NUMBER 29.

### Christian Spiritualist,

PUBLISHED BY
THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE,

At No. 553 Broadway, New-York. The Christian Spinitualist is published every Saturday

TERMS-Two Dollars per year, payable within three months. Ten copies for Eighteen Dollars; or, one person sending us ten

subscribers will be entitled to a copy for one year, SINGLE COPIES-Five Cents. All business letters and communications should be addressed

to the Society for the Diffusion of Spiritual Knowledge,

[From the Sacrol Circle.] THE NEWSBOY.

BY J. W. E.

One day, while sitting in my room reading some letters to my family, my daughter became influenced quite unexpectedly, and began by saying:-"Hurrah! hurrah! I am out of them dirty streets of New York."

I did not keep notes of this interview, and can therefore only state some things generally about it. He said he was a newshoy in New York, and his name was Tim Peters; that he had died since the last 4th of July, of cholera, and was about twelve years old; that his father had been run over by a railroad car; that he was a man of intemperate in feeble health, and he had one brother, named; Bili, about ten years old.

He said many things which showed me that he was familiar with the localities near the upper end of Nassau Street, and his shrewdness, his slang So down she went on her marrow-bones-why-onterms, and his manner of speaking were particularly characteristic of the class of boys to which her eyes and says, "God bless Tim." Somehow I he belonged. And he spoke of men and boys, with whom he had been thrown in contact, in a manner so natural as to carry conviction that he I played leap-frog all round the room, I was so that was just what I wanted. was what he said he was,

There was a keen shrewdness of thought, a reekless, devil-may-care manner, and a love of fun about stand it. him that can be seen in full combination only in them. He sometimes swore, but immediately checked himself, and said that his mother, (who was with him) told him he must not talk so. He said he had seen me when I was a judge, and had read my letter of last August. He had sold more Heralds with that in it than usual. I asked him if eternal strange to me was, mother didn't cry a bit; the air." So we slept 'round in the carts that he had noticed what effect it had had on those who says 1, "Tim, that's mighty strange, she'd cry for night. read it. He said, "I have seen a feller sitting on a his jaws, and dared to say what he thought, and stuck in him.

enough to show the character of it. But in the see it, for it would "do em good." I told him I says I mustn't say that—says I to Bill, "Let's to would soon give him an opportunity.

noon he came again, and gave me his history, which me with it. Down by the Park I saw some awful I wrote down as he went along, nearly in the foll line dandies prinking along, says I, "Bill, just seen

He began as before, in a joyful, cheerful tone. Hurrah! hurrah!

Say! that light hurts this ere girl's eyes. [The medium was sitting facing the window.]

You know, as I told you before, my name is Tim Peters. Well, my mother was a good, respectable,

kind of a woman, and worked at sewing when a gal, she says. Dad was a day-laborer-that wasn't his trade—he was a harness-maker. I did'nt know that, but mother says so. Golly! why didn't he Dad worked at that ever so long after he hitched

horses with mother, and I was his oldest boy .--Well, I grow'd up llongside my brother, and we had a jolly good time when little, mother says. Mother was American, father was English.

Well, father took to drink, like a darned sight of other folks, and went head over heels down hill when it shall be celebrated that speaks of the noble fast as he knew how. Mother got sick and worn

out, and got to feeling bad. When dad used to come home, she dreaded to speak to him. He would come tumbling into the house, cuffing us here and there, and swearing at

mother, and she used to cry. One day I come in and see her crying, and I says "Well, marm, what do you feel bad about?" she cried, and said, "Tim, my boy, your father's worse and worse; he has taken every thing from us, and if he don't take care, he will take me from you .-

breakfast with for to-morrow." "Well," says I, "mother, wipe your peepers; I'll be supporting you, mother; you ain't got two

I'll be dom' somethin." So she ups with her apron and wiped her eyes. mother say, when she was a gal, if farmers wanted rain, they prayed in meetin' for it; so when I went I knowed it. Well, they held a coroner's inquest, to bed, I down on my benders, and asked for snow. and somehow or other snow come. So the next morning I borrowed next-door neighbor's shovel, and went along the streets hunting "snow jobs," as the boys call it. I got one. "Hurrah!" says I, "now you are set up in business, you're in for it, Tim." So I pockets my money, and trudges home. Says I, "Mother, here's your money." Well, I declare, if she didn't make me feel as soft as a girl-I warn't no more a boy-'kase she went to crying

"Well," says I, "mother, I didn't pray for rain feel all gone.'

what'll we do when this is cone?"

"Well," says I, "mother, give me half o' that, got 'em. and I'll buy some papers, and start in business my-

buy a loaf of bread anyhow.]

or, EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New- and they trusted me thre more for (uppence, I don't drink it all up. know how they come to trust me-the boys 'round | I was death on the M. P.'s, just for deviltry; I said they never did it to them. Well, I sold all but | confide't keep still. took my money home, and that's the way I helped killed her, not the pain. my mother along.

'Tim," I said, "Let me ask you—" Well, I'm in the witnesses' box-go it.

"How did you get money to buy papers next

Did another job of snow.

think I could do that—thought I must do some- after the doctor he goes—a 'spensary doctor thing while waiting for yer."

habits; that his mother had survived him awhile give it to mother. Stock was up, but I had none God bless you, Tim and Bill. I hat to leave you, on, so I said nothin'.

When I went home each night there was a grin on my face broad as a moon. Mother said, "Tim, Twe hopes of you, if you'll only keep out of liquor." earth she did it I couldn't see-but she ups with felt weak in the joints, and down 1 went; 'twas catchin', so says I, "God bless Tim, too." Then happy. Mother laughed, and said, "Tim, my crazy boy;" that made me feel better, but I could under-

Byme-by dad come in, and he smelt like a distiler the wink not to let him know I was set up in er mind, we'll set up bachelor's hall." business. When he come in he couldn't stand up, you, and not a bit for that lubber." But she A poor old Irishwoman washed for mother when

our trotters, or we'll be sent to the House of Re-We were then called to dinner, but in the after. fuge." I'd heard tell of that, dad used to threaten the M. P.'s; now look at the M. T.'s.

So I went it every day; I couldn't feel bad, to save my life—suspect I warn't born in a bad time. Mother said it used to make her heart good to see

I asked him, "Were you so cheerful then? I warn't nothing else. When I used to swear, it made her feel bad. I told her I took it the natural

I asked him, "How so?"

I had heard my forefathers—I'll tell you what I heard one day in the Park.

A great lubberly feller was making a speech .-He said, "The time is coming when the day shall be celebrated ---, hem, --- that speaks of the noble deeds of our ferefathers." I'm not so grand as he; I can't make such a cock-a-doodle-doo. So I run home and said, "Mother, the day is coming deeds of our forefathers."

She said, "Tim, Tim, what on earth will come

of you? So it went along. One day dad was brought in dead. I needn't enter into particulars, 'twas all in the papers. I cried it, and made it an extra  $Herab \ell$  for me.

I asked him, "How so?" It was the celebration of the death of my fore-

I went home, after getting a few coppers, and found mother cryin' and blubbering like every boarded. I felt awful streaked; I couldn't cry nor his brows, and emits still more a la Stentor the oft- when nature so prevails in him as to cause him to there was a nother sound, as if some one was in the And, Tim, I haint got a cent in the house to get thing, for she had loved him once. She said, "Tim, step softly, your father's dead." Says I. "I will, for

I'm 'fraid I'll wake him up.'' "Oh," says she, "Tim, you'll break my heart, hoys for nothin ; just say how I can go ahead, and talking so; forget the past; go look at him who once loved you, and called you his child." I went got in all sorts of mischief; took to smoking and After the usual amount of small talk, the Elder and looked; his face warn't red no more, and there chewing—the boys set me up to it. Then I got proceeds to unburthen himself: "I am," said he, of perdition'—remembering always when his heart That was an awful cold night. Oh, mercy, I'd heard was a sorrowful expression about his mouth—and I caught something running down my check afore

> and he was buried. I asked what made his tears run.

mother suffer so. I 'sposed he was in heil and dam- so. I used to pitch into the bullies when pushing nation they talked of, and I couldn't but feel sorry. the little ones away, and hooking their papers. that was the end of that.

any body. We had some potatoes that day-Bill breath out, then ask, "Have a paper, sir?"

every once in a while-tears and fun altogether. I lorn day. It asked him how much the half was the said used to be ashamed of myself, and then I'd swear One day I thought I'd treat myself, so I bought was anything wrong in their creed, and those that highest is the shrill, emasculated treble of A. J. five pence. Twas better than nothing; 'twould a blue streak to hide it. Bill sold radishes for a one of them penny ice creams that they sell at the did, kept so still that it was all the same—then, I Davis. living. He went into the vegetable line. I was corners. I was took up with the cramp and went say, all went along smoothly. Then, if a man be-Well! golly! I pitched down Fulton Street, and more intellectual.

one, and what do you think I did with that? I I used to feel bad, coming home nights, to see kept it as a show for next day; for if I could only mother look so bleached. I saw a " pain-killer" adbuy three, four would look more respectable. vertised down Nassau Street, so I went and got the floor. I begun to feel so pleasant and happy. That's the way folks trade, you know. Well, I some for mother. Warn't I a fool, liked to have I heard my mother speaking to me, "Tim, my progressive. I am delighted to see Christians of

One day she said to me, "Tim, take this ring, my boy, and go buy yourself a pair of shoes."-Well, says I, "No mother, I can't do it." She says, "Timmy, I'll never live to see you wear 'em out, gers go, I 'spect." so let me see you have them." If I'd got a licking, I couldn't have felt worse. So I runs after row. [While I was writing this down, the medium Bill, and says I, "Bill, come in here, mother's kindwhistled, and he immediately said, "Golly! didn't er lonely." Bill never stopped for nothing, but mother looked so sick. Says I, "Mother, open Where did I leave off? Oh, I got a shillin', and your peepers; don't look so." She says, "Tim, the green 'un-will yer?" but God will take care of the orphans." I says, "Mother, I'm sorry you are going, but seeing you can't stay, hurry up your cakes, and I'll take care

> I asked him, "Why did you say that?" Oh, she did feel awful bad; so says I, "Mother, did I come here?" Jordan is a hard road to travel. If you get there before I do, tell 'em I'm coming, too." She laughed, and, by golly! if she didn't die a laughing, and

of myself."

Bill didn't get back before she died. Oh! didn't he take on? Poor cretur! He took on awful bad, seeing mother 'd gone before he got there. "Well," says I, "Bill, if I only knew how to wear pettiery; and oh, if he didn't rip it! but I gave moth- coats, I'd be a mother to you; but," says I, "nev-

I thought I was going to stay at that place, but so he down on his marrow-bones, and swore a blue no; rent day come, and we had to go; and when streak. I thought I smilt bringsione. What was I gets outside I said to Bill, "Nothing like taking

hydrant, who said, the liked that feller who opened did worse--she took to coughing, and I knew the she died. She did it for nothing. Catch rich folks jig was up for that time. And so it went day after doing that. She said she knowed how she'd feel if not like ——, who was afraid of having pins day. Dad said she was drunk, but he knew he lied. she should leave her boys kicking about, and if I him. But," says I, "mister, I'll do that same." Well, I kept selling papers and increasing my wouldn't be up to so many tricks, she'd keep us. So here I am at it. This is a part only of this interview, but is stock. I took the Headel, and sold lots of em; So we staid with her after that. She was a darned 'twas a good investment. I ups Broadway one day, good old thing, but not so clean as mother. I told course of it, he said that he wanted to give me his Bill at my side, and I seen some M. P.'s on a cor- her I would do some odd jobs for her. Her rooms All the newsboys can't read, but when they have history, and have me write it down, and publish it ner. I warn't afraid of 'em, so I stepped on one of were dark, and I whitewashed them, and whitein the Sachen Check, so that the newsboys might their toes. He gin me a devil of a look—mother washing it was! She was awful tickled; but I didn't like my boarding-place, 'cause she wouldn't

> Says I to Bill, "I'll get you a situation." So, as luck would have it, I used to listen to people's talking, and one day I heard a man say he wished he had a smart boy to take into the country. I goes up to him and says, "I knows a fellow." He looks at me, and says, "What do you mean?" I says, "I knows a fellow will suit your capacity." Says he, "Are you the chap?" Says I, "No, I air, but I knows one what is." "Well," says he, Hurrah! "I like the looks of you." Says I, "I'm obliged to you." So I whistled to Bill, and he come. He was really a pretty-eyed fellow, just like mother. So the man axed me about my relations, and I told him all about it. "Well," says he, "I like the looks of your boy there, and I'll take him." "But," says I, "look here, mister, don't you lick him; if you do, I'll lick you back." I thought he'd die a laughing.

So I fitted Bill out. How do you think I did it? I give him some gingerbread. 'Twas as hard to part us as two peas in a pod. But the old feller fixed him all up before he went out of town. Bill felt so grand and happy, that he forgot to be sorry at leaving me.

[I asked him here if he could tell me the name of that old Irishwoman, and where she lived. He said it was Bridget Mahan; she lived near the Five Points; he couldn't mention the name of the street; said it was a short one, and added, "Hold on! see if I can fetch it!" He paused a moment, and not recalling the name, went on:]

do nothing, so I went to the National Theatre. I repeated injunction to silence. saw nothing for my tears—had to laugh once in a while. Twasn't the National Theatre-it was the Deacon Smooth enters, in company with their munext one to it, where the boys could get in for six- tual friend, Mr. Freeman, "an occasional hearer," pence. I sold papers ever so long after that. I whom he had met in the street and invited in. don't you love him?" How could I, when he made member me by. They are hard boys-had to be

I made about a shilling a day, depending on the I watched mother mighty close after father's ex- news and the brain of the editor. I tell you one

invested my stock in papers. Twas the Son. You | Mother got sewing. She scratched, way I paid my board was-if I made a shilling, I he believed the creed which he had publicly procan get lots of 'em for that. I got six for five pence, and we got along nicely; there was nobody to paid two cents for my board; if I made eighteen fessed. But now, since that dangerous liberality

> glad ?" I grew worse and worse, and all grew dark about m. I wished for Bill. I lay on some straw on the true faith. boy!" I jumped right up in bed, but I saw nothing-then the pain come on. One of the boys Bible efforts. Where this liberality is to stop, is a come in, and says he, "Tim, what you doin' there?" "Ike," says I, "I am goin' where the good nig-

"Tim," says he, "I guess you'll be well to-mor-

"Ike," says I, "if I'm well, I won't be here.-I, "Ike, don't let the bullies beat that new-comer-

back.

Then it grew darker; I didn't hear his voice.-All at once I saw mother. I had no pain, and a man living in this enlightened age to reject Christ's there was no tears in her eyes. Says I, "Hurrah! salvation. I'm in for it. Ain't I, mother? How the dickens

Says she, "Look!"

ain't as happy as a bee, I tell you. I go bout sing- will get to heaven at last—and so make shipareck. ing, but not the papers. There are lots of other boys, but somehow I feel kind of babyish; I don't want to be out of her sight. I thought I was independent.

I've been to the Herald office; there I heard some one say, "Timothy." "Oh, grand," says I. "Hush!" says mother, "don't talk so."

Then the other one said, "You must go back, keep a kind feeling in their hearts and try to be good, there is a happy place for them all."

ier said than done; because, if a boy tries to b good, there is always somebody to kick it out of

Would you like to know how I learn to read? Mother taught me some, then I taught myself some. got through selling their papers, some one of 'em who can read sits down with a lot 'round him, and read to 'em; so they know a darned sight more of what's goin' on than you think they do. Then they

talk it over among 'emselves. Look here, mister, I tell you what had a wonderful effect-when a newsboy come up to a gentleman, and he looked pleasant on him and smiled; 'twas worth three cents to sell a paper to that feller. But | your stand-point, must necessarily appear deploraa feller swear. Whoever it is, tell them to be good you mention, are every one of them evidences to me. to their mothers, and they'll be as happy as I am.

He gave me the names of four of them: Jim, Ike, with either their own or the prevailing religious John Smith, and Lazy Bob.

was Dick Hardin.

West Roxbury, July 29, 1854.

### THE SEMI-REFORMERS IN A QUAN-DARY.

BY S. LEAVITT.

supper; his children the while, to his great annoyin view of the speedy approach of bed-time) in va-

Soon, however, the door-bell announces visitors.

ing to determine as to whom I may look upon as himself madly to dissipation of some sort.

kissed him, and said, "God has blessed me in my to do-go long up Broadway, and see one of your somehow, there's no doing anything in the way of the subject of religion. Religious toleration, alone, mouth Chronicle.

Well, she smiled, and says, "Tim, my boy, trials." I felt so proud I could have knocked over fine-looking fellows, run agin' him, most knock his practical benevolence, without finding yourself cheek by jowl with a rank Infidel. And then there I always thought of mother while bawling my is such utter confusion among the Churches. In I used often to feel soft-I was took that way paper at the top of my lungs. Sunday was a for- the good old time, when most orthodox church members did not dare to begin to think that there home. I had changed my boarding-place, and the longed to an orthodox church, for aught you knew, pence, then I paid four cents. I was awful sick, has spread so-while you are associating intimately "Tim," says I, "you goin' home-ain't you with some church member, in all confidence-you are frequently shocked by hearing him coolly disavow his belief in some of the cardinal doctrines of

"Yet I like liberality, and consider myself quite different denominations uniting in the Tract and question that puzzles me. For if there was no other objection, there is something so incomprehensibly fascinating about the manners of some of these ultra-liberal men, that it is next to impossible for us to cherish what we know to be the true view with regard to their condition and prospects; that is, Mother's calling me, and I can't stay." What did that they are God-hated, God-forsaken sinners, who, he do but cry. I never see folks cry so easy. Says if they died to-morrow, would be cast into the eternal burnings. Why, one would suppose, from their screnity, that they were, like Daniel, men Says he, "No, I'll take care o' him till you come greatly beloved of God. And yet we know that it cannot be so, for 'God is angry with the wicked every day;' and it is the height of wickedness for

"But about that fascination of their's. Don't you see that it is one of the things that is destroying the Church? Christians deluded by this arti-I looked and saw them carrying my coffin out of fice of Satan's-who says, 'Let us do good that evil the room. Then she took me with her, and if I may come'-begin to suspect that these men, also,

"Then, again, to sit on the same platform from which they are holding forth against the Bible and Christians as stumbling-blocks in the way of reform, is unendurable. At such times I feel disposed to say-'Give us the old state of things, when Christians did not feel called upon to listen calmly to such harangues, even if the car of progress has to stop; for I fear this car is carrying us all down my child, and teach the little newsboys, that if they the broad road that leadeth to destruction.' And again, that outrageous attempt to smuggle women in among the delegates of the World's Temperance "Well," says I, "mister, whoever you are, its Convention; as if it was not enough for us to have to endure the society of the male outlaws

As may be supposed natural, Elder Steel, just here, "kinder gin cout."

Deacon Smooth, who was one of those universal echoes, "coincided perfectly with his superior officer, and felt very much grieved:" but finding him in such a bad humor, did not unfold the object of his visit—which was to consult about some Church

Mr. Freeman, knowing that this tirade was partly called out by the Elder's knowledge of his tendency to liberality, and that some reply was expected from him, now took up the subject.

"This state of things," said he, "which, from that the time has come, at last, for the noble souls among men to unite harmoniously in raising the ig-Here ended this interview. The next day he noble and succoring the needy. As yet, although her home, but expressed the same feeling as she came again, and talked considerably. Among oth. the world has always been full of noble men, a did when she left her daughter's house. er things, he said that he once got drunk just to see true, thorough philanthropist, has been a rava avis how it was. "Golly," says he, "I got enough of among them. One of the principal causes of this it, never catch me at it agin'." I asked him if he was, that there were very few of them, the teachcould give me the name of any of his companions, lings of whose hearts were not in direct antagonism. creed of those around them. Look, for instance, at has been essentially orthodox. Consider, then, the case of the naturally philanthropic Englishmanhim-and perhaps his reason-that it is not right left her for an instant. When she was fairly in bed, Christ, will go to hell forever for not believing in and as the widow relied on his fidelity, and perhaps chided herself for needless fear, she Him. And in many other respects they contradict fell asleep. Elder steel sits pondering in his easy chair, after what he feels bound to believe; so that, although he may generally enjoy that peace of God which probably by a slight noise outside the house. It ance, employing themselves (the more vigorously, passeth understanding; his soul is kept in a continual turmoil by these conflicting teachings. And, rious ungainly gymnastics. But a weightier ill is by the way, many of his 'seasons of darkness,' as near her bed, which was in a room on the ground I trudged home to the old woman's where I oppressing the Elder, and ever and anon he knits he calls them, must be seasons of light—times floor.—The dog neither barked nor moved. Next doubt even whether there is any truth in his creed; room and stepped cautiously on the floor. The wobecause he then so plainly sees that it contains dog move, as he made a violent spring from the bed errors. How badly fitted was such a mane for active and at the same instant something fell on the floor, "Again, the Infidel Englishman, finding himself

surrounded by those who regarded him as a 'son the bed without having barked or growled at all. happy again, but I felt lonesome; I went to all the "utterly perplexed; I don't see what the world's prompted him to benevolent action, that he was so ately, but lay awake wondering, yet not deeming it tires—used to go to Hoboken; pitched pennies, till coming to; I am sometimes almost ready to say regarded by his neighbors—could not help having a I got enough to pay the ferriage. The boys used that I will give up all connection with the benevo- faint suspicion that they were right; and that, to say I cheated. I wonder if I did! They said I lent movements of the day. Why, it makes my moreover, the whole of their creed was right. This man extended on the floor, dead, with a large knife was a gambler, but I only used common cents. I blood run cold to see what company I am brought shackled him. 'How absurd,' said he, "would it in his hand, which was even now extended.—The He had a kind o' sorrowful look. I felt, oh dear! had a black eye every once in a while, fighting the into, the moment I engage, practically, in forward- be for me—who half suspects that death will transsuppose he'd been a good man, like I see in the Park, boys who twitted me about Bill and mother. I ing any reform. And then I am in such a maze port me to a lake of fire—to be troubling myself till all was over. This man was the widow's son-inwouldn't he love his Tim? and I thought, "Tim, wouldn't stand that, so I give 'em something to re- trying to distinguish Christians from Infidels—try- about the present welfare of others.' So he turned law, and the husband of her only daughter. He

true brothers-that I am afraid I shall lose my "The religious antagonism, and doubt on the subject of religion, existing among them, have been, "There used o be none of this trouble when I then, one grand cause of the backwardness of men as the only heirs apparent, but made his stealthy was a young man. Then an Infidel was a marked with regard to benevolent effort. It follows, thereit. In spite of herself she breathed freer. I never thing, if any of the boys didn't sell his papers, and shunned man among us; and it was mutually, fore, that one great desideratum in order to the night. see the woman so happy. Bill come in with a for- we'd go shucks with him, and each take one—that though tacitly agreed between the two parties, that ushering in of an age of universal benevolence, is, as to all its facts, from a most respectable Quaker last night. You melt me all down, mother; and I lorn old black bonnet he'd begged somewhere; she was among the good fellers. Tell you what I used they should steer clear of one another. But now, that good men generally should become of one mind on family, whose veracity he cannot doubt.—Ports

will do but little for the accomplishment of this

"This universal religion must, I think, find its key-note; somewhere along that key-board whose owest note is the deep bass of Calvin, and whose

"You would say that Calvin is to give the keynote. All the signs of the times-and especially the very ones which you have enumerated-tell me that it will be found somewhere near the middle of the board.

"But God is now working out this problem before our eyes, with astonishing celerity, through the instrumentality of such men as you and I, even. Supposing men, for the moment, to be printers' type, who have been imbedded and rusted in where they were not useful-I may say that God is throwing us all into pi, as the first step toward getting us all into more appropriate situations. Even as the various schools of medicine, have been each developing some of those great truths which are to make up, together, a perfect system; so, also, the various sects have, I think, for the most part-while they thought they were building up the only true church -been each only hewing a foundation-stone for the Lord's New Church in the Earth. By means of some sects, God has developed great truths; while by means of others—as the Roman Catholics—He has kept alive great truths; and by means of others -as the Methodists-revived great truths; at the same time, by means of Infidels, keeping alive some common sense in the world. And now, in these ends of the earth and of time; by means of telegraphs, railroads, steamers, books-Temperance, Anti-Slavery, Tract, Bible, Missionary, &c., Societies -He is throwing them altogether, as I said, into vi. The consequence will be, such a comparing of

notes as will result—if I mistake not—in their gradually settling upon some universally agreeable reigion; and then, hand in hand, making a dead set at the devil and all his works!" The speaker had become so wrapped up in his subject, toward the close of his remarks, that he sat with his eyes fixed on the fire, almost uncon-

scious of surrounding circumstances. When now he lifted his eyes, he perceived that the Deacon was comfortably sleeping in an easy chair, and that the Elder had fainted, through excessive righteous in-TERRIBLE RETRIBUTION—A STORY OF A FAITHFUL Dog.—About fifty years ago, in the western part

named Mozher. Her husband had been dead many years; her only daughter was grown up and married, living at the distance of a mile or two from the family mansion And thus the old lady lived alone in her home by

day and night. Yet in her conscious innocence and trust in Providence, she felt safe and cheerful; did her work quietly during the daylight, and at eventide lay down and slept sweetly.

One morning, however, she awoke, with an extraordinary and unwonted gloom upon her mind, which was impressed with the apprehension that something strange would happen to her or hers. So full was she of this thought that she could not stay at home that day, but must go abroad to give vent to it, by unbosoming herself to her friends, especially to her daughter. With her she spent a greater part of the day, and to her she several times repeated the recital of her apprehensions. The daughwhen they are cross and push 'em aside, it makes ble, is a source of great joy to me. For the facts ter as often repeated the assurances that the good mother had never done injury to any person, and added, I cannot think any one would hurt you, for you have not an enemy in the world.

As the day was declining, Mrs. Mozher sought

On the way home she called on a neighbor, who lived in the last house before she reached her own. Here she again made known her continued apprehensions; which had nearly ripened into fear, and from the lady of the mansion she received answers similar to those of her daughter. "You have harmed no one in your whole life time, surely no one will disturb or molest you, go home in quiet, He brought with him at this interview the Spirit the English nation for the past few hundred years. and rover shall go with you." "Here Rover," said of a boy younger than himself, who said his name The prevailing creed among them during that time she to a stout watch dog that lay on the floor, "here Rover, go home with Mrs. Mozher and take care of her."-Rover did as he was told; the widow went home, milked her cows, took care of everything out thoroughly imbued with that faith. His heart tells of doors and went to bed as usual. Rover had not to believe that the heathen, who never heard of he laid himfelf down on the outside of the

Sometime in the night she awoke, being startled, was so slight, however, that she was not aware of being startled at all, but heard, as soon as she awoke, a sound like the raising of a window man saw nething but now for the first time felt the sounding like a heavy log. Then followed other noises, like pawing of the dog's feet; but soon all was still again, and the dog resumed his place on

This time the widow did not go to sleep immedibest to get up. But at last she dropped asleep, and when she awoke the sun was shining. She hastily stepped out of bed, and there lay the body of a coveted her little store of wealth, her house, her cattle and her land. And instigated by this sordid impatience, he could not wait for the decay of nature to give her property up to him and his, visit to do a deed of darkness in the gloom of the

This is one of Uncle Toby's stories; and is derived

### SUICIDE IN THE CHURCH.

instead of "they always leave us the most deceived."

with it. Be that as it may, that the customs and all clear, in His own good time and way. changed and are changing.

consulted.

The following, from Shakespeare's "Hamlet," opinion on suicide, antecedent to the Elizabethan these remarks: age, in which Shakespeare wrote.

In the play, Ophelia is made to commit suicide so that the following dialogue very naturally takes place at the grave:

Lacr. What ceremony else?

1 Priest. Her obsequies have been so far enlarg'd.
As we have warrang. Her death was doubtn!;
And, but that great command obersways the order,
She should in ground ansanctified have lodg'd.
Till the last trumper: for charitable prayers,
Sharets, finds, and pobles, should be thrown on local Yet here she is allowed her virgin creats. Her maiden strewments, and the bridging home Of bell and Lurial

Later. Must there no more by done?

1 Priest. No re Later. Must there no mere be done?

I Priest.
We should profano the service of the dead,
To sing a regardon, and such rest to her.
As to peace-departed souls.

Later. Lay her i' the earth:—
And from her fair and unpodinted flesh
May violets spring!—I tell there, churdish priest,
A ministring angel shall my sister be,
When then flesh nowling—
Figure 1 and

this subject. Still said his as objectionable and teen months old, which gave strength to resist the painful revelations which each victim finds it ne- little innocent i could see the inchess of my be loved wife, and I could ask no more of God than to cessary to make, in order to soften the severity of live for my dear child. But God was willing again the judgment pronounced upon them. The no- to afflict, by taking everything that was left for me tices that prompt saicide in most cases, come from in this world. On the 20th of October last, I had inability to meet certain issues, painful though ne- the misfortune to close the eyes of my treasureinability to meet certain issues, painful though nemy child. Having nothing to condole me, I recessary under such social and other relations as becessary under such social and other rel long to the position of the sufferer. Public opinion for life was a burthen. to-day, inclines to consider all such acts as the reto-day, inclines to consider all such acts as the result of cowardine and fear, but the conclusion is too general and indiscriminate. The time was, too general and indiscriminate.

All inquest was less synthes and held a post-morten examination. The contents of the stomach were analyzed, but no poisonous substance of Spiritualism and the progress of Christianity, is, and women have their reward. How different will no doubt, small, in comparison with what should all this be, when conscience sits in the editorial no doubt, small, in comparison with what should all this be, when conscience sits in the editorial to convert the follies and prejudice and discrepance. could be sane who would take the life of another. The Jury returned a verdict that the deceased be done, the persons being sane and well. That there must be aggravating causes is well under-

Our object, however, is not to get at the wisdom deed than mental weakness. of public opinion, nor too euriously to inquire into the motives of the unfortunates who seek relief in destruction, but to call the attention of the reader to the fact that the dying testimony of these un-

When we find members of the Church, therefore, seeking relief in suicide, we may rest assured forth in the first number, as follows: that the theology that consigns so many Spirits to | They have rented for a term of years all of the Palmer Journal:

Mrs. Anna Jane Maclean, a gifted authoress of New York City, recently committed suicide by taking poison. Unrequited love, together with, as she averred, a "life which has been one of continual loss," urged her to commit the deed. The following poem is taken from her "last letter," in which she said, "however sinful the world may consider ing grace through the blood of Christ." \* \* \* | "Man may judge, but God knoweth the heart." She was a member of the Baptist Church, and her vir-

tues, her errors, are now with her God, who alone Е. Г. Г. can judge them aright.

We are pleased with the kind Spirit of the above notice, although we strongly incline to the opinion, after the truth-by establishing free circles-where judging from the past charity of the press, that had the honest seekers after truth may receive the light, this misfortune come to the Spiritual family, the conclusion would not have been so considerate.-We think no worse of the Baptist Church, however, because the lady gives positive testimony that her case was one outside of the Church's control. Still her dying words are significant and will go far to silence the declamations of the denouncer—for "man may judge, but God knoweth the heart."

We hope, hawever, the Baptist Church will learn charity from this affliction, and speak and think more kindly of the unfortunate, since life has its: sorrow, its wees, which no philosophy can cure on earth. How sail must her Spirit have been while penning these sad farewell lines to earth:

DYING MOMENTS.

BY MRS. ANNA JANE MACLEAN. There's a rusting of angelie wings—Bright creatures leave the sky—Bright creatures leave the sky—They come to see, in her agony,
A mortal sister die.
There is no one near to hear her,
When she breathes her latest sigh,
Save the angels that are winging
Their bright way from the sky.

There'll be weeping on the morrow-Aye, tears from many an eye,
That looked not on her sorrow,
But coldly passed her by.
They will tremble when they think upon
Her unresponded moan—
On't the rusting of the angels' wings

Were heard by her alon They'll say it was a fearful thing
To yield up living breath,
Without a hand to wipe away
The gathering dows of death,
Oh! how blest that fluttering Spirit wws,
On earth can ne'er be known;
For the rustling of the angels' wings
Were heard by her alone,

day uttereth speech, and night unto night addeth Jesus.

There are some phases of mortality "too tender darkly" on this, as on many other subjects. Still, ling cymbal." even for tenderness to touch," without working the we know enough of the culture of life to soften the We are led to inquire, therefore, by what right Island to "minister to a mind diseased." But what sensibilities of the mind into madness. This severity of judgment and temper the censure so any one assumes the name of "Christian?" thought, now measurably plain to the culture and freely bestowed on the dead and their memory; If we take the plain teachings of the New Testa- lood is, that there were no "warrants issued," and to the mind of the reading public a partial convichumanity of this age, has not always been promibut the pride of consistency forces men into con- ment, the answer is direct and positive; for Jesus no "accused" to be brought up for "examination." tion that the Porr is to be numbered among the nent even with the clear thinkers of the past, else formity with conclusions that daily and hourly do says—"He that hath My commandments, and The Herald has for many years enjoyed the not- things that were. True, Greece and her beauties,

acted and enforced as we find in the history of long God knows only and truly the temptations of the loved by My Father; and I will erything likely to please the bad taste and corrupt external culture, but the mind must be indeed limago. Lord Bacon has said that "custom is the erring; and men should so translate the follies of love him, and manifest Myself to him."—John xiv. feelings of many of its readers, so that no great ited in Spiritual depth, that can give the good by drill sergeant of society," which is a significant in- life as to look at them not only with charity, but in 21. This one verse comprehends the entire testi- surprise will be evinced by the reading public, to the world's within, above and around us, or contimation that reason and justice have little to do full faith that the Great Teacher—God—will make mony on the subject; for the teachings of Jesus, when they learn that another lie has been added sider them as alien to poetry. It may be, that in-

imperfect, looked at from the stand-point of good to notice things, new and old, that remind us of mandments." sense and philosophy, must be plain to the mind of such a faith in God; because the sensitive mind The man, therefore, who loves the Lord with the Herald's editorial, would watch the movements grows old, the Spirit out-grows the Spiritual elethe discipline of life.

found on a levee between Myrtle and Elm streets, of life. He was about five feet seven inches high, had on a black cloth overcoat, black cloth pants, patent lea-ther shoes, gingham shirt, and black silk handker

make inquiry, for the act was mine; I am my own April, 1828. My family were in the great enterprise of 1849. I was married to a rare spirit, and I thought my happiness would always continue. I July, 1854. But alas! after tasting of happiness for fifteen days, a great fatality overtook me. My No reader can be insensible to the stupidity that dear beloved wife was attacked with cholera, and little innocent I could see the likeness of my be- of the land.

An inquest was held by the Coroner, and Drs

drop a tear over the error of our departed brother, mediums as we may have to aid in the examination the councils of expediency, so that nonesty will stood, else there were no need of a Coroner's jury, although good sense can give no other name to his of the Spiritual phenomena. This, and the publi- not only be the "best policy," but the practical

"Oh! if earth be all, and heaven nothing, What thrice-marked fools we are!"

# CHRISTIAN SPIRITUALIST.

sure and the conclusions of our popular theology. "Society for the Diffusion of Spiritual Knowledge,"

honest enquirers after Spiritual knowledge, the seems significant and suggestive to reason, moral article itself. light which is dawning from the Spheres, free as the air of heaven.

will be in accordance with the principles of the this last act, I die in the full assurance of pardon- Society, and who will in no case exact or receive pay from Visitors or Enquirers.

primary aim of our Society will be to make the manifestations of Spirits free to all serious inquirers ' without money and without price.'

According to this show of benevolence, we, who are unbelievers, and busy about other mattersplodding along in the old way of doing good-need give ourselves no uneasiness about any advantages which our Spiritual friends may possess, as all the benefits will be diffused so freely that they will soon reach us without our seeking. This is consolation, and costs us nothing.

But the most remarkable thing of all about this new move is, that it is called by the name of "Christian!" In the estimation of these Spiritualists, the name of "Christian" must be more respectsuch sentiments as are found in "Barnes's Notes" on the name "Christian":

"He who lives according to the import of this name, is the most blessed and eminent of mortals. The name shall be had in remembrance when the names of royalty shall be remembered no more, and when the appellations of nobility shall cease to amuse or dazzle the world.

have now adopted.

REMARKS.-No doubt many, in reading the above,

woman who religiously takes the world and its are, on election day, by the politically orthodox, rants have been issued for the arrest of the accustrials as God has appointed them; for it worketh There is, no doubt, propriety in both; for a man's ed. -N. Y. Herald. derstood, and when fully comprehended, will reveal ties belonging to and growing out of such princi- "violation" had taken place, and as the man that cism. much hidden beauty in the moral structure of the ples, in order that his profession of faith may pass came to make complaint proved to be a lunatic, he universe; but at present we see "through a glass for something more than "sounding brass and tink- was taken into custody, and is now in the safe

there could not have been such barbarous laws en- violence to their better and holier sensibilities. | keepeth them, he it is that loveth Me; and he that to-be-desired reputation of telling anything and ev- Rome and her powers, have served the uses of an however varied in phraseology, give but the one con- to the many that has graced or disgraced the col- fancy and childhood, are the imaginative phases, fashions of society have been, and still are very The course of human events is daily bringing clusion—"If ye love Me, ye will keep My com- umns of that paper. Still, we could wish, for the of the race or the individual; but that does

all, when we remember now much things have must find some consolation for the ills of life, to fullness of love—that comprehends his entire being, of their reporters, as there is a great temptation to ment. Nevertheless, such conclusions are fundasave it from madness. We know the power of phi- and thinks of his neighbor's good while working fabrications and fibbing, while the public taste has mental to much that is called scientific criticism, In the age of Bacon and Shakespeare, manners losophy, the charms it has for some minds, and the for his own, is accepted of God, and in fellowship such a morbid craving for everything that borders and material as they are, they are the natural conand customs were very different from those receiv- consolation that is offered to the sufferer by the stoic; with the Spirit and mission of Christ; although he on the outrageous and objectionable. It is to be re- sequences of the philosophy which have been "the ed as authority to-day, and on no subject has pub- but, to our mind, the consolation of religion, which may not profess to make Jesus authority for doing gretted, moreover, that in the make up of our pa- glory and shame of England" for over two centulic opinion changed more than on sawali. We do makes the wisdom and goodness of God adequate either. When, however, a body of men and women pers, good sense is so often ignored, to make ries. No wonder, therefore, that the poems of not wish to intimate that it is more popular, or that to the necessities of every affliction—be the suffer- publicly acknowledge themselves the friends of room for such filth as comes from the gossip of the those now worshipping at the shrine of poetry and it is on the increase; far from it, for facts and fig- ings ever so aggravated—is the only one that can Jesus, no one has any right to call in quession the times. ures would give a different testimony were they warm the affections, or keep the Spirit in love with the sincerity of their faith, nor the purity of their were they warm the affections, or keep the Spirit in love with the sincerity of their faith, nor the purity of their faith, The following statement, which we find credited say, in the living language of fact, that I have exwill give the reader a clear conception of public to the St. Louis Republican of Nov. 2, will illustrate ings of Jesus is of none effect; since the only test of society.

The bolowing, from Smakespeares "Hamilet, and smake, attempt the Spiritual amined his interior, and find that he is in the first and fail, because the soul was never reasoned into half of the fourth degree. The Spirits that have instituted by Jesus is, that "by their fruits ve shall state of society. Singular Suicide.—Early yesterday morning, know them." By this test we are willing to be "How the world is given to lying," was the aston- If, therefore, the poet is to be a creature of the lonly not referred to the Day of Judgment, but he the body of a young man, genteelly dressed, was judged, for it is fundamental to every department ished exclamation of Falstaff, and many find the present and the future, as well as the past, we need has made no reference to any truth peculiar to any

left my native land, with a small family, in the month | with years, where the Spirit of Jesus and true re- public opinion. of May, and arrived at New Orleans the 24th of form lives in the affections of those professing to Could we address the good sense of the editorial love His memory, and to take example from the family, it would be to tell the truth, for as society punishes the dead healy for the offence of the Spirit, after two hours of great suffering, she died. She be eminently true of us as a Society; for we un-phases to make variety the spice of life. Still, in punishes the dear many for the offence of the spirit, and consequently cannot be insensible of the three years, died of the same disease. My distress change that has taken place in public opinion on was great; but God had left me a little girl, thirden and religious—not theoretical, projudice, there is every inducement for men to lie, was great; but God had left me a little girl, thirden and therefore gire little if that tends to the temporal good of the issue. In our painful as ever, and is made more terrible by the misfortune that had occurred to me; and in this heed to the speculations of the theoretical schools own mind, however, we are clear in the conviction,

formation as will convince us of that fact.

We have no doubt but the angel of mercy will all who wish to form "circles," or consult such rance and error, then will conscience preside over cation of the paper, is the positive proof that the and vital religion of the soul. Society wish to work for the good of Spiritualism; since the enterprise is sustained by the voluntary donations of friends who consider Christianity and The objects of the Society and the paper are set others—for good, for progress and reform.

It is the intention of this Society to have, at all seem time to the sectarian, who thinks the building way some men reason when they wish to set aside occasions like these to pass without questioning the thing is certain, that all advanced men and angels convenient hours, test and other Mediums, in of a creed of more consequence than the growth of some conclusion at war with their preconceived testimony thus given. a true and tolerant charity; but as we read the les- opinions; for they not only torture sense and logic, We should say that the work is got up in a very sons of life and understand the Spirit of Jesus, we in many of their issues, but torture the characters neat and handsome style, printed well on good, without hating iniquity with a perfect hatred; that give. We have, therefore, adopted as our motto, charity." The popular creeds of the day have given many, that in many cases where young ladies of "spoken in thirty-six hours." a different reading to this passage, since it makes culture, good sense and social standing, are like to The following, from "The Poet's Song of the negative, as Mr. Davis affirms. (We refer to evils cates all that dare to call in question the wisdom or it, because of the free criticism and scandal likely authority of their conclusion. From this Spirit we to result from such a position. differ in toto, as we attach the least of all import- Of course the reader will think there must be a ance to our opinions, and wish to be known by good and sufficient reason for this, since it is a comthan for a conceited conception of how it should be where there is much smoke." In the case of Spiaccomplished.

manhood.

# SPIRITUALISTS IN BAD REPUTE.

A few days since, an article in the New York able than it is with some of their cotemporaries | Herald with the above heading, attracted the ataround us here. Perhaps they truly appreciate tention of many, and was read with marked exclamations of surprise and doubt, the whole statement seemed so improbable and impossible.shall prove themselves worthy of the name they reader may know how to value the conscientiousness and publishing it by piecemeal.

SPIRITUALISTS IN BAD REPUTE—ALLEGED VIO- in a peculiar vein of broad, rough humor, richly inture. will conclude that the republication of such a notice LATION OF A WOMAN BY MEDIUMS.—A few days terlarded with the rough jokes and slang of the is very much out of date, if not entirely useless; ago, a man named Alexander Drummond appeared street. The only objection we have heard to the The gathering dewed deadh.
Oh; how blest that flattering Spirit was,
On earth can profer be known;
For the median of the majority of or is the same or individuals of the terms "demon" and "devil" more, and seem shy warm advocates, but it is making war on good of the terms "demon" and "devil" more, and seem shy warm advocates, but it is making war on good of the known;
For the median of the majority of or is the same of the known;
For the median of the majority of or is the same of the known;
For the median of the majority of or is the same of the known;
For the median of the majority of the known;
For the median of the majority of the known;
For the median of the majority of the known;
For the median of the majority of the known;
F but as it was sent to call attention to the seeming at the Essex Market Police Court, and made a com- tale—and that would seem to be some proof that it our correspondents, because we do not use the errors of one kind or other in it, is conceded by its

tions of life. Misfortune comes in one way or "Christian" is as like to be challenged by the adanother to all, and the true hero is the man or herents of the popular church parties as "votes" until the necessary affidavits are made, and woman who religiously takes the world and its are on election day by the politically orthodox.

keeping of those whose duty it is on Blackwell's A Lyric of the Morning Land. By T. L. Harris. New York: Parteider & Brittan, 800 Broadway. 1854. makes the statement of the Herald a positive julse- many other European Reviewers, there has eome

sake of humanity, that those who have control of not warrant the conclusion that as the world

devotion of His holy life. All this, we hope, will is organized, the truth will have the necessary conservative or formulistic; and, therefore, give little | if that tends to the temporal good of the issue. In our that the man who is so weak, shallow or foolish as Therefore, in calling the paper the "Christian to lie, believing that he can live long in the sun-Spiritualist," we have done what good sense and the light of good sense as a truthful and reliable man. plain teachings of Jesus warrant us in doing-at is so morally blind, that he needs a Spiritual guarleast, so we understand the matter at present. If dian to watch over him. We know lying to be a we shall be most thankful to any one for such in- now carried on under the name of commerce, and we know also, that it is justified by the doctrine of come to hand. At present, the rooms are open to truth and justice illumine the night of mental igno- will illustrate:

# THE NEWS-BOY.

The article under the above heading, on the first Spiritualism alike the friends of progress and re- page of this week's issue, purports to be a Spirit-We have received the first and second numbers form—men and women of some experience in the communication—and as such, was taken down by happy persons come to us alike ignoring our cenof a weekly paper of this name, published by the ways of life, and most of them graduates from some Judge Edmonds. The medium was his daughter; one or other of the theoretical churches of the day. which fact, to those who know the parties, will The Church has no consolation, not even hope, for at No. 553 Broadway, New York, asking us to ex- It is their hope and desire that the paper and the give strong presumptive, if not conclusive evidence such as destroy life, under circumstances like the change, in a truly polite and courteous manner. Society may be Christian in that Divine and Spias to the genuineness of the communication. This suicide, for their probettion closed with their exit We cheerfully comply, and hope to be able to reritual sense which makes it the highest honor for a remark is predicated on the supposition that the man or woman to be the friend and servant of cant phrases, the idioms of the street, and the entire make-up of the character, is not native to the In attempting to aid in the development of the culture or taste of the young lady—which supposinew era now dawning on the age, they ignore all tion seems to us legitimate, from our knowledge of notice, we must be content with one more extract. despair and woe, can have had but little influence upper part of the building 553 Broadway, New responsibility for the conduct and opinions of others, on their mind. The following we clip from the Vork, which the Society is fitting up, and so whi Arranging as to facilitate free and contenient inter- as they wish in no case to dictate or dogmatize, but the parties, must draw their own conclusions from two volumes of Brother Harris, that we may say laws, then a freedom that Nature hath given she course, to the end that there may be afforded to all leave for good sense and wisdom to adopt what such statements as the above and the study of the more in detail how we are impressed and improved

the greatest of the three, and excommunibecome mediums, their fathers and friends oppose Soul," will be acceptable to every true Spiritualist: possessing moral qualities, not earthquakes, nor

what we do, and the spirit in which it is done, rather mon conviction that "there must be some fire ritual communications, however, they wish to make It is hoped, therefore, that the reader may see it all smoke; for the many, to-day, ignore not only good sense in our adopting the name "Christian," Spirit-intercourse, but doubt the immortality of the and fidelity to the duties which are fundamental soul. What wonder, then, that any article purportalike to the teachings of Jesus and a developed ing to come from the Spirit-land should be held in doubt, and criticized in such a way as to make it objectionable to sense. Still, we may be permitted to reflect on such conclusions without dogmatizing. in order to find if there is sense or mental sanity in

The following is pertinent to these remarks, which we take from the State Capital Fact:

"By the way, reader, if you have not read the Knowing, however, that the press is not over nice story of the Newsboy whose Spirit, through the in giving publicity to anything that tends to make mediumship of Judge Edmonds' daughter, gave a Spiritualism objectionable, we cut the article out of history of his short but eventful life, we advise you one of the exchanges, requesting a friend to take lished it in the Fact when it first appeared, had we the precious morceau to Justice Welsh, and ascerinstead it in the ract when it irist appeared, had we not have dealy ed notioning this work, the oction to blank a scerinstead it in the ract when it irist appeared, had we not have dealy ed notioning this work, the oction to blank a scerinstead it in the ract when it irist appeared, had we not have dealy ed notioning this work, the oction to blank a scerinstead it in the ract when it irist appeared, had we not have dealy ed notioning this work, the oction to blank a scerinstead it in the ract when it irist appeared, had we not have dealy ed notioning this work, the oction to blank a scerinstead it in the ract when it irist appeared, had we not have dealy ed notioning this work, the oction to blank a scerinstead it in the ract when it irist appeared, had we not have dealy ed notioning this work, the oction to blank a scerinstead it in the ract when it irist appeared, had been a scenario of the revealations it contains. And now that that criticizes it must be denounced as "initiality," Let us see how much our Spiritualist friends tain if there was any truth in it. In order that the to dividing a well-told tale into half a dozen parts, it has been with us over a week, and we have read and excommunicated from the pale of good sense,

knowledge," in favor of the affirmative answer. We know, however, that the name of Christ is gross outrage. The statement of the complainant most Spiritual communications is, that they are no part, which is philosophic and controversial in many felt conscious that Mr. Smith was very much more the causes that produce melancholy and predispose | izing sects and churches as any item of personal and — Barnes, who informed him of what oc- more like the originals than "I to Hercules." And of its phases.

persons to suicide, are as various as the tempta- property; so that the assumption of the name curred at his house. The names of the persons im- yet, when we get one that is life-like, and mirrors Mr. Gridley, in speaking of the work, uses the

Were Spirit-intercourse, however, an acknowout for such a far more and exceeding weight of professions of faith in principles—be they religious On the return of our friend, he informed us that ledged truth, and the immortality of the soul a liv- conception and birth of the Son of God—and makes or political—should be so fundamental to his con- Justice Welsh and the Clerk of the Court, pro- ing fact in conscious life, there would not be such all clear as light. To all believers in the New Tes-The philosophy of suffering will be one day unduct, as to make him attentive to the practical dunounced the whole thing a humbug, as no such contradictions in reasoning, nor absurdities in critical dunounced the whole thing a humbug, as no such contradictions in reasoning, nor absurdities in critical dunounced the whole thing a humbug, as no such contradictions in reasoning, nor absurdities in critical dunounced the whole thing a humbug, as no such contradictions in reasoning, nor absurdities in critical dunounced the whole thing a humbug, as no such contradictions in reasoning, nor absurdities in critical dunounced the whole thing a humbug, as no such contradictions in reasoning, nor absurdities in critical dunounced the whole thing a humbug, as no such contradictions in reasoning, nor absurdities in critical dunounced the whole thing a humbug, as no such contradictions in reasoning, nor absurdities in critical dunounced the whole thing a humbug, as no such contradictions in reasoning the contradictions in

### BOOKS ON OUR TABLE.

Since the advent of Thomas B. Macaulay and song, "are sickened o'er with the pale cast of Spiritual life, and never will.

it set forth the mission of poesy and song:

The Thinker, who from sense constructs the plan Of speculation, might as well, at best, Use crucibles to find the mind of man, Or paint the skylark from his meadow nest.

Celestial Visions those alone can sing Whose faith and love are sphered within the skies; Till heavenly fire hath thrilled each inward string Of mind and heart, no song to Heaven may rise.

