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F. EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New-

A WORD TO SPIRITUALISTS.

To the Editor of the Christian Spiritualist : Sin: A query has presented itself to my mind. What are Spiritualists about? Are they as a body amenable to the reproaches thrown at them by the Tribune some few weeks back? Are they mere sectarians as they are accused of being, split into denominations, Jackson Davisites, Christian Spiritualists, materialists, harmonial philosophers, wonder seekers, or do they stand on the broad and universal platform of truth, and are one and entire? That many of the Spiritualists are mere wonder seekers is certain, or we should not hear of the crowd of desirers who would force themselves if possible into the so termed Miracle Circle. It it were not so, we should not see the flockings of the crowds to hear a fluent mediam of eak with shut eyes. Surely this is a thing which can be witnessed at any home circle. This perhaps is not so much to be condemned, as wonders often lead the mind to contemplate, and eventually receive the hely truths presented by Spiritualism. But when a prominent and recognized member of the Spiritthose lectures, and says that such verbiage and sentiments could not have preceded from a merely mortal effort, and that it is inspiration, what then shall Spiritualists think? How shall the outside world sneer, when on witnessing the effort, it is found to pale before the glowing eloquence of many of the pulpit divines of this city, and is wholly wanting in that condensed and consecutive arrangement of ideas which is to be found even in the Tribune tirades. And when these utterances are made in the presence of the persons delivering the discourse, how are we to consider it possible for them to preserve that humble estimation of themselves so necessary for the reception of the Spiritual influx. If mediums were Gods, we could understand the equilibrium might be preserved, but from the degenerating power of such eulogiums?

man through his Spiritual affinity of the very truth of God, yet do I see that perseverance in such a course as adopted, will dim the grandeur of the light, and crush it beneath the load of human wantings.

In a Spiritual organ of this city, what do we find : continual putts of the conductors of that orthe fashion of the world's journals for notoriety .--Is this a consistent course to be pursued by an oropinions of Spiritualists; whether or not they are open to the charge made against them of refusing articles unless they coincide with their particular view of the subject, I am unable to say. But happy, there must be pain; it may be torment this I do know, that an article was sent them, well and agony. written, if I am a judge of composition, which amongst other interesting comments contained some strictures upon the works of their great Spiritual luminary Andrew Jackson Davis, and it was which by such doings they so richly earn? They not inserted. I would not desire to be considered say they are free, and the next moment appear as Spirit direct, or are her powers simply quickened that this same Spirit composes man, and that there tence of a positive principle of evil. as condemning Mr. Davis in toto, for I believe he idol worshippers. Is this an unjust accusation?had done much in inducing an inquiry into the claim of Spiritualism, and though I must in common with the body of Spiritualists commend his then most desirable, but the humdrum every day zeal, yet I must utterly condemn many of his propoundings, and do believe that his writings have served greatly to rivet the brand cast by the out- hear that this man's grand mother or that one's spoke as follows: side world upon Spiritualism, viz: the charge of baby came and manifested itself? Grand mothers Materialism. If Materialism is Spiritualism, then and babies manifest themselves every hour .do I say from this time I wash my hands of it, for Pleasant such things to satisfy the sympathies and oring to comply with your requests to know wheth- and this is the attractive feature of the Spiritual Jehovah. Now, my beloved friends, think of the if God is a Spiritualized atom, what can there pos- sensibilities of the particular individuals, but where er she is simply inspired and her powers quicken- philosophy—the teaching of this great law of pro- inconsistency of this doctrine. Can you suppose sibly be for worship? as well might man bow himtruly pourtrayed, what is the coveted immortality? for the cause lately, told me, two years ago "I was a few words to your satisfaction. Now, the mind ing, yet never being perfected. How is the intuition of man to be satisfied? Matter we are, are we then to matter to return?-Where would be then in such case the sin in worcal lines of the speaking stone, bowing ourselves tinct in substance and aspirations, can we do so. Is not this higher nature to be satisfied?

tice of the early christians, or it means nothing. The immortality promised is an embodiment in a Spiritthe presentment of a personal God, and the radiastitutes its being of love and truth.

deride the Spiritual claim, forming their opinions. The gentleman at the need of the movement did understand is position, in an eases, pass range of the senses. But that Spirit can, in an eases, pass range of the movement did understand is position, in an eases, pass range of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an eases, pass range of the gentleman at the need of the movement did understand is position, in an ease of the gentleman at the need of the movement did understand is position, and the pass range of the gentleman at the need of the movement did understand is position, and the pass range of the gentleman at the need of the movement did understand is position, and the pass range of the gentleman at the need of the movement did understand is position, and the pass range of the gentleman at the need of the movement did understand is position. The gentleman at the need of the movement did understand is position, and the pass range of the gentleman at the need of the n trines there propounded be condemned alike by christian world, by Spiritualists, and by every rechristian world, by Spiritualists will be spiritual body, as it would this elecchristian world, by Spiritualists, and by every rechristian world, by Spiritualists, and by every flecting mind? If Spiritualism is Materialism, if comes to the question of forcing their friends to go, the medium may possess powers which she knows substances. But you see, at once, if the Spirit is principle of evil? Ah! thanks be to His Almighty reveals the perfect thought, and immost love of the God is only an undefined something, to what does or returning the tickets, or paying for them them not of. The mind is a vast world, and you nor any organized and passes through a solid substance it name, He hath indeed pronounced the creation All-ruling God.—James Martineau.

cry of a traditionary faith, is the Bible to be conto the Society for the Diffusion of Spiritual Knowledge, the absurdity of an enthusiastic search for new views to condemn that which contains the most important revelations ever made to man. When not discover between the commentations of men and the Divine influx? If they cannot, then would I ask, to what do their Spiritual pretentions lead? What is the use of the powers they say they possess? The church say evil Spirits are it must be admitted, appears to lead to this conclusion. Are we to take the inane puritities we so often see in print as the inspirings of God, and for them forsake the Bible? In one breath, we are told that this world is the reflex of the spheres, and that the same conditions observable in this life are found in the heavenly region; and yet they talk of beauthere were phases of condition, how could there be contrast? Is there then no punisment for the abuse of the intellectual and sensuous perceptions; if Spirits were truthful, all states would be truly ual body stands up, after the delivery of one of pourtrayed. Is it that they would ensuare man by painting the future life as all honey and flowers?-If the other life and this have an exact similitude, can it be denied that then evil is present there as had been attracted there with a view to witness world. Do then these men by passing the grave. with one bound, become fitting inheritors of the speaking and singing. He then spoke of the manner glory of God? Are all their evil sentiments stifled, If this is so, then what is free will? It exists in this said that to afford physical manifestations that they when they are but mortal, how shall they be free require the aid of unprogressed Spirits, Spirits ac- the Spirit-mind, from the fact that very profound Spiritual principle is the foundation of the physical them to another. Your language is inadequate to to her bosom an object of aversion to the Lord. As I look at the matter, although I believe Spi- their Spiritual affinities? Is not this a confoundritualism, in its pure sense, is the announcement to ing of truth, a mystical jargon, an utter absurdity? Is it the desire of Spiritualists to gather proselytes, or propound to the world the glory of truth? meeting, as before indicated, a somewhat more those attributes, sublimated to a degree that it glean from the physical world. But then they say, men must not be frighted, for many flee from the material sulphur, and smoke, and take refuge with us. To this I would answer, that men who are only impelled by their fears, have no influx of truth, have no irridiations of the gan and of their protegees, a carping, even after divine nature,-for God is love. Man must exert the power of his reason, or be engulphed in gloom ed, we could not promise anything. He hoped on which to rest your faith in immortality; you gin. You say that God—that Being you call Su- from the pure laws impressed upon this lovely in the other state. I do not say there are devils gan, the profession of whose promoters was free- and hell in the popular acceptance of the word, that it has been supposed there was a previous nation of ingredients is invisible to your material whom you personify under this name, is the Creadom, and the dissemination of Spiritual truth? Is but I do say, that those who neglect the opportuni- mental preparation on the part of the medium, and there freedom? Is there a free admission of the ties offered to them here, will in their next stage that it was simply a rehearsal of ideas which had animates all forms, you cannot see it; you only six days He created the heavens and the earth, and divine existence which has endowed you with great of being, find themselves in a state, immeasurably,

wonders, shall they not be condemned? Do they not by such a course merit the scorn and reproach Mr. Brittan: Is not the continuous cry at the Conferences, give give us facts? If a presentment of new phases cally sealed, they could pass out? thing to be found in every circle, can that be interesting,-is it advancement? What man cares to Spiritualism means the precepts of Christ, the prace enable Mr. Conklin to give free circles; a laudable of that organism were adapted to the wants of that uul essence through eternity, or it is nothing, with following evening, it was attempted to get up a de- of brain necessary as a channel through which we that which Spirits use to mingle with the forces dren. tion the soul receives from the person of God con- fit, and the attenders at the Conference were soli- not give them to you. You see, at once, that an Spiritual manifestations. The Spirit may control. We condemn the christian world because they as the meeting was concerned, the effort failed .- Iy used by the possessor of it, because he did not cussion which commends itself to your material ed that a good tree could not bring forth corrupt deride the Spiritual claim, forming their opinions The gentleman at the head of the movement did understand its powers; it is not because its me- senses. But that Spirit can, in all cases, pass fruit, nor a pure fountain send forth bitter and tation, upon the silence of history. teem: and if those works be the guide, has not the general advantage and the exaltation of an indivi- and harmony that dwelt within its delicate chords. pends upon conditions. If the Spirit has become earth, and all that in them is, and at the end of in the reality of Christ, the highest expression of world taken a right action? Should not the doc- dual. It does not appear that this is the legitimate But let another more skillful hand possess its keys, so far refined as to be able to control the emana- that creation pronounced them good, where, I ask, the Divine. Not more clearly does the worship of

beneath, that state we conceive to be happiness.—

If Spiritualists in Spiritualism only seek for

a course does appear very like a tax.

minating a glorious truth.

their inspirers, and the course many have adopted, reason of your position, and subscribe myself in her organization and give you our own thoughts one moment, and perhaps not in an hour. Yet, in principle, embodied in you, is but a spark from all charity and love A SPIRITUALIST.

MISS JAY AT HOPE CHAPEL.

[Phonographically reported.] On Wednesday evening of last week a compliphases always obscured; as all Spirits say they are | Spiritualists who have heard her lecture heretofore

The exercises commenced with the singing of a Professor S. B. Brittan made some remarks with reference to what was understood would be the order of exercises for the evening. Many, perhaps, well as here? We know evil men abound in this some physical display of Spiritual power. But, on For this reason the speaker desired questions

should be submitted. After the singing of another duet, the following

by Spiritual influence?

. Can Spirits, after death, pass through material bodies, so that, if confined in a room hermeti-

in the habit of constantly attending the Conference of this medium is, as you are aware, a distinctive back, a subscription was got up for a periodical, to this could not be unless the quality and properties stances. project, and one meriting the support of all true particular mind. Hence the medium now before

our cry of progression amount to? Are we not selves, it is a different affair. One gentleman, a other one knows the extent of your powers and must become disorganized in some manner. In and works of His hands supremely good; and only retrograding? Are we plunging into the darkness Spiritualist, on being asked, said all his friends abilities. You are constantly unfolding and pro- view of this consideration, it would be inconsistent of the middle ages? Had Spiritualism been fairly were infidels. Spiritualists had the same oppor- gressing, and this medium differs not from you in that the Spirit-body could, as an organization, pass was endowed, and puts them to wrong uses, is it that THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL presented to the world, should we then have heard tunities as he to obtain tickets, so also he could tell this respect. She possesses many powers that through solid substances in this manner. of the many sarcasms which so wound the feel- his friends. But he could do this without forcing equal any thing you have ever heard from Spirits; Many ask how it is that the Spirit leaves the curs his punishment. Ask your good christian ings of its true votaries. Because of the ignorant a card into a friend's hand and demanding twenty- but that she understands those powers fully, and body at death? The Spiritual powers of the in- friends, the clergy. If you had power, my dear five cents, which out of kindness to him would not | can bring them forth to you, we deny. When we | ternal, as we look upon them, and as we before | brother, would you not redeem all mankind?demned? Should not the Spiritual body have perhaps be refused. If these are the modes to be first began to control this medium for pouring our said, are infinitely more sublimated, etherealized Ten copies for Eighteen Dollars; or, one person sending us ten rather showed their inspirations by pouring the adopted in the presentment of Spiritualism, then I thoughts to the world, she was comparatively un- and refined than the externals of the same Spirit- ness, and lift them up to those bright celestial glory of its influx upon its pages, explaining the must say, that if it cannot get on without the adop- educated—I mean when compared with the pre- ual body. Hence the internals may be constantly spheres, where God sits forever in glory? "O dark and mystical passages, than by being led by tion of such means, it cannot with them, for such sent. Conceive, if you can, of a mind constantly passing, for hours, from the external body, and yes, I love mankind, -I pity their sorrows, and I being under the influence of such thoughts and thus commence a new formation, a new organiza- would redeem them from sin; but God-He who In conclusion I would say, I hope the time is not feelings, constantly listening to communications of tion, and, at the same time, maintain its relations far distant when Spiritualists will merge the the character of which many of you have heard, to the actual Spiritual organization. The germ of ning-who controlleth all things, and of whose man ignores the Bible, he ignores the truth. Have man, in the Spirit, and look at Spiritualism not as for two years, and would you not suppose that the Spiritual body is transported from the internals the Spiritualists no discriminating powers, can they a means of worldly advancement, not for the deifi- many hidden springs of thought within herself of the Spiritual body simply to another sphere, and hath not power to accomplish this." cation of an individual, but as the means of disse- would be touched, and thus bring forth those bright there attracts to itself, by this same divine law, Mr. Editor, I have said my say, because I think | Spirits who surround her. In the case of this me- greatest affinity for it, until the entire form is com- member that if you possess this degree of kindthat my say should be said, and I did not well see dium, it depends wholly upon conditions whether plete. We do not suppose there was ever an in- ness and love for the human family, God is infinitehow you could have made the same comments by we simply quicken her powers for the time being; stance where the Spiritual form left the external in ly more pure than you,—that this divine loveand views in substance. The subject of medium instances where dissolution takes place gradually, the great everlasting and unquenchable flame of ship is a great theme—one which you cannot un- or the decay of the physical body is so gradual as His divine love. If by thus framing a code of laws derstand in your language, because language is inadequate to describe it. Hence a person cannot be said to fully understand all the phases of medium- Spirit-body must become almost wholly formed be- tion of millions of years that science has proved to mentary benefit was given to Miss Emma Frances ship that this Spirit-control produces. If we take Jay, a speaking medium, at Hope Chapel. This possession of the medium and speak our own lan- the case of the infant, there must of necessity, a man was finally produced as the ultimatum of the ty, symetry, glory and perfection; the darker was given as a testimony of the good feelings of guage and ideas, then you would recognize the separation take place,—and the Spiritual birth cor- action of those glorious laws upon matter and its style as foreign to herself, as far above her capacity, responds to the natural. So the Spiritual form grosser forms, this Garden of Eden was thus prohappy. Is happiness then a positive state? It in the trance state; and also to assist her pecuniar- or at least the development of one of her years. seems to me, that all states are comparative; unless ily in a projected voyage to Europe. The atten- You have been the judge in this matter. And not take place until life has been apparently extinct to suppose that Jehovah made every provision for dance was very fair, although the Chapel was not when we say that we can control her to the appa- for hours.

