour sleep."

12. The following quotation is taken from another, "The Anti-Demon of Mawn, or a particular and veritable History of what was said and done by a Demon at Mawn, a few years since in the house of M. Perraud," &c., &c. "But without similar ones which took place out of my house, I shall only subjoin what this demon did in my own house, and the noise he made there; it is in consequence of such violent conduct, that the demon is said to be always worse at the end of his threw stones during the last ten or twelve days; his ed, &c., &c. throwing of stones lasted from morning till night and filled all the apartments of the house; some of these projectiles weighed two and three pounds. At that epoch, M. Tournay, paying me a visit, desired to know whether the demon was still there or not; he therefore whistled for the Spirit in several different ways, and the demon faithfully imi-

was due to the hatred of a Catholic priest of the Dubé, a Latin doctor, approved by other doctors same parish. This anecdote has too much analogy and professors. with that of the Tournemillière, which I shall relate hereafter, not to attract your attention beforehand to their similitude. But you must not overlook that these facts are separated by two centu- subject. I do not reject any part of that quotaries, the one from the other. I think for myself, tion. If you had seen and heard yourself, what I that it is very extraodinary to find in both, the saw and heard, if you had known the human heart in the modern story, it is the daughter of the house herself. Here are the words of Perraud: 'Moreover, many persons have considered this tion upon convulsive fits. chambermaid, Bressande, as the cause of this possession. This woman was generally accused of

ALBERT .- You decide with too much haste. Supposing even that the faggot may have been thrown the solitude of the forest, and the thronged haunts by a confederate, it would be absurd to admit the same thing for the stones which were projected in such an enormous quantity. But have the patience to listen to me a little longer, and you will where and at all times; you will see; too, that and often the work of the evil Spirit. It is therethey are so numerous and well connected that it fore possible to continue or stop these manifesta-Love is the music and unseen spell that soothes they are so numerous and well connected that it fore possible to continue or stop these manuestathe wild and rugged tendencies of human nature— would be absurd not to admit them. The testimo- tions, answering to the exigences either of ambition that lingers about the sanctity of the fireside, and nies agree perfectly well, each with the other. or avarice. dance of evidence. Ten large volumes would be insufficient to record all the facts of this nature. I cause I think so, that I select my quotations with but it will remain unbroken and unmarred-it will limit myself to a small number, and I select my so much care, leaving to you full liberty to examine heard you preach! burn on undefaced in its lustre, amid the quick rush quotations with the care which I believe the questions without prejudice. Have we not seen

governments to make laws against this art. (I place? quote this author only to complete my informamuch confidence.) "The Greeks," says he, "made against the Protestants was terminated? a special law against the sorcerers and magicians. Every one who had, by charms, talismans, words, the howling dervishes practice their convulsive dewax images, or other magical process, caused the monstrations only to preserve their reputation? death of any body, was, according to this law, con- And, in fact, it is from this reputation they derive demned to the capital punishment." Plato and their sweetest pleasures of vanity, as well as the demned to the capital punishment." Plate and their sweetest pleasures of vanity, as well as the easily. We talk by habit, and think, and feel by Demosthenes observes that this law was but too money with which they continue their singular habit, in no small degree. Habit weaves the web of severely applied. "The laws of the Twelve Ta- martyrdom. Who can now foresee what will one our social life, and scatters in the soil of the soul, bles, which the Romans brought from Greece, for- day be obtained from the incomprehensible power the seeds, the fruit of which makes our whole lives. Declines whose cause is unknown—Occul bid likewise, under the same penalty, injuring of magnetism? Have we not everything to hope I am speaking truths; important, too. No tongue by verses, amulets, or talismans, either persons and to dread from its mysteries? Hundreds of re- habit. On and still on flows the river of habit. The or animals. Every one who had committed such ligions, hundreds of different schools are now vircrimes should be declared infamous," &c., &c. tually contained in that science. The flower does the child hang about the youth. The habits of the

subject were at that time found and burnt in Rome. of every hatred, evil and death. But I shall con- all climes, and all places, and all times, the habits Tiberius studied magic with Transibulus, whom he tinue. afterwards condemned to death. Neron exiled from Italy whoever studied the black art. Constantine, forbade under the most severe punishment, all ceremonies connected with magic or the arus- the Queen, and the Duke of Normandy. Then he sion that she was the cause of his disease, and that pices. He issued a law by which he permitted the sent for a priest and showed him a small wax figure sorcerers to destroy the charms or talismans which might excite the passions, or excite the winds, hail,

> In 357. Emperor Constantius issued a similar the death of an enemy. (You see that the phenomena which occupies the world now, are not so new as many are apt to imagine.) The Emperor died two months after having issued that law, which thus fell too soon into disuse. Childerich ers. Charlemagne several times renewed these prohibitions against the sorcerers who troubled the atmosphere, caused storms to desolate the country,

and injured the cattle. In 1490, Charles VIII. issued a decree agains sorcerers, magicians, invokers, &c.

Charles IX. in 1560, Henry III. in 1579, Louis XIII. in 1628, issued similar decrees; and Louis XIII. ordered in 1682, that all persons who might sacrilegiously cause the death of persons or cattle,

In his "History of the Ottoman Empire," published in 1670, Briot says: "That the Turkish women are so jealous of each other, that they use any ets of our beds, or similar actions which have no means to satisfy their thirst for revenge. In the inconvenience, but troubled us a little, by preventing number of the means to which they have recourse, are certain talismans which cause the abortion o their enemies when pregnant, or the withering or depreciating of their children when mothers."

In a chapter on "Dervishes," the writer says that they are addicted to sorcery, conjurations, &c. &c. The Lapans have also their magicians, who of several talismans, similar to our own. In Cirness with which they execute their tricks. The

The same writer says, page 246, that "As for spell-thrown, the sorcerers use it very often, and course he should pursue. But while he was in cause many diseases by the compacts they make with the demon. To this deed they usually affix succeeded only in arresting one of them, who tried many different objects, as notes, amulets, &c., &c. to stab him. But he avoided the blow, and put her They also fie it with certain knots that teem to be in a place from which she could not escape. He favorable to their operations. They produce sleep then called his brother, and they went together to ed it with a piece of charcoal, and threw it in the apparition of ghos's, phantoms, &c., either to and these people were so horror-striken that they as to its identity. . . . After all these acts it to kill or seriously injure their enemies. The being a sorceress, and having prepared this talis- as by habit. The Yankee adopts Yankee opinions and sayings, the Spirit finally went away on the spell may likewise charm or intoxicate the imagina-22d of December, and on the following day an im- tion; it may excite love. . . . It would be absurd she saw she was discovered, she confessed that and customs. The same is true with the people of mense viper was seen going out of the house, and to doubt that the magicians can destroy our crops, caught by the nail-makers who were our neigh- afflict us with diseases, obscure our reason, and take revenge upon her dead husband's relations .bors. They carried it all around the city, crying render us insane. But that is not all; they can But she denied having taken any part herself in the out, 'Behold! here is the devil that quitted the likewise kill men at any distance, as it has been making of this charm. Yet a cendemnation folminister's house.' Being the Protestant minister, proved by a thousand instances of such crimes.' Perraud was always persuaded that this obsession The author has borrowed this quotation from Paul

John.—That does not prove that these infamies

ever took place.

cases they continue, in spite of that name.

ALBERT.—It is because this name is not always

John.-Well, then, it is a religious spell-thrown. Albert.—Yes, in many cases. And it is betion deserves. Now, let us go on; we will continue Cardinal de Richelieu put at end to the possessions of Loudun by ordering the closing of the convent? "Treatise on Magic, by Dangis," 1782. The And yet Father Surin and many other exorcists who preaches. I am the Doctor who practices."

author of this book proves that magic has existed before him, had failed in the undertaking. Did not in all time and among every nation. He then the convulsive fits of St. Medar likewise cease with demonstrates that it has been the interest of all the closing of the churchyard where they took

"Did not the shakers of the Cevennes put an end tion, for I do not attach much importance to his to their convulsive preachings and their Spiritual opinions; they seem too prejudiced to deserve manifestations, when the war of the Catholics at all times willing to admit. And habit has more

Does not Theophile Gautier prove at length, that Numa Pompilius is said to have left seven books not always see the setting of the sun, after which on magic, which were burned by order of the Sen- it is ardently prized in the morning. From human magnetism-from this principle of all love, welfare More than two thoasand volumes on the same and life-will perhaps one day be the source Erin's children. The Yankee bears with him into