They only can excel who write the thought That dominates the mind and rules the breast. Experience, into language fitly wrought. Is Truth, and truest when in song expressed. For Poesy was man's primeval speech,

And Angels talk it now within the sphere; Dull Prose ne'er could man's inward essence reach. Nor barren logic touch the Spirit-ear. It needeth that a man should sing in song, As God thinks when he bids the seasons roll, And then through him the radiant Angel throng And thrill mankind with harmony of soul.

The Bible is a Poem; not a line
But lives and talks in music to mankind;
And Nature is all poetry divine;
And Song the natural language of the mind.

The "Poet's Story" is as soft and musical as

But my Spirit within me said, "Seek thou the land, Far away from the Earth, where the weary are glad. Where the heart by the soft Summer music is fanned. Where the Spirits of Beauty are deathlessly clad; Where the sorrows of Earth are in raparre forgot, Be that home of delight where it may."

Then I rose till I came to a balm-breathing spot.

And a Spirit of light had the way. Then I rose till I came to a mam-oreaning spot.

And a Spirit of light led the way.

And I rested, entranced, like a dew-drops that sleeps
In the heart of the Summer's first rose.

When the Angel of Pleasure all silently keep

Our thoughts become substantial, and assume Ten thousand glorious forms and visions fair; And loving eyes with light of love illume The loving soul: and love illumes the air Until it burns, exhaling incense rare:

And love transforms to feeling all our thought, Till truth in conscious bliss brough all the soul is wrought. As we did not intend a review, so much as a

by these communications; for the philosophy of to seek nappiness on his substantial wheat or the own chosen way—to cultivate the wheat or the sense and the intuitions of the soul. This may It is sometimes painful, however, to think of the mediumship is too imperfectly understood to allow tares, as he chooses, through all coming ages.

feel to say—"And now abideth faith, hope and of the persons that may be the mediums of such clear paper. The volume is some forty pages larger when we hate men they feel a repulsive power go Freely we receive, and are admonished freely to charity, these three; but the greatest of these is issues. This is so much a matter of course with than the epic of the Starry Heavens, and was out from us, as surely as they feel an opposite

It seemed the air became a sea, A living sea of adoration, Whose waters made the Spirit free. And pure in Heaven's regeneration: For purity and love and truth

And whitest peace my soul pervaded:
My heart took on immortal youth,
By life inspired, by death unshaded. "This is the power that Heaven bestows," I heard an unseen Angel telling:
"In Heaven the soul forever glows,
And beauty clothes its peerless dwelling.

"Body and Soul are interwed, As light and fire in mingled splendor, And where the inner soul doth tread, The obedient form delights to tend her.

"We change to Angels by degrees;
We rise to Heaven, but not by dying;
We cross no dark, tumultuous seas;
We leave no form in grave-yard lying;

"We change, unfolding, through our love, An inner form of purer essence, Until we rise to Heaven above, And worship in the Father's presence,"

L. S. of reporters when Spiritualism is the subject of refrom a Spirit or not—that question we do not pre-time and room to form and express the opinion that to censure, and so little to love in the Bible, must "This story of the Newsboy, whether it came most of it cautiously, we feel as if we needed more but we do feel that the mind that can find so much

as to obviate the necessity of such painful and un- and the general teachings of its communications are unconscious state, which effected, they proceeded, comes? If the communication is too good, or not. The book is divided into two parts—the first the in the work that relates either to Spiritualism or happy issues? It's an old question, and "day into consistent or not with the Spirit and precepts of each of them, he says, to violate the person of his good enough, to be Spiritual, will some of the very being a detail of the many circles held and the as- Christianity, that our notice of it would be more wife, she being unable from their fiendish acts to wise critics please inform the reading public what is tounding facts witnessed at the house of J. A. critical and argumentative than we wish our book day uttereth speech, and night unto hight addeth Jesus.

We know, however, that the name of Christ is knowledge," in favor of the affirmative answer.

We know, however, that the name of Christ is gross outrage. The statement of the complainant of the complainant is tounding facts witnessed at the house of J. A. critical and argumentative than we wish our book gross outrage. The general objection urged against Gridley; which forms a natural basis for the second notices to be. In reading the work, however, we

"The narrative maintains the great doctrines of Christianity, draws them from the unnumbered absurdities that professed teachers have gathered around them, unfolds their philosophy—even to the prove refreshing; while to Spiritualists, as such, it will be acceptable, as presenting a phase of Spiritualism new in many of its aspects, and far out of the channel of Spiritual communications, as they

have been generally received." The work is very suggestive, and in many parts gives convincing evidence that there is depth and clearness to the mind that is arguing.

The narrative will convince every reader that men do not become angels as soon as they go into the Spirit-sphere; but that it will make out a clear case of devilism, or devil-possession, we doubt. It cannot fail, however, to be of interest-save to the mind that, having come to conclusions, ignores all further investigation.

As finalities are rather dangerous in our present limitations of intelligence and philosophy, it would be well to read the various phases of evidence before concluding that the ultimates of analyses have been arrived at.

The friends of Mr. A. J. Davis, and the lovers of the Harmonial Philosophy in general, will do well

to give some attention to the work, as direct issue is made on many important points of that school. As we have not the room for an extended notice, the following extract must suffice:

"Why in the world has not the greatest philosopher of this age ever referred to this subject?

"A.—Because he knows nothing of it. I tell motives, until such time as, by their conduct, they report as they are to flatter prejudices, there might cess of metaphysical refinement. Tennyson, you again, as I have told you before, that I am perimpressed him are in the same degree. He has not necessity of echoing his words, even in this age of such conditions of Spiritual life as will make song fourth circle. Above their own true moral position, Still, inasmuch as there is a time to plant, a time newspapers and telegraphs. We know of no re-inspirational to the souls, now, as in the olden time. In the circle. Above their own true moral position, neither man nor angel can truly, and in a Spiritual to reap, and a time to use the products of the harmedy at present, as very few can afford to keep a And this beautifully illustrates the need and ne-sense, realize anything—and Mr. Davis is not an ther shoes, gingman shirt, and black sik handker, chief. The cause of his death is explained in the vest season, so there is a true time for judgment; conscience, much less to use it, and so in good faith cessity of a new cra, that the soul may grow young since anything out of season—be it ever so good in we must be content to wait progress and pray for which was found on his person:

"I beseech the person who finds my body not to the law of the light of hope and the warmth of love, is ince anything out of season—be it ever so good in the good time coming. We know, however, there for without such rapt and inspirational elevation of until they are gradually and interiorly unfolded into highest degree. The judgment that may be used are thousands in the land that long for the time, Spirit, the harp must "hang in Tara's hall," for its conditions, they would be immediately repulsed murderer. My name is Francis Henry De Lon- upon our present efforts must be very uncharitable, when honest men will control the press and fill the "the soul of beauty's" fied. We have not the by the higher societies, as Mr. Davis himself deguild. I was born in Paris, on the 4th day of as well as unjust, if censorious and fault-finding; public offices generally, for the salvation of this room to expand this thought, and therefore introbecause we are young, alike in influence, worldly country as well as the world rests mainly on the duce Mr. Harris in the language of poetry. The foldebased Spirits. I have never been down among means, and, may be, wisdom—all of which increase development of principles and the reformation of lowing forms a part of the prefire, and truly does the lowest classes of debased Spirits; though occupying only the fifth degree, I can safely go much ower than Mr. Davis or any Spirit from the fourth degree. It would require Spirits far advanced of me to go down among the vilest of the vile. It is with us, in this respect, as with you-a man of the most rigid and disciplined integrity may the more safely visit or live in the vilest society. We therefore aver, that most Mr. Davis has written of the Spiritual spheres is fanciful, and nothing more. His magnetizers possess large ideality, and image upon his mind whatever they idealize in their own. Mr. Davis' often-repeated expression, 'I am impressed,' is proof positive that, in Spiritual matters, he is a sympathetic, and not an independent clairvovant. He does not see for himself, but sees as he is impressed to see. We know, assuredly, that in the development of his own interior-Spiritual growth—quite a number of earth's inhabitants are in advance of him. We most cheerfully admit that be done. Still, such as it is, it gives promise of chair to correct the follies and prejudice, and dic- any of Moore's, although it has not his excess of the growth of natural love, if we remember, thus: or their own; but, to-day, it is plain that both can came to his death by some cause unknown to what shall be, soon as the way opens and means tate the higher law of God to the Nation? When glitter and redundancy of figures. The following love; 4th, Fraternal love. In the last he stands,

he may have more intellect and philosophy, and on a greater variety of subjects, than any living man; but the incorporation and assimilation of deep interior truth to his own Spiritual organism, is surpassed by many others. Mr. Davis has expressed 1st, Self-love; 2d, Conjugal love; 3d, Paternal as we have said, supremely in the LOVE OF MAN. He begins already to feel the difficulty of carrying out practically his own philosophy. He is dealing rather severely with a certain class of men, while, according to his philosophy, they are no more to blame for the position they occupy, than vegetation is censurable in the spring, for not bursting the earth in full blossom, and bearing mature fruit. Mr. Davis declares the laws of the universe are perfect and unchangeable, and they of course alone The poet's song of Home, breathes the same is, 'Man is misdirected.' Do perfect laws misdirect Spirit of devotional admiration for the joys of high- anything? Or rather, have they not developed a certain kind of liberty or free agency in man, as the 'Crowning Head' of the universe, by which he is able, of his own will, to disregard those laws, or violate them, at pleasure—though he is not able to escape the penalty of such violation? If the perfect operation of Nature's perfect laws, in her eternal whirl, has thrown man off in a tangent; if her attraction has not been sufficient to hold him to her own unerring bosom, it is exceedingly difficult to prove that she is able to draw him back to that osom. While if we take the other suggestion, will never withdraw, and man will be forever free know that sympathy and antipathy, attraction and repulsion, are co-equal in extent and power—that none can love the Lord his God with all his heart power when we attract them by love. Hatred and anger, as well as evils of all kinds, then, are not hailstones, nor fevers.) If Mr. Davis should be permitted to stay on earth till he has passed the judgment, and be permitted to write after that, his indignation against wilful transgression would blaze up and run through his writings like a grain of ig nited brimstone. It is equally true that he would be vastly more long-suffering and merciful than at present; yet these virtues would be so healthily

exercised as by no means to clear the guilty." The Bible: Is it a Guide to Heaven? By George B. Smith, Sandusky, Ohio: Published for the Author. For sale by Parthible & Brittan, 550 Broadway, N. Y.

The philosophy of this work is of the external school, and aims at criticism rather than constitution, and is, so far, behind the age. The man that finds it necessary at this day to rehash the old issues of literalism, be he of the theological or material school, is sadly at war with constructive sense and philosophy of the age, which seeks to find "good in everything." The critical points of Mr. Smith are old, and have been so often before the ASTOUNDING FACTS FROM THE SPIRIT-WORLD. Witnessed at public in one form or another, that we are unable the house of J. A. Gridley, Southampton, Mass., by a circle of friends, embracing the extremes of Good and Evil. Southampton, Mass.; Josian A. Gridley. 1854.

We are not, however, of that class who think the We are not, however, of that class who think the We have delayed noticing this work, the better to Bible so sacred and perfect a thing, that the mind tend to decide—is life-like in its incidents, and told seems most natural to our present light and cul- have peculiarities of his own, which make him bad authority in argument, and a doubtful counsellor in We are sometimes called to account, by some of the affectional sphere. That the Bible has many

at home, and therefore, more happy in his reflec-

his labors than in the affectional or religious. That by others, as it is worthy of imitation: he is honest and truthful in coming to his conclumind, simply because it is honest! If Mr. Smith

sesses a large and benevolent heart:

"I do hereby invite, indiscriminately of all reliwill give his attention to some one department at a time and elaborate it by the light of history and November, 1854—beginning at 7 o'clock in the who will deem it to be beneath their notice? It is progress as developed by the general economy and morning, and continuing through the whole day - a power which will move the world, and the incresoften many of his reflections and be a little more respectful in many of his conclusions.

to Mr. Smith, for our past experience as a skeptic, culture that is formed by such inspiration. Feeling Dinner." thus, we deal not with the unclean thing, and hope, should a second edition of this essay be called for. that Mr. Smith will make such modifications in some of its language, and the Spirit of its sentences, as to make both more tolerant and respectful. That Mr. S. is a lover of Nature or that part of Nature, seen in the wonders of science, is evident from the following extract. We give it, as we seek for the rips side of everything, and love the genial rather than the angular in the author as in the man. He

says, p. 40. "Supposing that to obtain a view of the vastness of this world we step into a balloon and make an ascent above it; the breath is stilled—thrilling sensations overspread the body as it rises. Making a vigoreus effort to overcome them, we survey, calmly as possible, the earth which seems to sink rabeneath us. Its trees become shrubs, its fields dimmish to gardens, and forests turn to bushes; orchards, meadows, meadering roads, and cottages beautifully, but momentarily, variegate the cuchanting view. Now the scenery spreads out like a map unfolding; cities rise in the distance like miniature toys; rivers staring out into silvery threads; and the huge steamboats look like tiny insects crawling upon their surfaces; locomotives and train of cars resemble little blocks stealing along by means unseen; hills shrink into genthe tunnuli, and then disappear; and extensive val-leys gather up into beautiful lawns. But throwing out some ballast, and ligher still our ascent pro-Now we attain an elevation extinguishing diminutive objects, and a transition to comprehensive lurdscapes and extensive territories comes upon us. The air seems wonderfully pellucid, as tho the soot was all shaken out of it. A panorama of gorgeous beauty and vast extent bursts upon our istonished vision, entrancing the mind with wonder that our mundate sphere can be so grand and imposing. Beneath appear hamense masses of clouds, while far below through the openings, the earth is fitfully seen; her inkes, rivers, cities, and countries playing to and fro like dissolving rivers. Lofty ranges of mountains, with precipices of frightful wildness in the foreground, and summits towering upon summits, with gorgeous clouds of splendid hues heaped upon their peaks, until vision is lost in the back ground, overwhelm us with the vastness and indescribable beauty of the creation surrounding us. How immense, how sublime, and amazing the works of the Creator! It seems, indeed, strange that men will grovel in dark and dreary regions, living and moving in sulphury vapors and murky mists all their days, never breathing the pure air of heaven or beholding a ray of undimined light in its transparent splendor.

His faith in the harmony of Nature and the uniformity of Nature's laws may be inferred from the following extract, with which we close our notice. He says p. 50.

"Cuvier, when shown a single fish scale, or bone of some fossil animal, existing perhaps millions of years since, could describe the class, order, genera, species, and even varieties. And unto our own Agassiz is ascribed the honor of sketching, from a fossil fragment, the entire form of an unknown animal, the subsequent discovery of which tested his correctness. In this feat the Professor would claim no supernatural inspiration or omniscient wisdom; he simply had peopel into the threshold of Nature's repository of secrets, and had got a glimpse of one of her beautiful laws, the one we are now considering. On her unvarying principle of want and adaptation, he determined the formation of the muscles, and their necessary connection with other bones and muscles, and hence the outline of the be-Knowing, then, its capacities and situation, he might write out its natural history with the same certainty as through it had been a household bet, or as certainly as an artism would give you the position and action of a watch-wheel you might present to him. And the Professor would tell you that if his observation could only go i'm enough by presenting to him the least particle of matter cognizant to his instrument, he could tell you its entire structure and character, capacities and powers, whether it was from living or inanimate organization. Thus, take the clippings of a single hair, he could tell the kind of head it grow upon, thence the body, and finally the intelligence and character of the individual. That he concret now do it, he confesses with sorrow; but he and thousands of other talented men are straining their wits to the utmost in the hope of eventually accomplishing it. On these principles are physiology, and phrenology, and comparative anatomy based, and, as we soon shall see, it is the same principle or law upon which all science and knowledge are also founded.

### \_\_\_\_ PROCLAMATION.

BY HORATIO SEYMOUR, COVERNOR OF THE STATE OF NEW YORK.

An acknowledgment of our dependence upon-God, and of our of ligations to Him, is at all times the duty of a Christian people. But when the All mighty has again crowded the year with His good-neight by a wild as or a mule of the harmony of society as love to God was in reality the former is a step in advance of the latter.