rent setting aside of her own Spirit-though the connection must be kept up between the physical duet, appropriate to the time and place, after which and Spiritual organism—yet we assert, during this and again the Spirit would re-animate the physical ye of the simple handiworks of God a lesson that time, Spirits do possess her physical organization and thus give you their own views, clothed in their In relation to the power of Spirits to pass thro' solid substances, we would also speak. This is a this occasion, they would be disappointed, as the subject that you cannot fully comprehend, because rub off all the angularities of their nature, and only manifestations made through Miss Jay were of the inadequacy of language to express the actual demonstrations of the powers and properties in which it was supposed Spirits impressed or spoke of the Spiritual organism. You ask, what is mind? are all their pervertions of God changed to good? through mediums, describing the different methods. Do you understand the mind as being the opera-Sometimes the control was so complete that the tion of the internal powers through the physical

are grades of refinement that constitute this Spiritual structure; and though the organization corres-3d. What is the Spiritual information in regard vet there are numberless multitudes of refined and and that he was cast out and cursed; then he Miss Jay arose, and, in answer to these questions, a conception of his own internals, because he is who fell from a state of holiness and purity; and

monstration in favor of Miss Jay, to give her a bene- pour the thoughts of the Spirit forth, or we could emanating from the physical structure to produce cited to take tickets to sell to their friends. So far instrument placed before you might be indifferent- through this substance, so as to produce a con-

could not have returned. Do not you see it is in- their proper uses. consistent that after all action has ceased, after this vital fluid has been withdrawn, and physical disso- infinitely evil; all the feelings of his heart are oplution takes place, that the Spirit could again re- posed to good; he follows those pursuits that tend sense in which you understand it, took place in re- ask, is this natural to the human heart, or is it ference to these persons. I do not know as I could simply the effect of circumstances? Is it not bestate; is it absent in the next? If absent, then Spirit was able to give, not only its ideas, but even organization? All mind, you say, is a production give you my meaning better than this. But you cause man has not become, as an individual and where is the exactness of the similarity? If there the verbal clothing of the thoughts uttered by the of thought and ideas that ultimate in individual must, as I before said, form your own ideas in rela- Spiritual body, developed to that point where he be evil men existing in this world, does it not seem medium. In the case of Miss Jay it was believed external expression. Now, the Spiritual form is tion to this. It is not a matter which Spirits can can perceive the internal of the world of Nature, to follow as a natural consequence, that evil Spirits that very frequently not merely the idea of the in every respect, analogous to the physical or ex- bring to your comprehension. There are great and thus worship Jehovah through those works exists in the world to come? Have not the Spirits Spirit but the clothing that the idea puts on, the ternal; and the material is not as you have been thoughts in your mind that have a particular form and become, by that means, acquainted with himverbal expression, is determined by the action of taught to suppose, the first germ of existence. The of organization there, yet you can never portray self? Is the innocent child the fond mother presses tuated by material presentments rather than by natural and theological questions were frequently structure. When the Spiritual form becomes so this. Even so with us. We see the existence of the Father of everlasting life and love? Is it an discussed in a style which was beyond what could far sublimated and etherealized as to believe in the great truths, and though we cannot give them to object of aversion to the mother? If not, if she be expected in a young lady who had never pur- attributes of God, the Supreme Being, the Great you as we perceive them, yet we are glad to pre- would lay down her life for her offspring, from sued such studies. It was proposed to give this Positive Mind, it is, by the fact of mingling with sent, though imperfectly, ideas which you cannot whence emanates this divine love-principle? Is it

conversational character, perhaps, than a lecture. | forms an individual, and that individual can never | Now, in relation to the third question of eternal eth and reigneth forever? Truly, if you could It was requested, if any person had any questions be destroyed. It is not dependent for its existence punishment. We must speak of positive good and conceive of a being destitute of this attribute you to be answered, if they would hand them in, they upon mere physical conditions; if it were so, you evil as considered among you. Let us return to have not a God but a demon. You have invented should be submitted to the medium after the influ- have no reason to suppose the mind immortal. If the beginning of creation, for it is to the Great only the creator of evil rather than of good. Look ence had been exerted upon her, and perhaps an- it could not exist independent of its relation to the First Cause that we must trace all effects-for swers would be given. So far as we were concern- material structure, then you can bring no idea up- nothing ever yet existed without a cause and ori- fection, and trace the character of the creator some questions might be suggested, for the reason must begin with the Spiritual body. This combi- preme—the omnipotent and omnipresent Power landscape. As you see the germ of wisdom, love eves or vision. Though you know this Spirit-life tor of all things. Your Bible teaches you that in mative mirror that reflects the character of that passed through the mind. If questions should be see the effects of it as produced upon the physical all that in them is, and pronounced them good.— intellectual and physical powers. Man is no more proposed and answered satisfactorily, it would re- organization or the outer structure. Look upon Now, my friends, there is none of you who will the contributor of circumstances than the physical And reason must tell us that in all states less than move this objection in the minds of the audience. the forms of the mineral, vegetable and animal not admit that eternal punishment is a dire evil—structure. Or I should say, the mind or Spirit is creations—all these, in their various departments, something that mankind is to dread, is to flee from the gift of God; and your Scriptures declare unto possess this same innate Spiritual power, but only as their most deadly foe;—hence it cannot be good. you that the Spirit returns to God who gave it. perceptible to youas it affects the outer or that which But, as God created all things that were created, I When it leaves the body, it passes into the internal questions, handed from the audience, were read by is material—that which is tangible and visible. You cannot conceive it possible that He should have of that sphere you now inhabit, and exists as you know its existence, because you see its effects, but been the creator of anything entirely antagonistic exist, worshipping God as you do, and no more 1st. Are the efforts of Miss Jay produced by a you cannot define it in your language. We see to His divine character. Hence I decry the exiscoming into immediate contact with Him than you

have been taught that the principle of evil rather ponds in every respect to the external or physical, emanated from the rebellion of an angel in heaven, and govern you. Man is his own curser in prosublimated Spiritual bodies. Man cannot arrive at came upon the earth and tempted our first parents, ever unfolding, and is inexhaustible in himself, even in this manner sin was transmitted to us and all Friends, in speaking of mediumship, or the pow- as the Deity. This is what constitutes immortality, future generations, and also the curse of eternal ers of the medium now before you, and in endeav- the idea that the Spirit exists throughout eternity; punishment and banishment from the presence of in all this, I again ask, is the boasted progress?— ed, or whether she is actually possessed by an in- gression which governs man throughout eternity, it possible that an angel in the courts of heaven, self before the image of Baal. If thus God is An old Spiritualist, and one who has made sacrifice telligence foreign to herself, I trust I can answer in his Spirit being constantly unfolding and develop- who had his birth there, and was created by this as she could give to the questions which had been divinely pure Being, the Father of Infinite Love,-This Spiritual body must of necessity, in its re can you suppose it possible that he could become meetings, but left them disgusted with the contibeing from the Spirit who controls the organization lations to the physical, bear something of tangibi- discontented with his condition, could rebel against nuous repititions of the same things." "A few to speak, because when her own mind acts upon lity; and though it is infinitely more refined than his Maker, and, in consequence of the superior to this effect: Is there any superiority in the teachshipping beauty when pourtrayed in the symetri- evenings back, I stepped into one, and found the it, it simply portrays itself. The mind must act the material form, it must be somewhat material power of God, be cast out and thrown upon the same old sixpence." he then said, "this is not pro- through organs according to the powers of the or- to live and exist in contact with this materiality. earth? How is it that this created being possesses before the sublime inspirations of genius? But gress!!" And yet, this must continue so long as ganization. If the mind of a Spirit, thus control- And when the Spirit leaves that form, if it possess the power to create a principle entirely antagoniswhen we know that man as well as a material, has men seek individual notoriety; so long as men ling a medium, be far superior to the mind that nather the same organization, must be somewhat material; tic to the power of his Creator?—a principle that a Spiritual nature, and which are completely dis- profess Spiritualism as a means to an end. And turally possesses the physical organism, it could and I should say that the Spiritual body is not, in shall exist as long as that first Creator exists? Do now a new phase has sprung up. A few evenings not portray its thoughts and feelings to perfection; all cases, capable of passing through solid sub- you not make this angel, Spiritually, the actual creator of a principle or law that governs or con- his Almighty solitude; transient cords flying forth You sav electricity is material, and yet this can trols nine-tenths of the human family, while God, from the strings, as his solemn hand wanders over pass through solid substances. I believe there is the great legitimate Creator, has only power to at-Spiritualists, and which was so far successful. The you must of necessity possess the peculiar quality nothing impervious to the Spirit of electricity— tract to Himself but a small portion of His chil-

How strangely inconsistent is this doctrine! I ask you to consider it, and remember that Christ -whom you regard as the great teacher—declar- but the very poetry of God, which could not have

as man perverts those good powers with which he he reaps the bitter reward of his doings and inwould you not take them from this pit of darkwas the Creator, who saw the end from the beginmighty laws you are but the simple result-He

Brethren, see to it that ye regard the character angel-thoughts, even to her Spirit as well as to the those particles of the Spiritual body that have the of God as pure above what you are pure. Reto render the Spiritual almost separated from it that were infinitely pure and unchangeable. He hours before the time of apparent separation, the brought you into existence; if, after the terminafore it ceases to act upon the external. But, as in you were consumed in the formation of the earth, must be severed from the physical, and this may pared for the habitation of man, is it not consistent the happiness and best interests of His children. There have been cases on record where the per- Do the birds of the air go mourning because God son has appeared to be robbed of life for hours, has not given unto them their daily food. Learn structure. But we believe, in the cases of Lazarus shall be an ever-living oracle, portraying the chaand the Ruler's daughter, the actual Spiritual body racter of your Father in Heaven, and teaching you had not passed from the physical structure, else it your own relations, powers and capacities, and

Now man, as he exists among you, it is said, is turn by any possible means and re-animate that to drag down, or heap over the pure gem of Spirit body. Hence we do not believe that death, in the the pall of darkness and undevelopment. But I not emblemated of the character of Him who livupon Nature, in all her beauty, her purity, her perand truth in the child, so regard it as the pure anido. The veil of the physical and external is re-Let us look further at the subject. You say we moved, and you see more clearly the workings and laws of the Divine Mind, Spiritually, that surround portion as he darkens his Spiritual powers, and heaps upon himself the dust and rubbish of materiality, which comes by the indulgence of the external passions and appetites that belong to the physical and material structure, to the neglect of the Spiritual powers.

Mrs. Jay spoke still further to the same effect upon the latter portion of the subject, and finished by stating that these remarks were as good answers

Prof. Brittan read some other questions which were handed from the audience, one of which was ings of Spirits over the pulpit preaching? To this question the Spirits through Miss Jay, answered at some length, in favor of Spiritual teachings.

The mighty spirits of our race, are as the lyric thoughts of God, that drop and breathe from the possibilities of beauty. One finely finished expression of mind, one entire symmetric saint. has fallen upon our world. In Christ we have the overflowing world, the deep and beautiful solilo-quy, of the Most High; not his message and his argument,-for in that, there were no Religion,been told to us, face to face, but only cast in medi tainly do we discern in the writings of Shakspeare, affections-than the mind of Jesus of Nazareth,

Spiritualist. Christian

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

NEW YORK, SATURDAY, MARCH 17, 1855.

SPIRITUALISM IN CITIES.

Among the singularities that attend the advent comes from the foregone conclusion, that cities in the main are little better at present than "Sodom and Gomorra" were in their day and generation. The question of old "Can any good thing come out of Nazareth?" is not an isolated or exceptional one in the history of the world, for the Spirit, if not the wording is true of places and men the world over. It would take a long and perhaps a elearer statement of fact than we could make, for discriminate reflection on the comparative vice and virtue of "town and country," were it an object for us to attempt a vindication of city life, as premise for the few observations we may make on the development of Spiritualism in our large cities .-Whatever method and philosophy the reader may use in accounting for the extremes of life and the hypocracies of conventional society, will be alike acceptable to us, as we have neither time to spend on, nor interest in the issue at present, for the facts are no less stubborn and positive, be the extremes of city life the result of innate depravity or social accident. That Spiritualism is most advanced where intelligence and culture is most general, is a fact that any one can convince himself or herself of by reading "the papers" from any intelligent city in the Union. In New Orleans, St. Louis, and other cities of the South, the phenomena has not only appeared, but in some places such as Norfolk and Baltimore, converted many to a belief in Spiritualism. Philadelphia has (perhaps next to New York,) the largest number of believers, with the greatest diversity of media, manifestation and phases of faith. This, however, is true more or less of all cities,

but there are developments coming before the public in New York, Boston, Buffalo, Cleveland and Hartford, that must sooner or later revolutionize public opinion. The manifestations from what may be called the "Miracle Circles" cannot fail of this. if the present developments continue, for they not only challenge investigation by the seeming violation of all natural law, but exact admiration for

The mind that conceives of these preternatural efforts as rude exhibitions of physical force (which some wise doctors divide into two parts, psychological influence and muscular motion,) is as much at fault as the Egyptians were in conceiving the necessity of celestial ferrymen in order to get the sun from the West to the East by day dawn. No. the manifestations are not only independent of the volitions of the Circles, but in many cases, much and skill are effected.

It makes little difference seemingly whether is be the healing of the sick, the playing of the piano, or the moving of articles in the room, in either case, when the Circle is harmonious, the physical. the mental, (including the speaking, writing, or tranced to sing at the same time, extemporizing the tune and the words, and all harmonizing in the most wonderful manner.

And this, be it understood, is not done in a coreditors, merchants, mechanics, and by the sons and daughters of each and all of these, in every department of society and by every phase of character.

Thus we gave in our last issue an account of some wonderful manifestations in Buffalo, called a "Time with the Spirits," which was copied from only well attested, but because they were efficatious in converting Mr. Young, the editor of the Repubrily in immortality. This to us was not only good authority, but cheerful news, for nearly a year ago, theory, he was nevertheless frank enough to sav.

We do not attach much importance to a sudden change of belief morally, nor can we conceive how instantaneous conversions can be of any marked good Spiritually, but now as in the days of Paul, seeing is believing with well informed and healthy minds. Thus a pitcher full of water being removed from the "mantel," and the contents poured upon the heads of part of the company, cannot be considered other than continging evidence even to a psychological doctor. Besides, when a piano discourses most wonderful music without the touch controversy as to the just of mental and physical manifestations.

Yet, these are the facts to which Mr. Young testifies, and the proof is positive, because attested to strange things in heaven and earth. Was the dream merely an by others. In Boston too, the manifestations are fast developing with great power, giving to the conscientious inquirer after truth convincing evidence of Spirit power. To save comment of our own, we give the following from the New Era of March 3d, which will outline the ganeral character of the phenomena as developed at Mr. Barnard's

WOMAN LIFTED, CHAIR AND ALL, AND SET UPON THE TA-BLE -A few evenings since, we were sitting in a circle at Barnard's, when one of the mediums was lifted up, sitting in her chair, and placed, chair and all, on the centre of a lare dining table. Was it done in the dark? Yes; but under the following the possibilities of the case and brings the facts circumstances: the medium thus litted was a female, and entranced at the time. She sat on the South side of the table .-On her right sat nobody, and nobody could sit there, or get there either, such is the arrangement of the furniture in that part of the skeptic will have to admit the existence of the room. On her left, near the corner of the table, sat Mr. Spirit as a logical necessity, for there is accumu-Barnard. On the West side, sat two or three other persons,-One or two individuals also sat on the North side; but the East

side of the table cannot be approached; so nobody sat there. Well, after we had listened to music, and a good deal of noise -had seen the brilliant "Spirit lights" gyrating for five minutes or so, in the most graceful and seemingly impossible manner, and the manifestations had ceased for a time, and while several nersons were engaged in moderate conversation, some one exclaimed, "They ar lifting her on the table!" A light was then immediately struck, and then we all saw the medium whose place was on the South side of the table, sitting unright in her chair on the centre of the table, and just coming out of a

"But how do you know that Mr. B. did not put the medium and chair where you saw them?" We do not know but that he did do so, but we do not believe it. " Why?" Because the weight of the person, including the chair, would have required such an effort of lifting on his part, as to cause no small degree of noise-not a particle of which did we hear, till the chair reached the top of the table, and sat upon it.

No doubt this may seem "tery singular" to the friends in Hartford seeing the hand, arm and en-

the circle and the peculiarities of the mediums, for we take it for granted, that the circle must be in a very advanced and harmonious state to be the medium of such wonderful demonstration. Of the perplexing to the conventional mind than the one sent, more than to remark there are tests in process on the way. startling fact, that the greatest wonders seem to be of development, which if completed according to developed in our largest cities. The singularity promise, will appear more like the miraculous and supernatural than any thing we have heard since Jesus walked "upon the water."

We hope, however, it will be a constant endeavor with all persons examining the Spiritual phenomena to prove all things to the best of their ability, and hold fast that which is GOOD.

DREAMS AND THEIR FULFILMENT.

Although it may be said with propriety, that the phenomena of dreaming "is as old as creation," and as uniform and universal as life and its phases, the night. The most heart-rending part remains yet untold. A yet so skeptical and materialistic is the age in wife and two or three children had been butchered, and lay which we move and have a being, that it needs a father can better be imagined than described, as he beheld this pretty bold or a slightly stupid man to acknow- horrid spectacle. ledge his belief in DREAMS.

And jyet the history of remarkable dreams is more or less common to nearly every family, as well as every religious tradition; and often is the last link of religious association to be broken in the career of crime and villainy. The time is not far distant when thoughtful men, and learned and pure-minded women, will look into the history of life to find the web and woof of destiny, as it has run from generation to generation, which, when found, will reflect little else than the mirrored

To authenticate this statement, "by arguing number of facts to warrant the conclusion.

Had we not given these facts, however, the wonders of daily life are not exhausted, but seem more numerous and astonishing, if we are to credit the many "singular," "wonderful," and "remarkable" fulfilments of dreams, which week after week are to be found in our exchanges .-"Time works wonders," because of the depth and ings are unlike everything else in Nature, on his the great family of animate things, which every student of Nature must acknowledge, be he saint or sinner-Nothingarianist or Religionist. What wonder then, that in his development from the inis now going the rounds of the press, is from the Cincinnati Times.

A SINGULAR DREAM-MOST REMARKABLE REALIZATION. A young married lady, the wife of a Main street merchant, residing on Race street, in the vicinity of Third, had a most sinsinging,) and healing are alike easily and naturally gular dream on the night of Wednesday, Dec. 6, which has since the work has commenced, judging from the followeffected. Thus, we have seen three mediums en- been realized in a remarkable manner. The name of the lady we withhold at her own request. One the night spoken of she retired to bed in a pleasant frame, not however particularly elated. The first of the night she was visited by a deep sleep, which, as the dawn appeared, gave way to slumber of a more broken character. Suddenly she dreamed-and dreaming saw her brother, the same that two years ago left his orphan home ner, but in the presence of men of large culture to brave the hardships of California life, that he might secure to and severe experience. These things are done in himself and sister a competence. She saw him rise from a bed our cities, in the presence of doctors, lawyers, in a small hut-like tenement, and running his hand under the pillow, drew from thence a revolver and a huge bowie-knife, both of which he placed in a bult which he body. It seemed that it was not far from midnight, for the em- belief in the apparitions of Spirits individually, and in human bers were yet smoking on the rude hearth, and as they cast forms, is contrary to the Catholic faith. their lurid glare over his countenance, she thought that perhaps it was all a dream, but then she concluded that no dream could be real, and became convinced that all was actual.

While she gazed upon his countenance the expression sudthe Saratoga Republican, because they were not | dealy changed-it betrayed an intense watchfulness, every pulse seemed suspended, and every heart throb muffled, while the eye stood fixed on a particular spot near the head of the bed, where | Spirits, individually, and in human forms. through a small aperture not noticed before, was a human lican, to a belief in Spirit-intercourse and necessa- hand grasping a short keen instrument, looking terribly like a dagger. It apparently sought the head of the bed, for as it xviii. touched the pillow it passed itself slowly down to about the supposed region of the heart, and poised itself for a second, as if when we first met with this gentleman, although to make sure its aim. That second was sufficient for the brother stand that the weakest man may do much, with the assistance of he was "liberal enough" to admire the Spiritual to rise noiselessly from his seat, and draw his bowie-knife from his belt, and advance a single step toward the bed. Just as the dagger descended into the blankets, the knife of the brother that as yet, he had no convincing proof of Spiritual came down like a meat axe, close to the aperture, completely severing the hand of the would-be assassin above the wrist, and causing the dagger and limb to fall on the bed, trophies of his victory. A deep, prolonged yell sounded from without, and on rushing to the aperture and convincing himself that there was but one, the brother unbolted the door and stepped out. The moon was shining, and by its light was discovered a man writh-

The miner drew the body near the door, and turning his face to the fire, beheld the visage of a Mexican, who for some fancled injury, had sworn never to rest content until he had taken Mount Nebo, and Elias, long years after having quitted the his (the brother's) life On examining the man closely, he was earth, appear in human forms, though surrounded with glory, discovered to have a wound in the vicinity of the heart, which a on the Tabor, a high mountain, to John and James, the day of long, sharp, two-edged blade in his hand, abundantly accounted Transfiguration of our Lord Jesus Christ.—St. Matthew, ch. for. Failing in the attempt to assassinate his victim, he had, with | xvii., and St. Mark, ch. ix. bis only remaining hand, driven another knife to his own heart. The lady awoke, and, vividly impressed with the dream, related of mortal hand, there is an end to conjecture and its substance, as here recorded, to her husband. Judge, then, of her and his surprise, when they yesterday received a letter from California, per the steamer North Star, from the brother, relating an adventure "on the night of Dec. 6," precisely identical with that seen by the lady in her dream. Verily there are accidental coincidence, or was the Spirit of the dreamer actually present in the lodge of the brother? These and other inquiries involuntarily rise to the lips, and seek a solution not yet

ing as if in the last agonies.

Comment on such a statement would seem to be useless, but we insist on an answer by pressing the query, how can this be explained if there is no such thing as Spirit or Spirit-influx? It may be difficult to explain the method of this Spiritinflux, or give the philosophy of dreaming even when you admit the existence of, and the ministration of Spirits; but the admission simplifies from the region of phantom and mystery into the the world, for reasons descrying of it. world of actuality and possibility. Sooner or later lating such a number of facts, that the concession must be premised, if the facts are to have any sig-

nificancy in history. If Des Cartes had to premise, cogito, ergo sum, ("I think, therefore I am,") before he could reason on natural things, what wonder that Spiritual existence and ministration, must be conceded before of life? Let the following illustrate, which we clip to grant me a favor so great as that of knowing physically by from the Tribune, of March 13:

ROBBERT AND MURDER.-FOUR MEN KILLED .- From the Lincoln Gazette, published at Troy, Mo., of the date of the 2d that in the midst of your humble position in the eyes of the both better means and a longer time for labor. we learn the particulars of one of the most unparalleled outrages ever committed in Missouri. The deed of rapine and blood is said to have been perpetrated in Monroe or Monigome-

y Counties, and is related thus in the Gazette. A gentleman residing in one of the above-named Counties had sold a farm for the sum of two thousand dollars, and the money reader, but what will he or she say to the statement of fact found in another column, of the went some distance from his home to attend to some business seen by some somnambulist as privileged as our good Adele, feelings, and should regret any accident that would rope. went some distance from his home to attend to some business seems of the some distance from his home to attend to some business seems of the some business s night at a house two or three miles from his own. At a late and skeptics, proclaimed from the sacred tribune, in the month

"dark" or through a glass darkly, as in most other and were the distressed condition, and needed his presence. He circles, but by aid of the brightest light. We related his singular dream to the gentleman with whom he was hope the friends in Hartford will give the public a stopping, who discusded him from the belief that any serious nel of which I have just spoken, is one of the strongest. full statement of such facts and philosophy as may consequences had befallen his family, and finally prevailed on aid the mind in comprchending the conditions of him to again go to bed. It was not long, however, before he again awoke-having dreamed the second time that his wife and

children were supplicating for help. He immediately dressed himself for the purpose of going home-notwithstanding the entreaties of his host to remain un- self acknowledge this truth, since I perceived that all your opetil morning. There was also a German peddler staying at the same place, who proceeded to accompany the man to his own of heaven. of Spirit manifestation, few seem more puzzling or wonders of our own city, we will not write at pre-

The two started, and in a short time came to the house in instructed him to go to the back door and knock, upon which are mighty.) t is St. Paul who speaks. the robbers would attempt to make their escape out of the one t which he (the German) was stationed.

The man accordingly made an alarm at the back door, upon which the midnight robbers endeavored to make their escape.-Right manfully did the German maintain his position, while with a revolver he killed four of the robbers, and wounded the fifth, who was afterwards secured. Would that this were the only bloody spectacle that presented itself at that dead hour of

The wounded man, having been secured, made a full confession; in which he stated that an organized band of robbers was of Brooklyn, N. Y, on the 2d ult, from the residence of her in the country, and that the singleader lived in Lincoln or Pike daughter, at Lowell, Mass. Prior to her departure she made re-

Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convulsions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, &c., &c. Translated from the French of L. A. Cahagnet, author of the

issue, hoping to see it republished in pamphlet creations of the Dream-Land. We doubt not, form before long. We express this hope because but if they knew how thorough her convictions of when the time comes, a profounder and a more the present speculative tendency among Spiritual- Spirit-life were, how constant and ever-present the Spiritual philosophy will arrive with it, for it will ists needs such modifications as would naturally be seen that the delicate and so-called fanciful result from a more intimate blending of the historic influences of life, have been and are in fact, the phases with the speculative. The Protestant eleall-powerful forces in molding and controlling des. ment predominates to such an excess in our theology, philosophy and science, that naturally enough, logic not knowledge, first principles not claborations, the point," would be useless, since the reader of nor historic details are characteristic of the general years before it was our pleasure to know her, she this paper must be able to call to mind a sufficient issues of the age, public and private; although had a daughter to whom she was devotedly at-God has ultimated unity in all things out of diver-

The labors of Cahagnet in France, has been religious element to the speculative tendencies of attachment of the friend. The statement to us, the age, and no doubt saved many from the reckless therefore, is characteristic of the faith, sincerity and the "Celestial Telegraph" was timely, as it con- the blessings of her honored and loved memory be breadth of the great wonder, MAN and his unfold- tributed in an eminent degree in explaining the ever present to those she loved while on earth, that transition phases of the marvelous as they spread the mediation of her Spirit may be efficacious in plain. This he is by virtue of creation, as head of out into the history of the past. This bridged the ministering to the needs and necessities of their wonders of present over the skepticisms of the Spiritual wants. Eighteenth century, and revived the religious associations of home, as they well up from dream-land and the shadowy world. France, as an important fancy of being, we see and meet with phases of branch of the great cholic family, will yet have an a life that blooms not on earth, but speak of, and important work to do in stimulating national faith, lity of the company, when these exhibitions of art point out, another and a better world, were these and bringing back nations to the conviction that mysteries will be understood, and their value to the God exists as the present force in the government brighter, better land, and she has passed on, after many weeks culture of earth explained. The following, which of men and things, as well as a logical element in the philosophy of the times.

> The conversion of the Roman Catholic family to God, the first step in the progress of that people; were singularly correct. but whatever phases it may assume in its progress, ing letter, addressed by a venerable and talented Catholic priest, M. Almignana, to M. Adolphe Cahagnet, in answer to questions inquiring if the apparitions are approved or condemned by the

We copy from "Dream Land and Ghost Land," a London publication, by E. P. Hood.

"MONSIEUR,-I herein reply to your letter of the 10th instant,

"After God, a pure Spirit, and the father of Spirits, as says the Gospel, theology admits two sorts of Spirits dependent on God; these are the angels,-for the demons are fallen angels,and the souls of men.

"I have looked over the Holy Scripture, and it supplies m with different instances of apparitions of these two sorts of

"Angels.-Those are three angels who, in the forms of men, appear to Abraham, and even converse with him.-Genesis, ch.

"It is an angel, also, who, in the human form, appears to Jacob, and wrestles with the holy patriarch, to give him to underheaven .- Genesis, ch. xxxii.

"It is also an angel, who, in the form of a man, appears to the young Tobias, and accompanies him on his journey in the coun-

try of the Medes.—Tobit, ch. v., vi., vii.
"In short, after the resurrection of our Lord Jesus Christ, it was an angel, who, in the form of a young man, appears to Mary Magdalen and the other Mary .- St. Matthew, ch. xxviii.

"Souls of Deceased Men .- Samuel, after descending to the grave, appears to Saul in the same form as he had on earth through the means of the Witch of Ender, of whom God makes use to execute his holy designs, with regard to the Hebrew King .- First Book of Samuel, ch. xxviii.

"Moses, many ages after having rendered up his Spirit or

"The 'Lives of the Saints' furnishes us with instances similar apparitions, and especially the 'Life of Saint Theresa.'

"M. Chardel, formerly a counsellor of the court of Cassation. and deputy of the Seine, whose learning and good faith cannot be questioned, does he not recount to us, in his 'Essay on Phydological Pyschology,' various apparitions of deceased persons. who, in their earthly forms, appeared to members of their family, asking them to discharge certain works of piety, such as masses and pilgrimages, promised by the deceased, but remain-

ing unperformed at the time of their death? "But what comes to confirm what we have just said is the honorable testimony of a man as learned as orthodox, such as the Abbe Duclos, who, in his reply to the sarcasms of Voltaire against Chap. 82 of Genesis, relative to the angel who, in the form of a man, appears to Jacob in order to wrestle with him. when he sets forth his opinion, with respect to the apparition of Spirits, he says to us:

"1st. That God is surely the master of appearing whenever e pleases, and in whatever manner he pleases. "2d. That the good or wicked angels, and the souls of me may appear, but only at the order and by the permission of God. "3d. That God sometimes gives such order and such per-

mission. "4th. That this occurred more frequently in the early ages of "5th. That this may again occur, even now, because God is

"In short, that the apparitions of angels and the dead contai

still as powerful as he was at first.

not more difficulties than the apparition of God bimself. Catholic faith, the more so as the Church has not yet pronounced

against the apparitions of which you speak to me. otherwise, that I permitted myself to wait upon you to witness a few apparitions, which, whilst surprising me, have become for me a fresh proof of what we read in the holy book with respect myself the immortality of the soul.

world. God has made use of you and your modest somnambureal plague-sore of society.

"Yes, Monsieur, it is thus that I view the grand magnetic phenomena which engage our attention, and I am persuaded

surquest the arguments made use of by theologians to prove the immortality of the soul, that taken from the apparition of Sam-

"But, Monsieur, if you and your modest somnambulist have a privilege so great, do not however glorify in it, seeing that it is from God alone that you have received it: for, as very wisely sys the Abbe Duclos, the angels, good or wicked, can appear only at the order of God or by his permission, and you your-

your works, say with St. Paul: Non ego sed gratia Dei mecum. (Yet not I; but the grace of God that was with me.) which a light was discovered. This unfortunate omen, at that It is not we who work these wonders, but the grace of the hour of the night, (it being about 8 o'clock,) confirmed the hus- Lord, the divine goodness, the omnipotence of the Eternal, who band's worst suspicions. They approached the house, and, look- has been pleased to make use of us, beings weak and impering through a window, saw five men, surrounding a table, busi- ceptible in the eyes of the world, in order to confound the ly engaged in counting and dividing the money they had semighty, and the pretended philosophers of the earth. Infirma cured. The first impulse of the enraged husband was to give mundi elegit Deus ut confundat fortia. (And God bath chothe alarm, but the German bade the man be silent. He then sen the weak things of the world to confound the things which

"Accept, Monsieur, I beg of you, the sincere expression of my respectful sentiments, with which I have the honor to be "Your yery humble and most obedient servant,

"L. A. ALMIGNANA. "No. 15 Rue de l'Eglise

GONE TO THE SPIRIT-WORLD. "Wake! my soul and stretch thy wings,

"Batignolles, the 14th February, 1545."