13. In the "History of Magic in France," 1818,

the powers of hell to throw a spell upon the King, mers them in to the character. "A continual the Queen, and the Duke of Normandy. Then he dropping wears a stone," so habit makes impreswrapped up in a diamond box. This figure represented John, Duke of Normandy, and brother of but we know it does a strong work. The pyramids the King. He said to the priest that he had re-of Egypt are not equal to it. The great wall of the King. He said to the priest that he had received it from Paris; that it was a charm, and that law against whomsoever might dare to evoke the this figure was baptized. He prayed him, at the souls of the dead, disturb the elements, or cause same time, to baptize another which represented the Queen, and a third for the King. He had secrets, too, to lull his enemies. All these particulars were related by a certain monk, called Sagebran, who received Robert's confession under the most profound secret. The monk would not reveal any thing until after having obtained a decision of the Sorbonne, by which this scientific and religious institution declared he might without sin, tell every thing he knew about these criminal machinations. This trial was recorded in two folio volumes, which may still be seen in the Imperial Library at Paris.

14. The following passage is taken from the trades it is not the mind so much as the hands that "Trial of Marshal Danere page 200: "It was are instructed. The mind will learn all their prinproved by the examination, that Marshal Danere and his wife made use of wax images which they kept in coffins; that they consulted sorcerers and mechanic. It is so with the pianist, for example. magicians, among whom was an Italian, called How long must his hands run over the keys before Corne Rugieri, who had already suffered the questions at Charles IX.'s death."

15. "Two years later, three women of the lowest class associated together to make a charm .-Their names were Claire Martin, Jane Guierne, and Jane Cagnette. They selected the graveyard of Saint Sulpice for the theatre of their operations. They went there one night with the entrails of a lamb, walked several times round the church, formed circles, with sticks, &c., &c. But the grave speaking any more of all these phenomena and are far superior to ours. In Russia they make use digger's dog took to barking, and they were forced to quit the spot; yet they came back a little later. cassia magic is very much cultivated. In Siberia Unfortunately for them, the grave digger was on through all the formula of an education in the the natives surprise the strangers by the skillful- the watch. . . They finally went to the grave of a carpenter, buried a few days before. There they Irish have their familiar Spirits, see their friends at all three kneeled, and began to move the earth, and visits. So did he do with us; for he continually any distance, hold communication with the deceas- dig a hole, wherein they put the heart of the lamb. . . . The grave-digger, thinking they were bury-

ing a child, went and consulted his wife on the his house, the three hags had run away, and he

To be continued.

ing cynic of the Philadelphia Ledger, may answer remark that our religion has much of the habitic well enough for that city, but we venture to say ALBERT .- I do not share your opinion on the that it will not find any application in Thibodeaux: a little tulle and ribbon, will conquer the world, fathers. They may afterwards modify it a little : ed the will of the deceased, to ascertain what share while an English woman, with all her shawls, but it seldom loses the original stamp. So as a each was to have in his posthumous liberalities. damasks and dimonds, looks only like an animated general rule people adopt the religion of their coun- As he had never given a penny to either of his remost certain facts of somnambulism. In the preceding anecdote it is the servant who is possessed; now entertain. But I must return to Dangis, who narrates the following fact. It strengthens the women of France unquestionably have a better the Catholic, so of the Protestant, so of all the forms gine the surprise caused by the first line of the views I have already expressed in our conversa- taste in dress than those of Great Britain or Ameri- of the heathen religion. This is a fact significant of will: ca. In both our mother country and this, there is the power of habit over the religious opinions and too much of what may be called "snobbism" in fe- characters of men. 12. (Bis.) "There are people now at Bulli, near male attire. The ladies of Anglo-Saxondom seem Rouen, who take an andiron, put it in their mouth, to fancy that the more they spend on dress the being a sorceress; nay, to be born of parents added the mark of their dicted themselves to the black art. And I must confess that she spoke to me three or four times in such a manner as to make me suspect her very much such a manner as to make me suspect her very much such a manner as to make me suspect her very much such a manner as to make me suspect her very much such a manner as to make me suspect her very much such a manner as to make me suspect her very much such a manner as to make me suspect her very much such a manner as to make me suspect her very much such a manner as to make me suspect her very much such as the more they spend on dress the subject of nate that the most decided themselves to the black art. And I must teeth, and yet are not at all burned. Do not think more their model, that the subject of nate that the most decided to die a violent of the most configuration. When his growth in the most blittle woll in the of sorcery myself. I was especially on my guard since she asked me one day, whether God would never pardon those who had made a compact with never pardon those who had made a compact with the could be compacted. Boys, five or six years the could be compacted by the was represented by the same thing. Girls scat themselves, one tall women, if such is the fashion, tricked out in many a quarrel over their different habits. Nations death, and the most desirable one in his view was tight sleeves, and striped silks, the costliness of the have spilt much good blood for nothing but the that caused by the explosion of a locomotive. He material being regarded by the wearer as sufficient simple habits of their countries. Parties, sects, traveled, therefore, constantly on the railroads of the styles. A churches have had many a bitter dispute over a local many and the most desirable one in his view was to that caused by the explosion of a locomotive. He material being regarded by the wearer as sufficient simple habits of their countries. Parties, sects, traveled, therefore, constantly on the railroads of the styles. A churches have had many a bitter dispute over a local many and section of the incompany and section of the styles. A churches have had many a bitter dispute over a local many and section of the most desirable one in his view was to the fashion, tricked out in many a quarrel over their different habits. Nations death, and the most desirable one in his view was to the fashion, tricked out in many a quarrel over their different habits. Nations death, and the most desirable one in his view was to have spilt much good blood for nothing but the tall women, if such is the fashion, tricked out in many a quarrel over their different habits. Nations death, and the most desirable one in his view was to have spilt much good blood for nothing but the tall women, if such is the fashion, tricked out in many a quarrel over their different habits. Nations death, and the most desirable one in his view was to have spilt much good the evil Spirit, whom she called the 'prostitute,' of age, take fire into their hands or garments, French servant girl has better taste. She knows it political or a religious habit. Men fall desperately the 'beast.' I was also started, when on asking without being at all burned. They understand and is not so much the richness of the material as the in love with their habits, and will fight for them the 'beast.' I was also started, when on asking her another time, if this devil could not injure two boys who slept in the next room, she answered me, 'Do not be afraid, he will not injure them.'

without being at all burned. They understand and is not so much the richness of the manner in which it is sooner than for anything else. They are nearer he was shut up in a car under water, another time worn, that gives the desired elegance. A neat fir, a graceful bearing, and a proper harmony between by dignified with the title of some principles. Most of the complexion and the colors, have more to do men think that by sacrificing a habit they sacrifice with the complexion and the colors, have more to do men think that by sacrificing a habit they sacrifice with the complexion and the colors, have more to do men think that by sacrificing a habit they sacrifice with the complexion and the colors, have more to do men think that by sacrificing a habit they sacrifice with the complexion and the colors, have more to do men think that by sacrificing a habit they sacrifice with the control of the manner in which it is not so much the richness of the manner in which it is sooner than for anything else. They are nearer he was shut up in a car under water, another time worn, that gives the desired elegance. A neat fir, a graceful bearing, and a proper harmony between by dignified with the title of some principles. Most of the complexion and the colors, have more to do men think that by sacrificing a habit they sacrifice with the colors and the colors are remained with the proper harmony between by dignified with the title of some principles. She was, moreover, continually talking and joking with that demon. On another occasion, as she was complaining to this same Spirit that he never brought her wood, he at once threw a faggot at both of the control of the states. They also have witnessed these singular feats. They also have witnessed these singular feats. They also have witnessed the states of the states. When a pape, and cat stones of the comprehend a principle. Most people are more tender about with brightening female attraction than even A- a principle. Most people are more tender about without being able to obtain it. Disappointed in merican ladies seem particular to comprehend, their habits than about their conscience, and men think that by sacrincing a nabit they sacrince with brightening female attraction than even A- a principle. Most people are more tender about without being able to obtain it. Disappointed in their habits than about their conscience, and men think that by sacrincing a nabit they sacrince with brightening female attraction than even A- a principle. Most people are more tender about their habits than about their conscience, and men think that by sacrincing a nabit they sacrincing a nabit they sacrince with brightening female attraction than even A- a principle. Most people are more tender about without being able to obtain it. Disappointed in their habits than about their conscience, and men think conscience, and men think that by sacrincing a nabit trey sac stand in the air, with their feet only attached to the title of full dress. Many an unmarried female with a kind of idolatry. Hence men will quarrel He was destined to be crushed under a car of the the foot of the stairs."

John.—Your Perraud, my dear friend, was doubtless the dupe of that chambermaid and of the two urchins who inspired him with so much the word in property of the two urchins who inspired him with so much the foot of the stairs."

stand in the air, with their feet only attached to the title of full dress. Many an unmarried female the first wins the heart of her full dress. Many an unmarried female the first wins the heart of her full dress. Many an unmarried female the first wins the heart of her full dress. Many an unmarried female the first wins the heart of her full dress. Many an unmarried female the first wins the heart of her full dress. Many an unmarried female the first wins the heart of her full dress. Many and unmarried female the first wins the heart of her full dress. Many an unmarried female the first wins the heart of her full dress. Many an unmar ly still. These violent motions cease at once, when figure, face and carriage, idealizes her youth won- tal habits. they are ordered to do so in the name of Jesus erfully. If the sex would study taste in dress more and care less for expense, they would have no reason to regret it. At present the extravagance of John.—Why do these motions stop at the name of Jesus Christ? We have seen that, in other could say as much of their elegance in the same

> Dr. Channing had a brother, a physician, man, in search of the Divine, knocked at the Doctor's door. The following dialogue ensued: "Does Dr. Channing live here?"

"Yes, sir.' "Can I see him?"

"Who, you:" "Yes, sir!"

"Hear me preach?"

"Certainly! You are the Dr. Channing that and it will save me sixpence." preaches, ain't you?"

LECTURE TO YOUNG MEN. Delivered in the Universalist Church, corner of St. Charles and Sixth, by Rev. G. S. Weaver. HABIT.

I should be glad to speak becomingly upon the power of habit, on the present occasion. I feel that we are more the creatures of habit than we are than we always suppose. This thing which we

habits as naturally as men put on their accustomed garments in the morning, and wear them about as ward. can tell the lengthened and strengthened power of habits of the babe cling to the child. The habits of youth, like tried friends, forsake not the man. The Dutchman's tongue can scarcely cut friendship with its German habits. The native Irishman finds it impossible to leave behind him the old ways of peculiar to his native land. In tongue and thought, and life, he will be the Yankee still. It is habit that thus stamps early impressions. It is not so the author says, on page 86, that "Robert invoked much because they are early as because habit hamsions on the mind. Habit does its work well.

makes fast colors. It "dyes in the wool." strikes its blows deep. How, we can hardly tell, China will crumble away before the influence of habit will cease. But let us be a little more definite. I said that your trades and callings were in a great measure the results of habit; it is even so. There is nothing abstrusive in any common trade. There are no philosophical principles that it takes years to learn. The great thing is to acquire the habit of working at a particular trade, the habit of using the tools, so that the mind and hand will work together. No unused hand can use a tool dexterously. Even the axe, the simplest tool we gyman renewed his interrogations: have, must be used for years before the hands ac-

quire the habit of using it skillfully. It is wonderful with what ease and power a good axeman will use it. It it is so of all tools. They must be long used to be well used. The habit must be acquired. The hands, the muscles, the whole body must acquire the habit of using many tools. Thus it is that trades are learned. In common mechanic they acquire the habit of doing it musically. But at length the habit is acquired, and those hands which seem otherwise like our own, seem magically inspired with the power of music. It is truly astonishing to see what habits may be trained. I do not say it is all habit; but it is habit in no small degree. We can see in this the power of habit.

I said that that which we call education is in a great measure the result of habit. This is even so. See the little child at his alphabet. He can repeat the letters in order long before he knows them. And when he comes to put them together in spelling, much of it is mechanically done, and is a matter of habit. Rules are learned by habit. So are definitions, principles, theorems, and so on schools. There is far more of habit in it than we

generally suppose. If we look at education in its larger sense as em-

dopt the opinions that are most general around us. man for injuring the life of some wretch. When as much from habit as he does Yankee language Claire Martin had induced her to do so, in order to every nation. Especially we see it true with respect to sects, parties, clans. In Republican America we adopt Republican principles. In Cossack Russia, the people adopt the principles of the government. In it on a great or small scale we see equally well the LADIES' COSTUME.—The following, from the succr. power of habit over our opinions. I may further character, particularly our ideas of religion. Every man is naturally religious as much as he is natur-road accident between Brighton and London. His hat it will not find any application in Thibodeaux: ally social, and will have some kind of religion. As heirs, after having paid him the customary funeral Somebody has said that a Parisian grissette, with a general rule children adopt the religion of their honors, did what all heirs do in similar cases, open-

Thus we see that, view man as we will, he is a

Unparallilled Parsimony. -- Monsieur Veaudeville was one of the most remarkable men in Paris other people are getting up, doats on Don Juan, for his avarice. In the year 1735 he was worth and thinks she must have written Walker's Dieone million sterling. At the age of 72 he contract-one million sterling. At the age of 72 he contract-ed a fever, which obliged him to send for the first of cultivated women: wonders where pork and time in his life for a surgeon to bleed him, who, beans grow, and thinks it singular that eggs don't asking him tenpence for the operation, was dis- break in falling from the trees; covers the legs of missed. He sent for an apothecary, but he was as her piano, and shuts the moon out of her bedroom, high in his demand. He sent for a barber, who at because their is a man in it; prides herself upon length agreed to undertake the operation for three-delicate health, and always gets up a nervous fit

"Can I see him?"

"I am he."

"Who, you?"

"Yes, sir!"

"You must have altered considerably since I will it be requisite to bleed?" "Three times," anlives through an English opera: calls mamma our
swered the barber. "And what quantity of blood
do you intend to take?" "About eight ounces," longs to; falls desperately in love with a pair of inwas the answer. "That will be ninepence; too cipient moustaches; gets up a flirtation with its
much, too much," said the miser. "I have deterboon companion, splits the difference by romaticalmind to alore when the companion is the longer flient of both posting." mined to adopt a cheaper way; take the whole ly eloping with the bosom friend of both parties, quantity you design to take at three times at one, and comes to her senses some fine morning, by

days, and he left his immense property to the King. full-blooded, nice young woman?

GETTING MARRIED .- The New Orleans Picayune relates a little incident which transpired in one of the Eastern towns last summer. It occurred in church, on one of those quiet afternoons when all the world seems ready to drop asleep-when the flies buzz lazily on the window panes, and the dog lies on the door-stone. The afternoon service had ended, and the congregation were arranging themto do with our characters and our outward lives selves for the benediction, when, to the great ascall education, is in a great measure the result of habit. Our trades and calling are often habits. And many a man's religion is a habit. We put on habits are not will be a possible of many a man's religion is a habit. We put on habits as not will be a possible of many a man's religion is a habit. tonishment and the manifest interest of the wor-

A deep stillness instantly fell over the congregation, broken only by the rustling of silk, as some pretty girl or excited matron changed her position to catch the first view of the couple to be married. No one, however, arose, or seemed in the least inclined to arise. Whereupon, the worthy clergyman, deeming his first notice unheard or misunde stood, repeated the invitation:

"Let those wishing to be united in the holy bonds of matrimony, now come forward.'

Still no one stirred. The silence became almost audible, and a painful sense of the awkwardness of the position was gradually spreading among those present, when a young gentlemen who had occu-pied a vacant scat in the broad aisle during the service, slowly arose and deliberately walked to the foot of the altar. He was good-looking and well dressed, and no female accompanied his travels. When he had arrived within a respectable distance of the clergyman, he paused, and, with a reverent bow, stepped to one side of the aisle; but he neither said anything, nor seemed at all disconcerted at the idea of being married alone.—The clergyman looked anxiously around for the bride, who, he supposed, was yet to arrive, and at length remarked to the young gentleman in an under tone:

"The lady, sir, is dilatory." " Very, sir.

"Had we not better defer the ceremony?" "I think not. Do you suppose she will be here

"Me, sir! said the astonished shepherd, "how should I know of your lady's movements? That is a matter belonging to yourself.'

A few moments more were suffered to elapse in this unpleasant state of expectancy, when the cler-"Did the lady promise to attend at the present

hour, sir?' "What lady?"

"Why the lady, to be sure, that you are waiting

"I did not hear her say anything about it," was

the unsatisfactory response.
"Then, sir, may I ask why you are here, and for what purpose you trifle with me in this man

ciples in one tenth-part of time that the hands will learn to do all their work. When the hands are those wishing to be united in the holy bonds of well instructed, their possessor becomes a good matrimony, to step forward, and I happened to entertain such a wish! I am very sorry to have misunderstood you, sir, and wish you a very good

day."