The detrive of the described by a wild assor a mule of the wilderness, when a brother is talking to conquer, and when it total deprection of the church of to-day is no improvement total deprection of their hand-total deprection of their hand-total deprection of the church of the wilderness, which would make philanthropy as fundamental upon the church of the "chosen people," but in live with us, but I hope you will all tasks of the forcest, which cannot abide with no other writing, either upon the enclosed in a delineation of character of sny one, noth-total deprection of their hand-total deprection of their hand-total deprection of their hand-total deprection of the wilderness, which would make philanthropy as fundamental upon the church of the "chosen people," but in the dawn of a time of the wilderness, which would make philanthropy as fundamental upon the church of the "chosen people," but in the dawn of a time of their hand-total deprection of their hand-total deprecti His bounty, it is eminantly fitting that we should

for one day, at least. We hope the example will Recently, the Clairvoyant power was developed, With an intuitive perception of the effect of opewill unite and harmonize many souls.

plenty to make them merry.

sions, we have no reason to doubt, but it does not dence Journal the following rather unusual adver- ever distant, their physical development, moral, them,; all are busy, and all seem to labor for the A proposition to have some music was entered into with Spin follow that his is either a catholic or a universal tisement, by a Mr. Lewisson, who evidently pos-intellectual and social character.

should happen to be sick to send their neight portant one yet developed to the world. We are to turn the joyous impulses of the gay and lively ting up a Fair in its aid. We make these reflections in the kindest Spirit bors, a few weeks previous to Thanksgiving, to my now prepared to put this matter fully to the test, into ways of adoration and love. Will you not help who died, with a promise, it possible, to manifest himself after bazrar, and leave the address of such poor sick and all who have any desire to investigate the sub- us in our mission? Shall we be met by the pro- he had left this sphere. A few months after, he had a dream, has taught us useful lessons, which admonish us to Thanksgiving Dinner, by my own Express, to re
We will devote the leaves 13.4 M as the staught us to Thanksgiving Dinner, by my own Express, to re
We will devote the leaves between 13.4 M as the staught us to Thanksgiving Dinner, by my own Express, to re
We will devote the leaves between 13.4 M as the staught us to Thanksgiving Dinner, by my own Express, to re
We will devote the leaves to the leaves between 13.4 M as the staught us to the staught us to the leaves between 13.4 M as the staught us to the staught us

### Doetrn.

[From the Religious Telegraph.] EMPLOYMENT.

Employment! employment!
O, that is enjoyment!
There's nothing like "something to do!"
Good hearty occupation
Is health and salvation,
A secret that's known to but few.

Ye listless and lazy!
Ye heavy and hazy!
Give heart, hands and feet full employment;
Your Spirits 'twill cheer up,
Your foggy brains clear up,
And teach you the real enjoyment.

The lilies they toil not,
They dradge not and moil not,
And yet they are cared for 'tis true;
The lily in beauty,
Fulfils its whole duty—
E'en lilies have something to do.

They sow not, they spin not,
"Tis true—but they sin not;
They work, uncomplaining, God's will—
Their work not hasting,
Their time never wasting,
The laws of their nature fulfil.

Ye hands, we "ite as lilies, Remember God's will is. Whose shall not work shall not eat; "Tis heart-occupation Prevents heart-starvation; Wouldst thou the great Law-giver cheat?

Then, up, man and woman! Then, up, man and woman.
Be godlike—be human!
To self and to nature be true.
Employment! employment!
O, that is enjoyment!
There's nothing like "something to do."

### WHERE IS HAPPINESS!

BY GOBERT JOHNSON.

Hours of bliss are now departed, Scenes of childhood, hope and joy, Are all gone, we broken hearted, Sigh for days that blessed the boy; Tho some transient gleams of glory Float across our manhood's prime, Yet old age soon tells the story, Happiness is not for time.

Here, 'mid earth's delusive pleasure, Golden streams in prospect flow, Holding out each wished-for treasure, Ever gilding as they go. Til you think you're at the fountain, Whence to draw life's pleasure free: Then like shadows on the mountain, They will leave no trace for thee.

Warrior, statesman, man of trade, Tell me plainly, if you can,
Where this earth has ever made
Perfect happiness for man.
Is it in the halls of nations? Is it on the tented ground?
Is it linked with riches, stations? Tell me where it can be found

Pleasure's votary, have you found it In the giddy rounds of life? The' in Bachus' cup you'd drown it, Has your conscience ceased its strife? In the gilded halls of folly There's a drug to clog the soul, And will lead its melancholy The' you drown it in the bowl,

Where, then, does true joy await us?
Where's the refuge we can meet?
When all others shall forsake us.
We would know some safe retreat;
Tell us, then, since man can tell not,
Ye bright scraphs near the throne,
If in all thy rounds some bright spot
Thou hast found to us unknown.

Then the angel, robed in beauty,
Stooped while in his heavenward flight,
High invested with the duty,
Points poor man to joys more bright
Bids him take, though oft rejected,
That which Time and sense outlive;
Seek, though late and long neglected,
Joys which naught but Heaven can give.

he has beautifully painted :us beautifully painted:—

Love? I will tell thee what it is to love!

It is to build with htm in thoughts a shrine,

Where Hope sits brodling like a beauteous dove;

Where Time seems young, and Life a thing divine.

All tastes, all pleusures, all desires combine

To consecrate the suncturary of bliss.

Above, the stars in shrouldess beauty shine;

Around, the streams their flowery margin kiss;

And if there's heaven on earth, that heaven is surely this.

Yes, this is love, the steadfast and the true. This immortal glory which have never set: The best, the brightest boon the heart e'er knew Of all life's sweets the very sweetest vet !

And winds sigh'd soft around the mountain's brow : And all was rapture then which is but memory now!

# THE RAGGED SCHOOL.

day, morning and evening, were elaborations of een centuries have rolled away, and it still lives, such facts in the economy of Nature and society, but where? Its outward appearance is not very as were best calculated to convince the mind that promising; nominally, it is the religion of only onethe efforts now making to sustain the Ragged fifth of the human family, and its vitality is hardly School and enterprises of a like character, was not discoverable in the multiplicity of its antagonisms. ness, and we are enjoying the gathered fruits of vital religion. The attendance was large, the feel- In theory and practice the Jewish church was disbelieve him. Suspicion is not healthy; it is the product of a ing good, and the collections all that could be ex- wholly temporal, while the Christian church is Spioffer the sacrifice of passe and thanks giving.

I therefore appoint THURSDAY, the 30th day pected from those who are taxed in so many ways ritual in theory, and temporal in practice. A sad when you blot out moral faith, what are you? If you have a

their respective places of worship, to present their acknowledgments to the Parent of the Universe for acknowledgments to the Parent of the Universe for ing, let us mingle prayers for a continuance of the frequently receive letters from abroad, some from stantine, we ought to be thankful that it is no lady before alluded to, which had had the effect to convert him trust, make Anti-Slavery the whole of our religion; numberless blessings we, as a people, enjoy, remembering that His wisdom alone can rightly
direct, His power support, and His goodness give

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression, and now that it has grown

the road of progression and now that it has grown

the road of progression and now that it has grown

the road of progression and now that it has grown

the road of progression and now th

neady," and share with them the good things of life, tions until it affects the most remote intelligence? richest promises are being consummated?

be suggestive of many, and that the day may be and the most credulous were skeptical until over- rating causes, I behold a vast garden extending the soul shall find that rest for which it sighs, and where the long remembered for the humanity that will glad- whelmed by incontrovertible evidence. And now from the east to the west shore of the continent. poor and dewn-trodden slave shall rest from his labors, and inden many a heart, as well as the sympathy that we invite the attention of the public to the develop- Among the groves of fruit-trees are thousands of harmony be known no more. They are pointing you forward, the following named persons, who are authorized ment of an Intuitive Perception, akin to Clairvoy-strange dwellings. They are circular in form with We shall be disappoited if the poor of New York ance, nevertheless differing from it—by which we doors on every side. Some are larger than others, blasted in the bud, shall there unfold; all the dissonances of life find not sympathy to greet them on that day, and are enabled to detect disease in any part of the sys- but there is nothing to indicate extreme affluence shall melt away in the most exquisite melody. A euphony shall

This opens an unlimited field for investigation, gions, all poor people to call, on the 30th day of and, if true, a discovery of vast importance; and

have any desire to investigate or share the benefits find so richly bestowed. which it is capable of imparting to mankind.

ing rays to a brighter day.

Dr. ISAAC HARRINGTON, В. Г. Натен, М. Д., No. 712 Broadway, N. Y.

### PROGRESSION .-- NO. 1.

BY S. M. PETERS.

trusts always, even when looking out upon the proximity, the house of worship and the house of live. ill-fame side by side. I see the school of divinity and the primary school of prostitution in the same neighborhood. I see men preparing to carry the Bible to heathen in foreign lands, while every city in christendom swarms with heathen more benighted than those who never heard the name of Jesus. And yet, in the midst of this miserable mockery, I see the clear stream of progression flowing ceasehope that heralds the "good time coming." If doubt

in her time was inferior in some respects to the modern Christian church. The Mosaic Dispensation was one of force and it. Even Solomon, with all his wisdom, had no definite idea of a future existence. The harem was his heaven; the most beautiful daughters of Israel, his angels. It was a vain-glorious, selfish, sensual church, and its worshippers hesitated not to imbrue their hands in the blood of all who doubted or disputed its claims. Bold was the man who ventured to lift his voice against it within the Jewish borders. The thirst for rapine that such a religion naturally engendered, involved the Nation in almost incessant wars, which eventually weakened its military power, and reduced it to the humble condition to state his convictions, in justice to himself and the lady. of an imperial province. While in this mortifying in a coarse robe; his external appearance indicated that riveted the attention of every beholder. His ment the Pharisee heard him proclaim the end of the law of force, and the beginning of the Gospel men. Remove this kind of evidence, and you remove at once mission was short, and the evening of his earth- crushing. Yet in all cases we should be respectful to the senses; To breathe, in some green walk, their first young vow, a while, and then followed in his footsteps, many of we should take for granted every thing and any thing.

The breather in some green walk, their first young vow, a while, and then followed in his footsteps, many of this point, I am fixed, that there is such a thing as Spirit. timony of their sincerity and devotion. Opposed our manifestations are good for nothing, so far as all proof is conby potentates and powers, the doctrine of eternal life

lenty to make them merry.

Hoping that such may be the case, we give place

tem, and trace it to the developing cause. Secondly, where engaged in their daily avocations. Their

go up from all the world—a cuphony and melody which shall be caught up by Spirits in higher and higher circles; and all heaven and trace it to the developing cause. Secondly, where engaged in their daily avocations. Their

THANKSGIVING DINNERS.—We notice in the Provi- will give a correct description of any person, how, and the beauty of use. There are no drones among out its thanksgivings to the Ruler of all things. happiness of all.

## SPIRIT COMMUNICATIONS.

so 1. providence of God, we have no doubt he would and receive a good, substantial Thanksgiving Dindulty of man shall yield to its influence. If it is the heart of the idolater from his idels; to speak importance of action in the matter, and gave some information "And I further invite all the poor people who an element of the human mind, it is the most imwords of cheering and solace to the mourner, and relative to the movement of some ladies who contemplate getfessed lovers of goodness with scorn, contempt and which was connected with the labors and inventions of his We will devote the hours between 11 A. M. and derision? I appeal to every noble impulse of the bed. He questioned these sounds and found they purported to be charitable to all men. We feel that the language lieve them.

We will devote the hours between 11 A. M. and userson. Tappear to the lieve them.

We will devote the hours between 11 A. M. and userson. Tappear to the lieve them.

The soul, and may I not be answered truly? Know be made by his friend, of whom he had been dreaming. The soul, and may I not be answered truly? Know be made by his friend, of whom he had been dreaming. The threat test your sounds were not only made upon his person. temple of truth, for the harmonies of a divine and have ever worked for me since I came to Provi- free investigation, "without money or price." We thyself; examine well your own heart; test your sounds were not only made upon his person, perfected philosophy will never spring from the dence, to call upon me privately, the day previous, and receive a bountiful supply for a Thanksgiving culture that is formed by such inspiration.

Feeling Dinner."

The investigation, without money or price. We taysen, Calamine wenyour own feeling to him as a proof of Spirit-presence own capabilities; try the depths of your own spirit; and identity. The gentleman requested an explanation of this, whereof we testify; and it is of such vast important meaning to him as a proof of Spirit-presence own capabilities; try the depths of your own spirit; and identity. The gentleman requested an explanation of this, whereof we testify; and it is of such vast important meaning to him as a proof of Spirit-presence own capabilities; try the depths of your own spirit; and identity. The gentleman requested an explanation of this, on any other than the Spiritual hypothesis. ance, both to the world and healing art, that we are internal nature. Then, knowing yourself thoroughdesirous of having the subject fully before all who ly, assist Nature in developing the gems you will

Then, know thy God. Know if the God you all human testimony. Editors who feel an interest in this subject, will adore is the tyrannical avenger of the Jews, or a please give this an insertion; for if it is not founded Father you may love, and the merciful Dispenser of ereal's But he helipped the true mission of Shirting its Aparth 12 about 12 about 13 about 13 about 14 about 14 about 15 about 14 about 15 about 14 about 15 in truth, it should be exposed; but if it should good to all. By your idea of God, you shall judge practical one. They were wandering too much in the region of that relie prove true, in the progressive development of the for yourself if you truly know Him. Knowing logic and metaphysics; they forgot that the great object of life race, it is as the foreshadowing of the early morn. Him who is the source and Creator of all things is to do good. We should look the matter in the face as a great race, it is as the foreshadowing of the early morn- Him who is the source and Creator of all things, you will then learn the objects of His creation.

### NO. 2.

To many, it is the work of a life-time to prepare for death-to learn how to die. But to us, it seems far more important to learn to live. Death is but! one of the many circumstances that throng around you; but life is a lesson never to be mastered. You When the excessive toil of the day is over and are but learning the first principles. To live! to the shadows of night hang over the earth, it is cultivate each noble thought which springs up in Spiritualism was shown by Mr. Tuttle, who, with the first offersweet to sit alone and feel the weary mind refresh. your mind; to master every wayward impulse that ing in his hand, called upon all who felt anything more than ed by the promptings of invisible monitors. This would crush, as it were, the young and yet tender spirit became infectious, and quite a sum was collected in a few is my greatest pleasure, for worldly honor has no principles; to day by day perform those manifold moments in aid of this humanitary movement—the Ragged attraction, wealth has not a charm. The worldling duties which, to the most idle, will still remain to School. may ask, "what do you live for?" Live for hu- be accomplished; to resist, hourly, temptations manity. God has given me a mind that hopes, and which threaten to poison all of good in us; to do all, be all, suffer all, endure all—this it is to live! An battle-field of life with all its monstrous inequali- earnest, steady principle, a child-like faith in "Our ties, perversions, and wrongs. I look upon a chris- Father," and a consciousness that you have a work tian city, and I see the palace and the hovel in close to do-these will teach you the art of learning to

> The following was written in answer to some reproaches from those in the circle, for her not com-

municating oftener: I dare not now indulge too much in the yearning affection I feel for you, lest I excite as much of your's in return, and thus cause an idol-worship to spring up in your hearts. We that have gone before, know the beauty of an individual heart, and lessly onward, while over all, I behold the star of endeavor, by our communications, to assist our friends in preparing so beautiful an offering to the for a moment dares to show its hateful face, I turn Father of all. But if we indulge in these feelings and read the pages of the past, and though I mar- of affection for friends on earth, which are welling vel not that materialism declares the mission of and gushing up from brimming founts deep laid in Jesus a failure, yet I can see that the Jewish church the soul's recesses, we are defeating our own purposes, and forging chains which bind us to earth, instead of weaving threads to draw you to heaven. Here, after you have stepped beyond the grave, I temporality. Its best promises were feasts of fat will lay before you the wealth of love I have garthings; its severest penalties the loss of country nered. Its influence, however, you shall still feel; and nationality. Immortality was not taught by for though I cannot often make you realize my Bush, the editor, and those in sympathy with presence, you shall never forget the love of a sister. him:

Providence, Nov. 20, 1854.

# Broadway, Friday Evening, Nov. 17.

Mr. Levi spoke of a case where he had suspicions regarding the mediumship of a certain person, and as he was a matter-of fact individual, believing only what was substantiated by evidence, he had been free to express his suspicions among his friends. He wished to state that he had now evidence to satisfy his mind that his former impressions, though honestly enterley, a drawing medium-and he wished, in this public manner

tained, were incorrect. The person referred to was Mrs. Brad-Mr. Toohey followed with a statement of fact, in reference to attitude, a remarkable individual was seen wending the mediumship of Mrs. Bradley. Having heard many reports vinced by lively experience. It is the same his way up to Jerusalem. He was on foot and clad | prejudicial to the mediumship of Mrs. B., and consequently in- thing whether we speak of rational truth, or of a Is ready to give less volving her veracity as an individual, he had stated his impression to the lady's husband frankly. Thereupon he received an We have not often met with a sweeter description of the tenderness of feeling, without which love cannot exist in the heart, than the following verses by Charles Swain. Much bad poetry his deportment, and a calm fearlessness in his eye has been inspired by love, but the present writer is not of the instance in the feeling and errors except each of the inspired by love, but the present writer is not of the states the registed and leaves the states the registed and the states the registed are supported by the present writer is not of those present. Mr. T. though this case was instructed the attention of every beholder. His character was the embodiment of a new principle—should be exercised towards mediums. Referred to the course pursued towards mediums and believers by those who did not entertain a belief in the manifestations; thought it showed a deplorable condition when moral evidence was ignored among apply himself nor endeavor to bend the minds and pulsariant the bird of conditions. immortality. With mingled rage and astonish pursued towards mediums and believers by those who did not of love. And though rejected and despised by the formal church, he faltered not, for he knew that truth was an eternally unfelding principle. His mission was short, and the everying of his cards. The first same of all kinds—the most soul-fights against all, and all fights against it. Rational principle of the fights against all, and all fights against it. Rational principle of the cards of the senses is the most damping of all kinds—the most soul-fights against all, and all fights against it. Rational principle of the cards of the senses is the most damping of all kinds—the most soul-fights against all, and all fights against it. Rational principle of truth, and nothing from a principle of good. The rational principle, without life the senses is the most damping of all kinds—the most soul-fights against all, and all fights against all the contraction of the regards everything of the regards everything from a principle of truth, and nothing from a principle of truth and nothing from a principle of truth, and nothing from a principle of truth and nothing from a principle of tr life dark and gloomy. His disciples wavered for and give full attention to our eyes and ears. I do not mean that we should take for granted every thing and any thing. Upon them leaving their tortured bodies behind as a tes- and Spirit-hearing, for if there is not, then about two-thirds of cerned. If there is no proof of this, we had better confine our investigations to rapping aed tipping. All our talking is good could not be driven from the soil where its secds for nothing. To illustrate this point: Suppose I say I was one The lectures at Dodworth's Academy last Sun- had been planted by the humble Nazarene. Eight- of a number of persons to whom demonstrations were given. The word of any interested person is not to be taken at law, and my evidence, therefore, may go for nothing. All this is predi- from good, which is here represented by Ishmael, cated on the fact that we live in an age of suspicion; we do not and is described in this verse, is altogether differaccept the testimony—whether it is from lack of moral evidence, ent—viz., it is like a wild ass, and fights against all or from a fear that we may be humbugged, I do not know. Get and all against it; yea, it thinks and breathes a previous knowledge of character would not only save much together all the facts in the world's history, and how much richscarce anything but combats, its general delight or trouble, vexation and pecuniary loss, but would often prevent er are you if you ignore moral evidence? Friends, I believe reigning affection being to conquer; and when it the most ruinous consequences.