Thy better portion trace; Rise from transitory things, Towards Heaven thy native place.

Passed on to the superior condition, Mrs. Melissa M Farland quest of her husband, Bradford M'Farland, that her mortal body night be kept several days before it was interred, hoping to be MAGNETIC MAGIC: or, Historical and Practical Treatise on able to attend her own funeral. Her request was complied with.

This item we clip from the Spiritual Telegraph, that we might make our acknowledgment to the social worth and Spiritual integrity of the departed, for we knew her years ago, as a kind friend We finish the publication of this work with this and faithful Spiritualist. Many papers have copied her request, as if it was the extreme of absurdity. consolations and joys that spring from such a FAITH, it'would be considered as the sublime of religious submission and consecration.

Mrs. M'Farland was not only honest in her convictions of a harmonic Spiritual faith, but earnest in her desire to go home and be at rest; for some tached, who left her mother and the joys of earth to dwell henceforth with her Father. The separation from her daughter she was never reconciled productive of much good, for he has united the to, so strong was the love of the mother and the extravagance of materialism. The publication of devotion, of the mother and the woman. May

> Daily, as we suppose the friend that sent the pa- gy, as well as the facts brought to light by the reper, wished the item published:

DIED-In this city, Feb. 26, Mrs. Annie L., wife of Mr. O. H. Swain, aged 29. Death, to her, was but a transition to another sphere, to a of lingering illness.

She often expressed a desire to be at rest and to continue life's journey beyond the grave, for she fully believed in the teachings of the new "Harmonial Philosophy" which demona psuedo-scientific faith, may be in the economy of strated to her mind, that "Spirits do communicate with man." She had an intuitive cast of mind, and her impressions

> Truly, "none knew her but to love her," for her's was a beautiful Spirit pure and lovely, and all who came within its sphere felt that she was Spiritually born, and that her Spirit must wing its flight ere long. The angel of death has claimed her; and thus do we travel hence, one by one. She fully believed with the poet:

"O.a, no! they're not sleeping, They're watching us yet; The love they once bere us, They ne'er can forget.

And we'll meet them again, When life's journey is sped; Oh! no, they're not sleeping, Oh! no, they're not dead!"

BOEN INTO THE SPIRIT WORLD-On Saturday, March 10, at No. 303 Tenth street, Robert Paton McGregor, aged 22 months, son of Daniel McGregor, of Huron, Canada West,

THE FIRST PART OF THE PROPHECY

FULFILLED. As we are going to press the European news comes to us by the Africa, by which we learn that 'the Emperor of Russia is dead." "Surmises are afloat, that he was assassinated, but it is thought he died apoplexy, after an attack of influenza."-So reads the Tribune extra of March 15, and how far it harmonizes with the following prophecy, made through Mr. J. F. Coles, medium, we leave exact to the hour. Napoleon said through the medium: " Ere three months are past, duting from this hour, the assassination of a crowned head will astonish and bewilder the magnates of Europe and overturn an Empire." For a detail of the prophecy, see Christian Spiritualist of December 23.

MISS EMMA JAY.

Although we have published the lectures of this medium, and freely noticed her movements, we ment on the characteristics and valuation of her mediation. No doubt the time is not far off when ponderment will give place to criticism, for the philosophy of mediation must be examined and understood, if we are to have any true progress in Spiritualism. So far as the efforts of Miss Jay have come under our observation, they certainly have been of a very uneven character, for while her morning efforts have been all her friends could wish, those of the evening in many cases, have not us better acquainted with the liberal writings of only been defective in vigor of thought, clearness the modern German and English speculators in of conception, and ease in delivery, when judged theology and philosophy. The work before us, we by her other efforts, but far below the efforts of fallible Spirits in the flesh. There is an obvious the wealth of mind characteristic of these thinkers. here and there arose the mind to give the answer reason however for all this, and we call attention to the cause as well as the effect, in hope both may be corrected. For instance, the assigned cause of the philosophy of Feuerback does violence not onher evening defects is that the fatigue of the morn- ly to the general conclusions of German metaphying effort is such as to render her incapable of Spi- sics but the "Spirit of the Age." rit-influx, and thus render her the less perfect "From what I have just quoted, I believe it may be rightly mouth-piece of the Spirits. If this is the true exconcluded that the belief in the apparition of Spirits, in human planation, would it not be advisable for the friends fate of this, for we doubt not a liberal and enlight. sin, is laid at the door of, and at the cost, of the of the cause, to consult the interests of Miss Jay ened public opinion will sustain any and all efforts as well as the need of proselytism, by having her he may make, in giving us a reprint of the best "As to me Monsieur, with this conviction was it, and not lecture just half the time. This change is not only speculative works of Europe. In fact this departnecessary on the score of doing herself and the ment has been so long neglected; that it may be Spirits justice, but her own health and physical well-brought into court as evidence against the bousted lar attendant of one of the Presbyterian churches, the mind can reason about the so-called mysteries to the apparitions of Spirits in human forms, and I shall never being should have some authority in the conclu- liberality of the country, for while most European felt the need of a more intimate acquaintance with sion. Prudence too, reminds us that haste is not issues are sure to find a publishing house and a the mysteries of Church godliness. The consespeed, nor should omittance be considered quit- narket in this country so long as they did not dis- quence is, she suddenly became insanc. It was "As to you, Monsieur, allow me to congratulate you in this— tance, since better health and longer life would give turb the current faith, or jar the ruling rox populi charged, however, to Spiritualism, by some milk-

phenomena which engage our attention, and I am persuaded that it was in allusion to certain apparitions of deceased persons of this lady, we have no other than the kindest come truly acquainted with the best minds of Eutire person of the Spirit by gass light. Not in the hour in the night, he awake from his seek the Lord, she was

ing purity, virtue and truth. for the Tribune, but live in the hearts of those tor" in its notice of the publication.

THE ANTIQUITY OF THE WORLD.

When, in the economy of God, it may be proper for Spirits of the highest development to communicate with the children of earth, and thus nents of the new. There may be an absurdity in enrich their culture by enlarging their resources of associating the word religion with atheism, but knowledge, and explaining the relations we sustain such is the temper of the school and the necessito the ages, it will be more difficult to conceive of ties of logic. But this is no more absurd than the limitation to their usefulness, than to understand fundamentals of the school itself, for while its the benefits likely to spring from such intercourse. whole issue and mission is the abolition of the In fact and in truth, the actual knowledge we pos. great cause, the Almighty Causer from the unisess on any given point, if reduced by the severest verse of matter and mind, the most enlightened tests and the most rigid analyses to its ultimate and learned advocates of atheism cannot advance phenomena of life, the phases of human character, dicate causation, and thereby outline the necessity the age, progress and development of the human for a Infinite Intelligence. As to the scientific befamily, the formation of, and the existence of the nefits likely to spring from the issues Feuerback fied, what in his age was considered the best evi- err in accepting the conclusion of immortality. dence for a remote antiquity of the world's creation. The evidence may be condensed into the following. which by Voltaire was considered the most reliable: large type and fine paper. Price \$1,25. 1st. The collection of Astronomical observations

made during 1900 consecutive years at Babylon, and transmitted to Greece by Alexander. 2d. The central eclipse of the sun, collected from

calculations in China 2155 years before our vulgar era, and admitted by all astronomers to have actually occurred.

3d. The Arundle Marbles. The Chronicles of Athens were inscribed on these marbles 260 years before our era, but go no further back than the time of Cecrops, 1390 years beyond the time of the inscription.

If this is a reliable statement of the historic measurement of time, the revelations made during We copy the following from Josselyn's Lynn the last half century, from the great book of geolosearches of Champollion, Gliddon, Batta, and other antiquarians, must be accepted as of great value, since they help us to do with some accuracy, what in Voltaire's age was impossible, i. c. measure time.

If, however, Spirit-intercourse is to be continuous with the history of the earth, and developed Spirits are to be permitted to give us light on this, among other subjects, we may safely expect some information from our Spirit-friends, which may be of some value in the "development" controversy, for it seems one of the Spirits at least knew "when and where" he came from, if the following is to be received as authentic. We clip from the Buffalo

A PRESIDING SPIRIT.—The Spirit which presides at Koons' room, in Ohio, has given a practical history of himself to sevlived fourteen thousand years ago, and that he belonged to a of Spiritualism is a preternaturalism over which people whose organization would in these days be called giants, neither he nor his logic has had any control, and and in consequence of this superior physical endowment, they were called a nation of kings. Hence his cognomen is King .de adds to this, a further avowal, that a convention of Spirits n the several Spirit-spheres, which represent various planets, was called together: the result of its deliberations was the proposition to communicate with the intelligent beings of this world, by means of raps. This was adopted, and King among other kindred Spirits of superior endowments, was deputed to carry out the objects, which are now so rapidly progressing in all parts of the country. We derive this item from a reliable source, and publish it as an evidence of the strange develop-

It has heretofore, however, been supposed, that time and space were not taken "note" of by Spirits, which no doubt is true of many, for it is in seven years nearly revolutionized public opinion. very characteristic of not a few of the children of For sale at this office.

We hope, however, the time is not far distant, Buchanan's Journal of Man. Cincinnati: Dr. J. R. Be Chanan, Editor and Proprietor. Office, No. 7 Hart's Building, corner of Fourth and Hammond sts., East of Main. when the Spirits of "just men made perfect," will the reader to say. The prophecy was made on the aid us in our investigations of history and science, 2d or 3d of December, so that the time seems to be as well as theology, for we need this trinity in the unity of knowledge.

NEW PUBLICATIONS.

THE ESSENCE OF CHEISTIANITY BY LUDWIG FRUERBACK. Translated from the German Edition by Marian Evans, translator of Steauss' "Life of Jesus," New York: Cal-vin Blanchard, 52 Nassau street. 1555.

It may be that in love and poetry "a rose by any other name will smell as sweet," but in the prose of life, it too often happens that the name is is not complaint, although complaint may prompt the only sweet in the make-up and character of the reform; for the true philosophy of reform is, relihave nevertheless abstained from all critical com- thing. How far this is true of the work before us, gious, constructive and respectful, as it is and we have not the room to inquire at length, but we must be a personal, before it can be a collective, cannot help thinking the majority of readers will thing. Large honor to the loving reformer, man be somewhat surprised to find a treatise of atheis- and woman, that transforms society, by the renewtic authropology taking shelter under the inviting title of the "Essence of Christianity."

We regret this, not only on account of the absurdity of the association, but from the just that hope those who can, will not fail to have and read Mr. Blanchard intends this as the first of a series this Journal, for it is well worth its "DOLLAR." of publications, which shall have the effect to make consider defective therefore, as it faintly outlines and by bewildered tongues, age after age, until

In saying which, we have the interest of Mr. and enlighten the weary traveler. But when the Blanchard as much in mind as our own faith, for Bible is turned over and over again for the answer,

We hope the publisher will not be deterred however, from other publications, whatever may be the matter of course the sin of ignorance, like all other of the times, the more intellectual Catholic and re- brained invalid, and consequently I was led to We have said so much not to criticize Miss Jay formatory publications in philosophy and religion make some inquiry why it was not. or the Spirits, but to soften the severity of some have been generally ignored or so shorn of their criticisms that have been made and are being made strength by "foot notes" or omissions of whole of the before-named church, tells me that she fredaily in our hearing. For the position and efforts chapters, that we have as yet, as a people, to be-quently invited him to her room,—no doubt for

How far the work before us is a faithful transla- said to him but a few days previous to her insani-

"dark" or through a glass darkly, as in most other ed with a dream in which he imagined that his wife and child- to Aumble the pride of materialists. For it is certain that does justice to the mission of woman in vindicat- that it is a reprint from the publication of Mr. John Chapman of London, will warrant the assumption The testimonials for her usefulness will not come of accuracy. The Westminster Review of Octofrom the carping critic or such writers as report ber, awards talent and ability to the "lady transla-

whose silent depths have been moved by the touch- However much we may regret the atheistic coning eloquence and friendly admonitions of her ap- clusions of this work, we think no candid mind can peals. The fact that the audience requested a re- read it without benefit, for it will not only sharpen petition of the Hope Chapel exercises is the best the logical faculties, but give to the student a nicer "Thus, my good Monsteur, far from being puffed up with testimony that the Spirits speak for practical effect conception of the value of certain words frequentand usefulness. We hope her going to Europe ly used in explaining the nature and attributes of may be productive of all the good her best friends God. Beside this, it will show that even atheism could wish, and that she may return to us stronger is subject to the law of progression, for while the in body, mind and Spirit, to aid in the future con- logic of eld school atheism is cri ical, fault-finding and cynical, the modern is constructive, humanita. rian and religious.

> Of the old school, de Holback and the Boston Investigator may be taken as representatives, while M. Comte and Feuerback are members and expovalue, for the aid it may give in explaining the the first propositions in science that does not preworld itself, on any or all of these points, it will makes with Christianity, it will neither aid nor renot go far toward the harmonization of the con- tard the controv rey, for he has done in atheism flicting theories which the guessing of the learned what Dr. Beecher has effected in theology, i. e. has called into being. Few subjects are now a moved the ground of debate, not cleared up the isdays more thought of than the antiquity of the sue, for it cannot be considered a very clear and world; and yet, with all the light of modern sci- sensible distinction that makes religion theologically ence, many no doubt, like Voltaire, are of the a fiction, but authropologically accepts it as scienopinion that "the world is like a coquette and con- tific. To the Spiritualists however, all these disceals her age," though few could say so much un- tinctions are as sounding brass and tinkling cymderstandingly, for when he gave the above conun-bals, for he has the evidence of Spirit-life so full. drum as the result of his reflection, he had classi ample, and plain, that the wayfaring man need not The work is got up in a neat and handsome

> > Modern Spiritualism: its Facts and Fanaticisms, and Consistencies and Contradictions. With an Appendix by E. W. Capron. Boston: Bella Marsh; New York: Partenog & Brittan; Philadelphia: Fowlers, Wells & Co. 1855.

This is a neat and handsomely executed book of 438 pages, printed on good, clear paper. A medium sized type and strong binding gives the work all the external aid possible for usefulness and sale. Price \$1,00.

style, being a 12mo. of 444 pages, well printed,

It may seem to many that any attempt at writng the history of Spiritualism at present must be premature and one-sided, since the latter and better class of developments are left out from the necessities of the publication. No doubt this is true of the history of Spiritualism, but no good reason why the facts and fanaticisms of Spiritualism should not be known. If we understand the object of the writer, it is not to explain the mysteries or elaborate philosophies that the publication comes at this time before the public, but to remind us of the slow stages of our progress in both, by giving us the facts. Compilation may be one man's work, which is neither insignificant nor unimportant, for without jucts and history we might become forgetful of our antecedents, general relations and obligations. We hope, therefore, the work will find a place in every Spiritual family, and be studied attentively.

Having already published a long extract from its pages, little is left for us to do, as the work does not assume critical exactness in method or fulness of detail. We think the publication will do good. ral of his visitors. He states that he is of a generation that as it will remind the reader that the entire advent will therefore, be likely to teach a lesson of humility to all. The controvercies now going on about "facts and fanaticisms" may be modified on both sides by looking into this book and studying the course of human or rather Spiritual events.

> There is a large class outside of the Spiritual family, who, could they read this book, would be all the gainers, for the fallacies of church policy that thinks to save its darling dogma by refusing to get light on this subject, would here learn how simple the means and how humble the medium that has

We have received Nos. 1 and 2, (Vol. 5,) of this work, and hope their continuance, so well pleased have we been with their perusal. Of the scientific value of many of Mr. Buchanan's statements, we will not at present offer an opinion; but leaving the controvercy of science out of the question, the work is eminently suggestive, practical and reformatory. It is reformatory in the right sense of the word, for the article which we copied from No. 1, "Mending the World," placed the subject of Reform a id Reformers on the right ground. Reform ing of the mind of its members, for then the whole body will be presented to God as a living sacrifice, which Paul says is our "renewal service." We

INSANITY IN THE CHURCH.

Who is God? has been asked in imperfect words the tenor of some favored text. Hence, as time rolls on, and the favored few who knew the Lord. are so very wise in their "own conceit," that as a unconverted.

I am reminded of this by calling to mind the said consequences resulting to a most excellent lady of this city, (Mrs. J. Petty.) who, although a regu-

Mr. Wm. Wood, who I understand is a member the purpose of learning who the Lord was, and what the constituents of religion were, -as she

going get religion; she wanted it, and she would

During the time of this excitement she attended some few meetings at the Baptist Church, where excitement prevailed, and some dozen or two have been baptized, through the instrumentality of the Evangelist Knapp and some others. Not being able probably to get the evidence that she fancied that others were getting, she became over-anxious and confused; the result was insanity. But could this effect be without a cause, certainly not. Then what was the cause that thus affected this once loved and beautiful lady?

Why evidently it was the concentration of this Church's influence in demoralizing her understanding, benumbing her senses, paralyzing her brain, by proclaiming her a subject of the hades, and in denying her fitness for heaven. Had she been told that God was goodness, righteousness, harmony and happiness, and that she had these qualifications, and consequently was just as good a Christian as those of higher pretentions, no doubt she would have settled down, short of being thrown into this high state of mental excitement by the the Crystal Palace, on Sixth-avenue. hot-headed zeal of foolish enthusiasm, manifested by the ignorant religionists of the day.

But what can be done in this case? She has gone to the Utica Asylum, where we hope the best of talent may be used in her behalf, and a few days restore her to her family.

My own opinion is that she might be demagnetized, as her nerve vital fluid is checked, and that she might readily be restored by Mr. Knapp, or whoever the transgressor may have been, by demagnetizing. And I would suggest through your columns, for the benefit of such ignorant elergy and foolish transgressors, that they try the experiment, and see if they may not be as successful in bringing people back from Hades, as they were in sending them there.

This lady evidently at times fancies herself in hell, for she says she is there, uttering the most profane oaths that may be conceived to be characteristic of such a destiny.

Now I have seen hundreds of persons who were evidently insane for the time being, who would pull their hair and abuse themselves and friends, and yet on a sudden would be relieved. Why all this? because the restoring influence of the magnetic currents were sufficient to correct the dilemma. Who could not produce the most horrible cases of insanity by the abuse of the psychological or magnetical elements? If these things can be induced in this way, may they not be deduced by proper means? If they can be induced through laws, may they not be deduced by understanding and wisely applying those laws? Certainly. It is a poor rule that will not work both ways.

If this lady's insanity has been induced by Mr. to work and correct that to her mind, by treating the subject legitimately, and I think she would beoriginating from the confusion or want of understanding, then I would suggest that a number of persons who might have been the most eager for her conversion, make the experiment to demagnetize her. But I don't expect to persuade these folks to do anything of the kind. Yet I wish to lay this subject before the public, and if possible, help others to avoid a similar error.

Yours with respect, Auburn, March 5, 1855.

Noetrn.

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

[For the Christian Spiritualist.] EIGHTEEN HUNDRED FIFTY-FOUR.

BY ABBLET FORRENS.

Hast thou stepped from the cycle of all years To mingle blood with the young orphan's tears Thou gloomy fifty-four

Thy feet have darkly pressed the ages past, Into the common dust of buried things; And all that thou hast from thy ruin cast To ruin fondly clings!

Sabres are flashing in the Easterly world. Like tongues of flame that once her altars spanned; And flags of brazen armaments unfurled, Upon that Baltic st and.

Why hast thou grouped contending hosts like these, To fill the measure of thy wrath, and pour And on the shrinking shore?

If vengeance such as this-so long reserved-Since the last birth of war, be meted here ; What is thy purpose for those left preserved ? Is there a better cheer ?

Will soldier furl his flag, and keep his gun No longer bright on human hearts to feast, Or flame with baleful fire like the red sun When shooting from the East?

Will ties be never sundered, or a pang Of severed hearts thrill with that pining cry,-The music which humanity has sung, So many a century?

Will man and woman, see in each a flower. That blossoms in the vales of life to show, That over all, there is a holy power To solace every wo!

Shall we look back through intervening years Like men, who look through prison bars with shame, Because in our life's image there appears The past's ignoble shame.

Regret and mourning cannot wake thy sleep, Or snatch thea from the oblivion of thy grave, The triumph is enough, if we can keep What's left-from rula save.

Hast thou a memory for thy sister hours. That hastened to decay, when Firme was young! Or are their faded laurels dimmed as ours, Unwept! unsung!

Yes, there's a triumph left, the Spirit's bound, Hath wider been diffused in all degrees; As circles in the water, spread around, When some thing breaks the seas.

God hath renewed the prophecies of old, And handed down to time, a mystic charm, Whose power is like the amulet of gold, That bound the priestess' arm.

Midnight waits the dawn, like swarthy Hannibal, Wai ing the waking of the Bythnian king; We court her signal, seek her promises, Providence, March 12th, 1855.

[From the National Ers.]

TO-DAY.

BY MISS ALICE CAREY.

Haste, O ye idlers, haste;
How have ye time to waste!
One moment, once misplaced,
Cannot be righted.
Wait not your work to view;
Now is the time to do—
Let not to day, to you,
Be a day slighted.

While you count loss and gain, While you count care and pain, God's rifts to you are vain— Haste to redeem them! Mind not the rocks that lie Mind not the rocks that he Piled black against the sky— Layer from layer, if you try, You will unseam them.

If you have friends, why, then, Work like true-hearted men-

Work like true brethren, Shoulder to shoulder; But without help of friends, Who, single-handed bends Fate's iron to goodly ends, He is the bolder. Were life a breath of air. Were life a breath of air,
Ending we know not where,
Then might the soul despair
For its brief hour;
But if 'tis true that we
Live through eternity,
Then should our actions be
Worthy such dower.

THE CALIFORNIA STORY.

the New York Herald, explains the origin of those vocalists of the future shall chant the anthem of that we live in a country where a large majority of have above stated. I shall remain here till I rearticles which were published in this paper some the emancipated Spirit, the song of the soul that the population are infidels, and independent of the cover my voice and health a little, and then promonths since, and speaks of the whole thing as a takes its inspired flight to its heavenlier home, but machinations of priesteraft. Doubtless H. J. Davis | ceed on my Western tour. fiction. We have not room this week to speak of pouring down harmonies to thrill and gladden often thinks of this. Your present teacher wears Hoping Heaven may smile on all your efforts in his conduct and the letter as they deserve, but will where'er they fall, as the æronaut scatters welcome hair on his upper lip, and calls things by their the cause of Spiritual truth, I remain Sir, your for

Mr. Blackell, editor of the Organ, of this

HARMONIC VOCALISM.

Music is becoming not merely a solace and a refreshment but a sweet necessity of life. As the Spirit unfolds its finer powers it pines for this purer element, as the full-fledged bird for the free and buoyant air. Harmony is to the sentient what development.

And as of all beauty none is comparable to "the human face divine," as the living presence is richer more satisfying than any intercourse through correspondence, or even the communion with the wisdom of the Past through the medium of literature, so the human voice, when harmonized and perfected by discipline and culture, touches chords that vibrate so sweetly from no other source.-Vocal harmony is the purest, most universally pleasing form in which the heavenly Muse apternal line. But where was the beginning? Mothbread basket. Custom has made the Clergy a priternal line. But where was the beginning? proaches us. From the cradle onward through all the changes of many-phased human existence, it is the one enjoyment that never wearies. Familiarity but increases the attraction by mingling with the inspiration of the present hour the hallowed associations of other days. It moulds and fashions, sways and develops more than eloquence or didactic instruction, as the dews are more powerful than the rains, the still small voice speaking in the silent depths of the heart, than the flame of ignorance, or a want of understanding certain the thunder that glows or reverberates from with-

These thoughts were suggested by attending one of the concerts of "THE SINGING SISTERS," a band of vocalists who have been delighting the Knapp's horrible painting of the Hades, let him go Brooklyn people generally, and specially enlivening the meetings of our Spiritual friends at the Income sane. But if her insanity is induced by the amid the variety of amusement claiming public stitute. The crowded houses they have attracted, magnetic current of Spirits in or out of the form, attention, shows that there is a deep sympathy with this most pleasing form of the most winning of arts. Their singing is sweet and natural, and must ever be popular; and several of the lighter pieces were by no means wanting in comic effect, what will they do? They know that then old switched off the track by the force of circum-bugbear cry of "infidel, blasphemer," is every switched off the track by the force of circum-bugbear cry of "infidel, blasphemer," is every whilst in the celebrated "Echo Song," the more a compass of voice and a masterly execution worqueenly and radiant of the tuneful band showed thy of the long culture of the most successful are born every day in sight of tall steeples and in storm that now rages has purified the air and proartistes. She was also well supported by the vathe right by the reserved and quiet expression of on one side; Spirits are rapping on the other. my advice and your own convictions of love, truth lavishly into our school of poetry, for it is the true one whom we should take to be her nearer kin, on And the clergy still hold on to the idea that dis- and harmony. Amen. the left by the deeper tones of her friends in affinity one degree more removed. Altogether their retreat is better than a bad battle. Gentlemen, voices well accord and form a volume which perfectly fills the room, affording a very high degree of satisfaction to the whole assembly.

Such, we believe, is the feeling of most while sitting in their inspiring presence, and thrilling with their warbled harmonies. On retiring one feels a little as if he had dined upon blane many and whipped cream. Nectar and ambrosia make an excellent dessert, which is to us the most attractive part of the entertainment; still a more substantial basis is also required for the first course. The ethereal harmony breathed through the Spiritual spheres around the grosser planet. We would be impious. Have you not mistaken his Spiritual spheres around the burden of the song is unworthy of the melody in which it floats. The music is far higher than the words. It is Pegasus yoked to sitting in their inspiring presence, and thrilling higher than the words. It is Pegasus yoked to of good you may be able to perform? Does Spirit, when you urged me to accept the cordial identification, whose seat is the soul itself. the dull ox; an angelic Spirit speaking through a christianity really require the pillars of pride, invitation of the "brethren" here, to speak before moment of its inspiration, in its hour of triumph, so kind, my hearers, as to walk with me retrospect fore such audiences as had listened to Davis' teachcan ennoble anything. But the words and melody tively into the ages. Fancy we are standing now ings for years. Thinking that all I could say would been too often merged into perverse transitions. coarser drags down the more ethereal element:

As oft in modern days, in real life, The stolid husband clogs the aspiring wife; And while she flies on loosened pinions round.

He brings her, fluttering bird-like, to the ground. quiet dells, watching or waiting the sweet approach of eve, find in the songs of Robert Burns the truest expression of their deepest feelings. The music of their native airs and the impassioned breathings of their own poet, the proud inheritance of a sturdy and earnest race, are a fit vehicle to be are their Spirits uppard. The blue-cyed German on Madchen, and the wild Burschen of the unit
The peasant mands of Scotland, string in the quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of wood, ted quiet dells, watching or waiting the sweet approach of whether deepest feelings. The deepest feelings. The building in the sanctanding, plysiological, mechanical, physiological, mechanical, theologic, and social bear. All true pleasure must consist in mental constitution.

All true pleasure from the deepest feelings. The bination as safe and certain cure for alt the diseases of the skill on the skill on the skill of the learned, among which are for all the diseases from the delived into classes stitution.

All true pleasure must consist in mental constitution.

All true pleasure must consist in mental constitution.

All true pleasure from the delived into classes stitution.

All true pleasure from the desact and the diseases adepted which have for agree, belief of mission and a breathings of their own poet, the proud inner tance of a sturdy and earnest race, are a fit vehicle to bear their Spirits upward. The blue-eyed German Machen, and the wild Barechen of the universities, find in the rich songs of the all-cultured with the same trade. His associates are low versities, find in the rich songs of the all-cultured with them pretending to be a prophet or something and artistic expression of all their varied moods. But what do we care for the poor jangling rhymes to which our musical purreyors set the sweetest melodies? The airs, like the soul likely sweetest melodies? Britan and the soul self-back like the same trade. His associates are low subject, the "Philosophy of Inspiration, and the conceptions. Transcendentalism and Spiritualism and was the engaged then as that love of substitution and change which may work out the only true happiness of thousands. Our intellectual life must be filled with such opponency, and our moral also brotherhood of man. The impious blasphemer, this community, and the people seem to be permade the variety of the soul is chimed from a thorough conviction and change which may work out the only true happiness of thousands. Our intellectual life must be filled with such opponency, and our moral also brotherhood of man. The impious blasphemer, vaided with a deep sense of justice, truth and the very said and entire to a constant variation of changeable activities of mind, are necessary for reflection, sensation and emotion.

Yours, Assuer Torrens.

Yours, Assuer Torrens, Boston: W. M.

The same trade, His associates are low volugaristion, and the good of Good not fill our rici and unprofitable, are they mostly. The air of our

cravings of the American heart, the inspired vocal- fruit and raw corn his food. He was kind and lov- D. D. Hume, the medium, frequently visits this ist must sing of themes dear to an emancipated race—emancipated from the dead forms of the Old balin of sweet words into humble suffering hearts. investigate the phenomena said to occur in his World, and filled with the living freshness of the Yet he was villified, slandered, and at last murder- presence, and has done so for some considerable New. This is the inner America which will yet ed. He neglected to dress fashionably, he called time past. Well, one evening a desire was exmake her voice heard and her will respected. What things by their names, he sought not the favor of pressed to behold the Spirits, and instantly a magshe asks she demands, what she seeks she is sure the great, he endorsed no creeds, dogmas, or form- nificent arm and hand was thrust from beneath the

Thus far the literati of this country have wholly These things led to his tragical death. But who not only so, but it was grasped and shaken by all especially true in the department of poesy and song. The deep American heart is not stirred by soldiers, for they acted in obedience to authority, knew that it was a hand and arm from beyond the soldiers.

| American interaction in the department of poesy and washed his hands of the matter. Not the Roman brilliantly in the room, and all saw and felt and soldiers, for they acted in obedience to authority, knew that it was a hand and arm from beyond the visitors.

Mr. Ewer, editor of the Pioneer, in a letter to will be the hymns of the Inner Life. The inspired time. How thankful we ought to be, my friends, Ward Cheney, for a fuller statement of the facts I

city, will deliver a lecture on "Life-Physical, ing, several songs from the Interior, particularly sometimes of turning his face towards Canada, Mental and Spiritual," for the benefit of the Rag- from the "Lyric of the Morning Land," but must where his black brethren of the South run to enged School, at the Rooms of the School, on Mon at present close our remarks with referring our joy liberty. As for you, my hearers, the professed day evening, March 19. The school is opposite fair Vocalists, and all others, to the exquisite poem followers of the Nazarene, and teachers of his docabove mentioned.

ADDRESS TO THE CLERGY.

BY S. M. PETERS.