The benediction was uttered with a solemnity of tone very little in accordance with the twitching of the facial nerves; and when, after the church was closed, the story got wind among the congregation, more than one girl regretted that her wishes had not been as boldly expressed as the young gentle-man's who had really wished to be " united in the holy bonds of matrimony."

ELECTRIC TELEGRAPH BETWEEN ENGLAND AND A-MERICA.—The project of connecting, telegraphically, Great Britain with America, is at the present noment seriously engaging the attention of scientific and commercial men. Daring enginneers are sanguine of the practicability of laying a submarine cable directly across the Atlantic, from Galway to Cape Race, in Newfoundland. The chief question is, whether, if a line were laid, an electric curbracing all we learn in life—the whole schooling of rent can be passed through three thousand miles experience, we shall see the influence of habit still of cable! Professor Faraday and others, whose more powerfully demonstrated. Our early habits opinions must be regarded as weighty, believe that which set the tide of our characters are formed by it could not. And so (says the Glasgow Commonthe associations of early life. Our own wills often wealth) by far the larger proportion of scientific have little to do with them. In the thoughtless men favor the route to America via Scotland. hours of youth we acquire habits which have a pow- "To escape the present dubious ocean path," says erful influence on all our after lives. And so we a well informed writer in the current number of the continue to acquire habits and use old ones till we become almost in fact, as it has been said, "the creatures of habit."

Wen informed writer in the current number of the Quarterly Review, "it is proposed to carry the cable from the northernmost point of the Highlands of creatures of habit."

Scotland to Iceland, by way of the Orkney, Shet-Scotland to Iceland, by way of the Orkney, Shet-I remarked that we think by habit. I might say land, and Ferroe Islands—to lay it from Iceland tated the noise he made. Finally he threw a stone by means of certain vapors or beverages, and in the grave. They found the lamb structure that our opinions the coast to Cape Farewell, where the coast to Cape Farewell, where the cable would days in a great measure as others think. We again take to the water, span Davis' Straits, and tated the noise he made. Finally he threw a stone by means of certain vapors or beverages, and in see what was in the grave. They found the lamb's further that our opinions are in a great measure across the nearest point in Greenland, thence down make right way across Labrador and Upper Canarear of the building toward the river Saone. But frighten their victims, or to rob them with more would not touch it with their hands, but brought it We fall in the great current of opinion in the com- da to Quebec. Here it would lock in with the the Spirit at once threw it back into the house, and facility. The spell has sometimes the effect of a away on a fire-shovel. . . They then presented munity about us and float on believing it right, with North American meshwork of wires, which hold the charcoal mark rendered any doubt impossible poisonous substance, and the sorcerers make use of this heart to their prisoner, and accused her of but very little solid questioning. Our opinions are themselves out like an open hand for the European grasp. This plan seems quite feasible, for in no part of the journey would the cable require to be more than nine hundred miles long; and as it seems pretty certain that a sand bank extends, with good soundings, all the way to Cape Farewell, there would be little difficulty in mooring the cable to a level and soft bottom. The only obstacle that we see, is the strong partiality of the Esquimaux for France the people adopt French opinions: England old iron. The mere expense of making and laying they adopt English opinions. The opinion of each the cable would not be much more than double that country, party, clan and family have a general agree-ment. All this is from habit. Whether we view Thames.

> AN ECCENTRIC WILL.-Mr. Railing, of New Hampshire, was among the victims of the last rail-

"This is my testament. I give and bequeath all my goods, present or future, movable, or immovable, in England or on the continent, to that railsubject of habit. His habits grow with his growth road company on whose road I have had the hap-

> station where he was not known. tors were familiar with his peculiar costume. Once herits from his victim.—English Paper,

A NICE YOUNG WOMAN.—She goes to bed when when there is a handsome fellow near who under-"But," said the stingy old fellow, "how often stands her case; adores Italian music, and never will it be requisite to bleed?" "Three times," and lives through an English opera; calls manna our beautiful to be requisited to bleed?" "Certainly! You are the Dr. Channing that and it will save me sixpence."

This being insisted upon, he lost twenty-four long life of wearisome labor staring her in the ounces of blood, which caused his death in a few face! Who shall say this is not the fate of many a condition.