This is the most ruinous consequences.

In order to obtain a delineation of character of any one, nothern November, for this appropriate service; and invite to aid progress and help on the car of reform.

State of things truly, but a decided step in progressity the citizens of the State to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on the citizens of the state to assemble on that day in the citizens of the state to assemble on that day in the citizens of the state to assemble on the citizens of the state to assemble o

members and the whole and the specimen shore and rightly direct. His power support, and the goodness gives strength and security.

In witness whereaf. Have become different the power and admired and the prive said of the State, as the evit of Milany, the contrains within itself of the state, as the evit of Milany, the contrains within itself of the state of progression, and by the aid of a help the contrains within itself of the state of the s

tidings of a world redeemed from sin and error; they are telling exquisite harmony-that there is a life beyond the grave, where

tions in the intellectual and scientific department of to the following, that the example may be followed and its influence on the human organism, without labor is light, and they draw instruction from evseeing the remedy or knowing the name. Thirdly ery thing. They seek to discover the use of beauty, sorrow there—no more grief, but the Spirit will kneel and pour will give a correct description of any person how and the beauty of the beauty

rit by all the company, and some pieces were sung which added much to the pleasure and harmony of the Conference. Mrs. Coles spoke under Spiritual-entrancement, but we are

unable to give the speech, owing to its length and the state of our columns. Mr. Toohev made reference to the humanitary movement We have come to plead with skepties; to win commenced by Miss Dow-the Ragged School-showing the

 $\widetilde{\mathbf{A}}$  gentleman related a fact of Spirit-presence. He had a friend

A sentisman related a fact of Spirit-presence. He had a friend who died, with a promise, it possible, to manifest himself after he had left this sphere. A few months after, he had a frame which was connected with the labors and inventions of his friend, and was finally awakened by hearing sounds upon his bed. He questioned these sounds and found they purported to be made by his friend, of whom he had been dreaming. The sounds were not only made upon his bed, but upon his person, and were very convincing to him as a proof of Spirit-presence and identity. The gentleman requested an explanation of this, on any other than the Spirimal hypothesis.

Some one suggested it might all have been a dream, the gentleman responded that he had not got to that point when a man's senses could not indicate whether he is asleep awake. When it should come to that he was prepared to discard all human testimony.

Mr. Jones spoke of his relation to Spiritualism, being disconnected, as he always had been, from all churches and sects and practical one. They were wandering too much in the region of logic and metaplysics; they forgot that the great object of life is to do good. We should book the matter in the face as a great titelt. We should not look for demonstrations and new truths, but wax warm in heart, and take those who do not believe and let them see these demonstrations was have seen, that they, to uplease; let us belong to Ragged Schools. We have become almost created on this subject; we are too Spiritual; we need to do good on earth, and then we should prove ourselves to be true to Spiritual; we need to Spiritual; we need to Spiritualists.

Mr. Tensworth spoke in favor of the Ragged School, and commended all efforts of a humanitary tendency to the attention of Spiritualists.

Near the close of the necting, a noble example of practical stages.

Near the close of the necting, a noble example of practical stages.

Near the close of the necting, a noble example of practical stages.

Page the many of high had been dreaming. The be

Near the close of the meeting, a noble example of practical mere words in this matter to come forward and show it. The

Other remarks were made in favor of this object, when the Conference adjourned for one week.

SWEDENBORGIANISM AND REFORM.

We are sometimes asked in what particulars we agree, and how far we differ, with the followers of Swedenborg; but inasmuch as there seems to be a liberal and an orthodox conception of the Spirit and teachings of that eminent man, and inasmuch as we have not had the time to make the necessary comparison, so as to be able to say who does and who does not faithfully represent him, we have nothing to offer, at present, that could be very later than and select catalogues and schedules of prices forwarded to any address, free of charge. nothing to offer, at present, that could be very satisfactory to the critical mind.

Were it an object, however, to say in what we differ from the teachings of Swedenborg, it could be summed up in few words; for if we understand him, his philosophy is not only too conservative, but is too anti-reformative and progressive for the needs of human culture and the necessities of society. Still, as extremeism is the one thing to be avoided, our opinion must be taken with some caution, as we are a party to the issue, and, therefore, interested in the conclusion. As we wish, however, to do justice by all parties, we give the following, from the New Church Repository, for October, which will explain the reformatory position of Prof.

Will Messrs. Garrison & Co. take it as an offence if we say that the Spiritual explanation of Ishmael, Abstract of the Proceedings at the Conference at No. 553 given by Swedenborg in the following paragraph, applies itself, by a certain instinctive spontancity, to the school of reformers which they represent?

"The rational principle consists of good and of truth—that is, of those things which appertain to charity, and of those things which appertain to faith; rational truth is that which is signified by the wild ass. This, then, is what is represented by Ishmael, and is described in this verse. No one can believe that rational truth, separate from rational good, is of such a nature; nor should I have known it myself to be such, unless I had been conman whose rational principle is of the nature here Academ described: such a man, whose rational principle is such that he is only in truth, although in the truth of faith, and not at the same time in the good of charity, is of this character: he is morose, impatient, opposite to all others, viewing every one as Have as affections of others; for he regards everything good never fights, however it is assaulted, because it is meek and gentle, patient and pliable, its cause it is meek and gentle, patient and phasie, its account to the city may be assured that, by attributes being those of love and mercy; and although it does not fight, yet it conquers all, never thinking of combat or boasting of victory. It acts thinking of combat or boasting of victory. It acts thinking of combat or boasting of victory. It acts thinking of combat or boasting of victory. It acts thinking of combat or boasting of victory. It acts thinking of combat or boasting of victory. It acts thinking of combat or boasting of victory and alternative who cannot visit the city may be assured that, by the combat of the co thinking of combat or boasting of victory. It acts thus because it is divine, and is safe of itself; for no evil can assault good, or even exist in the sphere where good is: if it only feels its approximation, it recedes of itself, and retires; for evil is infernal, and good is celestial. But truth separate from good, which is here represented by Ishmael, and is described in this verse, is altogether different—viz., it is like a wild ass, and fights against all against it; yea, it thinks and breathes If it should appear problematical why the advo-

cates of Swedenborg do not enlist more heartily in many popular measures of reforms, we can only nant. We have, for ourselves, a very strong impression as to the intrinsic wrong and evils of

\*\*Substitute of the controlled of the controlled

### DOCTOR H. A. BENTON, Oct.-(LATE OF BROOKLYN.)-185 PSYCHOLOGIST AND ELECTRICIAN, No. 438 Broome-street.

ONE DOOR EAST OF BROADWAY, NEW YORK

Hours from 9 A. M. to 5 P. M .- Evenings and Sundays, BY APPOINTMENT. B.-All Diseases, PARTICULARLY NERVOUS,

B.—All Diseases, (2) FALTIC treated with scarcely a failure by Electricity in some form. Electric Medicated Baths, about ready for operation. 29-1t\* WONDERFUL DISCOVERY. THE NERVE-SOOTHING VITAL FLUIDS,

A new Medicine purely Vegetable, PREPARED ENTIRELY BY SPIRIT-DIRECTION, THROUGH MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA.

THE GREAT PIANO & MUSIC ESTABLISHMENT OF

### HORACE WATERS. No. 333 BROADWAY, NEW-YORK.

The largest assortment of Pianos, Melodeons, Musical Instru-ments of all kinds, and Music to be found on the American Continent. T. Gilbert & Co.'s Premium Pianos, with or without the Æolian, with iron frames, (adapting them to any climate.) and circular scales. HORACE WATERS model, or modern improved Pianos, having greater power, brillian-ey, and richness of tone, elasticity of touch, elegance, and durability of make, than any other Pianos made in the United States. Hallet & Cuniston's Pianos, (of the old firm of Hallet & Co.) Pianos of several other celebrated Boston and

LAROY SUNDERLAND, OCULIST,

# BOSTON, MASS.

Remedies for Opthalmic Affections, Dim, Weak and Defective Vision. Perfectly safe and reliable in all diseases of the EYE and its appendages, of whatever kind, and from whatsoever cause. They have restored multitudes (some from total blindness) cured persons born blind; cured blindness of fifty years, and one nation; was 168 years old! Can be sent by me! and one patient was 105 years old! Can be sent by mail.

Pamphlets of Information post free, for one dime. Address, The Nutritive Cure, Boston, Mass., prepaid. 27-6m

### SPIRITUALISTS' HOME.

THE POTNTAIN HOTOB,
BY GARDNER & ORVIS, Corner of Harrison Avenue and Beach-st.,

H. F. GARDNER, JOHN ORVIS.

OPTATOL DESERVATE OF A CONTROL OF A CONTROL

DOSTON.

MRS. ANN LEAH BROWN, of the Fox family, will receive private parties between the hours of 10 A. M. and S.P. M. on Tuesdays. Wednesdays, Thursdays and Fridays, and public parties on the evenings of the days mentioned, for the investigaparties on the evenings of the state of Spiritual manifestations.

Residence No. 64 East Fifteenth-street, between Third and Fourth-avenues.

# MESMERIC.

DR. BERGEVIN, graduate of the Medical School of Paris member of the Philosophical Institute of France, and assistant operator of M. Cahagnet and the Baron du Potet, has an office at No. 100 Prince-street, where he will receive patients and 11

# DR. G. T. DEXTER NO. S9 EAST THIRTY-FIRST STREE Between Lexincton and Third Avenues, NEW-YORK.

IS ready to give lessons in modern Languages at the Harlem Academy, 120th-street, near 3d Avenue. Young gentlemen and ladies from the neighboring country, disposed to learn during the day, or in the evening classes, may come and trust with full confidence in Dr. Riemrich as a practical teacher. Terms by agreement; but very moderate. Please to address, Mr. Steele, Director of the Harlem Academy.

DES. HATCH AND HARRINGTON, DRS. HATCH AND HARRINGTON.

Have associated themselves together in their professional business, for the purpose of concentrating their professional business, for the purpose of concentrating their powers in diagnosticating and treating disease in all its various stages and forms.

DR. HATCH has been a Professor of Midwifery and diseases of Women and Children, in a Medical School in Boston, and made made inacto-uncentin the treatment of female Diseases.

DR. HATCHNGTON has long been in a remarkably successful practice, and is unquestionably, the most accurate characterists in the covering the real cause, locality and nature of disease, and its proper remedy, of any one in America. He possesses a "clear-seeding," or intuitive power heretofore unequalled: and combined as it is with a very extensive medical cuperlence, both in himself and his associate, they have no heditancy in quarrative by a correct description of all diseases, and taney in quaranteeing a correct description of all diseases, and a radical curc in all cases where it is in the power of human

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 encle be enclosed. Persons residing in the country, at any distance thould write by mail, post-paid, conforming to the directions a

above given.

Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be enclosed in an envelop when the patient cannot attend personally.

NOTICE.

Persons desirous of becoming Members of
"The Society for the Diffusion of Spirital Knowleading," in may make application for that purpose to either of the Officers of the Society, or at the office of The Christian Spiritalists.

BY T. L. HARRIS.

As I mused, in fancy friendless,
While the shades of evening fell,
From the land where angels dwell
Came the whisper. "Love is endless,
Endless, endless!"
From the land where Angels dwell, From my thought the vail was taken; In my heart I knew that Love, From its holy home above, Gently came my soul to waken, Waken, waken, From its blessed home above.

Then from all its load of sorrow, Phen from all its load of sorrow, Lifted up, my mind was free; Full of gladness, dawned on me, Love-inspired, a better morrow, Morrow, morrow, Full of gladness, dawned on me.

Heavenly dew of peace descended, And my Lord, from His Divine, Comforted this heart of mine; All my grief in love was ended, Ended, ended, Comforted blick that of mine. Comforted this heart of mine.

Jesus speaks the heart's avangel, "Love is endless!" His behest Fills with life the happy breast. Nearer He than man or Angel, Angel, Angel; Love is endless in my breast.

Nearer draws the blest Elysian;
Perfect glows the holy spell;
Love is endless; all is well.
Brighter grows the heavenly vision.
Vision, vision;
Love is endless; all is well.

# WINSIPNG.

BY JOHN G. SANE.

Of all amusements for the mind, From logic down to fishing, rrom logic down to fishing.
There isn't one that you can find
So very cheap as " wishing!"
A very choice diversion, too.
If we but rightly use it,
And not, as we are apt to do,
Pervert it and abuse it.

I wish-a common wish, indeed-I wish—a common ...
My purse was something fatter,
That I might cheer the child of need,
And not my pride to flatter;
That I might make oppression reck,
As only gold can make it,
And break the tyrant's red of steel,
As only gold can break it.

I wish—that Sympathy and Love,
And every human passion
That has its origin above,
Would come and keep in fashion;
That scorn, and dealousy and Hate,
And every base emotion,
Were buried fifty fathous deep,
Beneath the waves of ocean!

I wish-that friends were always true, And motives always pure:

I wish the good were not so few,
I wish the bad were fewer. I wish that parsons ne'er forgot
To heed their pions teachings:
I wish that practising was not
so different from preaching!

I wish—that modes; worth might be Appraised with truth and cambor; I wish that innocence were free From treachery and slander; I wish that men their vows would mind, That women ne'er were rovers; I wish that wives were always kind, And husbands always lovers!

I wish—in fine—that joy and mirth,
And every good bleaf,
May come, crewhile, throughout the earth,
To be the glorious Real;
Till God shall every creature bless
With his supremest blessing,
And hope be lost in happinest,
And wishing be possessing!

LEASTE ENERGIE CENTRALE GERENE

BY WILLIAM COLLEN BRYANT.

Two dark-eyed maids, at shut of day, Sat where a river rolled away, With calm, sad brows, and raven hair; And one was pale, and both were fair.

Bring flowers, they sang, bring flowers unblown Bring forest blooms of name unknown, Bring budding sprays from wood and wild, To strew the bier of Love, the child.

Close softly, fondly, while ye weep, His cyes, that death may seen like sleep. And rold his hands in sign of rest, His waxen hands across his breast,

Place near him, as ye lay him low, His idle sharts, his loosened bow, The silken fillet that around His waggish eyes in sport he bound.

But we shall mourn him long, and miss His ready smile, his ready kiss, The prattle of his little feet. Sweet frowns and stammered phrases sweet;

And graver looks, serene and high,
A light of heaven in that young eye;
All these shall hannt us till the heart
Shall ache, and ache, and tears will start. The bow, the band shall fall to dust,

The shining arrow waste with rust; And all of Love that earth can claim Not thus his nobler part shall dwell

A prisoner in his narrow cell; But he whom now we hide from men, In the dark ground, shall live again; Shall break the clods, a form of light, With nobler mien and purer sight, And in the eternal glory stand, Highest and nearest God's right hand,

DEATH PREFERRED TO DISHONOR.—During the Irish reign of terror, in 1763, a circumstance occurred, which in the days of Sparta would have impen has ever traced the story. We pause not to inquire into the principles that influenced her; suffice it that she, in common with most of her stamp, bellion, and was condemned by martial law to death; she followed the officer on whose word his life depended, to the place of execution, and besought him to spare the widow's stay; she knelt in the agside him. The judge was inexorable, the transgres sor must die. But taking advantage of the occasion, he offered life to the culprit on condition of disarose from her humiliating position, and exclaimed: "My child, if you do, the heaviest curse of your his death without a tear: she returned to her home -the support of her declining years had fallen; the ties that bound her to life had given away, and the opening of that day that saw her lonely and child-

'Call not that man wretched, who, whatever else he suffers as to pain inflicted or pleasure denied, has pass your fingers several times on this thread; you a child for whom he hopes, and on whom he doats, will soon be aware of the effects you may obtain. heeded by those among whom he dwells, and his fancy may be unknown by his neighbors; even pain may rack his joints, and sleep flee from his pillow, world's ear, for the highest power, for the sweetest sleep that ever fell on mortal's eye."

capacious weaver of fortunes art thou! Cervantes fought and suffered, lost an arm in battle, and was sold as a slave for eight years. Then, having made his name. Yet he died in an alms-house, blind, poor, starved, and miserable—one faithful negro, starved, and miserable—one faithful negro slave the only friend by his death-bed, the only friend by his death-bed mourner by his grave.

### MAGNETIC MAGIG 3

Historical and Practical Treatise on Fas 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-CORRUPTION OF THE REASON AND INTELLIGENCE -- Possessions-BLOWS GIVEN AND RECEIVED AT A DISTANCE-Declines whose cause is unknown-Occult MURDER-EVIL EYES-PHILTERS, &c., &c.

16. "The parliament of Bordeaux did not recoil before the scandal of consulting theologians in order to decide whether a house of that city was or nounced the annihilation of the lease."

17. In the lawsuit of Ganfridi, La Palud said to

1st. "That you deprived me of my virginity. 2d. "That you have baptized me in the sorcerers' meeting.

3d. "That you have given me an Agnus Dei, and a bewitched peach. 4th. "That you have sent a devil into my body."

"Father Bailletot put his tinger upon Madelein's mouth, and ordered Beelzebub to quit her body." "It is to be observed," says the narrator, "that the persons who are possessed never bite the holy fathers by whom they are exorcised."

I will here quote the conclusions of the same tions of sorcery; and it will probably be enough Paris, Dr. Recarmier. The fact is as follows: to quote the decision that took place at Bordeaux, on the 31st of March, 1818. Superstition seems to take new forms every year, and instead of dying away, the monster everywhere extends its ramifications.

18. I read the following passage in the "Infernal Dictionary of Colin de Planey, 1st edition." "  $\Lambda$  certain shepherd had prepared a talisman with |he usually wore in his pocket; but a neighboring by a brain intermittent fever. Hearing one day of it. shepherd succeeding in stealing it away, and as that the famous Doctor Recarmier had come to pay ciety finds its dividing line, between itself and the he was an enemy of its proprietor, he reduced it a visit in the neighborhood, he made up his mind middle classes. One might however, suppose this to powder, and buried it in an ant hill with a mole, a to consult the Parisian doctor about the cause of line to be somewhere near the position of many that too long continued sleep is one of the best. The windows were all raised, and the children leangreen frog, and a codfish tail, at the same time he his infirmity. As a skillful and experienced practitioner, the illustrious physician addressed him dition, destruction. Then, after nine days he disconnected the following words:

Wealthy people, who attend such churches as Henry means for preserving life. Long sleep accumilates ing out as if to see. The little girl heaved a long ward Beecher's. As a class, the wealthiest portions too great an abundance of pernicious juices, makes sigh and leaned back in the seat, exclaiming, "Oh, dition, destruction. Then, after nine days he disconnected the following words:

As a skillful and experienced practitioner, the illustrious physician addressed him the organs too flaceid and unfit for use, and in this mother! I cannot see any thing."

A tear trembled dition, destruction. Then, after nine days he dis-

them with certain words, they produced diarrhee, noise should strike the patient's ear, which happen- ture or attire. Though fond of society, they do 1st. The place where one sleeps must be quiet you not, Bell? as they may wish."

ecutions."

John.—The last facts you narrated leads us un-

consciously into the phenomena of magnetism. Albert.—It is not without motive that I do so: it is, on the contrary, to enlighten your conscience, and lead it insensibly to the conviction of the truth, that I have selected such facts. It is very much to be regretted that Colin de Planey did not make a more serious study of the power of that principle. So superior an intellect could not but have derived from this study, better and sounder conclusions than those which are to be met with in his famous "Dictionary." It is still sadder to see him mortalized the heroine; it is almost unknown-no giving to the scientific world such an example of darkening tendencies; and yet such is the fact, for the second edition of this book has been praised beheld the struggle as one in which liberty warred by the very persons he had ridiculed in the first with tyrrany. Her only son had been taken in re- one. But it is always so; when this tyrannical rather than religious school, cannot out-do its adversaries by occult means, it darkens their reason, destroys it, or kills them. You must understand that ony of her soul and clasped his knees, while her it is painful for the man who domineers over the eyes with the glare of a maniae fell on the child be- stupid society by which he is surrounded, to see this glory often unmasked by the least of his auditors, and reduced to naught. We cannot be surcovering the members of the association with which prised to see these men having recourse to any he was connected. The son wavered; the mother means for proving to posterity, that if they were not the most ignorant—they were, at least, the mother shall fall upon you, and the milk of her bos- most criminal of the human species. Colin de Plaom shall be poisoned in your veins." He was exe-cuted; the pride of her soul enabled her to behold his real knowledge. His quotation of the power exercised by certain shepherds, is more true than he thinks. I have myself witnessed a similar fact of substruction upon man; and I cannot doubt less, left her at rest forever. Her heart had brok-en in the struggle.—Machenia's Gazette. that a real communication is thus established, by which the mesmerizer can really excite in the mesmerized subject every sensation he may choose to BEAUTIFUL.—Here is a beautiful sentence from make him experience. But it is forbidden to me the pen of Coloridge. Nothing can be more elotogo farther on this subject. You may yourself attach a thread to the garments of any body, and one's sentiment. Only there is a particular manner of making these passes, which I will show you, but he has a gem with which he would not part for although I do not like to teach it publicly. The These poor people are not so devoid of good the wealth defying computation, for fame, filling a same effects may be produced at a distance. I will sense as they are represented to be."

dia," that the author of this work has been so tative Cyclopædia," 1842, page 135: "Sorceries or struck by the phenomena, as to admit their possi- witchcrafts became so extremely frequent in the Is This Literary Fame? -Oh, destiny! what a bility through magnetism. It is not more difficult sixteenth century, that they excited very much the to deprive cows of their milk, than men of their interest of the magistrates. . . . There were seven lives. But to avoid lengthening this article too different kinds of witchcrafts. . . . A very singu-

izers came and began to magnetize me at a dis- a process?" house where I had met with all sorts of kindness."

ears," &c., &c.

brought a complaint before the courts, and in 1842 er opinion about this affair. the case was presented to the House of Commons. author, article "Arrests." "The Imperial Cate- Mr. Croissant was reporter in this affair, and spoke chism admits, as every one knows, the existence of very powerfully against the fatal use that might be sorcerers, and the Supreme Court has pronounced made of magnetism. But the petition was discardan arrest on witchcraft, the 15th March, 1811. . . . ed. To strengthen his case, this writer quotes the In the last year, three courts have received accusa- | fact observed by a famous doctor of the faculty of |

awoke him; when not yet asleep, he could not 1679, under the charge of having assisted at the and perhaps of a mental disorder. But new ques-

"A faculty I have not yet spoken of," says the writer, "is that some clairvoyants have to injure what enormous reward their Heavenly Father will night. It is not enough to sleep physically; man certain persons, without the knowledge or will of give them—for thus relinquishing the vanities of must sleep also spiritually. Such a disturbed to almost all subjects, although there are many who never make use of it. Others are so wicked as to try to injure their own mesmerizers, however the amount of pious horror which they enjoy, in such, for example, as sleep in a jolting carriage on a corded in the amount of pious horror which by its as to try to injure their own mesmerizers, however the amount of pious horror which they enjoy, in such, for example, as sleep in a jolting carriage on a corded in the amount of history, and which by its contemplating the downward course of those that journey.

See is a instance in a six opposite unit is, when would be one of the most terrible ever return the mount of pious horror which they enjoy, in such, for example, as sleep in a jolting carriage on a corded in the annals of history, and which by its contemplating the downward course of those that journey.

See is a instance in a six opposite unit is, when would be one of the most terrible ever return the use this expression,) when they tried to resist me. nation they are so sure. subjects who are excited to do evil, I am lead to dues, now I'll have mine!"

truth, when they dread the influence of certain as has been said, they serve to connect. tient to a sorcerer, or to the curate of the parish.

Emile Ray, Doctor in Medicine, 1846, pamphlet in much noise in the time of Charles IX., was only a ning was to be Martin Farquhar Tupper.

tance, and with criminal designs. Inexplicable 25. We have now arrived at the epoch wherein me very much. Thus I heard persons calumniat- under the charge of swindling a family called to say, that their claim to be considered our best such lucubration. were. I experienced serious headaches, became the occasion of the animal found in Rev. Perraud's tude)—is founded on the fact that they have plenty anxious and perplexed. The whole of my nervous house. I thought I should render this trial clearer of money, and "go it blind" into everything that is employ the morning. system began to fall into a state of chronic irritably collecting all its phases together, and supplying calculated to please the senses. They put no restrictions on themselves with regard to balls, theat and the morning in sleep, lose that time which is tree, watering places, card-playing, and all respective, watering places, card-playing, and all respective, watering places, card-playing, and all respective. which insulted and menaced me, especially daving facts are as follows: After having rid the Tourne- trable dissinations.

nouse where I had met with all sorts of kindness."

'e, and obtained from her father the money he

"A short time after my change of residence, the we to put a man in his place in the regiment. wretches who had rendered me so miserable, and But bel did not fulfil his engagement, and inwas not haunted by evil Spirits. On the affirma- who had skillfully calculated the advantages they stead paying a man to take his place, he probative answer of the theologians, the parliament pro- might derive from my state of loneliness, . . . ap- bly spe the money with his comrades. The fact plied all their resources to act and place me under is, that charge of false pretences was brought their direct control. The fact is, that they succed- before his superiors. But instead of being unfa-Ganfridi, page 186, "You cannot deny these four ed in doing so toward the end of the month. It vorable to Lebel, the family's evidence was quite was in these circumstances, that on the point of in his favor. Yet, he was at first condemned; but I shall not speak of the thousand vexations to tone of that paper, which cannot, of course, accept which this gentleman had to submit. He finally such absurdities. But you will perhaps have anoth-

To be continued.

### OUR BEST SOCIETY.

BY S. LEAVITT.

fact observed by a famous doctor of the faculty of Paris, Dr. Recarmier. The fact is as follows:

"A peasant, apparently healthy, began to experience all on a sudden, a sleeplessness to which had never been subject until then. At a precise the major profits and depreciate of the purposition of the faculty of There are various cliques among the upper circles of New York Society, each of which consider themselves entitled to the above appellation. Be it our pleasant task to dissect, in jovial mood, the great carcass of upper-tendom, in order taking and actions.

But sufficient steep is necessary, not only for themselves entitled to the above appellation. Be it our pleasant task to dissect, in jovial mood, the great carcass of upper-tendom, in order taking and actions.

But sufficient steep is necessary, not only for themselves entitled to the above appellation. Be it our pleasant task to dissect, in jovial mood, the great carcass of upper-tendom, in order to display and totally blind. Two lovelier children we never and totally blind. Two lovelier children we never and totally blind. The care various cliques among the upper circles of New York Society, each of which consider themselves entitled to the above appellation. Be it our sufficient steep is necessary, not only for intensive life, but also for extensive, in regard to its support and duration. Nothing acceleration and totally blind. Two lovelier children we never and totally our pleasant task to dissect, in jovial mood, the great carcass of upper-tendom, in order to display and totally blind. Two lovelier children we never and totally our pleasant task to dissect, in jovial mood, the great carcass of upper-tendom in order to display and totally blind. Two lovelier children we never and totally our pleasant task to dissect, in jovial mood, the great carcass of upper-tendom in order to display and totally of four, consisting of a man and his our undertakings and actions.

But sufficient steep is necessary, not only for it is sufficient steep is necessary, not

enterred the talisman, and spread it over the spot where the cattle had to pass."

19. "Other shepherds make use of pebbles taken from different churchyards, and accompanying them from different churchyards, and accompanying them found a new motive to examine seriously and them with contain any enterties and per could not obtain any enterties and people of the world—for their leaning seems to be should sleep less than six, nor more than eight it went to the heart of every passenger who heard decid. It is made attending to the things of the world steep less than six, nor more than eight it went to the heart of every passenger who heard decid. It is made attending to the things of the world steep less than six, nor more than eight it went to the heart of every passenger who heard decid. It is made attending to the things of the world steep less than six, nor more than eight it went to the heart of every passenger who heard decid. It is made attending to the things of the world steep less than six, nor more than eight it went to the heart of every passenger who heard decid. It would be come! Having plenty of this world's goods, they nevertheless do not generally indulge in much extravagance, in the way of costly furnity of the course of the solution of the world steep less than six, nor more than eight it went to the heart of every passenger who heard decid. It would be come! Having plenty of this world's proposed at the beautiful but unfortunate creature. To those who wish to enjoy sound and peaceful to decid. It would be come that the beautiful but unfortunate creature. To those who wish to enjoy sound and peaceful to decid. It would be come that the beautiful but unfortunate creature. To those who wish to enjoy sound and peaceful to the beautiful but unfortunate creature. To those who wish to enjoy sound and peaceful to the beautiful but unfortunate creature. To those who wish to enjoy sound and

to the blacksmith, frightened him, obtained the confession of the magnetic actions which thus tormented the peasant, and menaced the mesmerizer with so severe a punishment if he continued, that the wretch swore he would act no more upon his victim. The fact is that since this movement, the tim. The fact is, that since this movement, the especially when "the dear man" is an unusually laid aside with one's clothes; none of them must be upon the beautiful world He has made, and dropped 23. To follow my plan and observe faithfully the while they look upon the theatre as the road to de-thoughts. I am acquainted with no practice more light of bliss will burst upon them!

Struction, have not a very heartfelt abhorrence for destructive than that of studying in bed, and of Long shall we remember the two order of dates, I shall now quote an article of M. things of that sort. They can be pretty easily perpending till one falls asleep. By these means the suaded to go to Niblo's, when "it's only a perforsoul is put into too great activity, at a period when the process of the Parala" and of the period when the process of the period when th Practical Treatise on Amimal Magnetism," vol. 8. | mance of the Ravels": and although they don't go everything conspires to allow it perfect rest; and it "A faculty I have not yet spoken of," says the to the Opera, because "their religious feelings are is natural that the ideas thus excited, should wan-

subjects who are excited to do evil, I am lead to
The class of claimants for the name of "Our regular revolution of our earth, in which all the incline to think his gift of second sight was more repaired by least Society," which next claims our notice, has habitants partake, is particularly distinguished in liable than that of the maker of this old statue, and

Hence arise many customs, like that of taking a pa- on "those who trust they have been born again" lutely lost as that of Satan himself.

# IM-PIOUS BEST SOCIETY.

Emile Ray, Doctor in Medicine, 1846, pamphlet in much noise in the time of Charles IX., was only a Svo., 14 pages." The writer seems a very learned spell-thrown. No one can read the valuable book there was quite an interesting company of great whole crisis of so much importance; and, though cinations, Cabalistic Mirrors, Suspenman; this book is full of good faith and liberal apsions, Compacts,
Talismans, Convulpreciations. I shall only extract a few passages magical process of spell-thrown known to the whose claim to admission there was founded on obtain, on that account, the full benefit of sleep, as

society (and they, by the way, are the set who have Besides, the eyes suffer more by this custom; for

work of a certain family named Leraud, which - mented, and restored every one to health and of the various classes and sets existing in New taller than at night; we have then more pliability, accused of betraying me. I therefore left this peace, Lebel fell in love with the young lady of the York city, who claim the pre-eminence, that it is powers, and juices; in a word more of the characteristics. not the easiest thing in the world for a New Yorker teristics of youth; while, at night, our bodies are to know when he is in very good company.

ing. I must only warn you against the smarter age says, therefore, with justice—Take from man the youth of his life.

tone of that paper, which cannot, of course, accept being on earth.

A BLIND GIEL Fr

How unwisely, then, do those act who imagine that by taking as little sleep as possible they pro- heavy golden beam comes in at our window. How long their existence. They obtain their end neither bright and cheerful! It comes in so silently, yet it in intensive nor extensive life. They will, indeed, speaks to the heart. Thank a kind God for sunspend more hours with their eyes open; but they shine! Ages on ages it has illumined and gladdenwill never enjoy life in the proper sense of the cd a world, yet we hardly think of the great founword, nor that freshness and energy of mind which tain of light and beauty. are the certain consequences of sound and sufficient sleep, and which stampa like character on all incident which came under our observation as we

had never been subject until then. At a precise the various merits and demerits, of the numerous so much before the time and renders us old, ern sun had tinged each cheek a rich olive complexhour every night, he heard a terrible noise of caul- claimants to the honor of being esteemed the high- as a want of it. The physical effects of sleep are, ion, relieved by a healthful bloom up ca the children's drons, &c. When he was already asleep, this noise as class in the community.

awoke him; when not yet asleep, he could not a large set class in the community.

The inty-sea there's a large are, the countenances. The boy was lightly built, had finely vital power, and restores what has been lost in the chiselled features, and hair of a dark brown, clusterawoke mm; when not yet asieep, he could not close his eyes for the remainder of the night. This mammon worship, some of those upper circles dis-what is useless and pernicious.—It is, as it were, a yet more slender, as fragile as the leaf, and of the "A certain shepherd had prepared a talisman with the hoofs of his cattle, as it is customary to do to preserve the herd in good health. This talisman with the was afflicted by a disease of the ear, or the hording man could not imagine where so unpleasant and play, which lay claim to the possession of piety.—

daily crisis, during which all screetions are performing daily crisis, quring the greatest tranquility, and with the union shall first, however, be made, of those ed in the greatest tranquility means in his products have a residence as the leat, and of the play, which lay claim to the possession of piety.—

daily crisis, during which all screetions are performing daily crisis, quring a noise came from. For some time he do the greatest tranquility and with the union shall first, however, be made, of those ed in the greatest tranquility means in his products have a residence as an operations.—It is, as it were, a yet more streament, as trained as the leat, and of the play, which lay claim to the possession of piety.—

daily crisis, quring which all screetions are performing the greatest tranquility, and with the union shall first, however, be made, of those ed in the greatest tranquility and with the greatest tranquility and with the union shall first, however, be made, of those ed in the greatest tranquility and with the union shall first, however, be made, of those ed in the greatest tranquility and with the greatest tranquility and with the union shall first, however, be made, of those ed in the greatest tranquility and with the product of the product of the possession of piety.—

Hording transport of the product transport of the greatest tranquility and with the greatest tranquility and the product of the product perties destructive of life; incessant wasting of the brightly upon the dark background. They both vital power and of the organs, acceleration of conseemed happy, conversing with an intelligence besumption, and prevention of restoration.

several questions, and yet could not obtain any can hardly be called Mammom worshippers, or manner can shorten life also. In a word, no one in her eye, and her voice was so sad and low that

or other diseases, which destroy as many animals ed as usual. But the patient alone perceived the not give large parties. The theatre and the ball- and obscure. The less our senses are acted upon noise, and none of the persons who stood by his time in a pretty rational way during the winter, in soul rest. One may see from this how improper and warm upon the check of the sad girl, and upon

to kill their enemies, simply by striking the air with a wooden knife. On such declarations, sever-doctor having been informed of the enmity that al hundred sorcerers were burned in Sweden; and a great number still remained in spite of these ex
agreat number still remained in spite of these ex
to the blacksmith, frightened him, obtained the continuous in the spite of the spine is also a singular coincidence, the boy tried to feel to the blacksmith, frightened him, obtained the course of this class.

And a discussion of such as belong to fashion able prespection, with a mixture of Episcopalians. The religious element is not ton in the spine is also and river; but not in the blue orbs of the sightless girl.

By a singular coincidence, the boy tried to feel ton in the spine is also and the spin

kind they may have always been. I often meet way of opera singing which passes under another here omit to mention. Many believe that it is en- and barbarous nations, awaken a curiosity about with such somnambules; but I never failed to check name-you may be sure they are on hand: and on tirely the same if one sleeps these seven hours eith- civilization that would prepare the way for the intheir evil propensities, and they have often had to repent. For that I thunderstruck them, (if I can repent. For that I thunderstruck them) (if I can repent. For that I thunderstruck them) (if I can repent. For that I thunderstruck them) (if I can repent. For that I thunderstruck them) (if I can repent. For that I can repent. For that they sleep in the forenoon, those hours which of civilization. This declaration was made again They had thus to bear all the suffering they tried to frest men haton they are so sure.

They had thus to bear all the suffering they tried to throw upon me. I confess that, in such cases, I never feared to be too severe. I think it is better to expose the subject to all the sad consequents they carriages, liveries, etc. In this respect they are to expose the subject to all the sad consequents they carriages, liveries, etc. In this respect they are to expose the subject to all the sad consequents they carriages, liveries, etc. In this respect they are they are to expose the subject to all the sad consequents they are to expose the subject to all the sad consequents they are to expose the subject to all the sad consequents to give him a parting rulled of his respect they are the they are they a ces of his bad conduct, than to permit the development of such a tendency. . . . By speaking of the

day. My reasons are as follows:—

Towers would be for ever broken, and with them
and went in to him saying—"The Lord's had his day. My reasons are as follows:—

the powers would be for ever broken, and with them
the powers of the pope. We heard this same man

certain persons known under the name of sorcerers. These people are, in fact, nothing more than
magnetizers; although they usually do not know
magnetizers; although they usually do not know
magnetizers.

Best Society, which next claims our notice, has for its most striking feature, the love of what the germans call "exthetic tea;" or, in plainer language, they are pious literary people. They stand on the dividing line between those of upper-tendom or reality determined. It is, as it were, the literary world who make no pretendom or reality determined. It is, as it were, the literary world who make no pretendom or reality determined. It is, as it were, the literary world who make no pretendom or reality determined. It is, as it were, the literary world who make no pretendom or reality determined. It is, as it were the literary world who make no pretendom or reality determined. even the name of magnetism. But their power is and of the literary world, who make no pretension unity of our natural chronology.—Now, it is ob-"Coarse and uneducated people, especially those spoke. These people, who are well represented by cides with the conclusion of the day, the more is "Coarse and uneducated people, especially those of the country, are not therefore so absurd in their Washington Park, are very fond of giving and go-produced, or the so-called evening fever, to which notions as is often thought by persons of refined ing to a sort of literary and musical soirces or receptively man is subject. The accession of new chyle education. They are especially not far from the tions, where those classes meet one another, which, to the blood may in all probability contribute something towards this fever, though it is not the only In these soirées, those pious young ladies who cause; for we find it in sick people, who have neitha child for whom he hopes, and on whom he doats, will soon be aware of the effects you may ootsin.

Poverty may grind him to the dust, obscurity may I do not think that any one could bear for ten mi
The most of this influence they call a spall-thrown.

The most of this influence they call a spall-thrown.

In these soirces, those pieus young ladies who cause; for we find it in sick people, who have neither are in the habit of teaching Sabbath school, and at
er eat nor drank. It is more owing, without doubt, Poverty may grind him to the dust, obscurity may | I do not think that any one could near for ten micast its dark mantle over him, his voice may be unnutes this hallucinating substraction, without losing

The result of this influence they call a spell-thrown.

The result of this influence they call a spell-thrown.

The result of this influence they call a spell-thrown.

The result of this influence they call a spell-thrown.

The result of this influence they call a spell-thrown.

The result of this influence they call a spell-thrown.

The result of this influence they call a spell-thrown.

The result of this influence they call a spell-thrown.

The result of this influence they call a spell-thrown.

The result of this influence they call a spell-thrown. the atmosphere which is connected with it. This tie him up again. She was attacked and bitten by meet and enjoy exceedingly the society of a mul- evening fever is the reason why nervous people find the dog. On hearing her cries, the mil'er and his titude of foreign musical stars and domestic literati, themselves more fit for labor during the night than people ran to her assistance. "Keep off," said she, who are the very men most prone to all sorts of dis-during the day. To become active, they must have shutting the yard door, "the dog is mad. I am alsipation, and to the frequenting of places that these an artificial stimulus; and the evening fever sup- ready bitten, and must chain him alone." prove by a passage of the "Portative Encyclopes" 24. I borrow the following article from the "Portative Encyclopes and attention and whose plies the place of wine. But one may easily perwithstanding his bitting, she did not let him go, but souls they are in duty bound to consider as abso-ceive that this is an unnatural state; and the conse-chained him up, and retired to her chamber, and quences are the same as those of every simple fever with the blest resignation, prepared to die. Symp-We have now reached a point where we will no propriety, therefore, be said, that all men every night further mischief.—Home dournal. longer be annoyed by any false pretences to piety. have a critical perspiration, more perceptible in the Spanish name forever illustrious in literature, was left to die by the Spanish nation, poor and friendless, in one of the lanes of his native city.

The first to mention gent years. Then, having made the Spanish name forever illustrious in literature, which mention is the earlier upon the percent time. They will prove to you then friendless, in one of the lanes of his native city. The first to mention deserves that there is not a minute of our existence in which that there is not a minute of our existence in which the first to mention next to every man particularly requisite for his approach. The first to mention next to every man particularly requisite for his approach.

In the first to mention is the earlier upon the orange of a wax doll's heart—has been ment all to say, though most of those now to be sponish nation is the earlier upon the notion of the heart of many a lovely woman. It is vanity in the ment of the most frequent of these sorceries and removed and removed. This daily crisis is necessary nature, and city the heart of many a lovely woman. It is vanity in the ment of the most frequent of these sorceries and removed. This daily crisis is necessary nature, and city the heart of many a lovely woman. It is vanity in the ment of the most frequent of these sorceries and removed. This daily crisis is necessary nature, and city the heart of many a lovely woman. It is vanity in the ment of the sorger of the first to mention our attention next to every man particularly requisite for his approach. the Spanish name forever illustrious in literature, much, I shall limit myself to a few quotations ta- lar fact is, that the most frequent of these sorceries that is to say, though most of those now to be spo- some and less so in others, by which whatever use-Camons served his country and fought her battles bravely during a period of forty years of a lonely and unhonored life; then wrote a poem that makes also prove to you also that they produce incalculations do not take place. They will fact, which we are the first to mention, deserves seems most naturally to claim our attention next, to every man, particularly requisite for his support, vulgar stare, or public notoriety. When her beauting and unhonored life; then wrote a poem that makes also prove to you also that they produce incalculations do not take place. They will fact, which we are the first to mention, deserves seems most naturally to claim our attention next, to every man, particularly requisite for his support, vulgar stare, or public notoriety. When her beauting as aspirants to the honor of being called the highest and the proper period of our society; are a set of literati, who, not the best literature of Portugal synonymous with his name. Yet he died in an alms-house, blind, ignorant index Consequently mid-in produce meaning and the produce meaning connected with the phenomena of animal magnetism. This magic being generally very wealthy, affect to despise that when the sun is in the nadir, consequently mid-in produce meaning the produce meaning connected with the phenomena of animal magnetism. This magic being generally very wealthy, affect to despise that when the sun is in the nadir, consequently mid-in produce meaning connected with the phenomena of animal magnetism. This magic being generally very wealthy, affect to despise that when the sun is in the nadir, consequently mid-in produce meaning connected with the phenomena of animal magnetism. This magic being generally very wealthy, affect to despise that when the sun is in the nadir, consequently mid-in produce meaning connected with the phenomena of animal magnetism. This magic being generally very wealthy, affect to despise that when the sun is in the nadir, consequently mid-in produce meaning the produce meaning the produce meaning the produce meaning the phenomena of animal magnetism. This magic being generally very wealthy, affect to despise that when the sun is in the nadir, consequently mid-in produce meaning the produce

entitled "Observations in Occult Magnetism, by revenge. The famous Trois-Echelles, who made so had the curiosity to attend, as the lion of the eve- means of secreting and purifying our juices, to enable them to increase their activity and exertion? from this pamphlet, in order to avoid tiresomeness.

most ancient of nations. Did not, in fact, the great deeds perfermed, clsewhere than "on the critical period is past. They will never have a perfect, but an imperfect crisis; and what that the commission of the prophet attempt to kill him by such the critical period is past. They will never have a perfect, but an imperfect crisis; and what that the commission of the prophet attempt to kill him by such the critical period is past. They will never have a perfect, but an imperfect crisis; and what that the commission of the prophet attempt to kill him by such the critical period is past. They will never have a perfect than "on the critical period is past. They will never have a perfect than "on the critical period is past. They will never have a perfect than "on the critical period is past. They will never have a perfect than "on the critical period is past. They will never have a perfect than "on the critical period is past. They will never have a perfect than "on the critical period is past. They will never have a perfect than "on the critical period is past. They will never have a perfect than "on the critical period is past. They will never have a perfect than "on the critical period is past. They will never have a perfect than "on the critical period is past." As all the remaining claimants at this end of the means, is well known to physicians. Their bodies line, have been thoroughly described and overhaul-ed, in a great number of novels and pulpit discours-ly is this proved by the infirmities, rheumatic pains, phenomena very soon took place, and preoccupied Lebel, the lancer, was tried by a military council es, we will make short work with them. Suffice it and swollen feet, the unavoidable consequences of

And, lastly, those who spend the night in labor, After every sleep we are renovated in the properest the night; I thought these obsessions were in millières of the obsession by which they were tor- It is evident, from this brief review of the claims sense of the word; we are, in the morning, always drier and more exhausted, and the properties of old age then prevail. One, therefore, may consider each day as a sketch, in miniature, of human life, SLEEP. in which the morning represents youth; noon, man-[From Hufeland's 'Art of Prolonging Life,' re- hood; and evening, old age.—Who would not then ently published by Ticknor, Reed and Fields, we employ the youthful part of each day for labor, rather than begin his work in the evening, the percopy the following chapter on sleep:—]

I have already said that sleep is one of the wisiod of old age and debility. In the morning, all naest regulations of Nature, to check and moderate, at that period is also clearest, and possesses most was in these circumstances, that on the point of in his favor. Yet, he was at first condemned; but of vital consumption.—It forms, as it were, stations strength and energy. It is not, as at night, worn passing from wakefulness to sleep, I was powerful-having brought the cause before a new court, the for our physical and moral existence; and we therely magnetized, and on the following day I was en- first judgment was reduced to nought. It is all I by obtain the happiness of being daily re-born, and pressions of the day, by business and fatigue, it is tirely in their power. Thus it was that three could know of this affair. I thought it would be of passing every morning, through a state of anni- then more original, and possesses its natural powstrangers I had never seen before, had taken hold useless to report in full the particulars of the ex- hilation, into a new and refreshed life. Without ers. This is the period of new mental creation, of this continual change, this incessant renovation, their conceptions and exalted ideas. Never does of my liberty, of my free will and moral powers, amination, but they are perfectly well abstracted how wretched and insipid would our life be; and man enjoy the sensation of his own existence so After that moment I could not see but through in the following quotation taken from "The Court how depressed our mental as well as physical sen- purely and in so great perfection as in a beautiful their eyes, could not hear but through their Gazette," of the 26th of August, 1843, and follow- sation!—The greatest philosopher of the present morning. He who neglects this period, neglects

> A BLIND GIRL FEELING FOR A SUNBEAM.—The sun has just burst out through the clouds, and a Writing of sunshine brings to mind a touching

yond their years.

The train stopped for a moment upon the route.

Just then a flood of sunshine gushed from the 29. At the word "Blokula," the same author says, that "In the village of Mohra, in Sweden, seventy sorcerers were condemned to death in seventy sorcerers we employment which the Rev. Hare-a-reward so clo- bed-chamber is a place in which they pass a great on her neck and cheek. Eagerly she shut her hand 1679, under the charge of having assisted at the and perhaps of a mental disorder. But new questorerers assemblies. They knew how to milk a coverer pushed cow in the following manner: the sorcerer pushed cow in the following manner: the sorcerer pushed patient's answers threw some light on the subject. Those who have country seats, sit quietly in them the utmost importance, therefore, that this place er, I cannot feel it; has it fled out of the window?" a knife into the wall, fixed to this a kind of nail, a rope which he touched as he might have done to milk a cow, and the cattle he had in his mind were at once exhausted of their last drop of milk. They at once exhausted of their last drop of milk. They latter by drumming upon a copper cauldron every make use of the same means to injure their enemight at the same hour; although this noise could not best society, is founded on the latter that, all windows ought always to be kept open, except in those of nearly all in the car. A blind girl feeling though they do not make such a grand display as the night time.

They do not make such a grand display as the night time.

Some other cliques—they go carefly as pur with respect to the same hour; although this noise could not behold it. It mies, who suffer dreadfully as long as the rope is thus manipulated. Another practice of theirs was the fashionable world—as it is proper and the fas 4th. When a-bed, one should lie not in a forced, the West, followed as day followed day, but it burst

peasant was left tranquil, and never heard any "fair spoken literary gentleman," not deficient in carried to bed with us; and in this respect, one by a tear for the hapless children who must grope their melodious wind and soft-sawder." But this class, custom may obtain very great power over their way to the grave through a long night. But the Long shall we remember the two blind children

> CURIOUS PREDICTION.—Mrs. Swisshelm furnishes the following:

Six years ago we heard Rev. Dr. Wilson, then of Allegheny City, and Professor of Theology in the Reformed Presbyterian Church, say that in less than ten years a war would break out in Europe their mesmerizers. Yet this property is common the world for the kingdom of heaven's sake. They sleep is as insufficient as its opposite—that is, when between Russia and the Western Powers—a war

predict the Mexican war years before it begun, and tell the great fire of '45 in Pittsburgh; and we inthat the Russians will be masters of Constantinople. From the first word about proposed hostilities between Russia and Turkey, we have been in the habit of telling our friends to buy their flour, for it would be fifteen or twenty dollars per barrel before it would be five again, and so we still think it will be; for we are of opinion our preacher saw far into the prophecies already written. He said this would take place-would be very terrible and general, and that it was the last war before the universal peace of the Millennium.

A Woman's Magnanimity.—A miller's dog broke his chain; the miller erdered the maid servant to lassitude, sleep, and a crisis, by the perspiration toms of hydrophobia soon broke out; and she died

of Nature which calls for rest at the above period, a beautiful woman is nobler than to be stared at by 21. The following quotation is taken from a book upon whom the former intends generally to take These also have their soirces; one of which we once and who employ this fever, which should be the a vulgar crowd, or flattered by heartless society.