INTRODUCTION-NO. I. The great Romish farce of the "Immaculate knowledge is to the perceptive powers; and to Conception" has changed to low comedy. The your wealthy parishioners by pointed remarks. withhold from either their appropriate nourish- Trinity has become a quadruple God. Something ment, is to dwarf the Spirit and arrest its perfect in the theatrical line was necessary to divert the Lazarus, might not well be received. It may do attention of the Catholic masses from the progres- for Beecher and Parker to throw brickbats, but give tendencies of the day. And so the wisdom of success in that game depends in a great measure gatory. the Hierarchy discovers that the Immaculate Con- upon natural talent backed by honest impudence ception of the Son could not save him from the and a total disregard of self. It is not to be extaint of original sin unless the Virgin Mary was pected that the Protestant Clergy could be the fearalso miraculously conceived. But the play is not less champions of religious progression. Their eduended yet. To make the Virgin pure, her mother cation forbids it, their theology forbids it, their inmust have been miraculously conceived. So must terest forbids it. They are harnessed in traces by her grandmother and great grandmother, and on- customs that they had no hand in framing, and if ward still to the beginning of the genealogical, ma- they attempt to kick out, they kick over their own er Eve wont do, for she stole apples and tainted vileged class, standing on the basis of false distincher whole posterity. Here is a nut for theologians | tion, and pandering to the selfishness of the most to crack, and the sooner they begin to crack it, the self righteous and narrow contracted minds in comsooner they will get it cracked, if ever. Consis. munity. The corner stone of sectarianism is selftency requires that Protestantism should receive ishness. None but a selfish person can be a sectathis new Deity into the family of God; but our rian. A large portion of the Clergy are honest, Protestant Clergy are not half so stupid as they and some of them are zealous reformers, but they are generally supposed to be. They know very dare not preach the religion of Jesus in its simple well, that the fundamental errors of the Papacy purity. If they did so, they would preach to bare were adopted by the early reformers and engrafted walls. If they admit the errors in doctrine that pon the Episcopacy, and these errors have kept have been copied from Catholicism, the tottering Protestantism feaming like a bottle of guiger-pop fabric of the church tumbles to the ground. The ever since. Rather than take any more from Rome, doctrine of infallibility first taught by Moses and Protestantism would be glad to get rid of all that then by Constantine, of necessity opposes every it has received from that quarter. The Clergy thing new. This error has been copied by Proknow that the doctrine of the Trinity, three per- testant sects, and by this, my hearers, you are sons but one God, equal in power and glory, can- placed in a very untenable position. I would not not be based upon the Scriptures of the New Tes- condemn you as an apostle of a new dispensation, tament; they know that Jesus repeatedly dis- I may not do it. My purpose is to display before claimed the authority of a God, and they show you the inconsistent and ridiculous position you more wisdom than they have credit for, in avoid- occupy, and then show you how you may gradual- quiry where the unfettered Spirit loves to soar, in ing all public controversy on the subject. But ly develop up to a position of permanence and usewhat will they do? They know that their old fulness. You have a mission, but you have been where met with a half comical, half contemptuous stances. There are stong hands and willing hearts hearing of loud bells, with the bump of veneration duced a calm. In many things you now do well, almost minus. Jesuitism is straining every nerve in others you may progress rapidly if you follow this wont do. Be wise now, and take a little advice from me, who like yourselves can preach better than he can practice.

DISCOURSE. Beloved heurers: In the name of our common only are entitled to a place in the kingdom. Only scarcity, and their unwillingness to labor where the National anthem will doubtless continue to thrill think of vulgar heathen going to heaven with the most good can be done. the rising generation, but the words have ceased to chosen people. We wont stand it; this innovation The following remarkable occurrences took place the rising generation, but the words have ceased to chosen people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this innovation; the ioniowing remarkable occurrence to close people. We wont stand it; this into ioniowing remarkable occurrence to close people. We wont stand it; this into ioniowing remarkable occurrence to close people. We wont stand it; this into ioniowing remarkable occurrence to cl want songs expressive of the genius of the American people. And, there is no disguising it, we are progressing with unexampled strides. Our instincts are Spiritual. Our aspirations are toward the free unfettered condition of a Spiritualized humanity. Therefore, fully to satisfy the inmost of a ree, or any place where he found an audience.

DEVELOPMENT OF MEDIUMS.

Mr. WHITNEY, No. 1014th avenue, between 11th and 12th streets, las, at the solicitation of the Spiritual corresponding it a public matter; but for "corroborative to buy standard theologies or stereotyped sermons, progressing with unexampled strides. Our instincts are Spiritual. Our aspirations are toward the free unfettered condition of a Spiritualized humanity. Therefore, fully to satisfy the inmost of a tree, or any place where he found an audience.

The grass by the way side was often his bed. and parties to it To come at once to the heart of the matter, we in, no regular salary, and no help from donation dox divine at whose house the thing took place, ing, and ever ready to mingle with, and pour the place, and a certain divine manifested a desire to

al observances, and of course he was not popular. table, and was distinctly seen by all present, and

the lays of our own poets. It yet waits to hear the voice that shall first lithrough allits chords; and it now palpitates with eager expectation as it feels that it immost longing is about to be satisfied. It makes answer to itself and prophecies the harmonic future.

And even now there exists among us, but known only to a few, the beginning of an inspired literature, a harmonic unfolding, strains of epic grandeur and lyric sweetness, descending from above. The songs of this nation, let us speak it boldly, will be the hymns of the Inner Life. The inspired even consists of the future shall chant the anthem of the emancipated Spirit, the song of the soul that where exists among of the soul that where exists a mong of the soul that where they fall, as the æronaut scatters welcome missives from purer heights upon the waiting crowds below.

The Sun" and other kindred sheets, he thinks We wished to give as an illustration of our mean- | " The Sun" and other kindred sheets, he thinks S. E. B. | trines, you are in no danger. You never dress unfashionably, never mingle in low society, and never ignore the theology of Moses as Jesus did. Moreover you are careful to avoid giving offence by engaging in theological discussions on public platforms where infidels might stir you up with a long pole. That is right. Keep behind the sanctity of the sacred desk, and disturb not the serenity of This place, or probationary sphere, the Hebrew Any allusion to the parable of the rich man and

order to satisfy its aspirations. This enchanting view of life, for there is no death, pervades the views of the cultivated and instances. There are tong hands and willing hearts enough to switch you on again, when the mental storm that now rages has purified the air and produced a calm. In many things you now do well, in others you may progress rapidly if you follow my advice and your own convictions of love, truth and harmony. Amen.

PASSING GLANCES—NO. 3.

ASTOUNDING MANIFESTATIONS.

DEAR CHRISTIAN SPIRITALIST: Here I am in this most lovely city, and as I view the magnificent seenery around, I feel the warm thrill of gratitude set to the Father for his manifold kindnesses to me, to the Father for his manifold kindnesses to me, to the Father for his manifold kindnesses to me, and the Father for his manifold kindnesses to me and the Father for his manifold kindnesses to me.

**Hatter k by the force a stream freshly the cultivate and intelligence and very descending in the cultivate and intelligence and very de death, pervades the views of the cultivated and in-

contemplated with credulity, this sign of the soul's

Dante held the same views, and his theology is

held his affirmation of his convictions.

The New England literati admit this kind of gross organization. We know that music, in the fashion, and external splendor to sustain it? Be them; for I confess I felt disinclined to appear be- development into their intellection. It is what has ally. been denominated Transcendentalism, and has should mutually support each other, like equal in the street of Jerusalem. A rabble comes shout- be mere cold water to the flood of light and gen- The display of didactic rules and definitions of partners in a true marriage. Instead of that the ing in at the city gate, and behold in their midst, uine fire, that has fallen from his lips. However, such a school may offend ignorant pretenders, and that strange looking individual. He is bare-head- being unwell, and being desirous of the aid of my prove unsatisfying to many acute and subtle ed. His hair and beard seem to be enjoying the good friends, Mrs. and Mr. Metler, I came on, and minds; nevertheless, it subserves great ends in largest liberty. His coat is the most outlandish such a greeting as I received, seldom falls to mor- promoting a philosophic spirit, and in detecting thing imaginable. Tailors and barbers must be tal lot. The house was comfortably full in the afscarce where he comes from. And look at his ternoon. The speaker was the agent of Theodore renown which men are mostly occupied in obtain-The peasant maids of Scotland, sitting in the feet—no shoes—nothing but pieces of wood, tied Calter; the subject was the Spiritual Idea, consid- ing. Their unintelligibility exists in the method by which we interpret them, and their mental con-

Providence, March 2, 1855.

SPIRITUAL MEDIUMSHHIP.

DEVELOPMENT OF MEDIUMS.

DR. G. T. DEXTER

NO. 89 EAST THIETY-FIRST STREE

Between Lexington and Third Avenues,

NEW-YORK SPIRITUALISTS' HOME.

POTUZAZU MOTSB. BY DE. H. F. GAEDNER.
Corner of Harrison Avenue and Beach-st.
BOSTON.

MESMERIC.

LECTURES IN PROVIDENCE.

Dear Sir: The second lecture of the Rev. Mr. Hayden, was delivered here on Wednesday evening, to an attentive audience, and the discourse is worthy of reviewal. He defined the Spiritual kingdom and explained the media by which we hold condition with the Spiritual spheres of existence. He boldly discarded every theological dogma, and maintained that the intimacy with our second lecture of the Rev. Mr. Here were a special speci ence. He boldly discarded every theological dogma, and maintained that the intimacy with our
mortal sphere, of Spirits, grew out of a state into
which the Spirit passes, before its final destination.
This place, or probationary sphere, the Hebrew
theology countenanced, and it entered into their
doctrine and became a part of their tenets. In
their vernacular the word was shee, corresponding
exactly to the Greek hades, and the Catholic purgatory.

It is certainly a very rational thought that these

. And they cast min our letter in bonds of the churches read this little
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It is certainly a very rational thought that these Spirits, in a state of inferior life, not remotely removed from mortality may influence, sway, effect moved from mortality may influence, sway, effect the author is a sufficient industment to all interested in Spirits of our world Nav. and control the living Spirits of our world. Nay, itualism and its teachings of particles of the Advancement of a Suiti from

that there is an absolute dependence, and it must have originated the efficacy of prayers for the departed. The greatest and profoundest minds have Price 25 cts.
FAMILIAE SPIRITS AND SPIRITUAL MANIFESTA-

transforming life. Dr. Johnson prayed for the departed Spirit of his mother, and he never with- Together with a Leply by Veriphtios Credens. Price 15 cts. CASH MUSIC AND PIANO STORE OF

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magnificent in the skillful web of opinion, wove Opposition to Monopoly. Music at greatly Reduced Rates. magnificent in the skillful web of opinion, wove round the grand ideal form of his erection. An All-seeing eye, burning from the centre of a central sun, was his symbol of the infinite Spirit of all things. Around this trinity of light, floated and quickened in the life of ages, the Spirits of the immortal world. As these Spirits were impure and unfit for the light of that sleepless eye, they were removed from the presence to another state, and as they became purified they were drawn nearer the ineffable light.

This does no justice to his allegory, if allegory it may be called. We are called upon to advert to it here, for the peacefulness and repose such views confer upon our aims and purposes in a world of struggles and strife. The assurance of such minds, leads us into those wide realms of inquiry where the unfettered Spirit loves to soar, in order to satisfy its aspirations.

Notwithstanding the combination of musle dealers to keep up the prices of non-copyright music, agrainst the interests of has one-composers, and their refusal to earnother the interact, he is making immense sales—having and units of the rade, he is making immense sales—having and the opposition to the Great Monopoly. Musticat greatly Eeduced Rates.

Notwithstanding the combination of musle dealers to keep up the prices of non-copyright music, against the interests of native composers, and their refusal to endomense and support and this public countenance and support and have reduced that he has public countenance and support and have reduced that he has public countenance and support to the Great Monopoly. Musticat greatly Eeduce on one-composers, and their reduce that he has public countenance and support and his opposition to the Great Monopoly. Musticat greatly Eeduced Rates.

Notwithstanding the combination of musle dealers to keep up the prices of nen-composers, and their reduce that he has public countenance and support in the first premiuse is immense sales—having and have reduced that he has public countenance and support in the

of charge.
TESTIMONIAL OF THE HORACH WATERS PIANOS.
Parablican Savannal, Ga. The editor of the Savannah Republican, Savannah, Ga., speaking of the Piano Fortes kept by Messrs, J. W. Morrell & Co., of that city, says:

"It will be seen that their stock comprises instruments of

should write by man, post-pairs, considered above given.

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

BPIRIT~WANIPHBRATIONS. MES. ANN LEAH BEOWN, of the Fox family, will receive private parties between the hours of 10 A. M. and 3 P. M. on Tuesdays, Wednesdays, Thursdays and Fridays, and public parties on the evenings of the days mentioned, for the investigation of Spiritual manifestations.

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DR. KICARDO Is ready to give lessons in modern Languages at the Harlem Academy, 120th-street, near 8d Avenue. Young gentlemen and ladies from the neighboring country, disposed to learn during the day, or in the evening classes, may come and trust with full confidence in Dr. Ricardo as a practical teacher. Terms by agreement; but very moderate. Please to address, Mr. Steele Director of the Harlem Academy.

CONSUMPTION.

By Spiritual influx the real cause and cure of this disease is fully made known. Those who are afflicted can obtain full particulars by calling upon, or addressing

B. F. HATCH, M. D.

88-17

180 Prince at. N. Y.

Persons desirous of becoming Members of "The Society for the Dirition of Spiritual Knowleider," may make application for that purpose to either of the Cofficer of the Society, or at the office of Tax Christian Spiritual Christian Christian Spiritual Christian Christ

Moetry.

[For the Christian Spiritualist.]

BY 8. II. Is the day anear dawning, Oh my soul! Do rosy clouds illume. Like angels in Christ's tomb, The blackness of thy morning, Restless soul.

Darkness still enshrouds thy day. Oh my soul ! No ray of light is gleaming, That those in death's arms dreaming, May find thee their Christ, their way, Shadowed soul.

There are keener sights than thine, Joy my soul! In prophetic vision they See down a wondrous day, Which shall com with light divine. Darkest sonls.

[From the Canada Christian Advocate.] A MORNING HYMN.

iThe Baron Von Canitz lived in the latter half of the seventeenth century, and was engaged in the service of the Electors of Braadenburgh, both of the great Elector and his successor. He was the author of several hymns, which is of remarkable beauty, as may be seen in the following translation, for the greatest part of which I am indebted to the kindness of a friend; but the language of the original, in several places, cannot be adequately translated into English.—De. Aenold.]

Come my soul, thou must be waking-Now is breaking

O'er the earth another day;

Come to him who made this splendor— Come to him who made See thou render All thy feeble powers can pay.

From the stars thy course be learning: Dimly burning, 'Neath the sun their light grows pale; While benighted From God's presence fade and fail.

Lo! how all breath partaking.
Gladly waking,
Hall the sun's enlivening light!
Plants, whose life mere sap doth nourish,
Rise and flourish,
When he breaks the shades of night.

Thou, too, hall the light returning-Ready-burning
Be the incense of thy powers;
For the night is safely ended— God hath tended, With his care thy helpless hours.

Pray that he may prosper ever Each endeavor, When thine aim is good and true; But that he may ever thwart thee, And convert thee, When thou evil would'st pursue.

Think that he thy ways beholdeth— He unfoldeth
Every fault that lurks within;
Every stain of shame glossed over,
Can discover
And discern each deed of sin.

Fettered to the fleeting hours, All our powers,
Vain and brief, are borne away,
Time, my soul, thy ship is steering,
Onward veering,
To the gulf of death a prey.

May'st thou, then, on life's last morrow, Free from sorrow,
Pass away in slumber sweet;
And released from death's dark sadness,
Rise in gladness,
That fat brighter Sun to greet.

Only God's free gift abuse not, His light refuse not, But still his Spirit's voice obey; Soon shall Joy thy brow be wreathing, Splendor breathing, Fairer than the fairest day.

If aught of care this morn oppress thee, To him address thee,
Who, like the sun, is good to all:
He gilds the mountain tops, the while Will on the humblest valley fall.

Round the gifts his bounty showers; Walls and towers, Girt with flames, thy God shall rear; Angel legions to defend thee Shall attend thee— Hosts whom Satan's gulf shall fear.

MACHETIC MACICS

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

Translated from the French of L. A. Cahagnet,

EIGHTH DIALOGUE

CONCLUSION.

[CONTINUED FROM NO. 42.]

One day while at Argentuil, M. Lecocq, watchmaker of the Marine, No. 9 Calais street, came and talked at length with me on this interesting topic.

When he left I went and took a moment's rest upon my bed. As I was staring mechanically at the sky, I perceived there several white clouds .-Two of them more particularly attracted my attention; they were remarkably elongated, and the first ended in the shape of a V-the other resemsucceeded in doing so, and the two clouds did not a satisfactory conviction." unite. This experiment gave me courage, and I tried to cancel entirely the clouds I saw in the sky. I will try at once whether I am or am not right in The largest were about two yards in every directory my present view. Let us attack this small cloud, timony of other persons. I went, therefore, and Be sure I shall examine it with care." prayed M. Lecocq to come and witness my experiments.

him to point out a cloud and that I would cause it take place under the influence of an ardent sun

cording to my promise. But he thought it might be rather difficult to have clouds for confederates. be a delusion, and prayed me to repeat the experiment. I did so two or three times with the same success. He then exclaimed with ardor, "Oh my God, how happy I should be if I could do the same thing myself."

"You can do so," I replied.

"Oh, no! it is impossible; I shall never be able to realize such wonders.'

well as myself."

make up his mind to follow my advice; at last he open, break and dispel it as completely as possible. Vanity, and the World's Applause, are always in chambers and wardrobes, as a "sweet-smelling law does not permit the open profession of Chriscessively three clouds, that he began to understand sky through it; and I generally see my wishes and hold out their peculiar attractions and allurethe wonders which can be operated upon the at- fulfilled in five or six minutes, the cloud disappear- ments to his followers and willing worshippers, mosphere by means of human magnetism.

M. Gerard, both residents of St. Gratien, near whenever an objection is made. There is nothing an approving smile from the Tyrant God. Among were only two clouds in the sky at that moment- tion. I said to Medur:

both will help me, I shall try."

"Very willingly," said they. "Then I'll attack the first one's head and break go even further than I thought myself. it to pieces." "I'll cut it by the middle," said Medar, with

that faith which moves mountains. "I'll pull down its rear part," said M. Gerard.

We shall all operate together." We acted energetically. Some one might have taken us for the Horrii. In ten minutes one of clouds was with its predecessors in the immensity wherein we float. M. Gerard then said:

"It is true that one has disappeared; but it may have been absorbed in the others."

"Well then," said I, "let us dispel this too; perhaps we shall find the first in its bosom. Shall we do so?"

"Yes, if it is possible," they replied, "but it is a hard task." "Let us try." At once we acted upon this gi-

gantic cloud, and in ten minutes nothing was left of it. You may conceive the stupor of my friends who, since that day, have become my best adepts, and

performed the most surprising experiments. M. Lecocq continued his own studies with no

ess remarkable success.

On the following Monday I received the visit of Mr. and Mrs. Lejeune, proprietors, No. 29 Franklin street, Passy. I told them what I did, and explained my manner of proceeding. They at once began to try the experiment with the assistance of two other ladies. Each of these persons selected a cloud and cancelled in a very few minutes. The experiment was repeated several times and always with the same success. Delighted with such a demonstration, M. Lejeune endeavored to show it to the Dean of the Magnetic Society, our dear M. Mialle. The result was the same. M. Mialle could not believe the testimony of his own eyes, and exclaimed, "Oh, where are we going; my God, where are we going?"

M. Lejeune afterwards wrote me a letter in which he relates the result of all his experiments. One of the most remarkable was to break a cloud at night, to prevent the possibility of any supposition relating to the absorption that might be produced by solar rays or any similar cause. He assured me that he always succeeded according to his

M. Ravel, joiner at Argenteuil, was just as successful in his investigations.

I spoke of these phenomena to two friends of mine I have at Strasbourg, and they obtained the same result whenever they tried the experiment.

This question will directly put us in contact with the science of astronomy itself. A learned man whose lessons have just now overthrown the convictions of the highest minds of the age, M. Emmanuel came and paid me a visit at Argenteuil.-He was accompanied by my friend, M. Lecocq. delight at the shame and degradation of his own The present question was very soon the object of our conversation, and I was obliged to support my views by a practical demonstration. M. Emmanuel is not one of those savans in yellow kid gloves who have nothing but sarcasm and ridicule for any proposition which they do not make themselves.-On the contrary, this eminent professor did not disdain to go with us into the garden, and assist our efforts with all his magnetic action. The result was the same, nd surprised him enough to desire a second experiment. I was no less successful this time than the first. He then acted alone and obtained the same result. "There is not the least they not been absorbed by the larger ones, or dispelled by the powerful action of the sun's rays?"

were able to absorb those on which we acted, they sions, Possessions, Sorcery, Witchcraft, ought a jortiori have absorbed the little clouds ular in my narrative. which were between them and these last. Yet such has not been the fact.

2. Now if it were the sun which absorbed them, he would have likewise absorbed those which were nearer to him; and that again was not the case.

3. If the sun absorbed the little ones in a straight line, or by contiguity, he would do so by beginning at the extremities of the nearest clouds. Now he does not so; on the contrary, these clouds become lighter, disjoin, and disappear precisely where our action falls directly.

"That seems to me true," replied M. Emmanuel, 'but it seemed to me also that several other clouds disappeared likewise around those you acted

"I have not yet made this observation," said I, but it would be very easy to avoid this difficulty by selecting perfectly isolated clouds, and repeat the experiment every hour of the day and evening. bled an arrow, and set exactly into the first. All It should likewise be observed how they disappear. on a sudden I conceived the idea of preventing if it is at the same time or not, &c., &c. It is only this junction by cutting off the second cloud. I by experimenting repeatedly that you can establish

"You are right," answered M. Emmanuel; "but tion. I succeeded in causing the disappearance of here on our right. . . . That one, . . . but look, four of them in about a quarter of an hour. I be- it is widening instead of disappearing . . , Oh! came quite excited, and acquired the conviction it is enormous. That is too much! Let me try that I was right in my views on the subject. But upon another. (The result was the same.) I shall I am always diffident about my own experiments, see now, if the larger clouds will not absorb the and like to be confirmed in my opinion by the tes- smaller ones. This question has not been studied.

So ended this interview, which had closed by the phenomena radically opposed to the theory of He came, and was literally amazed when I told absorption. Yet I do not pretent that they do not

> John.—But, in short, are there particular conditions and manners of proceeding?

and arrange my fingers towards its centre. I in able." It was with much hesitation my friend could tensify my thought upon that action, desiring to The ministers of his court, Pride, Ambition,

"I do not feel able to act now upon such large I had made my first experiments, wrote to me sev-recognized, as with sinewy, icy fingers, he stealthiamong them, more active than ever, as though at the Bible clouds. (they were about two feet long,) yet if you eral years afterwards, and assured me that he had ly feels for the heartstrings of those most interest- home, finding it easy to extinguish those whose

A student in medicine, M. Godquin, living at No. 5 Hotel de l'Universitie, rue Gregoire-de-Tours, has ishing fects.

undoubtedly fall into some absurdity.

Our sixth conversation is devoted to an investigation about Besettings and Convulsions. In that magic.

thrown. On this theatre we have had a view of which inevitably destroys life. the most frightful crimes that ever defiled humani- On the right, in the foreground of the picture, mentor of his brethren instead of their friend.

There only does he breathe with pleasure and satisfaction. Less courageous than Nero, the crowned headsman-less shameful than Leotarde, who kills his victim and dies with horror at his own crime-man here watches the hour of his friend's sleep, in order to overwhelm his breast with the load of his infamy. He breathes within the shrine of the pure virgin to poison her heart with the wind of his corruption. Then on his brothers awakening, he smiles, and asks how they have

In the meanwhile, it is with a secret and deep oy that he sees the cheek of his friend become hollow, and the graceful form of his child, give way before his poisoned breathing. He laughs at the groans of his agonizing friend, and dies with corrupt! Hurrah! Let us now find other victims. pear plump and scrofulous—excluded from the air, From the Borgia's poisons fallen into the public's hands to the magnetic monster influences of mesmerism, he makes use of everything to realize his shameful projects, to humble those he cannot subdue, and enjoy the tears and the cries of his victims. Do not think this portrait is exaggerated.recognize him and baffle his snares. Know how strike like a man!

I will spare your heart, and forget, if possible, My answer was this: 1st. If the largest clouds the horrors I recorded in this dialogue. But you must not forget that I have been exact and partic-

> In the Eighth Conversation, I called your attenering all mankind. I have examined more particularly its healing power, in order to avoid other and more dangerous considerations. I do not know any sort of spell-thrown whose power is so universal as that of speech. I do not exclude any body from its influence; it is to say enough, that every existing being is submitted to its spell.

I spoke cautiously about sympathetic corresponmagnetically, and committing crime, to reveal any more of these secrets.

I closed my book by a little treatise Necromancy, which will be sufficient, I hope to enter fully into this order of investigations. But be prudent, confident and studious, respect God and have some regard for Spirits. Compare and admit an idea without enthusiasm or pride. When you shall more fully appreciate the value of these question, we will others of no less intense an interest.

FASHION.

Extract from a Lecture on the Cause of Disease and Preservation of Health.

BY O. W. MAY, M. D.

Were I painter, and wishing to make a picture which should be allegorical, descriptive, and at the same time truthful, I would paint the

to disappear from the sky in less than five min- and heavy clouds. I admit, on the contrary, this god of Fashion, enthroned on a shrine of human nervous energy impaired, and the tone of the influence. But my experiments do not the less hearts and affections, where he could recognize, stomach destroyed. M. Lecocq stared at me with surprise, and per- prove a priori the power of human magnetism up- with a graceful and attractive nod, all who aphaps terror; I am sure he thought I was mad. At on the atmosphere. They prove alone more than proach in either direction. He should be dressed attribute of manhood, "a kind of knighthood that last he designated a cloud, which I dispelled ac- all public demonstrations put together. It would in habiliments of changeable hue and varying pat- elevates them to men," by its use become pale and tern, effected by dissolving views, so as to appear faint, nauseous and trembling, have cold sweats and form of the latest beau ideal of the attractive upon untaught nerves; but the old habitues laud it ALBERT.—Certainly, and I shall give them here; and desirable, and capable of changing the appear- as a precious boon, and would sooner part with I want a deep blue sky, scattered up with little ance at will, to gratify the whim or capricious dis- things held most dear, than abandon its use, even clouds almost at rest. I select one as far as possi- positions of admiring votaries. Ever and anon his after they cease to follow it as a fashion, to please to follow it as a fashion, to please to follow it as a Spiritual, but as a temporal necessity. ble from the others. I prefer it in a perpendicular garments assume such shapes and styles as the the god, or to make them men. Their paths are When Mohammedism falls, it will not be because rather than a horizontal position. A yellowish worshippers had before derided as "uncomforta- marked by filthy, slimy pools, ashes, stumps, and of the conviction that Christianity is true, but bewhite of two yards about in every sense is perfect- ble," "unbecoming," "outrageous bad taste;" quids, which accumulate by their industrious hab- cause the Asiatic is becoming convinced his own "Have faith and act upon this cloud," I pointed by proper. I place myself and act in the direction when they would adopt, applaud, and praise as the its in this vocation, notwithstanding the efforts of under its present political and moral organization by out one at the same time. "You will succeed as it advances. I gaze fixedly at it, and lift my hands height of the "beautiful," "graceful," "comfort- stately dames, sleek misses, and proud matrons, to the side of European Christianity and its results.—

On the following day, M. Chevillard Medur and towel. Let the same experiment be repeated again, health, peace of mind, and even life itself, to win save.

ing, undulating paths, bordered by flowery, thorny them. the same time, when he puts them from sight.

Throughtout all these scenes, the deity is well Skirting the sides of the picture, and attempting dialogue I had nothing to teach you; the thirty-six pleased with the sacrifices, and signifies his satisquotations I gave being sufficiently instructive by faction to others, who eagerly crowd his courts, costumes, combining ease, comfort and health—are ings of the frame and order of things, are God's themselves. The phenomena we obtain through where, apparently, their only satisfaction is found; graceful and becoming—but they win not the fa- didactic address, in which he gives us the informamagnetism are too much like the cited facts, not to and so craving is he for worship, that nothing sat- vorable notice of the god; especially after the tion we need about his ways. And that which see at a glance the marvellous results which human isfies his thirst but a sacrifice of all comfort, affecting manufacturers of dress-goods take the alarm, and bathes the world—the nameless essence that fills magnetism can produce. Any experiment of this tion, and even the love of God himself. And incite the boys and rowdies, and brainless dandies, it—the devout uplifted look of all things—is the nature will at once convince you that this power when their lives are so far worn out in this service to hoot and point the finger at them, when the personal effusion of God's Spirit, by which the sehas played a great part in the marvellous feats of that they are no longer fit or able to continue the whole host of worshippers join in shouts of ridi- cret spreads of what he is. In the system of nature that they are no longer fit or able to continue the whole host of worshippers join in should of the and life, he teaches us his will: in the beauty of nature and life, he meditates from himself. If we In our Seventh Dialogue we entered into the by the shadowy minister, when they are soon for withstand; and they retire, leaving the paths free and all similar beings were away, the former would darkest and foulest corner of the human mind and history of his passions. All the crimes of this na- friend, who can only regret and mourn the infatuatore are classified under the generic term of Spell- tion which should lead to such a course of life at those among whom the shadowy form is trying breathless haste of movements, the patient roll of

ty. Yielding to the brutish appetites of his pas- are seen groups of young people, mostly girls, who sions, interests and pride, man studies knows and are making fantastic and extravagant displays of appear to look regretfully upon the infatuation everlasting beauty would still remain. All that lay practices every art from which he may derive dresses; and although they do not observe him, which leads the votaries through the fantastic foleither honor, pleasure or dominion. It does not the shadowy form is among them, picking out one matter to him whether his practices are pure or after another—always selecting such as have displays, to gratify appetites, and the vanity of his that asks no audience. Yet he cares not to hide stained with blood! He knows how to triumph in served his master most blindly. Here is a group standing in the ranks of the worshippers of a god it from us; and he has made us too like himself, darkness, and enjoy the fruit of his crimes in the with tight waists, overlapped ribs, compressed, so tyrannical, and so exacting of sacrifices, as to his blessed inspiration. abyss. He is what he wishes to be, . . . the tor- palpitating hearts, tuberculated, congested lungs, depraved blood, and giddy brain. There, a group sweeping the ground with their lengthy costumes. ready, with all their wet and filth, to be swabbed around unprotected ankles, during church ceremonials, a lecture, or a fashionable call. Here, a multitude with feet and ankles so scantily protected as scarcely to exceed that provided by Nature, with wincing, hobbling gait, hectic cheeks, and consumptive lungs; and there, a group who think that with weighty skirts and tournours, they are makartificial deformities; and, in fact, the god seems remarks: well pleased to see health, comfort and life sacrificed in this way, during his pleasure.

their devotion in their own persons, are offering up -his only confidant-thank hell, he is dead! She is trim, pretty and puny-stuffed to make them apthat they may be pale and interesting, as each vain mother imagines most acceptable to the god, and shadowy minister, when they disappear and are seen no more. Did we not know these facts. it might seem strange that one half of all the childyears, the sacrifice is complete.

able to present the sacrifice in the latest fashion of baby costume.

be seen a jolly group, sipping decoctions of stimuvotaries do not see, or will not believe, such causes new dispensation was not given to him, but to Monardure such results. Their shattened nerves produce such results. Their shattered nerves,

the god is well pleased with the oblation.

Mingling with these, and farther to the left, are

minister does not neglect these "votaries of the sacred volume, are becoming numerous. weed," but is busy in selecting such as are poisoning from the ether, as a spot disappears from a who appear ever willing to sacrifice ease, comfort, ed and impure past redemption, and water cannot

Far to the left, in the background, are those of Paris, came and saw me towards the evening.— better than facts to confute reasonings. Yet, I do the most active of the ministers is faintly seen a all classes who have injured themselves in the wor- in making our trading relations subservient to the red and forty-four brigs, and three hundred and They had heard of my experiments and questioned not try the emperiment when the cloud stands over shadowy form, like some half-formed fearful thought ship, and feel or fear they soon must die—that the dissemination of the Scriptures in Turkey, and twenty-seven schooners and sloops, were lost at me at once upon this subject, showing at the same a steeple, a mountain, or any sharp object of the stealthily moving about among the worshippers. shadowy form approaches them too closely. They me at once upon this subject, showing at the same a steeple, a mountain, or any sharp object of the stealthily moving about among the worshippers, shadowy form approaches them too closely. They time some skepticism, and the strongest desire of same nature. There may be, in them, secret ready to close the last scene of existence of such as now cluster around the dispensers of drugs and is victor in the war that is raging, religious immu- and thirty-eight put into port in distress, one hundwitnessing themselves my performances. There causes of attraction that would paralyze my ac- have exhausted life's energies in the service of this charms, in the hope of procuring the means of nities and privileges are sure to be equally stipulative and two wrecks were passed,—making a total inexorable deity. He endeavors to enshroud him- warding off the consequences of their previous im- ed for by either party, the Ottoman Empire pre- loss for the period given, of one vessel lost every M. Charles Renard, of Ramboullet, with whom self in such misty envelopments as to avoid being proprieties of life. Here, too, the shadowy form is senting at this moment the widest and most en- eleven hours; one stranded every forty-four hours; continued this study, and always with complete ed in the worship; seemingly ubiquitous, as he is shattered nerves and worn-out muscles are still versions in use among them. The Turkish lan- American shipping.

In every direction around the shrine, are wind- they are past redemption—even water cannot save

likewise operated according to my prescriptions.— shrubbery, beautiful to behold, but in some parts Dotting the picture, at various points, are rich, been no satisfactory Arabic version, but the Rev. His success has been complete. He experimented rugged and vexatious, although apparently attract- ostentatiously-decorated temples, ostensibly dedi- Dr. Smith, an American residing on Mount Leb-His success has been complete. He experimented rugged and vexatious, although apparently attract-ostentatiously-decorated temples, ostension under the only living and true God," but often from the Hebrew, into that language. After some confuting the arguments to which I alluded. They are pitfalls, through which one after another of the desecrated to strange, wild schemes, mammon's further observations in reference to the contingent easily silenced their adversaries by the most aston- worshippers disappear; the great mass not know- uses, and secular ends. The richly-carpeted slips effects of the war now raging, and its probable ing or caring why, so long as they can enjoy the and cushioned seats accommodate the worshippers subservience to the cause of civilization and Now, my dear friend, you have no resource left satisfaction of continuing the worship with the gay of Fashion's god, to the exclusion of many brue Christianity, Mr. Marsh concluded his interesting you, than that of becoming yourself a cloud-rod. throng, in the giddy whirl of dissipation; but the worshippers, who are thrown into the shade by the But if you accept my proposition, you cannot deny discerning cannot fail to observe, that the shadowy more pretentious displays of those who know no the magnitude of its consequences. But remain in minister of the last rites, as he discovers they have other religion but custom, fashion, popularity, and than devils hoped, arrived in hell."

the heartstrings, to see who have worn out their energies, and are ready to be extinguished.

require such votaries as wish to win his smiles, to lay their lives upon his altar.

It appears that all the ceremonies of this court sue from it; and both must be appreciated in the are calculated to impair the constitutions of the vo- same manner—by the softened gaze of reverence, taries, induce disease in various forms, and finally, obliteration by the shadowy jorm—Death.—High-sion and a flattery, if we suppose it really to open land Home Water-Cure, Fishkill Landing, N. Y.

THE BIBLE AMONG THE TURKS.

At a meeting of the New York Bible Society, on the 27th ult., the Hon. P. G. Marsh, late American know each composition at every turn; discern its ing a gloriously attractive appearance with these Minister at Constantinople, made the following structure; recognize its proportions; lay your

He said that he should attempt no oratorical effort—that his remarks would tend to illustrate On the left of the foreground are clusters of the social and moral position of Turkey. The mothers, who no longer able to make a display of countries styled the Levant were inhabited chiefly by Musselmans, some Jews, and by Christians of the Greek and Armenian sects. All of them stand their children at the shrine. These little victims equally in need of the Bible. There are no legal sister. Yes, he says, in the depths of his thoughts are bandaged and compressed to make them look but practical obstacles, to the circulation of the Bible among the latter classes. It is curious to compare the moral status of the Mohammedan with that of the professedly Christian population. The Musselman is better than his false religion,

the Asiatic Christian is worse than his corrupted best prepared to pass easily into the hands of the creed. The former is in practice respectable, the latter vicious. There is a difference in the character of the races—the one has preserved the entire purity of his faith, and the other has corrupted it. As to the Musselman, the more we examine the ren born into the world are slipped out of sight subject, the more we shall be struck with the close pointed him out to you; it is now your business to before they are five years old. Mothers appear resemblance between the faith of Mohammed and unsatisfied with sacrificing themselves in the wor-striking. The orthodox Turk recognizes the histoto find him out, and if you meet him before an aldoubt," he said, "the clouds are over. But have tar, strike like a priest. If he is under your roof display, they exert their last energies in trying to authenticity and promulgation. Mr. Marsh recited tar, strike like a priest. If he is under your roof display, they exert their last energies in trying to authenticity and promulgation. Mr. Marsh recited the strike like a priest. attract attention to the children they have brought at great length the "call to prayer," a sort of serattract attention to the children they have brought into the world, burdened with a puny existence—so puny, that before they have endured life five lent epitome of the Mohammedan theology, and an lent epitome of the Mohammedan theology. equally good illustration of orthodox Judaism .-Here and there among these groups may be seen those innocents whose mothers are too feeble, or the it might pass. He argued that though the ceremonial observances are different, yet there is an absorbance of the innocents whose mothers are too feeble, or tion to the magical power of speech. I say that I too much engaged in the worship, to attend to lute coincidence in all the essential theological positions. There is one particular in which the Moand the doting mother prides herself that she is hammedan goes beyond even some classes of Christians, namely, in the entire and absolute acquiescence of mind in God's supposed decrees. The aby costume. word "Moslem" signifies "resignation," and in like manner "Islam" imports "submission."

As to the New Testament, the Turks acknowllating grains and herbs, which promote a gossiping edge the divine mission of Jesus, alleging that except Mohammed, he was the greatest of mankind. hilarity, while it gradually undermines the consti- Of course they do not believe in the doctrine of tutions, and prepares them for a visit from the vicarious punishment, and that it would be unjust shadowy minister, or to visit or be visited by a to suppose otherwise than that the real Jesus was dences, but I avoided to speak of the exchange of mediciner, to finish up the preparation. This is supernaturally snatched away at the time of the blood. There are already too many ways of acting one of the favorite modes of worship; and the god They think the Bible text corrupted, both of the is altogether better pleased, that the sacrifice is so Old and New Testaments. Jesus, they contend, insidiously and gradually accomplished that the was not the author of the Testament, and that a

It may be urged, that there ought, then, to be sleepless or restless nights, days of headaches and no difficulty in their conversion. But there is a impaired digestion, secure the complacent regard two-fold difficulty. In the first place, the Koran of the god, that more ostentatious displays often holds out the promise of a sensual paradise. To this it may be replied that such is the poverty of In the background, on the right, is seen a group conception of Spiritual things, such our own natuour language, so inadequate are our own powers of engaged in gluttonous, bacchanalian revels—viands ral incapacity to realize any other, (as well illusabounding, wine flowing freely, "eating, drinking, trated by the necessarily figurative descriptions in and making merry." They have no thought of the Scripture,) that the difference between us and the consequent difficulty is not so very great after all. shadowy minister stealthily moving among them, But here is the point—the way to the demolition of testing by an icy touch which have prepared them- the Musselman faith is indirect. The Koran is to selves, by excess in eating, drinking, or the use of him what the Pentateuch is to the Jew. It is the poisons, to be easily extinguished, and shoves them | code which defines and limits his civil rights and poisons, to be easily extinguished, and shoves them out of sight; one touch is sufficient, and they dis-is a marked and striking contrast between the Koappear through a pitfall, to be seen no more; and ran and the New Testament. The latter is rather a system of principles than precepts. Its highest praise is that it generalizes upon all topics which may become the subject of ethical difficulty. But those engaged with all their might in chewing, it does not say in express terms, for instance, snuffing, or smoking, u filthy, noisome, narcotic, whether polygamy or slavery are right or wrong. In the centre of the piece I would represent the poisonous weed, by which their blood is poisoned, It condemns such special acts as are condemned and denounced by men of all creeds. Now the Koran is a thing of positive injunctions. With the Musselman the State and the Church are identical-The young and new beginners esteeming it an Christianity on the contrary, being silent as to the necessity or advantages of such proposed union, existing, where it does exist, by inferences ex-tremely forced. With the Turks, religion makes the State, but in the old civilizations of Europe, the Oh! what a fine delicious word was that! One to each admiring worshipper in precisely the color and vomiting, from its poisonous, narcotic effects State makes or defines what shall be the religion.

Now, applying these views of their social state to the question of the introduction of Christianity, Womankind, he thought, might be divided into it is obvious that if Turkey receives the Bible it three classes. The nearest thing to heaven upon must be accepted not in the first and highest rela- earth, was a pure perfect woman. (Applause.) sweep and carry away these nuisances with their These opinions are rapidly gaining ground in that trailing costumes, which they deposit in their country. The circulation of the Bible is free-it is sold openly in the streets of Constantinople. The did so. But it was only after having melted suc- When I begin by its centre, I wish to see the blue attendance, ready at all times to do his bidding, savor" to the god of their idolatry. The shadowy tianity, but converts, from the mere perusal of the

success. He said, moreover, that this power could go even further than I thought myself.

ever ready at a point where there is a victim to be further palsied by drug medication. At his slight-characters, a language that is spoken from the border touch they expire, and a pitfall receives them ders of the Adriatic to Bokhara; and with which a man might travel from Stamboul through Persia to the great wall of China. Hitherto there has

ELOQUENT EXTRACT .- Works of science and history are the medium in which men speak to us; the limits of the possible, and be always faithful to worn out the powers of the physical system, by formalism, and think, perhaps, they are moving works of poetry and art, that in which they speak the teachings of prudence. You otherwise would their unhallowed manner of worship, snaps their heavenward, while their unhallowed worship would from themselves. With these the heavenly dialects last remaining heartstring, and opens a pitfall at lead a Pollock to exclaim, that they had, "sooner precisely corresponds; being in fact, the great originals, whereof these are but the faint echoes .--The outward objects of science and history,-the phenomena recorded by the one, and the events awakens poetry and art-the invisible light that mere senseless stir, were they not in sympathy energies, and are ready to be extinguished.

And many among the worshippers themselves minds. But in our presence or our absence, the beneath the eternal eye would sleep in serene light, and wait no leave from us. That is a thought lies, murderous customs, suicidal habits, and insane which God has writ only for himself; a word of that a glance suffices to interpret and fill us with God is related to his own works and ways just as genius to the creations of poetry or art, that is-

> not by the dry sharp sightedness of knowledge.to us the sources from which they come. You may analyse, if you will, the dramas of Shakspeare. the paintings of Raffaelle, the music of Buthoren; you may disengage, for separate inspection, action character, sentiment, and custom; grouping and colors; theme and treatment; and you may thus finger on its happiest lights. But do you reproduce the state of mind that first created it? Do you get upon the traces of the author's way of work? Are your rules and laws, when you have drawn them out, a faithful representation of the soul, from whose expressions you have deduced them? Can they spread, beneath any other views the many clustered plan of life, as it lay beneath the player's large and genial eye; or fill the world again with the rich tints and noble forms that reflected their repose upon the painter's face; or send through any second heart the wild bright sounds that sighed and sung through the deaf, unconscious soul? This, you will own, your criticism cannot do. At best, it does but sketch an artificial method, which, if it could be perfectly obeyed, might be a substitute for the natural one. Only it cannot be obeyed; and when the attempt is made, it produces not a living likeness, but a dead imitation, human nature turned into war, and the heavens flattened to the canvass, and the passion of melody reduced to an uneasiness among things. The canons of taste, so far from being an approach to the mind of the artist, are the extreme point of departure from it; being the expression of a dissecting self-consciousness, the intrusion of which had been fatal to his work.

The steps by which we slowly understand are not the idea in which God instantly discerns, and eternally executes. The laws which we extract are but the patient alphabet in which he spells out successively to us the tenderness of his spontaneous thoughts. They are the rules which our criticism draws from the analysis of his productions, but like the precepts taken from the study his forethought; and though they are a true light to our knowledge, they are a false shadow on our religion. In one sense, no doubt, they are the voice of God. As men talk to us, and tell us what they have been doing and what they still intend to do; yet sheltered from us, perhaps almost from themselves, their inmost love and worship; so here does God adopt our speech, address himself to our instruction, and teach us the outward purpose of his Will; but opens not the infinite well-spring from whence all the power and order flow.

The soul as it sings cannot both worship and beat time. The rainbow interpreted by the prism, is not more sacred than when it was taken for the memorandum of God's promissory mercy, painting the access and recess of his thought. night, that shows us how much more the snnshine hides than it reveals, and warns us that the more clearly we may see what is beneath our feet, the more astonishing is our blindness to what is above our heads—is less divine when watched from the observatory of science, than when gazed at from the oratory of prayer. To the one it is the ancient architecture, to the other the instant meditation of the Most High. And so it is with all the features of our world. The daily lights, fresh as a young child every morning, and dignified as the mellowness of age at even; the yearly changes less fair and dear to our infancy than to our maturity—the weariness of nature as she drops her leaves, the glee with which she hangs them out again-the silver mists of autumn—the slanting rain of spring -the sweeping lines of drifted snow; all are as the natural language of God, the turns of His Almighty thought—to the Spirit that lies open to their wonder. To others they are but a spinning of the earth, an evaporation of waters, an equilibrium in the winds.—James Martineau's Discourses.

Women versus Ladies .-- Mr. John Brougham, in responding to a toast complimentary to the La dies, at the Mitchell banquet, uses the following language :

There was only one thing about the toast with which he was disposed to feel captious, and that was the word "ladies." Why not say "women?" had to curl his lips round it, and it stuck to his lips as though it would never get out. (Applause.) Then we come to the "ladies." A very expensive thing was a lady. (Laughter.) Oh, no! we would have no ladies. A woman was a thing to be loved -a lady was a thing to admire. Then came the third class—the female. Oh! these were a strongminded, cold-hearted class. (Laughter.) Gladly would he give up the Molly Coddles among us, if women would give up their strong-minded females.

THE PERILS OF THE SEA .- The danger of those who go down to sea in ships may be shown by Constantinople is a place of much trade. Mr. an estimate of the losses by shipwreck and oth-Marsh had seen four hundred square-rigged vessels er calamities, for eighteen months, by the Bospass the Bosphoros in five hours, comprising all the ton Atlas. That paper says that during a period flags of the world. There is no ecclesiastical po-lice, as the Italian scaports, no difficulty whatever one hundred and three ships and barks, one hundto praise him in rendering it certain that, whoever were never afterwards heard from; eight hundred couraging field in the world for the distribution of the Bible.

one abandoned every seventy-five, and one sailing and never afterwards heard from, every ten days. Mr. Marsh observed that there were two or three The calculation is almost exclusively confined to