

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

VOLUME 1

NEW YORK, SATURDAY, JUNE 24, 1854.

ble, as gravity would bring it. 124. It is so with power, which is consequent dom; for as arrangements diminish in suitableness and adaptedness to the end designed, all power consider it worth the writing of a paragraph to vanishes by neutralization, until when all adaptedand usefulness.

principles vanish.

126. Throughout all the series of forms, from mineral kingdom, up through all the kinds, varieties, genus and species of forms, having propagation of their species as one of their functions, it is the completion of the forms to a certain point that be a culmination of the forms brought together in arrangements, that produces the power that is called propagation, or vegetation. It is the same.

127. The highest energy of creative Love, Wis-

128. We now see clearly that propagation is not Spiritual or material, but is a legitimate conse-121. Love, Wisdom and Power, are the primor- quence of the form itself, from the universally pervading, First intention of the Creator, which we but this he cited to show the necessity of fasting in tion between the Creator and creation, and grav- call the all-creating and all-sustaining principle. It order to be favored with these manifestations of a ity, affinity, and propagation, are the subordinate is even in this light, the same as Divine Power. ories and experiences, are those of creation, and attributes of Divinity, which produce globes, min- which is the sure and legitimate effect of Love, in erals and vegetables, as the preparations for the which all Power resides, as soon as Wisdom pro- fied in Daniel's vision. But more especially he re- tion of his character, in the Universe he has creatduces the proper arrangements and conditions.

reflections of Himself in us, or the work of the all its several parts or forms, or it could not exist, you, we therefore suspend, if not entirely discontinue, the offer of them for the columns of your

New-York, June 14th, 1854.

Postscript.—It seems best to say that we will offer another short continuation of these Manifestations, as being of almost indispensably necessity in the explanation of the foregoing, that what has been given may be better understood.

J. Shoebridge Williams, Medium. New-York, June 20th, 1854.

ERRATA: In No. 75 for affected, read effected. In No. 104 for serum, read semen. In No. 105 for eternal progressive, read eternally progressive

Remarkable Cure.

Mr. Joseph N. Estes, of Albany, called on us a few days since, and related a brief but deeply interesting Spiritual experience. Mr. E. assured us that but to austain his favorite doctrine of "Panthe-he was formerly, and for nine years, affected with sm." it was exceedingly unfortunate, and here a scrofulous white swelling on his left lower limb, for which medical and surgical skill could devise one thing that is in the Divine order, necessary to nite activity. We also find that all parts of creations as a basis, as a fundamental, from which to no remedy. He suffered much pain and expended be done, but man must, to be a likeness of God, tion are stamped with likenesses of these qualities exist; but Divine Love, Wisdom and Power, re- much money, and after all was a confirmed cripple, or principles, each part in its own order and degree. quired no such fundamental, because, like the and reduced to a living skeleton, weighing only about eighty pounds. He was in this miserable condition for some time, when one day, in answer subversions as well as redemptions; digestions as 97,) is 1. Love, 2. Wisdom, 3. Power. These finite, and all other things exist from this love, and to his intense yearning for relief, a Spirit came to

DELIVERED AT DODWORTH'S HALL, MAY 28, 1854.-NO. 3. Before proceeding upon the further review of

Mr. Davis, allow me to pay my respects to my cause of universal Humanity! "W. F." has the bump of order largely developed, and hence the the flesh" of Paul, and "God's beloved Son." as anachromisms of Mr. