

CHRISTIAN SPIRITUALIST

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

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THOUGHTS AND FANCIES.
There are organizations, through which the higher forms of truth cannot be unfolded. Being inverted or perverted, what we know through them is either solid and defined, like pure water flowing through a glass, or corrupted, or turned out of its course, like light passing through an imperfect medium. As the medium is that is transparent, others translucent, and others wholly opaque, so there are mediums that absorb all the light they receive, others transmit it more or less perfectly.—There are also bodies which color and distort every object seen through them; there are natures, unlike the still pellucid waters of our mountain lakes, which add their own hues and mar and debase whatever they mirror back from their souls.

The perfect man walks with God,
Treading the mountain heights of truth,
Pursues the straight and narrow road
From Death and Night to Moral Liberty,
He only knows the way,
The path of his Father's love.

To be a perfect medium requires the rarest endowments of mind and heart, the finest, soundest, external organization; and the office of mediumship is the highest and noblest exercise of the same. We may say that the state of mediumship is an abnormal condition. It is as natural for man to be impelled to breathe, to feel on heavenly manna as to partake of the fruits of the earth. Man has a three-fold nature, and his only is in the legitimate sphere of his being, who exercises all of its functions. As well might the blind exclaim against the delusions of sight, and maintain that the only safe and sure course for man in this world is to grope and feel his way with his fingers' ends, as for mere external men to sit in judgment on those whose interiors have been opened, and condemn all who would receive new light.—And such may hope to prevail when moles and bats and "the solemn owl" become the ideals of the human race.

But to improve and edify both one's self and others, the utmost possible, by the exercise of mediumship, demands the most absolute renunciation of all selfish aims and interests, and entire consecration of mind and heart to the will of Him who worketh in the bosom of Nature, and in the secret chambers of the human Spirit, evolving from His infinite fulness, and unfolding from within the flower of all perfection, the miracle of beauty, the joy of Love. Then the organization becomes like the strings of a well-tuned lyre, and the Spirit within like the breath of melody that waits but the touch of celestial hands to fill the air with harmony and song. And those who listen to such music, forgetting earthly cares and personal interests, raised above the material of the senses, and the natural selfishness, are transformed and translated to the higher or more inward degree of the mind, which must ultimately in the renovation and permanent elevation of the three-fold nature.

True Mediums are keys that open
Of infinite worlds may press;
And as a bridge the party threads
To grant and share the pure essence.
So they to heavenly nature yielding,
Won to the inner life divine,
Glow with serene and holy feeling,
And thrill to death thoughts sublime:
Or like the Zephyr leap and even,
When Summer winds are hushed and still,
Swept by the breeze of thoughts from heaven,
All hearts with sweetest joy to thrill.
Some like Cathedral organs swelling,
The joyous anthem loud and grand;
Some like the lay of simple dwelling,
That thrills to each of softer hand—
Some like the lark in highest heaven,
Pouring rich strains to glad the moon;
Some like the summer bird of even,
Chiming the hours till day is born.
A fairer light, a softer glow,
Enfills the world wherever they go,
Immortal life and love they show,
And joy and rapture still abound.
But not to own this life is bound,
In every bird that chirps and sings,
In every flower that buds or blows,
But most in those that breathe and move,
Tis thus to-day and mine to-morrow,
To feel the quickening thrill divine,
And soon the world shall leave its sorrow,
And mount to heights of joy sublime.

Those who have just awakened to the luxury of fresh and free thought, like those who have longed in their couch till the sun is high in heaven, find their eyes at first dazzled by the morning brightness; and the dreams of the night, and recollections of the past, mingling, confuse the brightest intellects. Otherwise, I know not how to account for the obliquity of moral visions which some of our new thinkers manifest. To deny the absolute distinctness of good and evil, to confound things that forever separate, to adjoin those that perpetually war against each other, as light and

darkness, is the task of the minions of the night, and not of the freeborn sons of the morning.—Mathematically we know, that an index may be either upright, pointing to the zenith, or it may incline to any angle till it reaches the plane of the horizon; or, passing over another fourth part of the circle, may turn to the nadir of the nether sphere. So man may stand with his selfhood beneath the soles of his feet, thence rising to the brotherhood of universal Humanity, and inmost to the Father of all, in divine attraction; or, immersed in self, grovel with the brutes, winding ever downward, unless arrested by the Power he has despised.

Thought is kingly. The inspired Thinker sways a scepter over vast and boundless realms; the loyal and reverent become ministers of his power and participants of his glory; the willing and obedient share the bounties of his hands; the sinister and sullen bend beneath his sway. He lifts his voice and nations awake from their lethargy, he sends forth his mandates and thousands throng to his call. Nature yields her stores to him, and the secrets of wisdom are not hidden from his view. The treasures of the mine and the pearls of the sea are his; and the dome of his intellect and the chambers of his Spirit are adorned with all precious and costly things. Angels are his counselors, and ministering Spirits companions of his cheerful hours.

Love is the inspiring source of all thought, the impetus of every truth, the unceasing attraction to which all hearts vibrate and thrill. Her sway is more extended and potent than the vast domain of the kings of intellect, for it enfolds and interpenetrates all, as the circumfused atmosphere the round earth, as the ethers and auras of purer spheres the apparently solid masses of all worlds. The Priestess of every temple, ministrant of all religions, she hath access to the holy of holies of the human Spirit, treading the celestial pathway to the inmost heaven. Her adornments are fairer than the jewels of Flora, her benefactions richer than the bounties of Ceres and Pomona. A queen of realms fairer than the fairy-land, her rule is gentler than the sigh of summer winds, for her sway is most potent over those who own her not in words, and least often breathe her name.—Soft as the evening dews, and silent as the beams of morn, she flies from heaven to earth, bathing in the effluence of her divine nature the bowed and bruised spirits of men; the breath of her lips revives the sick and the dying, the gleam of her eye is the joy of immortal life.

THE SPIRITUAL ESSENCE IN PROVIDENCE.

"Soul," says Plotinus, "by the power of essence, has dominion over bodies in such a way, that they generate and subsist just as she leads them, since they are unable from the first to oppose her will." This is a noble text, and it will serve as a guide to all mankind. To deny the soul the power of extension is to diminish its immortality. This extension is simply the unfolding itself in the light of this life, the mere descending from Eternity to Time, and establishing its essence in this mortal sphere as an agent of the generating priority. In no degree, whatever, does the manifestation of our time depart from these generic principles. We claim that our intelligible Spirit sees a vision of kindred Spirits, and they pause in communion with ours, just as a circle of essence flows interdependently into all its parts, and mingles in one unending confluence.

It is ineffably consolatory that the soul can thus enter into the sublime mysteries of the universe, and feel the joy of such participation just as the quiet evening dews that fall over the rest of Nature feel the refreshment they impart, and "make glad the air with ecstasy." No earthly realization can go beyond this, and no existent hope supersede its far-reaching certainty. If we are immortal as the deity himself, what a glorious privilege it is, that it is made openly manifest to our subsistent intelligencies, written out clearly in the book of life by the talismanic hand of the Infinite One.

The best elucidation of the reception and action of the Spiritual essence may be traced in the most sacred rites of the ancient systems; moreover it is what the writer of this has seen exemplified in many instances, and one of which is recorded below. "In order," says Homer, in his Bible of the Greeks, "to receive the divine illumination, total silence, and a suspension of all intellectual energy are necessary. God is invoked not by speech, but by the soul itself, and he gives a sign by some token or other, that there is sympathy in the communion." A few evening since, the writer of this attended a circle in this city. In leaving the warm room of our lodging, and emerging into the cold night air, one of our teeth began to ache from a sympathetic touch of atmosphere. No sooner were our hands joined in the circle, than the medium began to complain of the same infliction.

Once more we joined hands, and sat in silence, and in obedience to that law which I have endeavored to illustrate as most receptive of the Spiritual intercourse. There was a shadow on my Spirit that all wide heaven's bright sun-shine could not lighten, and all this yearning I endeavored to have pass into her sphere as expressive of my own phase of being. The impression was so powerful, that its endurance was impossible, and we were obliged to relinquish the communion. For several weeks the writer had been in communication with Washington, the Capital of the Nation. Hopes and anticipations have concentrated there, relatives and friends residing there have

met one inward aspiration with a promised sign, and now for its realization. The medium impassively wrote George Washington as the presiding influence of this circle. Shortly followed the recorded substance, running thus: "Let the light that is now dawning upon the world burst forth with a full blaze of glory. Let the earth rejoice that the hidden things of earth are to be revealed, that no longer shall ignorance and superstition take the place of intelligence and wisdom. The gray mist of morning is emerging into perfect day, the glorious sun is rising, brighter grows the effulgence, and its genial warmth is melting the towering iceberg. Long have they stood like monuments foretelling the downfall of man." The entire communication has been mislaid, and thus much has been quoted from memory. Can any one fail to see in these few sentences the exact pitch, poise and measure and the structure of Washington's mind? This is sufficiently apparent for marked observation, and it is a fact strong enough to impress any mind.

Fact is worth all the theoretic opinions in the world, and when once a principle is established as a truth, it is not only desirable but necessary that we should trace the object of this truth, and define its meaning. The principles of a pure Spirituality certainly exist in the sacred writings, and they were sufficing in their entirety, until a new want became apparent in the Evangelical records. The gospels supplied a new retreat for the soul of man, nevertheless they were indispensable to prior records. So with the new philosophy; it is diffused co-existent with all that the scriptures announce, and it advances one step beyond, just as the Evangelical light loomed up beyond the precinct of the august Patriarchal teaching.

The age we live in has almost reached its ultimatum of intelligence. Mind acting upon mind, is developing every harmony of the universe, and it seems in its present vast extension absolutely anticipating the decrees of God himself. Vast and sudden changes are occurring in creeds, thoughts and governments and philosophies. The prophetic voice is lifted up, and the cry is heard through all the nations. Just such changes transpired which ushered in the advent of new philosophies in the early ages of the world. The Hebrew mind had attained its culminating point in the sublime production of the Psalms, when vast and prophetic agencies roused the nations to a more exalted life. The Pagan mind had no sooner become inter-penetrated with the secret stores of nearly all knowledge, than the advent of Christ was announced by the Angel of the Most High.

By similar agencies may not the creative intelligence announce His designs and purposes to His children, and make them receptive of His intentions?

BIBLE DOCTRINES.

WAR AND SERVITUDE.
(This is one member of a series of articles on Bible Doctrines, [continued].)

The material world of mortality may be likened to a mint, immortal souls to the coins struck, and the laws of motion and matter to the machinery for striking coin. That coin, when struck, is of little use until put in circulation. Death is the great distributor. Were he idle, the mint would become so full of coin that no more could be struck in it. He must take it away as it is coined, or soon after; and what is the difference how he takes it away, so it is not abused by the operation? And what right has the coin to complain, whether it be taken to-day or to-morrow? in a basket, barrow, cart or coach, so it gets into freer air, more pleasant exercise, and greater usefulness, for which it was made?

If a single pair (not three pairs) were to go on doubling every thirty years, from the Deluge to the time of Deborah and Barak, two hundred and fifty years before the reign of David, they would have produced one person for every acre of land on the face of the whole earth, or six hundred and forty souls upon every square mile! Now, we ask if it were not wisdom to remove the living from the overstocked earth, where the means of subsistence are so scarce, to a state of immortality, where there is not only room for unrestrained freedom of increase, but an inexhaustible supply of Spiritual subsistence for all to take, eat and be forever satisfied? And further, those who then lived would all have died of old age long before this time; and tell us, if to linger out an age of unavoidable decline would always be a blessing?

Again, one immortal soul is just as good as another, before the all-loving and infinitely merciful Creator and Father of all souls, according to the capacity of each for receiving blessings and being happy in their use. Now, was it better for the whole, that the Canaanites live and the Israelites perish? or that the Israelites take their place and live? Think of this. If at first thought you should happen to think of the bloody massacres of those times, and say, the Canaanitish nations ought to have remained unmolested, then think, as the Israelites, or they must give way whether it was not the Jewish system that led to Christianity; and whether this will not lead to harmony; and whether the idolatrous system of heathenism ever would? If it would not, then the very introduction of the harmonies of earth, which we all long for and many expect, depends upon the removal of idolatry and the substitution of Judaism in its place. Although the Jewish rites and ceremonies had no life in them,

other than representative life, they prepared the devotees for giving up selfishness, by causing them to give up the first and best of what they held most dear on earth—the first fruits of the earth, and the firstlings of the flocks that were without blemish. There is no life in the little girl's doll; yet she conceals it has life, presses it to her breast, and thus by her affections for it, develops her lacteal glands, and prepares them for furnishing nutriment for future living offspring, though she thinks not of it; and the little boy on his rocking horse is preparing his muscles for future actions. Just so the Jews, who knew it not, nor thought of it, by the giving up what their law required, were developing themselves, and through them the world of mankind, to receive and practice that higher doctrine: "One thing thou lackest yet; sell all that thou hast, and give to the poor, and come and follow me."—Matt. xix. 21. The idolatries of Paganism never could lead men to adopt the soul-searching doctrines of Jesus, and no doctrines that ever have been delivered upon earth, but such as He enforced, ever could or would lead to these blessed days, times and states, so much longed for by the best men of earth. Developments proceed in regular order, and by easy gradations. They are not produced by sudden leaps or starts.

We then say, "it were far better for the Israelites to take that good land, driving the Canaanites from it." If, then, it were absolutely necessary for the Canaanites to give way to make room in the earth for the children of Israel, was it worse for them to die under the conscious integrity of fighting for their just rights, as they naturally would, and under a feeling of being greatly oppressed, than to die of pestilence without that conscious satisfaction of dying martyrs? As the figures of the arithmetic positively prove the necessity of their destruction, was it not the greatest mercy the Lord could bestow upon them, to have them thus, as it might seem, butchered unjustly, so that they could die under conscious integrity of dying in a good cause? Was this not better for them than that they should have died of disease, imposing great distresses, and burthens, as well as diseases, upon each other, or to have all died of famine, or lingered in helpless and destitute old age, by a stoppage of their powers of procreation? This would have suited the Israelites best, no doubt. We most solemnly weep over the undeveloped state of mankind and of the earth, that render war, oppression, disease, and servitude necessary to check the too rapid growth of the race, which would lead to greater hardships; and yet we praise and magnify the great mercy of the Lord, both to the Canaanites and to us, that He had them cut off, just as He had it done, in His inscrutable mercy.

It was an ancient custom of the East to allegorize and symbolize the language of history. The immutable laws of Nature, or of causes and effects, are the words of God written in and among His works. Bible language is an expression of Nature's laws and their execution. From causes effects were developed which destroyed Herculaneum and Pompeii. Those events, in Bible language, might be stated thus: "And Jehovah said, 'destroy Herculaneum and Pompeii, with all their inhabitants; for it repenteth me that I suffered men to build them.'" Does not the destruction of anything in Nature look to short-sighted man as if the Creator really repented of having made it? Surely it does; and yet there can be no development without the destruction of something. Language must be so formed that it can be understood; as, when we say, "the sun rises and goes down," when we know it does no such thing, excepting the appearance. Allow the Bible as much latitude of expression.

Again: "And Jehovah said to his angels (messengers) of death, (2 Sam. xxiv, 16, 17.) 'Go to the earth and destroy at least a million of its inhabitants by cholera, yellow fever, and other diseases, for their wicked indulgences have come up before me.'" Further, "Jehovah said to his messengers, 'Guide the white race to America, with their arts and sciences, and let them flourish there in agriculture and manufactures, and commerce, and become a great people on that fat soil of mine, so that more souls may be produced there, to be forever happy, than can exist on that same soil, under the modes of savage life. In order to effect this, let the red men be civilized and enlightened, if they will; but if they will not, let them be driven from that land, for white men's souls are as good before my face as red men's souls, and my goodness urges that they who can produce the most souls to be happy forever should have the occupancy of those abundant means of propagation.'"

We will go further, and presume to say: "At a time the messengers of God assembled before Him, He spoke as follows, 'There is in the land of Ethiopia, on earth, a race of men, precious in feelings but black in skin, wherein their modes of life and present state of development will not allow of more men living there. To keep active, for future use, their powers of multiplying, it has been found necessary to let them destroy each other by bloody wars, in which they slay all their prisoners. Now, go to the earth and incite some that are already wicked to purchase these prisoners and make slaves of them in America, so that they can, under other circumstances, propagate more souls, which is better than to have them killed as prisoners. I see in the distant future more than forty millions of happy souls, who will be brought into existence, that never could have been produced from prisoners destroyed. Such, and even better, will be the result of the proposed plan of servitude. When we can bring the white man round to be more enlightened, more noble minded, and less selfish, they will of their own free will let these people go, or they

will be made to let them go as Pharaoh did the children of Israel. Many of those freed slaves will return, whom I will make my ministers in the work of developing the races from which they or their forefathers were taken. Besides all this, I have good things enough in store to repay the poor and abused slave a thousand fold for all his wrongs, and at the same time his selfish owners, by reason of their selfishness, will suffer worse and be more unhappy than the slaves they drive.'"

These are not the flights of a lively imagination; they are the realities of divine order set before you, and the true philosophy and economy of divine mercy. It punishes no good motive or state, nor sanctions any evil one. It reaches all complaints and every state, supposable and unsupposable. It shows how the developments from less to more perfect, which requires adverse as well as concordant experience, must be carried on. It is only by the existence of what appears to be wrong, that any knowledge of good can exist; and it is only those who have felt misery that can feel felicity. We know nothing, but by contrasting one principle or thing with another that is different from it. We cannot know so as to feel, except by feeling. Had men never been children, or anything else but men, they could not have felt the happiness of men, as being distinguished from that of children. We could know nothing as real harmony, but by contrasting it with known discords.

Can we not, under these considerations, see why infinite Wisdom and unlimited Power have thus far permitted base and selfish men to waste, destroy, oppress and enslave each other? Why is it that Natural causes have produced these results? These effects flow from their legitimate causes, under as fixed laws as the growth of a vegetable or animal under the conditions that produce them! These laws are the words of the Unchangeable God, written upon and in His works, among which are this, that every man who, in his perversity, acts contrary to, or by negligence fails to act with the fixed laws, which produce harmony, peace and happiness, is as sure to suffer for being in the way of their free operations, as that small stone get bruised or crushed to "powder" by great stones "falling upon them."—See Matt. xxi. 44. But he who acts subversively or negligently, either from unavoidable lack of knowledge, or of other conditions necessary to prevent such action, will find a compensating principle in his case, and in all Nature, that will save him from all the punishment of infraction, excepting so much as best Wisdom sees necessary to give a zest to happiness by contrast. The effects of that punishing, and also that redeeming law, are beautifully set forth in Luke xii. 47, 48, translated thus: "And that servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."

Take, O man! a candid view of the Chinese nations, their condition and prospects of development, and ask thyself if the so-much praised writings of Confucius would ever bring them to peace, harmony and happiness? Ask thyself if the best ideas of Plato and Socrates were not taken from what we now call the Bible? And yet what have they done for mankind? What is the present and prospective condition of Mussulmen, with the smoothness of language and good principles taken into the Koran from our Scriptures? Then ask thyself where is it that arts, manufactures and commerce, with all the advantages of increased enlightenment and development flourish best, but where the Bible is known, read and studied? Where are the deaf, the dumb, and the blind taught, and the lame cared for, but under Bible influence? Where is it that society seems to be taking in hand its own development, but where the light of the Bible shines? Where is it that men have ever seemed capable of self-government but where it has been followed? Where are men, and especially women, coming to their just rights, but where it has done good work? Where is it that a future of harmony and happiness is most thought of and seems to be near, but to those who have the Bible? What book has ever been so widely circulated upon disinterested principles? Where do peace societies exist, and where do its enemies derive the means of their warfare upon the Bible, but under the blaze of its light? Answer these questions to suit yourselves.

Whoever might wish, for a good end, to become personally, or by name, acquainted with "Trno," might do so by addressing him to "Box 303, Cincinnati, Ohio," should he be there or not.

We trust such an inquirer will find him devoted to the endeavor of rescuing the Bible, by means of science, philosophy, common sense, and experience, from the false criticisms and consequent slanders and idolatries to which it is subject from mistaken and from perverse men, both indel and sectarian. He owes no allegiance to any party or profession, but is devoted to that cause in spirit, soul, body, and property, knowing that "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein."—Ps. xxiv. 1; and that "after all he can do he will be an unprofitable servant."—Luke xvii. 10. He knows he is nothing worth of himself, and above all things, desires and must depend upon the nutriment that every fruit-bearing branch draws from the "True Vine."—John xv. 1 to 5.

He is more than merely willing to unite with others in this great work; a work too great to be performed by one, or any number of unassisted individuals. Can minds that are in unison meet in a higher plane? Is there any plane that would afford more diversified action and usefulness? Upon that plane thousands may work without interfering with each other's best progress. Yes, thousands may unite upon it, and each promote the usefulness, comfort, and happiness of all the others by every effort. The very reverse of this are the effects of those antagonistic actions of the present state of society, in which each abstracts from the comforts, happiness, and usefulness of all. T.

PROGRESSION.—NO. 2.

BY S. M. PETERS.

The law of progression is the great law of the universe. It is no respecter of persons. It lays its unrelenting hand upon all things, not excepting John M. Francis of the Troy Daily Times. Some two or three years ago, friend John came out before the natives of modern Illium as the prince of editors, renovator of horse-boats, and grand exterminator of Spirit-Dappers. He seemed determined to use up all kinds of Spirits. He made a grievous onslaught on Spirits in general. He was not exactly an advocate of the "Maine law," but he seemed to know by intuition or experience, that it was hazardous to tamper with Spirits of any kind. The Spiritualists of Troy had to endure his wholesale indignation and contempt. Brother Waters came in for a retail dose; he was put on probation for two years to get "ashamed of himself." The probationary term of brother Waters has expired, and he neglects to be ashamed of himself, but friend John, meanwhile, has progressed almost up to the front gate of the second circle. He now permits the insertion of Spiritual articles in the Times, publishes notices of lectures, and admits in substance that some Spiritualists might possibly be honest, if they only had common sense. With the exception of the improvement lately made on horse boats, John stands alone in the line of progression. His case may be considered but little short of a miracle, especially in reference to the material that the law of progression had to work upon in this instance. Nobody can blame friend John for his conduct in the premises. Like all the world, he was in pursuit of something, and had an undisputed right to chase it in his own way. If he broke his skin in the chase, that was his business; he had plenty of time to stop and scratch them. If there is any merit in originality, friend John has merit. If happiness can be derived from the practice of giving publicity to unprovoked and uncontradicted slanders, the editor of the Times must be about as happy as a basket of blind puppies. Every man has a right to be happy. Happiness is the grand aim and object of our lives. In its pursuit we unfold our faculties and strengthen our perceptive, reflective, active powers. Without the inducements that happiness presents, we could not progress, for we should remain indolent. The degree of happiness is in conformity with the activity and respectivity of the sensational organs. The mind is an instrument of music, and can be played upon by means of these organs or keys. If the keys are properly and harmoniously adjusted, the melody of the mind affords pleasure to itself and others. But if one key is too flat, and another too sharp, the emanations of the instrument are unpleasant.

Again, the mind is a mirror, and the impressions made upon it through the skylights (organs of sense) give back a corresponding reflection not as the object seen, heard, tasted, felt or smelled, but of the appreciative power of the organs, through which the impression was given. Now, it is a fact that, no two sets of keys in the whole human family are arranged upon the instruments precisely alike.—And as the standard of harmony is a mooted point and among the entire band, it would be the height of folly to think of quarrelling with every man who refuses to tune his instrument to the dictation of others. Let every man play away to suit his own taste, and in time his instrument will acquire a mellow tone.

Neither would it be wise to censure others for disagreeing with us as to the nature and relation of objects in regard to their purity or usefulness. The impression, as I have said, upon the mind, depends for its degree of excellence upon the organs through which it passes to the mirror of the soul. If these organs are angular or defective in any way, the impression will correspond. When viewed through the natural eye the landscape seems to acquire new beauties from day to day, and from year to year. At first it was viewed only as an indifferent picture. But the longer we look, the more we see to admire. There is a clump of trees on a rising knoll, a solitary pine throwing its broad shadow over a spring of water, and from the spring a tiny rivulet begins its journey to the far off ocean. Obstructions are in its way, but it turns aside with a low murmuring sound, running here and there all over the valley. The flowers lean over from the rough jagged rocks as if to encourage the little stream with their smiles, and the birds sing their matin and vesper songs from the millions that fringe its pathway. If we follow the stream to the great deep, we have a practical illustration of human life. Its force increases in the ratio of its progression until it becomes a broad, deep, tranquil river. There is a lesson of deep import in every thing, but it needs to be studied with the unobstructed, uncontaminated vision. The clear natural eye gives a truthful picture of what it sees to-day, to-morrow or next year, it may give a higher and clearer view of the same truth. It is to be regretted that some people, especially students of divinity, have adopted a habit of looking through spectacles. The glasses transmit a false coloring to the mind, which reflects out again a verdant greenness on juvenility illly adapted to the wants of the age. Through such a medium, a picture always presents a sameness of aspect, and consequently the first view cannot be improved upon.—In consequence it has become a popular theory, that first impressions are the most correct. To a mind thus trained, the word "Daniel" on a stone found among the ruins of Babylon, contains more

Poetry.

THE BIRDS.

By M. PETERS.

