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THE "LYRIC OF THE MORNING LAND."

BY S. LEAVITT.

The enthusiastic admirer of the literary productions of Mr. Harris and his Spirit-friends, shrink from any attempt to induce the public generally to In the "History" we readview these productions in the same light which they view them; and yet cannot forbear an occasional expression of opinion on the subject. Some times, indeed, they feel disposed to merely sit and weep, because "the long-eared generation" cannot sit and hear him while he sings. Then again the impulse seizes them to turn wandering minstrels, and sing the poet-mediums joyous and prophetic outbursts of inspired song in the ears of all people, whether they will hear or whether they will for-

Seldom is a popular book other than ephemeral, because such books are generally, like the sermons of clergymen hired to preach up a certain set of doctrines, merely "done to order;" embodiments of current popular notions. But books destined to be immortal, are mostly antagonistic to, and in advance of, the current of popular thought. They burst out irresistibly from the author's mind, who has to say, as Mr. Harris said in his "Epic," "I speak it though I die." They seek not to cater to world's tastes, but to elevate them. Therefore it has had to be said of all such world's prophets (prophetes, out-tellers) as it may be said of this fore-running Homer of the Spiritual Age, "they came to their own and their own received them not."

But let us turn to the literary merits of these writings. We do not hesitate to assert that theyand especially the "Disclosures," published in th Mountain Cove Journal, which the New York Review called the "Prose Epic of the Nineteenth Century "-have no equals as literary curiosities in all modern literature. But furthermore with regard to the "Epic" and "Lyric;" when has the world seen such poetry before; whether in point of origin: "Ity, rythm, or elevating and beatifying influence? There is sufficient originality of thought in them, to render a score of ordinary poets famous. Indeed, original thoughts so crowd upon one another in these marvellous productions, as to mentralize each other's influence upon the reader's maind; which is bewildered as in a garden where all the fruits and flowers are so sweet, that the wanderer there cannot pluck any single one, but merely stands filled with a sense of collective excellence. As to mere rhyming-where in Hood or Moore is there greater evidence of the author's superiority in

And as to the elevating and beatifying of these books, we will say what many a reader will bear us out in, viz.: that there is something even auful in their effect upon any person who gets really into the soul of them. In some passages there is such an anearthly, scraphic beatitude expressed; they so evidently hail from the heavenly courts, that one seems to hear a voice saying, "put off thy Ences from off thy feet, for the place whereon thou s. andest is holy ground.

Moreover, it may be said of the general influence of the writings, that one has, while reading them, as while reading the Bible-a sense of having good done them; of being lifted above "the dull material accidents of this sensual body."

As to their reliability as Spiritual communications; no donot there are many positively false statements in them, as there have been apparently through most preceding mediums. Let us be content to look upon them as, taken as a Whole-some-THING DIVINE FROM ABOVE US-which it is well worth our while to ponder. What each man's interiors finds of truth in them,—that let hi, w hold as such. For one, we are even ashamed to reveal, how few of the statements in the poems, which claim to present truths, we are able to reject as containing falsities; and therefore shall pass over without comment many of those passages of the "Lyric," which are most interesting to us. Still, there is more which is evidently purely imaginative in the "Lyric" than in the "Eric;" so that it is difficult to decide, sometimes, whether the poet is using his "license" or trying to reveal a fact.

From the practical point of view presented by a Five Peints Dutch Grocery, of a muddy, foggy, November day, the historical part of the "Lyric OF THE MORNING LAND," to say nothing of its philosophy-would perhaps appear a little romantic. But to those who have looked far enough into the soul of things, to perceive that in one sense every thing in this universe is astounding-and that in another sense nothing in this universe is astounding -will not be able to lay their fingers on many passages of the book with the exclamation, "Absurd!"

las. There he meets with the Spirit of a poet once | Sun, he saysresident on the earth, who narrates his history and sings sundry supernal songs to him. The medium then goes in company with this friend to call upon

one certain "Lily Queen," who he discovers is his conjugial partner, and who mostly accompanies him in his after wanderings. (The principal idea enforced by the whole book is the eternity of true conjugial love.) After remaining awhile on Pallas, gathering wisdom and relating some of his expe-The Christian Spiritualist is published every Saturday riences to the inhabitants of that planet; he finds ual sea, toward the planet Hesperus; where he is most entirefurther instructed concerning conjugial love. Fi-

"Seated gloriously, We sped toward the sun and left below The heavenly Hesper-star."

While in the sun he receives much curious information concerning fairies; and no doubt what he says about the "little folk" will be found rather indigestible by most readers.

With this introduction, we will now present such extracts from the book as seem best calculated to substantiate the claims put forth by its admirers.

"When summer winds went whispering through the glade, This infant was, as in a manger, laid.
When summer clouds went wandering o'er the streams
Our Mediam sung it, while cutranced in dreams,
Through twilight and sweet morn."

In support of the claims of the "Lyric" to a Spiritual origin, he says in the "Prelude"—

> "Since thou canst not find How the rose-tree blows, Or what loves combined Form the living rose, Why, O why, Vainly try To espy
> How unfold
> Flowers of gold in poet's breast; By what art are drest Angel thoughts in words of time, Angel songs in outward rhyme?"

> > PART I. PALLAS.

Arrived in Pallas, he

"Saw a Spirit, wise, and calm, and holy, Sitting beside a temple's western gate, And when the sun set he arose in state, And, ere the crimson this had faded wholly, He drew his floating mantle round his breast, Receding from my sight, until alar His luminous forehead glimmered like a star That sparkies o'er some heavenly mountain crest."

Next, after encountering the poet above men-

"That Poet fair and young rehearsed to me While we were gloing through this ownerald sea, The story of his death, a plaintive tale, Ending, like dreary Winter's final gale, In Storing-like gloiness of towneral life. In Spring-tide gladness of immortal life.
Thus he rehearsed it. 'When I felt the knife
Of pain cut through my heart-strings, so I spoke,
And thus the heavenly radiance on me broke:'

THE POET'S STORY.

Don't stand so near me—give me air—
I faint—I choke—tis dark—good-bye—
I rise: I see my body he
Beneath me. Friends I loved are there.
I hear them talk. I see them shed
Big tears, and now they call me dead.
They kiss the su. ken cheeks; the chill
Repels them; heart, breast, lips are still;
The cold blood curdles in the veins;
The nameless Terror comes and reigns.
Can this be death? It is. I lay
My Spirit-hand upon the clay,
And feel that I have passed away.

Now, come what will, at least I'm free.

Now, come what will, at least I'm free.

I fear not, though indeed I hear
Men say that I am damned. How dear
My fellow-creatures were to me.
I gave the life-blood of my thought,
Love, Truth, and Peace, in deeds I wrought;
I poured my being out like wine,
Chanting the hymn of light divine.
And yet they call me damned—my doom
They calmly speak, before the tomb
llas taken to its cold embrace
My body's dust, My mortal race
Is ended. Friends I loved so well
Say I am now a flend—in hell—
And why? Because I could not see
That three were one and one was three."

It would seem from what follows, that the hell he went to was not such an unpleasant place as his friends anticipated—

"A Spirit called me by a name
Which indicated 'Singing Sweetness;'
And I became a winged fleetness;
Sometimes I played in the windless caves
Haunted by Naiads beneath the waves;
Or crept into crimson shells uncurled,
And in them heard the Heart of the World
Beating forcer, and singing in rhyme
Strange songs, more ancient than eldest Time.
And I saw the Silver Spirits who pleasure
And live and love 'mid the viewless treasure
Of lawny vales and mountains hid
'Neath the ocean wave, as beneath the lid
Of a sleeping infant its heaven-lit eye,
Or stars rapt away in the day-lit sky."

"The Poet's Song of Outer Life," an utterance of this samelyrical Spirit, is exquisitely mournful-

> " As the stream to ocean glideth, To its burial in the waves,
> We are hurried to our graves;
> Death alone eterne abideth, Sitting on his throne of graves; And the dreary wind that raves, Blows us from life's shaken tree; Wind-swept shadows henceforth we

Mournfully, O mournfully,
Chant the dirge and toll the bell;
Earth is but a burisl-shell,
That enfolds us ere we die.
All things round us grieve and weep,
While the death-worms toward us creep.
Suring stars our esting see.

We come now to the meeting of the "Lily Queen "---

"My heart's eclipse
Was ended. Like the moon beside the sun,
Shining in new-fou. "dradia.ce, I began
To glow in her sweet tresence. I had found
A Spirit like myself, the "use his was crowned
A Spirit like myself, the "use his was crowned
A Spirit like myself, the "use his was crowned
Recnant, and I an homele." s, wandering form.
'When thou on Earth, I in, "uy heaven was born.'
She paused, and gazed upon n. "e, and my head
On her translucent breast was p. "llowed.
A thousand sparkling glories seem ed to play
Within her shining eyes; immortal "lay
Sione lustrous o'er me. With divines," art
Sle touched the inmost lyre-strings of my heart;
Itemulad as a dew-drop, when it blends
With the pure lily's fragrance, while she bends
Her silvery leaves to drink its fragrance in:
I feit a new-born life in me begin." "My heart's eclipse

"I felt the rays
Of morning through my Spirit run,
And all my heart became a sea
Of Spiritual melody.

I looked again; the Spirit Moon Rose gently to the south of cast. My heart arew still; its motion ceased. Aly heart area still; its motion cease.

I sank into an inward swoon,

As a pale flower, with too much light
O'ercome, that closes up its eyes,
And in a dream of pure delight
Was wafted through the skies."

is that which apparently describes a portion of the himself wafted through the other as over a Spirit- journey from Pallas to Hesperus; we give it al-

"Windless and waveless grew the sea, And, gazing from the southern shore, A jeweied pinnace came to me; A soft wind blew and sped me o'er The waters, and above, like snow, White clouds were waving to and fro, As if they were the floating sails Of airy barques by heavenly gales Wafted through atmospheric seas. Then rose and swelled the nouthern breeze, And bore me southward in my flight: Three days I sailed through day and night. At times, asleep on billows green, The Water Fays anear were seen, And wakening as I passed them by, They waved their whitehands silently; And sometimes passing Fairy Isles, I saw mysterious shining piles. Temple and palace, spire and dome; And subject of the wavel and palace, spire and dome; And still I flew through sparkling foam.

Mysterious moved, nor wind nor sail
Impelled me, but the viewless gale,
So faint I scarcely feit its wings
Moved 'round me. Nightly, star-like rings
Were kindled in the cther blue;
These ring-like circles met my view
Through all the sky instead of stars;
At times the wave, like golden bars
Of music, chimed beneath the keel;
I heard mysterious organs peal,
And wind-harps; then I knew we sped
Where the sweet winds with songs were fed
From Fairy Islands hidden deep;
Sometimes I heard the waters leap;
And then I saw the yellow leaves
Of feathered palms, that in the seas
Took root, and opened on the breast
Of Ocean a transcendant crest
Of purple flowers; these were possessed
By golden cygnets—each a nest
For silver swans. From east to west
The Heavens with wavy lines of light
Were streaked and plumed from morn till night,
And all the while this beart of mine
Best lengtid in my breest and some Mysterious moved, nor wind nor sail And all the while this heart of mine And all the while this heart of mine Beat languid in my breast, and soon My Spirit sank into a swoon, And still my form was borne within That magic barge. The silver rim Around the sea became more bright As the third day dropped into night

When I swoke, a silver shell
Lay in the boat. I took it up,
And found it was a hollow cup;
Twas filled with sweetest hydromel.
I drank it. As I drank, the air
Seemed filled will birds as white as mow,
With white wings caving calm and slow;
From north to south they seemed to go.
A dulcet strain began to flow
Around me on my way. The glow
Round the sky's silver rim arose
Like the aurora, when it flows
From pole to zenith; and the rays
Rose by degrees, until their blaze
Formed a vast, rosy dome on high;
And all that glorious canopy And all that glorious canopy Transparent grew, till white and gold Celestial Spheres in music rolled, And luminous beauty."

A Spirit asking the medium as he glided through the sky toward Venus "what is Heaven?" he says, the, like children gathering wild flowers. It is to do amongst other things of the heavenly man-

"And his Spiritual Nature,
Asketh only how to bless;
Inward form and outward feature
Glow with living tenderness.

And I take the real essence Of the heavenly life to be, Life within the actual presence Of the Lord's Divinity.

For Heaven, within the sphere of Angels, Unseen by any sensonus eye. Like inner sense in old Evangels, Divinely beauteous, fills the sky.'

"As thus I sang, the sweetest breathing,

Then follows this ravishing glimpse of the voy-

"I, looking up. saw Hesper glowing, A Spirit-orb, in western sky, And saw my fuiry bark was going, As sails a white thought, sitently Drawn by that whitest world's attraction

Blown o'er translucent azure seas; And Spirit-Suns, in bright refraction, Pictured upon the cloud-like breeze

Ten thousand mirage worlds, and ever, As through a cloven vale we flew,
There rushed and foamed a rapid river,
Whose waves were crimson, sprayed with blue. [To be continued.]

SPIRITUAL COMMUNICATIONS.

The following communications will well repay the reader for and broad. the time he may give to their study, whatever he may think of the origin of the composition. We are pleased to know that the cause is progressing in Providence, and that the friends keep he books and papers in circulation. If Spiritualists were friendly to general reform, and would

make an effort" to keep these books in motion, great good would come of it, for none can read a good book through, with- why Spiritualism has not spread more rapidly among the Quaout some other sunlights coming into the chaos of old notions.-Spiritual books and papers should be at the command of all inerested in the growth of Spiritual culture. PROVIDENCE, Dec. 1854.

We know there is much error which springs up with this; but the ground which will produce good seed, will it not, also, produce thorns? The evi, will be cured when the good is fully established Therefore, those who deplore the error, must do since it makes the mission of all sectarianism not only useful, what they can to develop the good. The time for but the agents by which progress is developed. trial-aye, severe trial-is yet to come; and wo to those who do not dare to meet it. In order to family. develop the good, you must have faith that there is good in it. You must trust in us, as those who Esteemed Friend Samuel Barry:have gone before, and therefore more experienced. and good in your own natures, as well as ours.

in these communications, have their views of their to come out and join the reforms that were going progress and development of Spiritualism."

future home involuntarily changed. The influence comes like the dew, and will be found sparkling ing. like gems in the flowers of life. This evening's work may seem as nothing to you, yet it has done all it could. The Spirit is always conqueror. One of the most noticeable passages in the book Though all may seem doubtful, despairing-aye failure itself-the Spirit sets its seal upon it, saying "It is mine! All that this hour or this moment

could do, has been done!" The Spirit never yields; for is it not a spark of Divinity, which is all-power-

large enough to control heart, head and hands ?-Yet such men must be found, for the work must we would have you "work for some good, be it ever so lowly," but we would that you should have faith to work for generalities, without so much through Henry C. Gordon, from the Spirit of his of this individualizing. Suppose you cannot al. dear friend. ways see the results, what then? Work without seeing them. "Whatever thy hands find to do, do with all thy might." Let there be no shrinking adopt that language now. from actual toil; face it boldly and determinedly, But labor is not all. Rush not blindly into the work, mistaking your own views for new truths, but learn to wait till you are master of your own capabilities. Wait! aye! wait! Let there be no turning back! Your work is all before you, and when you have mastered one lesson, another will be spread before you. There need be no hesitancy, no glancing over the shoulder to see if the work so well performed, will be rightly taken care of .-Let it suffice you to know, that when the hour of rest is come, you shall pause and know for yourself the final result of your slightest action. And while vou are thus working, remember that you must also be developing the talent committed to your keeping.

your stock of knowledge, here a little, there a litthis to-day because you are a child, and to-morrow because you are a man. Are all persons who are living and growing, progressing? Are you (who ought to be,) advancing with such rapid stride as you might in this great work? You, yourselves know that you enjoy the most that which you have most labored for. Shall you, then, be sparing in your efforts to obtain the fruits of this law? It may seem to you, that it is looking too far into the future, to seek for the fruits of progress, but it is only seeming. When a seed is planted, do you think of anything save the fruit that shall grow from it? Do you stop to think of the slender blade in the delicate blossom, and then on step by step? True, all these changes must be passed through, but you would rest content with any one of them, if you did not know what else to expect. So is it with this. Those who fancy each developthose of you who still remain unsatisfied, do you believe you are always to remain so? Do you benever to be satisfied, capacities never to be made have done all you can yourselves, when you have heaven to water them. Do not deceive yourselves by working merely on the surface, but plough deep and with these my Spirit glided gently away.

SPIRITUALISM AMONG THE QUAKERS.

Some weeks since we published a short statement of fact with the above heading, to report progress in this department of the religious world. Since then we have been frequently asked, kers, considering their Spiritual (?) habits, in belief, culture and worship? It were no difficult task to give good, and to us sufficient reasons, why the Friends should be backward in receiving the modern manifestations, as we know them to be as tenacious of their faith as any orthodox D. D. could wish them to be. To the student of history, however, there is an obvious rea-

ties and sects, illustrates the truth of the statement, that "the first shall be last, and the last shall be first." This is not only the order, but the economy of Providence,

The following letter and communication may throw some light on the present condition and future prospects of the Quaker

PHILADELPHIA, 11 mo. 30th, 1854.

You must not only talk, you must breathe it in your | Standard of the 25th of November, of the death of rather than to yield the point. lives; so that none shall leave you without saying, our dear friend Esther Moore, I was forcibly re-"Of a truth he hath been with Spirits." And let minded of my last interview with her. She had my presence from their midst, and I give God the that word Spirit comprehend all that is lofty, noble for some time past been a constant attendant at the glory, not man, that I found the right pathway to meetings of the Spiritualists of this city. One morn- peace and happiness." Do not feel that there is wanting the true Spirit ing after a lecture from S. B. Brittan, I met her in the The medium said, "I see, still, a blackened mass of in receiving these communications, this evening. Hall, and after the usual greetings, I said, friend burnt trunks and limbs of trees where this fire has You have not sufficiently harmonized with each Moore, I feel anxious to know what induced thee to been raging, and from their ashes has sprung an-"The Vision of the Lamb," which the medium other; a feeling of restraint has been one of the examine this subject? Pressing my hand affection- other growth which seems to be enriched by the relates at the request of a Pallasite, who knew of barriers to the communication; but by coming to ately, she replied, my dear friend, I will tell thee. The experience of the past, for there appears to be a re-As an epic, the book runs thus. The medium his having had such a vision—amongst other gems gether often, the angularities of each will be round-injustice done to a portion of the human family gularity and freshness, and harmony manifested in finds himself as to his Spirit upon the asteroid Palcontains the following. Beholding the Spiritual ed off, and smoothed down, so there will be no has long weighed heavy at my heart. We, as a the form of this new forest. I see birds flying in more difficulty. There is something, to me, so beau- society, have always borne our testimony against this new grove, and they are singing so sweetly ful in thus drawing the future so close to your oppression. But I felt we were not fulfilling our and melodiously that it seems to be a hallowed everyday life; even those who have but little faith duty. We were too contracted. I felt we ought grove. In the foregoing emblem is conveyed the ed to didactic or descriptive poetry, it becomes

on in the world. That we ought to be up and do GOETHE'S MAXIMS AND REFLECTIONS.

I stated my concern at our meeting of business, but was repulsed. I urged it at different times, but always met with the same treatment. I became disheartened and sad, and ceased to attend those in his aphorisms and smaller poems. In the former meetings I had always loved so much. I remained he usually presents one side of some important at home and communed with my Heavenly Father truth, or hits, with uncrring aim, some prevailing in my own chamber. After a time, I went to a error or folly. And however one may differ from meeting of a few Millerites, but I did not receive the author in regard to the opinions and sentiments, the comfort there I was seeking. At length, a so definitely expressed, they will at least be found Well, my friends, I will not be repelled; I must friend called to see me, and gave me a little book to be remarkably suggestive, leading to reflections. write, and you must listen. I would stamp indeli- called Spiritual Instructions. I read it with great in the reader, of still greater value, because the probly on your minds the familiar maxim, "Learn to satisfaction, and I must say it corresponded with duct of his own mind. labor and to wait." Yes, well can you labor, with my ideas of truth more than any work I had ever a noble object in view. But without! Have you met with. My friend called again, and invited me courage to spend your life laboring for nought, or to attend these meetings. I did so, and laying her these "reflections," but we remember that no one for that which you cannot understand? With a hand upon her breast, she said: my dear friend, I prises a proverb the less for having himself discovernoble object in view, what can you not accomplish? feel I am going home, and I must say, I feel more ed its application, and most people like best nuts of Nothing is too strong for you to overcome, when true happiness in these meetings than any I have their own cracking. We will not, therefore, mar heart and hand work in unison. But where is the attended for a long time. I remarked to her that the zest of any by a "multiplication of words" man among you who will steadily, carefully and this doctrine is very cheering to us who are ad- which very likely would be "without wisdom." faithfully devote day after day-his whole exist- vanced in years, who have already lived out our enc2-to an unknown work, and whose soul is three score years and ten, and who in accordance with Nature's laws cannot long remain in the form. When parting, she urged me to call and see her, be done, while they cannot as yet understand for that she might have more conversation with me what. We ask you not to work for no purpose, upon the subject, which she felt to be of so much importance. The following communication was received

"I felt the appropriateness of the lines spoken by T. L. Harris, to a friend in this city, and can

> "I rose like a mist from the mountain, When day walks abroad on the hills, I rose like a spray from the fountain, From life and its wearying ills. I have bath'd in the heavenly river,

I have chanted the Seraphim's song,

And I walk in my brightness forever.

My departure was a bright one. There was no darkness or gloom before me. I felt that I knew

the road well, for I had heard the angel-voices as they spoke of the bright onward path of progres-My journey from the outward life was short and

pleasant; bright Spirits were around me, cheering me with their living presence, and holy words of crites. love fell upon my Spirit in tones of sweetness, and The law of life is progress, the law of growth is I did not realize that I was going to the Spiritprogress. What is progress? It is to add daily to sphere. A short season of unconsciousness passed over me, but no long dead, dreary night enveloped press for the public is never to bring forth that the "valley of the shadow of death," as I passed which it expects, but what he himself-with that from the outer form to the inner life. After a short degree of culture, native and foreign, to which he refreshing season, I awoke, not to suffer pain in an earthly frame, worn and weary with years, but to rise beyond the rugged cliffs of earth to mount upwards where the chain of bondage and religious op- but to these must be added ill-will, that disturbs pression never reaches.

> When this change came over me, I did not realize that it was death. I beheld the opening of the to settle down into the common-place and quotigolden portals, and I looked around upon the earth. dian, still cherishes in secret higher aims, and is I did not ascend, as many suppose, with the swift- ever quietly looking around for the means of atness of an arrow through the circles and spheres taining them. up to the throne of God.

filled with joy on entering the circle of Spirits around me. In this circle were innumerable beings who hovered close to my Spirit and expressed in the truth; the former lying on the surface, is readtheir beaming countenances the joy they felt in ily perceived; the latter reposes in depth, whence meeting one whom they dearly loved. There were ment is the highest and best, are contented, but the Spirits of many who had endured the galling chains of bondage while on earth, but who had now passed away for ever from the iron grasp of the lieve there are wants in your nature which are cruel task master. I here saw that my mission had ended below, and rejoicing in the goodness and if he will not be their servant. useful? Nay, I tell you it is not so. When you glory of our Father, they hovered around me and embraced me in that love and affection which anlabored, when you have tilled the soil, there will gels only know. Many bright ones from other not be wanting seed to drop into it, or dews from spheres and circles came to greet me with a soulstirring welcome to the home of the blessed above,

And now, when I return and look over this highly favored city, I see that it is deplorable, it is pitiful that in this great city full of friends, and of men and women, who ought to be more liberal and advanced, it is sad that there should be so much conflict among the friends. Now she shows me two beautiful trees that appear to be growing in a forest side by side, their tops are waving by the strong wind, contact; the limbs are rubbing together; both seem out. to be struggling to claim the same ground and the son, since the rise, progress, development and decline of all par- same position before the sun. Now, I see that the limbs which have been thus rubbing together seem to have taken fire, and they are consuming each other. There is a great smoke, and a dark cloud present condition of the society of friends. Those who are not in the blaze are in the smoke, some begin to feel the heat and are trying to move off, others rush into the midst of the consuming pile, When reading the notice in the Anti-Slavery their self-will impels them to consume themselves I was not one of these self-willed, for I withdrew

Translated from the German by G. E. Brownell.

[Goethe is no where richer or more peculiar than

We intended at first to have added some explanations and illustrations to the more recondite of

How shall we learn to know ourselves? By reflection-never; but only through action. Strive to do thy duty; then shalt thou know what is in

But what is my duty? That which is before thee, the task of the day. In the works of men, as in those of Nature, aims

and intentions are specially to be regarded. Botanists have a division of plants which they name Incomplete; one may also say that there are incomplete men. Such are those whose inward longing and striving are out of proportion to their

powers of action and execution. Incessant activity, of what kind soever, leads at last to bankruptcy.

It is not always necessary that truth should be embodied; it is all sufficient if it hover Spiritually around; if, like the sound of bells, it float with earnest friendliness through the air.

Man cannot properly be said to live till he rejoices in the well being of others.

Piety is not an end, but a means, through the purest repose of the Spirit, to attain the highest culture. Wherefore it may be remarked that those who

pursue piety as an end and aim are mostly hypo-

A duty discharged still seems a debt, for no one can satisfy himself. The greatest esteem which an author can ex-

has attained—discerns to be right and useful.

It is by no means easy for people to understand one another, even with the best will and intentions; everything.

Life, as common as it looks, as readily as it seems

As from habit one looks at a watch which no I found much to attract me, and my soul was longer goes, so turns the eye to those of beauty from which love no longer looks out to us.

It is much easier to discern error than to find not every one can call her forth.

Beauty is a revelation of the inmost laws of Nature, which, without her mediation, must ever have been concealed from us.

Beauty and genius must one put far from him, It has fared with me in science as to one who

rises early in the grey of morning twilight; he waits impatiently for the sun, yet when he appears is dazzled by his intolerable brightness. Everything that frees us from outward restraints,

without adding to our power of self-government, is mischievous. Imagination is disciplined only through art, especially poetry. There is nothing more frightful

than imagination without taste. Poetry most predominates in the beginning of

periods; whether entirely rude, half cultivated, at some essential change in their culture, or at the introduction of a foreign culture; so that one may which seems to bend their bows until they come in say that the influence of novelty is here felt through.

Music, in its best sense, is less dependent upon novelty; yea, the older it is, the more accustomed one is to it, the greater is its effect.

The worth of art appears most eminent in music. since it requires no material, no subject-matter, resting over the whole forest. This, she says, is the whose effect must be deducted. It is wholly form and power, and it raises and ennobles whatever it expresses.

Music is either sacred or secular. Sacred music is perfectly suited to its design, and worthy of its high office; it has the greatest effect upon life, remaining essentially the same through all ages and epochs. Secular music should be cheerful throughout.

Music which mingles the character of the sacred and secular, is impious; delighting in the expression of weak, sad, pitiful feelings, it is insipid. For it lacks the carnestness of the former, and the indiscensable requisite of the latter-serenity.

The sanctity of church music, the cheerfulness and raillery of popular melodies, are the two points about which all true music revolves. The two species also show at all times their invariable tendency and effect-devotion or the dance. The mixture perplexes; the union is fruitless, and if music be join-

Spiritualist. Christian

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

NEW YORK, SATURDAY, DECEMBER 23, 1854.

PROS AND CONS.

municative and talkative in some way or other, to whole lump," and makes the mind whole. answer the ends for which society has a being.

women should be off-hand in their communications, sense the outline of a whole man, or anything like a sibility thus far borne, he finds his health breaking and partial and fragmentary in their conclusions; whole man looked at from the ideal stand-point, it down, and feels that duty to himself and those desince thus far in the world's history, most of the were a folly in Spiritualism to think, and an absur- pendent upon him, imperatively requires that it time has been spent in solving the questions, what dity in physiology to conceive, of it. shall I eat, what shall I drink, and wherewithal Still, persons ask, what does Mr. Greeley think of shall I be clothed?

thought has been placed to raise the world, and of P. T. Barnum. mould the destinies of generations yet unborn.comprehensive Spirits, whose collessal statues reach | flections are on this subject, they are "very expresfar up into the heaven of pure thought, so far, that | sive and to the point." generations grow old in their shadow, and die, wondering at the marvelous beauty that fashioned into mily have many among them, who, if they cannot being Creations so many-phased and sided, that all accept Spiritualism, seldom go far from home to do from the duties of the editorial department, that types seem explained, and all hieroglyphs trans- violence to other persons' convictions, content with lated by their light.

in the Conflict of the Ages.

The question, however, is not so general to-day world's motion and commotion have not only rolled the sting from suffering, the pain from sad experigather with the memories of long ago.

Still, life has its lesson for all, and each has to solve some question before the great book of conscious life can be unfolded and read with unmistakeable meaning. The question asked of old, "If a man die shall he live again?" has resounded through the ages, so long and continuously, that the echo is spent in space, and men weary of the question. The soul has clung to the name of Jesus, believing that he had brought life and immortality to light through the gospel; and great love has warmed affection, until devotion's anthem has filled the inner chambers of the soul, and expanded in gratitude to the fountain of all good, for the dying and resurrectional testimony of him who came to be the light, the life, and the way. Devotion, with her memory of love, still delights to honor him who was to be the first among many brethren; but "the man of the world," the cynic, and the skeptic, have but sneers for traditions, be they ever so sacred, and doubts for a faith that goes no deeper into life than history, he its author ever so holy destroy some of the doubts of skepticism. Reader, and pure.

Beside all this, the "battle of the Churches" to say, so conflicting and contradictory are the conclusions arrived at from sectarian stand-points.

It would seem to good sense, that amid such a state of things, any revelation that came to give they may. light on the soul's destiny, and corroborate the teachings of Jesus, would be accepted of all, and loved by those professing to accept the testimony plving with astonishing rapidity. In some localities, tyrannies of Church and State governments, is to of a historical and traditional faith. This, however, is not the fact; for the pros and cons of controversy still live and have a vigorous being, for the revelations of the past five years are of too startling a nature, to admit of calm and quiet discussion .-Spiritualism, however, has passed from the INFANT its now manifest themselves, are various. Besides the "rapping and tippings," they come now and make known their treasures the "rapping and tippings," they come now and unfolding manhood of developed genius, from upon the minds of their friends, by visions, by deur of life; the dignity and splendor of progress; of mediums without influencing their thoughts, the redemption of the world from ignorance and and by other modes equally strange and startling for the conscious proof of "another and a better of still more remarkable demonstrations from the this short, but comprehensive statement of fact,-

This has come home to the inner Spirit of millions in this country, making them blessed beyond matter, we say that thus far, we have seen but the but of fact, and is pledged to no other issue. Secall others, as they learn day by day to translate the shadows of coming events. As yet, the world has tion 1 of the Constitution informs us that "the economy of God's providence, and grow into Spirit- but witnessed the first rude experiments of departlife as the Spirit develops in its unfoldings. This ed beings to hold communications with their friends is their testimony,—that whereas they were once once when the partition which have been the part blind, they now see; whereas, when as a child they rates the two worlds, will be so far removed, that talked as a child, they spoke as a child, they thought intercourse between them will be conducted with as a child; but having become men, they put away as much facility as it is now done between two childish things. This broad and emphatic response of affirmative life would seem, in this age of boast- facts which establish the Spiritual origin of the ma- tion the "Address," which will be found in anothed science and "common sense," to be enough to nifestations. These facts we obtained from no re- er column, he will learn that great importance is save the mind from criticism and abuse.

But no, the pros and cons of controversy have not as yet outgrown the charms for combative dis- facts, are facts, and we feel assured that if our past culture has been more devotional than philosoputation and dogmatic denial; so that many think skeptical friends would take a little pains to inves- phic, and that is, what provision is made for the they exhibibit profound wisdom in giving the lie to tigate the subject, they would not only be forced to religious education of the members of this Association of the members of the found in the facts, but to accept our conclusion also tight the found in the development of the second to the constitution of the members of the second to the constitution of the members of the second to the constitution of the members of the second to the constitution of the members of the second to the constitution of the members of the second to the constitution of the members of the second to the constitution of the members of the second to the constitution of the members of the second to the constitution of the members of the second to the constitution of the members of the second to the constitution of the members of the second to t the consciousness, good sense, and investigations of over two millions of minds, who, in the most emphatic and voluntary manner, come forward with their testimony in favor of Spirit-intercourse and immortal life. Did not charity speak words of Sixth-avenue, was delivered by Mr. Charles Par- er of a theological, devotional, or sectarian charackindness for the errors of ignorance, this assumption tridge, proprietor of the Spiritual Telegraph. The ter, must be secondary to the practical ends of a of superior judgment, and presumption of fanati- purport of the Lecture was to prove Spirit-exist- tolerant and working unity, that makes the provicism, where there is only an honest difference of opinion at least, would subject many a name to concise and pertinent array of facts, as seen and centrating a working unanimity to a definite purmerited contempt for the egotism displayed in the felt and heard by him, a few evenings since in a pose. off-hand denial and condemnation which the claims private family in this city. of Spiritualism receive from some of the so-called wise of the land.

going the rounds of the press.

we get at the opinion of Mr. Greeley without contions of the narrator. troversy. The writer says:

duction, merely mentioning the name of the ladies with a faint bob at each. One of them asked a question about Spiritualism. He said, 'I have paid no attention to that subject for two years. I be- delphia, arose and stated two facts in his own perother.' She said, 'a distinction ought to be made Partridge. between those who investigate the phenomena as

phenomena, and those who embrace them fanati- 3 o'clock, by Mrs. L. N. Fowler, is the first of a cally. 'Yes,' said he, 'I have no objection to "Course to Ladies," which it is hoped will be well their being investigated by those who have more attended. time than I have.' 'Have you heard,' asked the lady, 'of the young man who personates Shake-speare?' 'No,' he replied, 'but I am satisfied here is no folly it will not run into.'

ances the controversy of some five years' standing, capacity of assistant editor, has concluded to "withmore clear than another, it is the need of modesty of minds by a "languid and quite indescribable atin all matters of opinions not purely scientific; and tempt" at reasoning, one is sadly reminded of the this change, as we know Br. Newton to be as cathovet, strange as it may seem, these are the very politician in the double sense, who has neither time lie in Spirit, tolerant in practice, as truthful in his opinions most obstinately and perseveringly insist- to investigate the claims of Spiritual-life, nor moral communications. Such men cannot be spared from ed on nine times in ten. The limited information courage to say one word in its favor, although he the editorial more than the ministerial world, and of the great mass of mankind makes theory and knew Spiritualism was the accepted gospel of many should not be allowed to withdraw until some efspeculation inevitable; since great observation, true and noble minds. The pros and cons of life forts have been made to retain and support them. reading, study and experience are needed to give are multiplied by such sad and palpable contradictrue method to reflection, and make classification tions, for when the external mind sees evidence of that though this change must come, that economy upon signing the Constitution and complying with attend the varying phases of reasoning. This is genius in one phase of character, it too often takes and justice to all parties force the conclusion, and natural, since as social beings we need to be com- it for granted, that "a little leaven leaveneth the

That Mr. Greeley has genius, few will deny, who his valedictory : It is most natural, therefore, that most men and know the power of the man; but that he is in any

Spiritualism? We say we don't know, for we do nominally the responsible position he has occupied, Still, there have been minds so profoundly gifted not know what he thinks. What he says and what he sees no alternative but to withdraw entirely, for with intuition, and reflective energy, that one well he wishes the public to know, he said upon that the present, at least, from its duties.' established fact in Nature has proved to them, if subject, the reader can learn from the above, for not the philosopher's stone, by which all minerals this extract is taken from a forthcoming work, pur- his tribute of respect while regretting the necessiand metals were to be converted into fine gold, at purting to be "The life of Horace Greeley," and ties that withdraw Br. Newton from the paper in least the foundation on which the fulcrum of probably in some chapters a companion for the life the following language:

Many such live in the pages of history, mighty and the orthodoxy of Mr. Greeley, for short as his re- tender him our warmest thanks, not only for the

Thanks to humanity, however, the editorial fa- and our readers." the honest consciousness that warm their devotions will have the more time to devote to lecturing and From these two come the pros and cons of opin- and give the silver lining to their faith, they toler- conversational efforts. The time has fully come. ion, "What is truth?" still being the battle cry ate others in respectful silence, if not in commenda-

Others, however, have passed from the negative as in days of old, "come over and help us." as when Jesus stood before his accusers, for the to the affirmative state, and speak of what they have seen, felt, and heard, which to them must be cast and stupendous is this great fact, that it takes have no doubt there are many waiting for the fit his health. time to give their testimony, fearful that a too acence, and clothes with a halo of light the varying tive and vigorous propagandism might be injurious their friends. Whatever we may think of this state of mind, when looked at from the philosophical, progressional or religious stand-point, we will not now say, but we do appreciate, though we may not respect, the delicacy of mind that seeks to hide what it considers objectionable because new to others, and is like to interfere with their peace of mind.

> But more do we like the plain, good sense that leaves its truthful testament on the altar of time. for the genius of history and philosophy to work into the harmonious gospel which will come with the development of life and true manhood.

The following will be acceptable in this connec tion, as it was written by the editor of the Rhode Island Freeman, who, if we remember aright, has been seeking light and instruction for the higher law for many years. The statement will remind the reader that the pros and cons of Spiritualism cannot be brought home to a finality by any authority but the mind investigating, though each confession of jaith may help to inspire confidence and the plain sense of the following extract is what hundreds of thousands would say, could their conhas so confused the native sense of man, and so victions be collected and condensed to so short a bridge at least, ere it crosses the river of doubt, so berate and decide with observation and candid investigation, be the pros and cons of your society what

We notice in our exchanges that the phenomena. known as Spiritual manifestations, are spreading in the phenomena are assuming new phases and becoming more tangible to the senses. In Ohio and New York, Spirit-hands and forms present themselves to the eyes of the spectators, and under such circumstances as to preclude the possibility of trickery or hallucination. The ways in which the Spirto those who have never witnessed them. As for Spirit-realm. Indeed, we expect to hear in due course of time such manifestations as are yet unthought of. Reasoning from what we know on this continents on the earth's surface.

We have on former occasions stated some of the them, but by our own experiments and observa-tion. We know that what we have before stated as as to the Spiritual explanation of them.

School, on Monday evening, December 16, No. 695 ledge and consolution. The particular loves, whethence and Spirit-intercourse, which was done in a sion for the varying phases of opinion, while con-

The substance of Mr. Partridge's remarks have the chapters of the "Life of Horace Greeley," now which we hope will be read by all who as yet assumptions of the critic, have not, as the statements challenge attention as The by-laws make all the needful provision for The writer of this extract is but a reporter, so well by their marvellousness, as the positive asser- the admission of members, the formation of auxi-

The practical inference to be drawn from these Association. "As I was going, some ladies came in, and I re- facts were obvious to all, as Mr. P. showed that our The following are the "Officers of the Assomained a moment longer at his request. He made education, habits and conduct, were fitting us for CIATION." a languid and quite indiscribable attempt at intro-the Spirit-world, as well as the future relations of society.

At the close of the Lecture, Mr. West, of Philacame satisfied it would lead to no good. In fact, I sonal history, which, so far as presumptive evi- Elmer, Springfield, Mass.; Robert Wilson, Esq., Keene, N. H.; Am so taken up with the things of this world, that dence could, corroborated the statement of Mr. B. C. Harris, Fiskeville, R. I.; Jonathan Bean, Montville, Me.

The Lecture on Saturday afternoon, Dec. 23, at Goddard, Boston, Mass.

BRO. A. E. NEWTON.

We see by the New Era of December 16th. that While reflecting on the modesty that thus bal- Brother A. E. Newton, who has been acting in the

We regret very much the necessities that prompt

It will be pleasing to all Spiritualists to know, not the antagonisms of rivalry or gain.

Brother Newton uses the following language in

"Under the double burden of labor and responshould be borne no longer. Relief and rest must be had; and as these, from the nature of his constitution, cannot be secured while sustaining even

Br. Hewett, the senior editor of the Era, awards

"While we are truly sorry to part with the va-So that society need be no longer in doubt as to luable labors of Br. N., we cannot otherwise than efficient aid he has rendered us in our arduous editorial labors, but also for the truly brotherly, kind and appreciative manner in which he parts with us

We hope, however, since Br. Newton is thus freed Spiritualism will in the end be the gainer, as he when competent and efficient lecturers should be sustained by the Spiritual family, as the cry is now,

There is a work for the lecturer as well as the medium and the Spirits to do, and we hope Br. some truths into being, but stamped them with an positive knowledge, with goad sense, commendable Newton will be among the active in the lecturing immortal beauty and undying glory. So broad- modesty, and respect for differing opinions. We department while attending to the requirements of

The New Era, in the "mean time," will be sustained by the labors of Br. Hewett and several genshades of ignorance, folly, and imperfection, that to true progress, as well as be obnoxious to some of the latter. nal, for the interest of their readers.

Our best wishes are for the success of all parties.

ORGANIZATION OF THE NEW-ENGLAND SPIRITUALISTS.

For some weeks we have been knowing to the fact that the Spiritualists of New-England have been discussing the pros and cons of organization, and were likely to ultimate their reflections in some kind of association for the development and speed of Spiritualism.

We have refrained, however, from any notice or comment, as we knew if anything was accomplished, all in good time it would be made public .-We have before us the detail of that organization, in its List of Officers, Constitution, By-Laws, and Address to the people of New-England. And we find among the list of officers, many names well known to the Spiritual family, whose presence after reading this declaration of faith, think, delied from some of the "wise men of the East;" and we hope the discussions of the subject, which have been going on for some months, may have been suggestive of moderation and tolerance to all parties. That there should be a difference of opinion all directions, and that believers in them are multi- of the value of organization, in sight of the past us very natural; but that intolerance and antagonism should be the animating Spirits in the controversy, would be marvelous indeed.

That organization can be used to advantage, and is the highest form of practical order, will be plain to the mind free from bias, while reading over the names of the men here associated. We say plain, for we find the varying shades of opinion which which it speaks of the moral and Spiritual gran- writing with pens and pencils, by moving the hands we know many of these gentlemen to possess, made secondary to the great purposes of working life. The simplest band of union makes them folly; and sings the resurrectional hymn of praise ourself, we should not be greatly astonished to hear members of the one family, and is summed up in 'Spirits do communicate with mortals."

> This is not an organization of opinion, therefore, name of the Society shall be The New-England Spiritualists' Association." And section 2 states "Its object shall be the diffusion of the knowledge of the phenomena and principles of Spiritualism."

Although many may think this altogether too indefinite a statement to answer the ends of the inquirer, if he will be patient, and read with attencord, nor from the testimony of the witnesses of attached to the word Spiritualism. There is a question? The answer must be found in the devotional character of Spiritualism itself, which is an open The Lecture at the Rooms of the Ragged treasure to each and all that seek Spiritual know-

How far this Association will answer the expectations of its friends, where there is such differalready appeared in some of the Spiritual papers, ences of opinion among its members, will be an-Take the following, which we clip from one of in an article headed, "A NIGHT WITH THE SPIRITS," swered better by the revelations of time than the

liary associations, and the other relations of the

President-ALLEN PUTNAM, Esq., Roxbury, Mass.

Vice Presidents-Hon. J. F. Simmons, Providence, R. I.; Portiand, Me.; Harrison Bliss, Worcester, Mass.; E. Mattocks, M. D., Lyndon, Vt.: J. Seymour Brown, Hartford, Ct.; Rufus Joseph Cram, Hampton Falls, N. H.; Ward Cheney, Manchester, Ct.; Rev. Adin Ballou, Hopedale, Mass.; Rev. Daniel F.

Court street.) Corresponding Secretarics-A. E. Newton, Boston, Mass.

(5 Washington street;) John S. Adams, Chelses, Mass., (or 115 ashington street, Boston; Rev. Henry J. Hudson, Chelsea, Treasurer-Jonathan Brown, Jr., Boston, Mass.

Trustees—Phineas E. Gay, H. F. Gardner, M. D., Alfred B. Hall, Luther Parks, John Baker, Caleb Eddy, George Darracott, Horace B. Wilbur, John S. Rogers, James Swan, Boston, ances the controversy of some live years standing, capacity of assistant editor, has concluded to "with- Mass.; Charles Foster, Charlestown, Mass.: Jonathan Buffum, and sets aside the testimony of over two millions draw from the editorial management" of that paper. Lynn, Mass.; Edward Haynes, Dedham, Mass. Committee on Membership—Albert Bingham, Esq., Boston, Mass.; A. B. Child, M. D., Boston, Mass.; John Rogers, Rexbury, Mass.; Bela Marsh, Boston, Mass.; Rev. Herman Snow Boston, Mass.

Section 5 of the Constitution inform us-

"Any person who believes in the reality of Spiritual intercourse, may become a member of the Association, if his or her deportment and character are acceptable to the Committee on Membership.

This will suggest what is to be done by such as may desire to become members.

We have neither room nor disposition for criticism, although we hope soon to hear of this Asso-

religion of manhood, be its name what it may.

We give the "address" entire, as we wish the their own language.

ADDRESS TO THE CITIZENS OF NEW ENGLAND.

It is computed that nearly two millions of people in our nation, together with hundreds of thousands and yet, if it be error, if facts and logic can prove in other lands, are already believers in Spiritualism. it unsound, we hope to be ready to exchange it for No less than twelve or fourteen periodicals are de- something true and therefore good. voted to the publication of its phenomena and the ceeding week brings, through the press, some new town and village throughout our country.

by a free and generous culture, not only in general mind. It is in our midst; it is at work among us. science and letters, but also in Spiritualism and its Is it a friend or is it a foe to man? Examine it: world-wide philosophy and Spirit, who have volun- try it; learn its nature; learn its purposes; learn tarily stepped forward and offered their free aid in it effects; and when well informed, answer the has made its power felt in all parts of the civilized making up the weekly contributions of this jour- question, and shape your treatment of the subject. call is for prompt action. Resistance (if resistance of individuals, it has pushed its way to the homes be called for) must be speedy, or it will be useless. Soon the strange faith will have grown too strong to be resisted. Already it makes itself the companion of the farmer in his fields-the mechanic in his work-shop-the sailor in cabin or forecastlethe judge on his bench—the senator in his legislative chair—the clergyman in his desk—the philosopher in his study; it goes with man through all efficient actors—the moving powers—are hidden his varied walks in life, and it nestles fondly with from most of us. We should be no more than woman, whether in the kitchen, the nursery or the humble co-workers with the unseen. Our province parlor. Nor is it a mere companion-it assumes to is to follow, rather than to lead; to execute, rather be teacher and helper-it tells of matters beyond than to plan. At present, perhaps, we may think doubt and the grave, and concerns itself with it best to do little more than put ourselves in readthings of deep and universal interest. It gains a iness for calls that may come to us from the yet ready hearing, and sows its seeds of truth or of cr. silent future. But should we be thus passive, we ror, of fact or of delusion, on many a fertile spot. Its words are already moulding the condition of The world does not understand Spiritualism, and millions of immortal souls, not while they shall ignorantly makes it imply much that has no neceshas so confused the native sense of man, and so confused the native sense of m comment on much of the abuse "The Society for gone to the invisible mansions in the Father's house. Things material also are made its topics; it out- itualism, are regarded as the outgrowth of that travels the astronomer in his remotest journeyings belief. As well might these ultraisms and eccento suns and systems in the distant heavens; it tricities be charged to Christianity, for the same scans the composition of the planets, and descries agitators are believers in Christianity also. The their vegetation and their various inhabitants with fruits of our creed, the earliest of them, have yet a minuteness which the most powerful fails to fur- scarcely matured-while the latter have not been nish in the observatories of science. The chamist's laboratory never reaches such thorough analyses of wisdom and beneficence of the God who sows the matter as the teachers in Spiritualism are daily de- seed. Where He is sower, we feel that it is safe scribing. Statements are made which more than and wise to admit the seed into the grounds which hint at such knowledge of the properties of mat- He has allotted to each of us. Our creed is simter, as will help man in all the daily avocations of ple. Spirits do communicate with man-that is the life; such as will aid the agriculturist, the machin- creed. The legitimate consequences of belief in ist, the mechanic; such as will lessen our toils and that single fact, are all that can be chargeable upon der; the number of signatures amounted to twenimprove our modes of life. These new teachers Spiritualism. All else that Spiritualists may bepass beyond the bounds which have hedged in, not lieve and do, belongs to them as individuals, and a demonstration is quite imposing, and the great the astronomer alone, but the geologist, the miner- not necessarily as Spiritualists. We seem to be powers of the State were bound to move in the alist, the chemist, the physiologist—the man of saying but little; yet it may be no small matter to matter. At the same time, we think that in a any and every science. Statements are made about utter unitedly the five simple words-Spirits do properties in matter which have escaped man's de- communicate with man. Such utterance implies the tection—but which, when described, can be used facts that we disclaim all connection with any sect, within the strictest limits, there is no chance to inby him. The finer properties of his own organs party, or ism; that we are only young disciples in terpose authority for the establishment of any sysare set forth, and he is taught how to turn them a new school, waiting for more knowledge and edu-tem whatever. The government, which is neutral to advantage in the preservation or restoration of cation before we are fitted to plan and execute new with regard to the different religions, and is bound health. It is not the future and distant alone that schemes for the world's good; that we would be to accord to all the guaranties of good policy the clairvoyants are describing; but the near and patient learners from the intelligences of greater should be careful in patronizing any scientific the the present also. This earth, and all things upon experience and wisdom than we now possess .-it, are being analyzed and unfolded and made of There may seem to be, and there is, much of the higher use. These statements hint at some few of world's impurities floating on the waters of Spirit- faire, laises passer. Nevertheless, supposing (what the teachings which are working their way into ualism—but its action is superficial and does not is probable,) that Congress takes no decision on the thousands of minds, where they will effect changes destroy the pearls which are imbedded at the bot-object of the Spiritualists' petition, still their pro-But there is something more than teaching. Spir- wise counsels; the cheering description of the importance of the new sect. What proves it more,

itualism works. The sick and feeble feel its touch, Spirit-world; the unfoldings and extension of huare the cries of alarm which issue from the old and are healed or strengthened, in numberless man science; the exposition of the laws of both churches, and particularly the Catholic, which sees cases; and this, not by miracle, but by the use of physical and moral health—these and other similar in Spiritualism a redoubtable enemy. In many natural means, under the direction of an eye that pearls are rich enough to compensate for the disalooks through the human organism, sees the diffi- greeableness of the obloquy that follows the divers ers have deserted the old forms and embraced the culty, and sees where and how to apply the reme- in this sea. dy. And beside the curing of disease, we have signs" ours, too, is a generation seeking after signs; and we have them in the movements of tables and chairs by invisible power-in the music from pianos, drums and trumpets, where no visible power is near-in audible voices-in distinct vision of the departed, and in many other ways. All these things must indicate that the public mind will be roused to observation, and that it will receive these wonderful words and works as being in fact what they claim to be, unless some other producing cause can be demonstrated. Here is the world's work. The phenomena, many of them at least, are generally admitted. They claim to be the work of Spirits; and such claim must stand good, in what estimation this subject is held by at least one French circumstances which accompany the manifestations, unless the world can show some other adequate publication, and also that independence of idea and freedom of in such a manner that the reader can clearly see and probable agent. To show such an agent is the duty of every one who apprehends harm from Spi-

We who now unite to form an association, are the All merciful One, and with his good angels.

Such is our faith. Therefore, if there be any When a new phenomenon makes its appearance,

cule are not the instruments that will be likely to ed; so much the better if it be from a mysterious change or stay our course. Facts and sound ar- domain, and seems to touch upon the invisible; so gument we think we can give for the faith that is much the better if it is due to unknown causes; in us; and we trust that we shall be ready to ad it opens a vast field to the mind of mankind, and mit the fair and full force of all facts and sound ar- research then begins. gument that shall be brought to bear against our The academicians have become the grave-diggers belief. But those who would shake our faith are of all moral truths; by them, doubt has entered asked to discover, and distinctly describe and de- the firmest minds, and every where the sweet hope fine, some other power than Spirits, which can of a life beyond the grave has ceased to exist. Recause all the varied, wonderful phenomena of Spir- ligion is dead; man is no more than an animal itualism. Faraday, Rogers, Dods, Beecher, and moved by a species of electricity; the belief of our others, have tried—and, if they have satisfied fathers touching a future life, is treated as a reverie: great mass of reasoning and thinking minds.— true and eternal. We travel in darkness; and of Their several efforts are so far failures as that they what importance are the marvels of industry, the cannot be called successes. Time is strengthening fruitful discoveries in the arts or the physical scithe claims of the Spirits. Their powers are confes- ences? Is it that the mysterious principle which sedly adequate to the works performed; while animates us has no fixed destiny? Is it that the void their opponents fail to show any other adequate which surrounds this unknown force, called life, power. All such failures imply difficulties; and re- prevents it from having a divine origin? Oh mispeated failures give suspicion of impossibility. The erable Present! thou hast need of all the opulence foundations of Spiritualism stand as yet unimpair- of industry to conceal thy tatters; but the wounds ciation as a practical, working organization, for the ed by the efforts that have been made to shatter are bleeding, and the blood oozes through the richworld needs workers more than any other form of them. Still, however, we would invite to new ef- est fabrics. argument to induce men and women to labor to- forts in the same direction, provided they be mangether for good. We wish this band of brothers ly and honest. If we are in error, we must beand friends God speed in the voyage of life, and come sufferers. For our own good, as well as for hope they will remember that one sermon with the the good of the world, we ask for the most extenhand of practical charity is worth a thousand with sive and thorough investigation that can be given. True, we should be sorry to let go our hold upon a true; far from being terrified, we should, on the The religion that is baptized in the divinity of faith that throws so much pleasant light upon both contrary, thank God for bringing them to light at deeds and consecrated by love to man, will be the present and the future world; that is so full of the moment when the fire of mind was becoming consolation in hours of bereavement; so full of pow- extinguished. to substitute joy for sorrow; so beautiful in its re-New England friends to explain their position in velations of the Heavenly Father's work and laws; so emphatic in its declarations that we all must reap that which we sow; so cheering in its exhortations to duty; so clear in its justifications of the way of God to man. We should be sorry to part with with this elevating and purifying Faith-

But while others are urged to investigate, we, dissemination of its principles. Nearly each suc- who have passed beyond disturbing doubts, feel a call upon us to prepare for some systematic course books treating exclusively upon this subject. Ev- of effort to disseminate the truths which we value. ery day, and much more than daily, lectures are Association is the customary and therefore almost given in the presence of audiences quite respectal the necessary step. We therefore associate; not ble as to both numbers and character. Circles are that we fail to see that association may tend to held by day and by night in nearly every city, sink the individual-to lessen his personal effortsand dispose him to follow where others lead, rather Belief that Spirits speak intelligibly to man is than judge for himself. But though there be danalready working widely and deeply; it is fast gain- gers, there are benefits also; and it should be our ing power for either good or evil. It asks, and it purpose to shun the former while we avail ourselves

Perhaps we shall find but little to do at present in our associated capacity. Spiritualism has sprung up-an infant giant-and in less than seven years world. This it has done by its own inherent ener-Such is the call to every influential mind. And the gies. Unaided by associations, but availing itself

and hearts of millions. And yet we may by our association be instrumental in spreading knowledge of what the wonderful child has done and is doing; and thus perhaps we may prepare the way for his more ready reception and more beneficent action among individuals and private circles. It is obvious that the may yet accomplish something-perhaps much.rines and plans of any who profess belief in Spirfairly formed. Their quality we argue from the tom. Those pearls—the affectionate appeals; the position will not the less result in evidencing the

Calmly but firmly we would put ourselves in should study this intellectual movement, and, above readiness to help extend a faith that opens the doors of immortality to the skeptic; that gives new life and strength to the believer; that sees departed this object that we shall continue to present to our friends stretching down the helping hand to bear readers extracts from American journals. us upward to plains of clearer light and higher joys-and it is in such a work, men and women of New England, that we ask your co-operation. "A wide door is opened unto us, and effectual, but

SPIRITUALISM IN FRANCE.

there are many adversaries."

From the "Journal du Magnetisme," published at Paris, conducted by Baron du Potet, we translate the following, showing ments. It is necessary to detail minutely all the expression for which the conductor of this journal has ever been

FACTS AND EXPERIENCES. THE SPIRITS.

firmly persuaded that the Spirits of the departed ness, this cowardice of the sarants,—of those men tremely instructive. In admitting the reality of the come to us; that they waite and speak for our in- who recoil, through fear, from the examination of facts reported in it, it seems to us impossible to ex-Alvin Adams, Boston, Mass.; Benjamin Kingsbury, Jr., Esq., struction and improvement. We believe that they a fact, whatever it be, when that fact in any re- plain them by any known laws, and we are led to work in harmony with God's universal laws; in spect goes counter to their reason. The world is admit the intervention of intelligent and superhuharmony with his kind designs; and that, in lend- thus held in suspense, and the most essential truths | man beings. ing our aid to this cause, we are co-workers with remain uncertain, thereby losing their natural hold upon the mind.

er komisii)

Recording Secretary-C. P. Weeks, Boston, Mass., (No. 9 thing of manhoed in us, sneers and scoffs and ridi- it should not be rejected, but verified and record-

themselves, they obviously have failed to satisfy the power, to-day, consists in the negation of all that is

We enter, without fear, upon the consideration of the phenomena which belongs to magnetism; we shall in like manner speak of the Spirits. Far from being an evil, the subject will be a blessing, if all the things which we are about to recount are

Our researches will extend to the most mysterious facts which may be produced, and at a later period we shall avail ourselves of the light of experience to render an explanation easy.

Below will be found extracts from American journals on these new phenomena.

BARON DU POTET. EXTRACTS FROM AMERICAN JOURNALS. The appearance of Spiritualism has been an event of the highest importance to the United States .-The doctrine of communication with Spirits by means of a medium there makes rapid progress daily. It is a curious spectacle to observe this people, so positive, so sensible, so active, so preoccupied with material interests, receiving with enthusiasm a system of mysticism which places them en rapport with beings superior to humanity. In France, the phenomenon of turning and speaking tables has for some time occupied public attention, but generally it has been looked upon only as a recreation, a social amusement. They have been astonished, and sought to explain the facts. The savants, following their usual habit, have not moved a finger until compelled by public opinion. They began by denying, which is always the easiest method; then they sought to prove that all these marvels were known to them long since, and did not merit a serious examination,-it was only the sounds of cracking joints, tricks of ventriloquism. vibrations, instinctive movements, &c. Briefly, the conclusion was that the whole thing was not worthy of serious attention. And as we have no great desire to deceive ourselves, and abuse what we have admired so much, they have not hesitated to laugh at the tables and the Spirits, and to deliver them over to the tender mercies of the theologians and the sarcasms of the charivari. In America, on the contrary, the people have had numerous experiences; grave men, magistrates, wise men, artists. have not disdained to observe perseveringly, and they have obtained such prodigious results, that reason is in some sort terrified. On every side mediums have sprung up; -that is to say, persons endowed with the privilege of serving as an intermediary to the communications of Spirits. A considerable portion of the population devote themselves to the pursuit of the marvellous. Hence has arisen

a new church, whose symbol of faith is still far from being reduced to a uniform formula, but which has, for a common belief, the fact of commerce with the souls of the departed. In cities of a certain importance, are established Spiritual associations, whose reunions form a species of culture. Many newspapers are specially devoted to recording the facts of Spiritualism, to discussing its doctrines, and publishing communications from Spirits. It is believed that these manifestations will regenerate humanity, transform politics, religion and the social constitution. Last spring the Spiritualisis presented a petition to Congress, asking the nomination of a scientific commission to verify and establish the facts. The different copies of this petition, when joined together, formed a band four country as free as the United States, where the govory; it is for sectarians to propagate whatever shall new faith. It is of the highest interest that science all, should render an exact account of the reality of the facts which have taken place. It is with

The Spiritual Telegraph, published in New York, is, if we mistake not, the oldest organ of Spiritualism; it recommends itself by the abundance and variety of its recitals, and the solidity of its discussions. We would mention one fault, which applies equally to the other sheets, which is, that the narrations given do not present that rigorous precision which should exist in accounts of scientific experithe proof that the phenomena have been produced by causes not due to ordinary forces. Nevertheless, we acknowledge that this journal contains I have no word to characterize this human weak- very precious materials, the reading of which is ex-

[Then follow extracts from late numbers of the

Langer fies of health whose defendances with the

Spiritual Telegraph.] The Christian Spiritualist, a weekly journal

Noctry.

And Pocsy, too shall lend her aid, Scattering o'er your shaded earth Sweet incense from her wings,

was proper a com-

BY WILLIAM CULLER BRYANI.

How shall I know thee in the sphere which keeps The disembodied Spirits of the dead; When all of thee that time could wither, sleeps And perishes among the dust we trend?

For I shall feel the sting of useless pain If there I meet your gentle presence not: Nor hear the voice I love, nor read again In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there? That heart whas fondest throls to me were given? My name on earth was ever in thy prayer— And must thou never utter it in heaven?

In meadows fanned by beaven's life breathing wind. In the resplandence of that glorious sphere, And larger movements of the unfattered mind. Wilt thou forget the love that joined us here

The love that lived through all the stormy past.
And meekly with my harder nature bore.
And deeper krew, and tenderer to the last—
Shall it expire with life, and be no more:

A happier lot than mine, and larger light
Awakt thee there; for thou has bowed thy will
in cheerful homaze to the rule of light,
And lovest all, and renderest good for ill. For me, the sordid cares in which I dwell,

Shrink and consume my heart, as heat the scroll, And wrath has left its sear—that fire of hell— Has left its frightful sear upon my soul.

Yet, though thou we arest the glory of the sly.
Wilt thou not keep the same beloved name—
The same fair thoughful brow and gentle eye,
Loveller in heaven's sweet climate, yet the same. Shalt thou not teach me, in that calmer home;

The wisdom that I learned so ill in this-The wisdom which is love—till I become Thy fit companion in that land of bliss?

THESLIFE HARP.

There is a harp whose musical is never hushed to rest, But floweth on forever Within the human breast.

Oft times in joy and sorrow. Its music wildly flows, The driving winter snows.

Anon, it whispers sortly Upon the Spirit's ear, As sigh the leaves of Autumn, All marching to their bier.

Its notes are never slient, In tumult or in strife, And in our dreams is woven This melody of life. Oft in the hush of midnight,

When bright dreams disappear, And in the stient chamber Their silken wings we hear. We find this barp is sighing. Amid its pensive lays,

The earthly name of angels, The loved of other days. This harn has trembled ev. Since God breathed o'er the strings And bade it time its beating

By beat of angel wings

His music is the softest

The aweetest, wildest, saddest. With which our hearts o'erflow.

[For the Christian Spiritualist.] Caino, December 11, 1854.

My DEAR SIR: I have been thinking for a long have delayed; but however, I believe I will send you one which was given under the following circumstances. Some morths ago I was in company with a small circle, about a mile from home, and these subjects, than anything else, which caused a lack of harwith a small circle, about a mile from home, and these subjects, than anything else, which caused a lack of harmony two great authorities upon the supernatural—for that prompted me. My defeats attribute to Napother through the tipping of the table we were informed a manner that it could not be considered exactly proper. Some his anecdotes, illustrations, &c.; and by their aid, leon. When my star began to rise, there was danthrough the tipping of the table we were informed a manner that it could not be considered exactly proper. Some in a functiones, into stations, &c.; and by their aid, technically seed to like, the wise supplying ger of my becoming extravagant and infatuated by that the Spirit of a stranger was present, and the Spirit of a stranger was present, and that the Spirit of a stranger was present, and the Spirit of a stranger was prese while in the form it never knew any of us. It considered offensive, though they might not be considered to bepurported to be the Spirit of a female, and its resiname to it. One week from that time, while alone in my house, I was put into the writing state, and long story, if it would answer any purpose, but it would not. I the following I found written when I became con- believe I had a more prominent hand in getting these Conferen-

"With anxious hearts did Spirits stand. Till God put forth this great command-Descend to earth where mortals dwell. These glorious truths again to tell.

With cheerful heart and cheerful voice Your Spirit-friends can now come near With heavenly news your hearts to cheer.

Where'er a candid few are found. There cheerful Spirits hover round-Each anxious for his turn to come. To teach you of their Spirit-home.

A glorious time man soon will see, The captive mind will soon be free: Sectarian forms will cease to bind That heavenly boon, the human mind

And when from bondage man is freed, The truth will make you free indeed: Free as the air that God has given. To choose the peaceful path to heaven

Immediately below the name was written the

way; but as we have received an "order" for the n.edium. Our orthodox ministers seem to act as if smile was fled. work, we wish the friends to remember that the they were under apprehensions that they were like. But all on a sudden the scene changed, the conabove firm are the publishers, and send their "or- ly to lose some of their bread and butter. I feel vulsions ceased, and he awoke like one out of a

ritualist understands that Spiritualism is to reform the world by making men and women really better and purer, how can we expect it will do its whole work. I think the introduction of what is called side issues in meetings of this kind is a blessing, went about her work, supposing it what she called a little boy's freak, or an old woman's whim.

and are the very end and alm of it; and unless you tell mankind what you mean to do, many coming will not know. I am
anxious to bring this subject into such meetings. I was a reformer before I was a Spiritualist, and it has that immense attraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction for me, that it is to reform mankind. Unless it contraction, his life and his inclusion, his life and his inclusion, his life and his is unfortunews, that her husband died just before reaching
warning to repentance which he had received. The
warning to repentance which he had received. The
of evenness and the the proper state to make a further commuis moved the visitation, his life and his is unfortunews, that her husband died just before reaching
warning to repentance which he had received. The
of evenness and the third day after the visitation, his life and his is unforter
news, that her husband died just before reaching
warning to repentance which he had received. The
of Hundreds come here and hear facts, which are very good so far would not be of value to me. Now, if I should advance an idea. I might be wrong in that Idea, yet honest in entertaining it, and unless I am told of my error, how can I be corrected.— If I tell it in public, it will be debated, and if I find it is not right, I will find what is right, and enhance it.

A centleman remarked, that he thought there was a time and place for all things. There is a law of harmony which must exist in reference to Spiritual communications. These discussions unfit us for them. There is a great deal in faith; full belief is the doctrine of Christ. By faith, we are told the walls of Jericho fell down. I always had an absurd idea about faith, but Spiritualism has satisfied my mind in reference to its power. up. I expect there will be more; for when I re- she had received notice that he would probably ar-Read Paul's letter on faith. I do not agree that this is the place to discuss subjects of this kind.

Mr. Fishbough followed: I want to say a word or two upon this subject, and I wish there were more here of those who have begin to think there is truth in it. heard discussed, in our Conferences, within the last three or four months, the propriety of introducing what is called side issues. The question arises in my mind, who is to say what are and what are not side issues? If we were to appoint an umpire, perhaps we might get along a little more harmoniously. As it is, however. I do not think one has any more right to say what is so that another. Now there is certainly a disadvantage and sometimes an unpleasantness in introducing these issues into our Conferences. And I say, as the Conference is constituted there is no one who has any authority to say what subject shall come before the Conference-not one. The Conference itself is sovereign, and legislates upon each evening as to what subject pledged to speak upon this or that subject, nor with any authority to claim from me a speech on this or that subject, because there has been no regularly prescribed rule. Who does not know that Spiritualism does branch out into every subject in the Universe? And it has a platform on which any subject may be discussed, even to the mere discussion of the principles of cosmogony. If we can show that the earth had a Spiritual origin-that the creation of this globe involves a Spiritual cause-Because, I repeat there is nothing but what has a Spiritual origin and a Spiritual connection. It is uppleasant for persons to come here and have subjects pressed upon their attention that the many phases of phenomena, psychological and otherwise, can be the overcome until some regulations are adopted to prevent it. Now my opinion in reference to these Conferences is well it. Now my opinion in reference to these Conferences is well in the control of the many phases of the above predictions, which is like to attract much attention, as it has in addition to the well known phases of chiance, and its proper reaction of the truth-full one that the many phases of the above predictions was given through the tippings of a table—one letter at a time. Mr. Spirit-manifestation the authority of "Napoleon" the tippings of a table—one letter at a time. Mr. Spirit-manifestation of all diseases, and its proper reaction of the truth-full one power heretofore uncommended in the power of human are the many phases of the above predictions, which is like to attract much attention, as it has in addition to the well known phases of possesses a "c'etter-seecing" or intuitive power heretofore uncommendation that the full one specific held on Sunday evening, as it has in addition to the well known phases of the above predictions, which is like to attract much attention, as it has in addition to the well known phases of the above predictions are adopted to prove the tippings of a table—one letter at a time. Mr. Spirit-manifestation the authority of a table—one letter at a time. Mr. Done's of Williamsburgh, was the medium. The article was prepared for the prevent is in the power of human articles. known to my friends. I object, and I have a right to object, to congregated at a certain hour, to pass a vote as what shall be the subject for discussion for the evening, or the next evening, then no man would have a right to introduce any other subject than its many phases. that which was connected with that which you had proposed.— Or if you were to draw up to or three rules, and then appoint a meeting, by a reading of these rules, or ageneral statement of these objects are of daily occurrence, and that in a moderator, to see that these rules were enforced, too, upon the the objects of the meeting, and then to call to order any persons historical and scientific age. Observe fairly, think who might get out of order, and then you would know who is closely, and decide wisely, is the order of philosotime of sending you some of the communications in order, and who out of order, and we should have no distinglify that have been written by my hand, but not know- about side issues. I do not make such a proposition by any phy. ing whether they would be acceptable or not, I means, that you should adopt such rules. I am satisfied with the Conference as it is, or should be under such a set of rules.-I am satisfied if I can have my own and my brother's liberty.

Mr. Lovy agreed with Mr. Fishbough. Mr. Odell thought it was more in the manner of introducing long to the Spiritual platform.

dence while in the form, was Rensselaer County, had been presented to-night had given much dissatisfaction.— lief in the supernatural, and most of his anecdotes was then that inspiration first introduced me to N. Y., and that she would at some future time write a communication by my hand and sign her name to it. One week from that time while alone

Therefore excellent the current which the adjusted of the spearant levelage had joine much desinfacture. The problem of the spearant levelage had joine much desinfacture. The problem of the spearant levelage had joine much desinfacture. The problem of the spearant levelage had joined to the problem of the spearant levelage had joined to the problem of the spearant levelage had joined to the problem of the spearant levelage had joined to the problem of the spearant levelage had joined to the problem of the spearant levelage had joined to the problem of the spearant levelage had joined to the problem of the spearant levelage had joined to the problem of the spearant levelage had joined to the problem of the spearant levelage had joined to the problem of the probl

[For the Christian Spiritualist.]

AUBURN, December 13, 1854. theses, and occupies itself above all, with the ame- and anxious to receive more light. The day be- Br. Tooher: I have taken the liberty to send lioration of the condition of humanity, and with gins to dawn, but we need assistance. I do all I you several communications, which I trust you will

deep sleep; opening his eyes and speaking to his and mint water; but his lordship perceiving him Napoleon the Spirit can a thousand times out-genture.

When his servant was about to give him rhubarb tide; Napoleon the Spirit can control the tide.—

When his servant was about to give him rhubarb tide; Napoleon the Spirit can control the tide.—

When his servant was about to give him rhubarb tide; Napoleon the Spirit can control the tide.—

When his servant was about to give him rhubarb tide; Napoleon the Spirit can a thousand times out-genture. Examination and prescription, when the partless are pres

pointed her right up in the clouds. "O," said she, "you go away; you don't know what you are went about her work, supposing it what she called

guardian Spirits.

He said he thought so. But he said they knew nothing about these things, and it would not do for him to say anything about it, for fear they might of the unhappy being to whom she had delivered in pieces, I could not, with all my soldiers at my think him visionary, hence he injurious to his her tremendous summons." think him visionary; hence be injurious to his her tremendous summons."

I thank God there are some Pauls that have been sufficiently knocked down, so to speak, as to own and about the time she expected his return, (indeed

FACTS AND NO FACTS.

Jerrold's paper, (London,) that the preternatural down his shoulders and arms, dripping off his finand Spiritual still attract attention in England.

We have not seen the book from which these We have not seen the book from which these

extracts are taken, but the fact that such a work has been published, shows that the mission of Mrs. shall, and what shall not be introduced. You do not come here | Crowe's "Nightside of Nature" has been prompting investigation. We are pleased to see any statement, for or against Spiritualism, that is made in that poor widow. - Knickerbocker Magazine. good faith, with fact for its backer, as we know truth must ever be the gainer.

These statements, however, will teach a lesson of caution to both parties, for the excesses of the imagination cannot cover the many phases of Spiritdictions," which is like to attract much attention,

At a private circle held on Sunday evening, 3d then we are perfectly in order to introduce any subject whatever agination cannot cover the many phases of Spirit- dictions," which is like to attract much attention,

both parties, if they seek truth rather than hypothany man's saying, or even liming, what I shall speak about, constituted as the Conference is, because he has no authority over me. I would wish, for myself at least, to have this perpetual as has seldom been collected on any one subject. introducing objection to the introduction of this or that subject. The time has passed for dogmatizing on the possiquashed. Now if you were, on each evening, after you have bility of Spirit intercourse, but we need scientific

largely upon Sir W. Scott and Mrs. Crowe—the

Immediately below the faith was written to fulfil a promise made to you at such a time and place; "giving the year, month, and what semilar and anyon make them Spiritualists and you make the subscreed, by the moorhight, a corpse dress, and day of the month and week, and also the name of the people to whom the promise was given. None of us ever heard that such a person ever lived, but since then I was at my father's, near on hundred miles from here, and he informed me, (after reading to limit the circumstance), that should be a subscreed, but which the manufacture of the people to whom the promise was given. White the such as the manufacture of the people to whom the promise was given. White the such as the people to whom the promise was given. White the such as the people to whom the promise was given. White the such as the people to whom the promise was given. White the such as the people to whom the promise was given. White the such as the people to whom the promise was given. White the such as the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the people to whom the promise was given. White the winds the wind discovered, but he wished the winds the price begins for a single promise in decision of the centre with a length by veliphilos crelent. Mean the winds and the winds are print. Sun proposed. The decision has been well as the winds and the winds are print. Sun promise the winds and the winds are print. Sun promise in a shroud, leaving the wind and the winds are print. Sun promise in a shroud, leaving the wind and the winds are print. Su

thenticated version of

Spirits. The number of the 13th of May last gives the other of the propagation of the knowledge of Spiritualism. The methods of the propagation of the knowledge of Spiritualism, the population of the knowledge of Spiritualism. The methods of the propagation of the knowledge of Spiritualism. The methods of the propagation of the knowledge of Spiritualism. The methods of the propagation of the knowledge of Spiritualism. The methods of the propagation of the knowledge of Spiritualism. The methods of the propagation of the knowledge of Spiritualism. The methods of the propagation of the knowledge of Spiritualism. The methods of the propagation of the knowledge of Spiritualism. The methods of the propagation of the knowledge of Spiritualism. The propagation of the knowledge of Spiritualism. The propagation of Spiritualism is the popular cities and bors propose to offer gratuitosity, to those who seek the truth, opportunities of investigating, by important the propagation of Spiritualism. The propagation of Spiritualism is the propagation of Spiritualism in the propagation of Spiritualism. The propagation of Spiritualism is the propagation of Spiritualism in the spiritualism in the spiritualism is the propagation of Spiritualism. The propagation of Spiritualism is the propagation of Spiritualism in the spiritualism in the spiritualism in the spiritualism. The propagation of Spiritualism is the propagation of Spiritualism in the spiritualism is the propagation of Spiritualism. The propagation of Spiritualism is the spiritualism in the spiritualism. The propagation of Spiritualism is the spiritualism in the spiritualism in the spiritualism. The propagation of Spiritualism is the spiritualism in the spiritualism in the spiritualism is the spiritualism. The propagation of Spiritualism is the spiritualism A gentleman, who was on a visit to Lord Lyttle-sometime after the first event spoken of. No ton, writes:—"I was at Pitt-place, Epsem, when more to-night."

Lord Lyttleton died; Lord Fortessue, Ludy Flood, On Friday evening we held a private meeting at

were distinctly visible; raising her head and point- previous evening, and the Spirit was asked if they ing to a dial which stood on the mantelpiece of the would really be fulfilled. To which was answered; chimney, the figure, with a severe solemnity of "We will come to that directly. What I am voice and manner, announced to the appalled and now saying is principally intended to bring the meconscience-stricken man that, at that very hour, on dium to the proper state to make a further commu-

A SINGULAR INCHERIT. A hady of Pittsburg mourns a husband, lost in the ill-feted Arctic. Some time before the news arrived of the disaster, in her room, a friend called, and found her in a state of extreme agitation. Upon inquiring the was sitting, thinking of her husband, perfectly conscious of all around her, the door opened, and he appeared before her, with coat and hat off, bending We learn from the following, taken from Douglas over slightly towards her, while the water streamed after the person alluded to above came in. The visitor rallied her upon her fears, and succeeded in partially quieting her mind. The incident was related to the writer a day or two afterwards, but had been partially forgotten, until the dreadful tidings brought it fearfully vivid to my mind. Alas! for

SPIRITUALISM IN WILLIAMSBURG.

for a very startling and now improbable prophecy.

The article was prepared for the press by Mr. J.

F. Coles, the medium, and purports to be given just as it came from the communicating Spirit. The revelations and prophecy of this mind is marked by clearness and distinctness of purpose, as the by clearness and distinctness of purpose, as the spirit communicating purported to be Wm. Young, a Moravian Minister, who left the form thirty years ago:

"My friends! Tell your folks that there is no fear but that the predictions will be fulfilled. There is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a band of men who have sworn to release their is a power of manual agency.

But it is a radical care in all cases where it is in the power of manual agency.

Patients who cannot visit the city may be assured that, by writing, they can have the real cause and nature of their disease fully described. And with as much accuracy as though they writing, they can have the real cause and nature of their disease where it is in the power of manual agency.

Patients who cannot the specified agency.

Patients who cannot use the decity may be assured that, by writing, they can have the real cause and nature of thei

up a rather readable, although by no means original There was need of a soothing and correcting influup a rather readable, although by no means original left was need of a soluting and correcting influence of the supercitive see him. You may depend upon these predictions.

Mr. Taylor was confident the manner in which the subject work. Mr. Radeliffe endevors to dissipate the become to curb the passions of my wild nature. It is would not for worlds deceive you."

We conclude with extracting the following autoverturn an Empire. In another quarter, a traitor to his king, but a loyal man to his God and to his THE NERVE-SOOTHING VITAL FLUIDS. fellows, will turn his sword against his master and raise the banner of the people. This will occur

third day.' The whole party presently set 6 if for still beats. The Spirit-Emperor seeks the welfare Pitt-place, where they had not long arrived before of his people even more carnestly than did the his lordship was visited by one of his accustomed fits; after a short interval he recovered. He dined at five o'clock that day, and went to bed at eleven, when his servant was about to give him rhubard and mint water; but his lordship perceiving him stide; Napoleon the Spirit can control the tide.—

And mint water; but his lordship perceiving him stide; Napoleon the Spirit can a thousand times out-genstric it with a toothpick, called him a slovenly dog, and had him go and fixed hat fees the present the spirit can a population. Figure 1 and provided the process of the provided that the provided that the provided the provided that the provided the provided that the provided that the provided the provided that the provided that the provided that the provided the provided that the provided the provided that the provided the provided that the provided that the provided the provided that the provided to lose some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of their bread and butter. I see those some of the some of th

ing spirit disappeared, and bore away at her de- After my return to France, I mentioned this to Josparture all the lightness of heart and buoyancy of cobine, observing that, of all my dreams, this was spirit, ready flow of wit, and vivacity of manner, the mest improbable: for though I might command which had formerly been the pride and ornament armies, and overturn kingdoms, and break thrones Josephine replied: "But how, if you directed your force to the removing one stone at a time, would not time and perseverance remove it from its foun-I had never thought of that before-of dation Y" moving it piecemeal. My ambition was, with one member five years ago, that the Spirits told us this rive on the very day the circumstances occurred gigantic cilort, to lift it from its bed. And so I bething was to become common all over the world, I which I am about to relate,) while she was sitting came emperor by moving one stone at a time. And time-impressing one, guiding another, and whiscause, she stated, just a moment before, while she pering to still another mind, until the whole Continent is in motion.

"The top stone is already in motion,-yea, the earth around the very base is loosened every day. Nicholas is the top stone of the Furopean Pyramid. For thirty years he has lain quietly in his bed. We have just succeeded in moving him. "There is trouble brewing between Nicholas and

Menschikoff. Nicholas will soon see that there is more than one mind in Russia. I'll tell you more of this some other time. Only remember my words, 'There is trouble brewing between Nicholas and his general.'

"The people of Europe are wondering now when they have done wondering, they will think, and they will think but a little while when they will begin to act. Then will the Spirits strike! "Nicholas is stubborn and haughty. Francis is In the Sunday Dispatch of December 10th, we petulant und arrogant. Louis is dyspeptic and fan-

whole communication is spoken of as a test of Spir- land from willing slavery. Oh! my friends! tell expositions of the philosophy of Spiritualism and its many phases.

We add a statement from the Knickerbocker Magazine, that the reader may be reminded that these objects are of daily occurrence, and that in a historical and scientific age. Observe fairly, think closely, and decide wisely, is the order of philosophy.

FIENDS, GHOSTS, AND SPIRITS. By J. RADCLIFFE. Delighters of the realistical and scientific age. The productions of the second munications, when they cannot reason. What will they think when they cannot reason. What will then they cannot reason. What will the world think when they cannot reason. What will the world the kindle for the death of the tyrant? What will then they think when they than his own consciousness. We regret our lack of room, as we would like to give the entire article, but the following extracts are the most pertinent to the predictions.

FIENDS, GHOSTS, AND SPIRITS. By J. RADCLIFFE. Delightened at the shadow of a witless laugh. Fools laugh when they cannot reason. What will the world when they cannot reason. What will the world when they cannot reason. What when they than they cannot reason. What when they than they cannot reason. What will the world the knell for the death of the tyrant? What will then they then they then they to the foreidest death they not the following sary, he spoke as he was moved by other influences than his own consciousness. We regret our lack the they when they say w the friends of universal freedom? The Russian General with his officers will turn Republican, and go help the Hungarians. I have good reason to know that this will happen from true and reliable information that I can depend upon. Under the laws of God we can tell a truthful Spirit when we

WONDERFUL DISCOVERY. A new Medicine purely Vegetable,

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NEW METHOD OF HUMAN CULTURE,

Noetrn

[From the Home Journal.] BY JAKES NACK

While slowly sauntering through the street, in mood half thoughtful and half merry, I chanced a barefoot how to meet, Ragged and very dirty—very!

His brow was dark with grief and dirt-Unknown to joy—or Croton water; Yet Nature made him fair and bright Asany rich man's son or daughter.

Slight fragment of humanity, Unnoticed by thy luckler brothers? I wonder what thy lot will be, And what its bearing upon others!

Just now my dog is more account, Who, snapping at thy bare heels, follows— Those would not give thee fifty cents, Would bid for him a hundred dollars!

That girl in gold and gems arrayed, Some "curled darling of our nation," Who glances at thee, half afraid, Would think thy touch a degradation.

That simpering fop, more girlish still, Dressed up, as for a world's inspection,
Averts his face with quickening pace,
As if he thought thy sight infection.

No matter-thou hast mind and soul Within thy form's unsightly prison And these may urge thee yet to rise, As many a mighty man has risen.

Do wash thy face! so I may trace Some glimpses of thy future story; Who knows but fate may grace thee yet With youth and beauty, wealth and glory!

Oh, then, that girl that shuns thee now, May seek in thee her joy or sorrow; That fop may boast himself thy friend, And come, like mine, to fawn and borrow. That as it may—the humblest child
I reverence, though in dirt and tattera.
As equal, in the sight of God,
With any prince whom fortune flatters.

For ye are princes, little ones!
Helrs of the kingdom of salvation!
Your Heavenly birthright keep in view,
No matter what your earthly station.

"I CAN'T." BY W. C. BOUENE.

Never say "I can't," my dear; Never say it. When such words as those I hear, From the lips of boy or girl, Oft they make me doubt or fear; Never say it.

Boys and girls that nimbly play, Never say it.
They can jump and run away,
Skip and toss and play their pranks;
Even dull ones when they're gay,

Never say it Never mind how hard the task, Never say it; Find some one who knows and ask, Till you have your lesson learn'd; Never mind how hard the task,

Men who do the noblest deeds
Never say it.
He who lacks the strength he needs,
Tries his best and gets it soon,
And at last he will succeed—
Never say it.

But when the evil tempt to wrong, But when the evil tempt to wrong,
Always say it.
In your virtue firm and strong,
Drive the temper from your sight,
and when follies round you throng,
Ever say it.

When good actions call you near,
Never say it.
Drive away the rising fear.
Get your strength where good men do;
All your paths will then be clear.
Would you find a happy year?
Would you save a sorrowing tear?
Never say it.

[MESSES. EDITORS :- The following lines were written during

THE DREAM.

The storm howled without; the wind shrilly whistled,
And the tall, stately pines bent like reads to the blast,
By the cheerful log fire of my snug sheltered cabin,
My thoughts wandered down the din asles of the past.
The rain pattered down on the old caken shingles,
The brook murmured forth a sweet musical flow!
And the old cake took life as the deep shadows lengthened,
And thus spake of things that had passed long ago.

'Tis full two hundred years agone, Since I a sapling stood;
Since I a sapling stood;
When the bounding deer and timld fawn
Roamed freely through the wood.
When the squirrel 'monest my branches played,
And I waxed in strength and pride; And the red man sought my pleasant shade,

At summer's eventide. And often in the twilight hour,
(As gentle as the dove.)
The Indian Maid beneath my bower,
Has met her own true love,
And many a tender vow I've heard,
And sighs when loved ones part.
I've seen glannes that spake more than words,
For they came but from the heart.

I've seen the red man's children play
On Nature's grassy lawn.
And their merry shout rang clearly out,
From eve till break of dawn.*
The joyons dance upon the green,
The visil watch alone;
The war-fire and the council scene,
But 'twas long, long years agone.

I've seen the red man pass away.

And laid beneath their mounds,

And their Spirits have left their forms of clay

For their happy bunting grounds.

The lightning has flashed, the tempest howled And the spirit of the storm is been abroad, and darkly scowled, But I laughed his threats to scorn

Long years passed by and I waxed in might, The monarch of the wood; Through the iWnter and the Spring time bright, And Autumn blast I stood.
And I often thought in my foolish pride
That I never would decay;
That I would rule the forest 'till the tide
Of time should pass away.

But the white man came, with his spirit of gain, And the woods and forests rung
With the lightsome laugh and cheerful strain,
From morn 'till night the woodman's are
Was heard among the oaks;
And to shelter his form from the pitiless storm
I fell 'neath his ruthless strokes.

As the axe ceased his tale, methought that I wandered As the axe ceased his tale, methought that I wandered Among the green woods and the dark forest shade; The deer bounded by me and sportively gamboiled. And the rabbits were hibbling the sweet tender blade. The flowers were blooming, the birds sweetly singing, And the solitinde, holy and calm to me seemed. When I woke with a quiver and a cold ague shiver, With my fire burned out, and I found that I'd dreamed. Williamsburgh, Noc. 22.

*A moonlight night in California is far pleasanter than the day.

had they suitable apparel, to hear the Word of God but I do not know what will be its decision." that they have no thought toward attempting to bed, and they marvel that such crimes are permit- was certainly possible it was so. ted by the authorities. They never dream, in I shall now examine another sort of spell-thrown, their satisfied complacency, that they themselves which I call "Sympathetic Spells." are accountable for the greater part of this crime,

the latter only 48,106, and there are above 50,000 by all means to read this book. "housekeepers," and nearly 40,000 nurses. The char-women are no less than 55,433 in number.— Census Report.

MAGHETIC MAGIC:

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspen-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-MURDER-EVIL EYES-PHILTERS, &C., &C.

ored, by every means, to obtain what the girl was her action on her kusband. 'Why, I look upon too pure to grant before marriage. Disappointed You see now, there cannot be any in his criminal designs, he experienced the most more hope for him.' profound anger. Unfortunately it was in this desashamed of so foul an action, he went and told it state. asked. "I disapproved very highly of his conduct, by Mr. Diggby. but he only laughed at me." "Do you think he will marry the girl?" "Oh, no! far from it."

a corpse, when they cannot succeed otherwise. I have read, affirm the contrary.

nature. But I do not act upon such considerations These animals were generally of a poisonous na- implicit obedience to great organic laws as the confor the purest friendship here meets with the foulest conceit and cunning."

art of producing convulsive fits, not to excite im- unfortunate victims. Thus it is that they some- God's moral government-which are unbending, pure expectations and projects. But I will quote a times take the heart of a lamb, as the sympathetic and admit of no exception, we shall be made as last fact which corroborates still more what I have corresponding organ of the person they wish to de- happy as it is possible for human nature to besaid.

him forever from another experiment.

attributed by countrymen to sorcerers, are not considered themselves the victims of such a spell, come, do their work, and pass away; and that the love." quite destitute of basis. Several mysterious preg- and this circumstance may explain, in a great part, various tribes of the animal kingdom are continued nancies are due to causes like that I spoke of just the hatred inspired against sorcerers. But here, as from age to age. But man, made in the image of now. How many pure and chaste girls have thus in almost every question of the same nature, we his God, transgresses and violates these laws.been thrown into the paths of debauchery and must make a wide part for exaggeration. prestitution; and yet their souls could not have John.-Why do you think there is so much exbeen corrupted by acts in which their wills had no aggeration here? part. Several lawsuits have been instituted in order to discover the mysteries of these singular er imagination exercises over our mind, you will The question has been asked, what are our elder younger than Abelard, was already much noticed pleasure invites us, and whenever and wherever we pregnancies. Theologians interfered and appre- easily understand how fear alone can generate the daughters doing? But we would ask mothers, to cle, the canon, had treated her with all those blind without irreverence, without injury to the good, ciated the facts from their own point of view. Even conviction that one is the victim of the dreaded what end are they training their daughters? Many indulgences which, while they adorn a chosen na- and without giving needless umbrage to our fellows, a Queen of France, excepted against her state of evil. pregnancy; she established that she had not con- The Pricking was practised on the spot where shall support their children at the greatest remove saw not, in the weakness of age, would prepare a as if it were not the "labor we delight in," but the in a recipient where men had been before, it was the intention of pricking the animal itself. The forgetting that work and labor are holy, sacred ed some particles of their seed, &c., &c.

force this subject to sign a dishonest act. "The threw a nail into the ground, and thus were promotive of my question," said that gentleman, "is duced (it is said) very severe retentions of urine. short time ago; her property was worth about six-moulded in wax, and even baptized by a priest; teen thousand dollars. Young, pretty, and a these images were then exposed to a slow fire, IGNORANCE AND CRIME.—Many Christians of the present age, think if they drop an occasional shilling into the Church contribution box, if they sub- fore her death, our lawyer introduced the question their hellish operations. pass daily in broadcloth, or in velvets and satins, eration of magnetism, and we lost the suit. . . .

preached in any form. These Christians are so ac- I answered M. Bray la Mulle that it was very

of a joiner, whose wife fell in love with me. I was and the power of acting. years. Being unwilling to marry her, he endeav- months.' I then inquired what she meant about comes the fact.

This man told me he was so deeply moved and REMARKS ON THE PHYSICAL EDUCAperation that the young man became acquainted troubled by this revelation, that he once left the with the science of magnetism; he tried his new city. He inquired afterwards about these persons, love upon this poor girl, and it was in this state and heard that this man who had in fact, at first, ty and perfect harmony. We see it both in the

to every body. I heard it myself from his own Having myself witnessed many facts of the same safe buffered to the same saf

sassinations.

physician did not understand the prediction, and masses; these women were said to hold a silk generation would be much healthier, more intelli- ularity of features, a tall and graceful figure, a nowaited patiently the time fixed by the clairvoyante. thread, and to knot it in three different places at a gent, and more moral than the present. Look at But he did not wait long; on the fifteenth day, a particular moment of the ceremony. This sort of the animal and vegetable races, how naturally they very dangerous syphilis appeared, and disgusted spell has such a power over the masses' minds, that obey the laws God has given them, and it is only even in the last century, there were several thou- through this compliance that they are kept in being.

sciously had any intercourse with a man. But the animals put their feet. The sovcerer, watching from doing anything, and they shrink as if degramany hypotheses were built on every side, and their passage, was in the custom of throwing a dation were connected with the effort, from train- and the statue which perpetuate her, according to some so far as to pretend that, having taken a bath | nail into the mark left by the animal's foot, with | ing them up to habits of industry and usefulness; | contemporary traditions, and the casts taken after possible the Queen had thus unconsciously absorb- result of this practice was a sickness in the foot, and the ultimate uselessness of the animal.

34. A grocer of Argenteuil, called M. Bray la The Bolting was generally produced in a similar Mulle, one day asked me if I thought a magnetizer | way; as soon as the spell-thrower discovered a might ever acquire power enough over a subject to man or animal in the act of urinating, he went and

would die the victims of the other half.

familiar with the most profound secrets of magic. the same process; the imagination is overheated, table a snare to their offspring, by pampering their and of several mutual friends. We then retired, It is probably in consequence of similar traditions, and they fancy these blows are given to the person appetites and loading their stomachs with improper without observation or noise, that this union he thought proper to conceal even the trace of the on whom they wish to be revenged. In these food! blood left by the Duke of Orleans, on the spot facts we have always the same law through which sions, Compacts, Talismans, Convul- where he met with so early a death. This precau- we exercise our own actions. Almost every magsions, Possessions, Sorcery, Witchcraft, tion attracted the attention of the public, and netizer has succeeded in producing results which proved to me that the King was afraid somebody prove the possibility of those we spoke of. Since might take hold of this blood to throw a spell upon we can attract and lead a subject at a distance; the Conte de Paris, and other royal princes. This since we can influence his conduct and leave stigfact reminds me of the story which was told me mas upon his body, there is no reason why we by a gentleman in the house of whom I labored. should not likewise be able to strike a blow ten 35. "When still very young, I made my tour in miles off. But here, also, two conditions are indis-France," he said, "I found occupation in the shop pensable, the faculty of receiving an impression,

too young and inexperienced not to very soon ob- Each of these manifestations seems the result of the public to enter into the hidden recesses of his tain the favors she offered me with so much kind- a special organization, rather than of a general heart—to drink at its secret fountains—to scan the DECLINES WHOSE CAUSE IS UNKNOWN—OCCULT ness. But as she was old, and had a daughter of law. Thus it is that certain men are only able to dark nooks of ill concealed egotism—the haunts of my age, I experienced more love for her than for draw the milk of their neighbor's cows, or the wine ted to the beautiful and true. It is not always, it is the mother. I therefore put as a condition of our of his cave. Some pretend that, in this case, the not often, that we know the man through the authors are taking a walk at Charonne, I liason, that I should obtain the same favors from substraction is real; but as for me, the fact is very or—but those who enjoy a personal acquaintance met a magnetizer called Mr. B-, and went on the daughter. This woman promised me every- doubtful. We produce the same phenomenon ourtogether. A moment afterward a young man thing; but she wished to marry her previous to selves, . . . only it is an ideal one. We likewise bowed to us, when Mr. B—— said, "Did you obgranting the girl's favors. This proposition surserve that young man; he is delighted since he is prised me, the more has the husband still lived and hole pierced into it. But the wine which we thus degree that an original picture surpasses a copy acquainted with mesmerism." "Why so?" I in- managed our workshop. But she said to me, 'You draw out, is only subjective to the person on whom even the finest copies of the old masters. Yet, no I shall try to give it in a few words. The fact is labor every day to get rid of him; but he is quite of intoxication which usually follows these libathis: that young man was desperately in love with hard. For more than fifteen months I have acted tions. I think that here the sorcerers confound the refined litererature. His eloquent pen makes us a girl, whom he had attended for the last seven upon him; but now he cannot live more than three word reality with that of ideality, which alone be-

To be continued.1

[From the Religious Telegraph, Dayton, Ohio.] TION OF CHILDREN.

There is in Nature a great tendency to uniformi-

which we live is full of these harmonies. They of providence there is ample provision made for debauchery and crime; they commit a rape upon consequence of such evidences, that there are per- by which he governs them, and from which he tongues the wafers they seal their letters with. Did tion to them through channels suited to their ca-ALBERT. -These writers could not admit such we not recently hear of many lawsuits brought be- pacities. From the dealings of the Father of Spirabominations, because they were pure themselves, fore the Courts in consequence of such accusations? its with his intelligent offspring, though proportionlute so noble a science by considerations of this of images, or the corresponding organ of animals. child. As God in his moral government exacts things in the sight of God. Bodily and mentally

laws of their being. High seasoned and unwhole THE WOMEN OF GREAT BRITAIN.—There are 359, plained its virtues, and the results I have obtained worthy of our particular attention. Its possibility shall eat, and what they shall drink, and where-

thing else is progressing they are stationary.

Does our "blessed Lord" smile approbation upon the present system of training adopted by many parents? Certainly not. It militates against his authority and spurns his laws.

MEMOIRS OF CELEBRATED CHARAC-TERS.

BY ALPHONSE DE LAMARTINE.

will equal in interest the history of his own experience, he has without reserve or affectation, allowed with Lamartine, pronounce that there is perfect harmony between the written and actual man. His given to the public without profit and pleasure It should be in the hands of all the lovers of pure and familiar with Nelson, with Columbus, with Homer, with Socrates and Cicero, with Cromwell, Guttenberg, Fénélon, with Héloise and Joan of Are.

Madame de Lamartine, a distinguished oriental scholar, enriches the volume by her romantic memoir of Roostam, the Persian hero. We give our readers a few extracts, but the book is one that they must delight to possess:-Exchange.

ABELARD.

that she became pregnant. But instead of being the strongest health, was now in the most frightful animal and vegetable kingdom. The system in of Brittany, named Beranger, whose family had long possessed, in the neighborhood of Nantes, the to every body. I heard it myself from his own Having myself witnessed many facts of the same surround us on every side—for every want there castle and village of Palais. Beranger exercised, piety of his race, attested by the religious habit pressing our satisfaction at beholding familiar faces, When we study our magnetic action upon sensi- the rational and physical wants of man; so, in the which Beranger, his wife and daughters, assumed and giving vent to the mirth which an interchange tive subjects, we see the reality of all the ideas the moral and Spiritual world, God deals wisely and in their old age, associated with the military educa- of happy thoughts and fancies provokes? Think of Such, my friend, are the abuses committed by peasants have about sorcerers, &c., &c. It is in equitably with his creatures. He has fixed laws tion of the youthful Abelard the study of letters, a friendly gathering without laughter—a May withphilosophy and theology. The leading, and only out flowers—a summer without a sun! Think of intellectual profession of that period of the Church, the kindly greeting without a smile—society withsons, even in our day, who would not spit where never deviates. He adapts the revelations of his attracted to her ranks all the young men who felt out laughter! Imagination cannot conjecture such JOHN.—Yet all the treatises on mesmerism which their enemies might walk, nor touch with their mind to their understandings, and conveys instructure within themselves the seeds of poetry or eloquence, a monstrosity! We might conjure up in fancy, the love of fame, and the ambition of mental su perhaps, a world of strangers; but it would be a premacy. Abelard was more happily endowed world devoid of all that is lovable in life-a vast ed the rude life of a mere warrior, and resigned to supremest benefit of laughter is displayed in the and their clairvoyants in cessarily shared this state of purity. They have, moreover, avoided to polpaternal mansion, and went from school to school, the hearth its charm and makes the fire gleam from master to master, gathering all those buried warm and bright. Yes, the old home we were born treasures of Greek and Roman literature which in is filled with laughter from cellar to garret. In myself. I reveal aloud the result of my experienture, and this circumstance naturally led to the ces, and I say to every one, "Be on your guard, supposition that they were to be used for secret asgent training, cheerful, reasonable obedience to all profane mysteries of human genius. His warm but there are sorrows which may sanctify it; but it gent training, cheerid, reasonable obedience to all heart and lervid imagination were not satisfied with is not for the tears we have shed within the thresh-the spell-throwers do not generally act upon the his demands. In the main, if we obey the laws of the dead languages: he wrote and spoke in Greek hold that we adore it. God knows we have suffer-

two senses at a time, became the manual of all shine, not its gloom; its laughter, not its sorrow, aid. Stroy. They then pierce this heart with needles, society; not so much as formerly, we allow, but which multiplies its own sound; they formed the family circle! They freeze rapture in the foundation of the family circle. They freeze rapture in the foundation of the family circle. acquainted with a physician who tried a lustful ex- use of fire, or ceaseless animal action. There are still there is a mystery thrown round the simple conversation of men of letters, the delight of wo- tain. Their children are not children. They are periment upon his clairvoyante. This woman, not many other ways of throwing a spell; but I think conception between Spirit and matter—viz., mind many other ways of throwing a spell; but I think conception between Spirit and matter—viz., mind of undeclared sentiments, the popular songs of cit-finally become men and women, like their parents, being precisely a vestal, he did not meet with any it is more prudent not to reveal them in a public and body—which is very deplorable to witness in ies, castles, cottages; they carried the name of the they are not men and women; they are mere entia winter's sejourn among the mountains of California. In order to make myself comfortable, I built a log cabin. to shingle the roof of which lent down a very old oak tree. During a severe atorm one evening while sitting by the fire, I am supposed to, or may have had the following dream.]

this nineteenth century of ours. Physiology ought treatise.

this nineteenth century of ours. Physiology ought to have greater prominence in education; why deriving a severe difference between she answered in the following dream.

The practice of rendering men impotent is so difference between during the screet souls of all generally known, that I do not fear to treat it here.

Should it not form a part of daily instruccion, and whole stream of the following short way: "You shall know it in a generally known, that I do not fear to treat it here. this nineteenth century of ours. Physiology ought | young musician and familiar poet throughout the | ties. the following short way: "You shall know it in a generally known, that I do not fear to treat it here. should it not form a part of daily instruction, and during the spring of life in the secret souls of all fortnight; this experiment shall be rewarded by a success worthy of the idea which inspired it." The success worthy of the idea which inspired it. The success worthy of the idea which inspired it. The success worthy of the idea which inspired it. The success worthy of the idea which inspired it. The success worthy of the idea which inspired it. The success was a success worthy of the idea which inspired it. The success was a success worthy of the idea which inspired it. The idea which is a success worthy of the

HELOISE.

1088 .- "There dwelt in Paris a rich and poweroverlooks them. Consequently parents treat their living with him (some say she was his daughter,) servant received. children erroneously and cruelly, and thus prepare whom he loved with paternal affection. This niece ALBERT.—If you reflect upon the immense pow- them for a future life of suffering and disease.— aged eighteen, and consequently twenty years vokes us, whenever ridicule demands wherever in Paris for her beauty and early genius. Her un- may spread the sway and dominion of laughter, mothers seem to vie with each other as to who ture with every gift of intelligence and education, he then and there we should laugh, and laugh heartily, more signal victory for seduction, love and misfor faculty which rules over us - Semi-Weekly Creole. tune. Her name was Héloise. The medall:ons death in her sepulchre, represent a young female tall in stature, and exquisitely formed. An oval "Love has been written up by enthusiasts and head, slightly depressed towards the temples by sneered down by cynics, till the very nature of that they are helpless for want of something to do, for the conflict of thought; a high and smooth forecent, the smile, the tears be restored to the skele

would die the victims of the other half.

How many covetous heirs would send their relations into a hasty grave! . . . How many girls and their many coverage and unwhole some food is given in such large quantities, and at this infatuation, meanwhile, nourished itself upon these agonies. Fulbert, justly irritated by a silence the "now rets of Eden;" nor can we complain that it is the fault of any but ourselves if we these agonies. Fulbert, justly irritated by a silence the "now rets of Eden;" nor can we complain that it is the fault of any but ourselves if we these agonies. Fulbert, justly irritated by a silence the "now rets of Eden;" nor can we complain that it is the fault of any but ourselves if we these agonies. Fulbert, justly irritated by a silence the "now rets of Eden;" nor can we complain that it is the fault of any but ourselves if we these agonies. Fulbert, justly irritated by a silence the "now rets of Eden;" nor can we complain that it is the fault of any but ourselves if we these agonies. Fulbert, justly irritated by a silence the "now rets of Eden;" nor can we complain that it is the fault of any but ourselves if we these agonies. Fulbert, justly irritated by a silence the "now rets of Eden;" nor can we complain that it is the fault of any but ourselves if we these agonies. Fulbert, justly irritated by a silence the "now rets of Eden;" nor can we complain that it is the fault of any but ourselves if we have the plain that it is the fault of the server the "now rets of Eden;" nor can we complain that it is the fault of any but ourselves if we have the plain that it is the fault of the server that the "now rets of Eden;" nor can we complain the plain that it is the fault of the plain that it is the A physician to the Queen of England, Mr. Digg- respectable women would fall the victim of unlaw- created, and digestion impaired. Some mothers so which resembled contempt, and which rendered born of the unrelieved wretchedness, the untaught by, published in the last century a book on "Symthat might be made virtuous and useful members and that might be made virtuous and useful members."

A physician to the Queen of England, Mr. Digg-respectable women would iai the victim of uniaw-straff their children the whole year round with unture the offender. This separation tore the heart of the offender. This separation tore the heart of wholesome, exciting, and stimulating meats and the makes use of the make pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders." In this work he makes use of in their cradic from the effect of their pathetic Powders. In the master nor the scholar count renounce a me in try girl came to London in search of a place which the looks, the conversation, the studies, the as a servant maid, but not succeeding, she songs, the thoughts of both had blended two into hired herself to carry out beer from a brow-house a single soul. They contrived secret meetings, a and was one of them called tub-word. The brow-house are contributed to the pathetic Powders. 969 maids (above 40 years of age) in Great Britain.

There are 1,407,225 spinsters between 20 and 40, and 1,413,242 bachelors of the same age. In the question of sympathy, which it mustrates to a night latter as a servant, and, list of the occupations of women, there are 88 auth-degree. The conclusions so happily drawn by this venting its recurrence. We shall now speak of food, their only drink water, and let strict regula- and conducted her with all respect to backets, to after a short time married her. He died while she list of the occupations of women, there are 88 authors or public writers, 643 actresses, 18 editors or public writers, 643 actresses, writer, have a very great value to my eyes; but 135 danseuses, 16 equestrians. Of the female domestics no less than 575,311 are entered under the mestics no less than 575,311 are mestics no less than 575,311 are entered under the denomination of general servants." Of the high-tions prove that, since it is possible to produce good denomination of general servants."

This denomination of general servants and Mr. Hyde was recommended to the young wo-denomination of general servants. The provention that parents cannot be too particular to range her husband's provention that parents cannot be too particular to range her husband's provention to the hand of his piece. Héloise performed and provention to range her husband's pro denomination of "general servants." Of the high-tions prove that, since it is possible to produce good persons may state a distance, it is likewise possible to produce evil, or hate. It is a purely magnetic phenomenon.— is most certain, that parents cannot be too particulation to have distance, it is likewise possible to produce evil, or hate. It is a purely magnetic phenomenon.— is most certain, that parents cannot be too particulation to have distance, it is likewise possible to produce evil, or hate. It is a purely magnetic phenomenon.— is most certain, that parents cannot be too particulations and affairs.

Hyde, who was afterwards Earl of Clarener class of servants the house-maids are more num- at a distance, it is likewise possible to produce evil, or nate. It is a purely magnetic produce evil, or nate. It They usually take some of the clothes of those lar about the diatetic habits of their children.

They usually take some of the clothes of those lar about the diatetic habits of their children.

They usually take some of the clothes of those lar about the diatetic habits of their children.

Their happiness here and hereafter, greatly depends they intend thus to strike; then exciting their impassed in prayer, says he, in one of the churches agination, they strike these clothes as if they were approached from a family of messagination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes as if they were agination, they strike these clothes of their under and user lover, became don, finding the widow's fortune considerable, marked their interpolation.

Their happiness here and hereafter, greatly depends they interpolated the clothes of their under and user lover, became don, finding the widow's fortune considerable, marked their interpolation.

Their happiness here and hereafter, greatly depends and user lover, became don, finding the widow's fortune considerable, marked their interpolation.

They usually take some of the clothes of their interpolation and the clothes of their analysis and the clothes of their Louis Philipe descended from a family of mess agination, they strike the wife of James the Second, merizers, and his ancestors are said to have been their enemies. Slaps are given at a distance by early life. And yet how many mothers make their nuptial blessings in presence of the uncle of Hél. ise Anne, Queens of England.

known only to God and a few intimates, should bring neither shame nor prejudice to my renown.

[To be continued.]

LAUGHTER-Laughter, considered in a moral point of view, is a great blessing. If religion be permitted to operate upon the mind in such a man-ner that mirth is held in pious horror, then doth it become dark and gloomy. Solemn and austere, it hath no charms to attract the listless and unregenerate. In such garb it becomes the especial dislike of children; and they who, above all, should be won Can Lamartine give the world any memoirs that by its beauties—should learn to love it for the pleasure it affords—are, by its being thus presented to them, in their early years projudiced against it, and ultimately confirmed in hostility to it. In such a state it goes drawling and grovelling down into su perstition, and from hence into atheism. That this is not mere fancy, but that it is plain, unglossed truth, is most emphatically attested in lands not far remote. In that portion of our own country where religion assumed its sternest frown and most sombre garments—where it was the rule by day and guide by night—founded by professors who for its untrammelied exercise had fled from oppression, and enforced by civil authority, even under its enlightening influences-in that land most fearfully did "witcheraft celebrate pale Hecate's offerings"quired. "Why, . . . it would be a long story; but see how badly he looks; he cannot live long. I we act; it is purely Spiritual; and so is the state one can peruse the work which Lamartine has just did intolerance find its most zealous advocates; and there in latter years has infidelity set up its altars, established its priesthood, and obtained its proselytes. It is not our province here to say how far aughter should be mingled with religion; whether gladness should enter into the awful realities of life and death: but this is true, if we are at any time favorably impressed with our subject, it is when we read of the Christian dying with the smile upon his lips; it is when we behold upon the senseless feature of the corpse the smile frozen forever there; the last manifestation which the soul had made through the clay being one of ineffable joy and abeliard.

1050.—"Peter Abelard was the son of a knight of Brittany, named Beranger, whose family had socially, laughter is a great conservative. It is this which binds humanity together. It is the gol-

den shower of the Danae-carth, in which all her than any other individual of his time. He disdain- charnel-house, peopled with skeletons. But the st conceit and cunning."

The spell-throwers do not generally act upon the bis demands. In the main, it is demands. In the main, it is demands. In the main, it is demands. In the dead languages: he wrote and spoke in the dead languages: he

Having now, as we think, in this short paper shown the uses and benefits of laughter, it remains

There is a certain propriety to be observed in ble bearing, a natural modesty, in which the bash the expression of our mirth and gladness. By this fulness of early years blushed for the maturity of propriety is signified that it is, under certain cirtalent-all these qualities combined in Abelard at cumstances, proper to laugh unrestrainedly, that traction with renown. He was ever present to the we may display our merriment to the world; a tim forever from another experiment.

These two facts, selected from a great many sand persons in France, who thought they were la-These two facts, selected from a great many sand persons in France, who thought they were later the stars revolve in their orbits; that the seasons others, are sufficient to establish that the sufferings boring under its influence. . . . Kings and princes the rictims of such a spell. come, do their work, and pass away; and that the love." was not given us to be wrapt in a napkin and hid in the earth; but, like the faithful servant, we are to put it out at usury, so that when we Through ignorance and inattention he neglects and ful canon of the Cathedral, Fulbert, who resided in account of it to our great BENEFACTOR, we may re-

Whenever wit commands us, wherever joy pro-

WHAT IS LOVE !- Captain Digby Grand, in Bentley's Miscellany, thus discourses:

want of incentives to bring out the faculties they head, where intelligence revelled without impediabsorbed in contradictions and confusions; inflated mysterious phase of the human mind has become have in common with all huam beings. Trained ment, like a ray of light unchecked by an obstruct- into folly on the one hand, and scouted as madness amongst trifles—crotcheting, embroidering, and ing angle, on the smooth surface of a marble slab; on the other. The noble, unselfish passion, that, eyes deeply set within their arch, and the balls of hand in hand with honor, beckoned the knights of knitting—allowed to read frivolous books which which reflected the azure tint of Heaven; a small old along the path of fame, is now sneered at as induce no valuable, sound thought—they grow up nose, slightly raised towards the nostrils, such as the fond imagination of a romantic boy—the vain that I am heir to a cousin who died at Versailles a Sometimes a perfect likeness of the person was almost useless members of society, and when everysculpture models from Nature in the statues of wodelusion of a silly girl. 'Such a one is in love,' is men immortalized by the feelings of the heart: a at once an excuse and a reason for any act of folly, mouth where breathed, between brilliant teeth, the extravagance, or self-conceit, of which the patient teen thousand dollars. Young, pretty, and a wild will know better in time, says the middle-aged, between ormant teeth, the extravagance, or self-conceit, of which the patient smiles of genius and the tenderness of sympathy: may be guilty. 'They are both very young: they wildow, every one of us thought she would soon cursed, or struck in the region of the heart. The tween the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; few parents think a short chin; slightly dimpled in the mind and the body; slightly dimpled in the mind and the body; slightly dimpled in the mind an marry again; but we were very much mistaken.— result of these spells was in direct ratio with the of this, and the majority do not know it. More by the finger of reflection often placed upon the shrinking back into the coat of mail that self has marry again; but we were very much mistaken.— result of these spens was in uncertain with the One day she threw herself into a small lake she sanitary state of the agent. Sometimes a sudden than half the diseases with which children suffer, the lotus bears the flower, while undulating, with kindlest instinct of our worldly nature is ridiculed lips, a long flexible neck, which carried the head as for years been hardening for its defence, and the had on her property—she thought she was pursued death took place; but it was more generally very are caused by the injudicious treatment they rethe motion of the wave; falling shoulders, graceful- as a phantasy, or denounced as an absurdity. Sure by people who were desirous of injuring her.— slow, and accompanied by a consumptive fever.— ceive at the hands of those who can have no ex
When her will was opened, we were stupefied at The sorcerer was not always alone in the practice cuse for their ignorance. The influence of the anatomical articulations the feet of a goldess upon for another is a total abnegation and forget-When her will was opened, we were stupefied at hearing a name which was entirely unknown to hear name which was entirely unknown to hearing a name which was entirely unknown to of these imamous arts; often, of the costs, of the costs from him the us, proclaimed as that of the heir. We inquired met with persons of similar passions, and it was childhood, when the brain is, in common with other judge of the woman! Let the life, the complexion, idol to which his fellow creatures are too prone to about this man, and heard from a servant of the these meetings which took the name of Arcopagus. organs in a state of great activity and rapid devel the look, the attitude, the youth, the languor, the bow and throws off his allegiance to the tyrant deceased, that she had been magnetized by this In this last case the sorcerers had a particular hour opment, the proper arrangement of diet is of the paleness, the blush, the thought, the feeling, the acstrengthening with our strength, become daily and ton of this other Inez de Castro, and we shall again, hourly more galling and more unrelenting. When dry pure air, adequate clothing, and a suitable re- look on Héloise. Her features, according to the his- two people can live for years apart and never forget, ling into the Church contribution box, if they sub- love net death, our lawyer introduced the question to the Church contribution box, if they sub- love in the laws and two people can live for years apart and never forget, can undergo to the laws two people can live for years apart and never forget, gimen, are indispensable promoters of health.— to the following to the laws to the traceful physical physic that they have done their duty, and all of their duty.

They sit in their velvet-cushioned pews, and that suits them best; and by humane people greation, that graceful physiognomy of the heart, which the lady had been the victim of such a science, and that suits them best; and by humane people greation, that graceful physiognomy of the heart, which the lady had been the victim of such a science, and that suits them best; and by humane people greation, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such a science, and the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been the victim of such as the lady had been ty. They sit in their velvet-cushioned pews, and that she had been the victim of such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science, and I have passed in silence what was less known. I that such a science a science, and I have passed in silence what was less known. I that such a science a sci their own peculiar views, without the chance of ruf- visible power which could not out be ascribed to uous, and the attraction they of their self-composure. They himself. . . But the Court discarded the considerate we are coloring too highly this state of things, that the placidity of their self-composure. They himself. . . But the Court discarded the considerate we are coloring too highly this state of things, that the placidity of their self-composure. They himself. . . But the Court discarded the considerate we are coloring too highly this state of things, that the placidity of their self-composure. They himself. . . But the Court discarded the considerate we are coloring too highly this state of things, that the placidity of their self-composure. They himself. . . But the Court discarded the considerate we are coloring too highly this state of things, that the placidity of their self-composure. They himself. . . But the Court discarded the considerate we are coloring too highly this state of things, that the place of their self-composure. They himself. . . . But the Court discarded the considerate we are coloring too highly this state of things, that the place of their self-composure. They himself. . . . But the Court discarded the considerate we are coloring too highly this state of things, that the place of their self-composure. They himself. . . . But the Court discarded the considerate we are coloring too highly this state of things. face, when they are prepared to confront the battle men. I know that you will doubt that such crimes we are coloring too included parents love their children too hesitation, could neither determine to accept this itable journey, weary and afoot, so they may but go suicide of Héloise, nor onenly to declare his nassion hand in head in hea pass daily in broadcloth, or in velvets and satins, eration of magnetism, and we lost the suit. . . took place, and do still take place in our own day. all right minded parents love their condensation, when something the poor, outcast, degraded children of God, who, from their utter degradation, have no wish, even the utter the possibility of all these facts; but I do not know what will be its decision."

| Vet I vouch for the possibility of all these facts; but I do not know what will be its decision. I do not know what will be its decision. I do not know the utter the utter to not a transfer to the utter to not a transfer t but their execution is so complicated, that the by misguided blindness. Look into society as it is chances of success are fortunately very small—at present constituted, and your own knowledge time toward affection and virtue, he floated between two weaknessess; and evinced neither the constituted to reside unmore than human in the instinct which prompts such self-sacrifice and self-denial—depend upon it, when we scout love from the face of the earth; we customed to see all this wretchedness and want, and will furnish you with instances of grievous wrong tween two weaknessess; and evinced neither the are casting off the one last link that connects us the bare to the property of the one last link that connects us have no thought toward attempting to have no thought toward attempting to of a fraudulent action of magnetism, but that it die their natural deaths. The half of mankind done to children by parents violating the physical courage of love nor that of glory. In this inwith angels in heaven, we are doing our best to stance, as in all others, the heart of the woman wither the 'flow'rets of Eden;' nor can we com-