The sunbeams slide of winter rays
On the forest haints, and the air is chill
The birds have left their tattered nests
And their songs are hushed on the lonely hill

MAGNETIC MAGIC;

Historical and Practical Treatise on Exorcisms, Cabinet Magic, Sorcery, Convolutions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, &c. &c.

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

SEVENTH DIALOGUE.

SPELL-THROWING, OR SORCERIES—WITCHCRAFTS—CORRUPTION OF THE REASON AND INTELLIGENCE—POSSESSIONS—BLOWS GIVEN AND RECEIVED AT A DISTANCE—DECLINES WHOSE CAUSE IS UNKNOWN—OCULT METEOR—EYE EYES—PHILTERS, &c., &c.

When the spells act upon one organ in particular, you must act on the same organ of the spell-thrower. You must, with intense will, send back to him pain for pain, sensation for sensation.

EIGHTH DIALOGUE.

LANGUAGE OF SPOKEN LANGUAGES—SYMPATHETIC CORRESPONDENCE—NECROMANCY.

JOHN.—I have heard many stories about the power of speech in the facts of Magic; what is really the power of the human voice?

ALBERT.—The voice of man is far more powerful than you could suppose. I do not speak here of the harmony of its sounds; you know its charms and powers.

Let us suppose, in fact, that a man comes and says he is laboring under a spell-throw, and that he gives the name of the person who committed the crime.

ALBERT.—You decide very easily, . . . but even admitting your explanations, the power of speech is not the less, since it can generate ideas, which, in their turn, may move all our being.

ALBERT.—Do you mean that it is faith which blackens, . . . or that none of these cures can be established?

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because I have full confidence in the Absolute Wisdom, who knows, modifies, and checks everything which is not right.

There are certainly Spirits of darkness, who may be called the Bohemians of the infinite, and wander ceaselessly around the inhabited worlds.

Under such an action the clairvoyants generally fall in an absolute manner, under the control of their mesmerizer, and feel what he pleases.

I conclude, therefore, that every man, endowed with a powerful faith, can do what Christ and his Disciples did; what Gretsch, Gassner, Mrs. de St. Amour, Captain Laforgue, &c., &c., did after them.

Do not think that a Latin formula, or a cabalistic smattering, have more power than a simple order given in your own language.

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formed public experiments to prove the action of thought or speech (one and the same thing) upon well prepared subjects.

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into more domestic drudges. They do four-fifths of the family duty—go to market, select the dinner, leave the orders at the grocers, stop on their way down town at the intelligence office, leave word for the sweeps, go at midnight after their wives to bring them home when they are sated with pleasure and dissipation abroad, keep house in the dog-days in town, while their fashionable spouses are coquetting at Newport or Saratoga.

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BENJAMIN FRANKLIN'S OPINION

UPON THE DOCTRINE OF THE PRE-EXISTENCE OF SOUL.

Our attention has recently been called to a couple of passages in the correspondence of Benj. Franklin, in which reference is made to the Doctrine of the Pre-existence of Souls.

There are objections to the doctrine of Pre-existence. But it seems to have been intended with a good intention, to serve the honor of the Deity, which was thought to be injured by the supposition of His being creatures into the world to be miserable, without any previous misbehavior of theirs to deserve it.

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LADY'S MEDICAL DIET.

The stars are pouring the morning dew
The dew is cold and the sun is low
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ACTION.

Action! action! all is motion
In this restless world of ours
He who would gain health or glory
Must not doze in idle hours

STEARNS—A MURDERER.

Sir Ralph Woodford told us that when his steamer was first started, (in Trinidad,) he and a large party, as a mode of patronizing the undertaking, took a trip of pleasure in her, through some of the bays of the main ocean.

WOMAN.

Never shrink from a woman of strong sense
If she becomes attached to you, it will be from seeing and valuing similar qualities in yourself. You may trust her, for she knows the value of your confidence.

GHOSTS.

It is stated by travelers that the Arabs of Upper Egypt are not believers in what are called ghosts. They live habitually among tombs and sarcophagi, and when tents and other dwellings are not to be procured, actually choose the frequent vaults for houses.

CAVALIERS MADE DETROITS.

There is one manœuvre on the part of our ladies known everywhere; she is at every ball of the season and that is the ingenious one of shifting their own burdens upon the backs of their husbands. Nineteen out of twenty of the once proud cavaliers of our queens of beauty are broken down

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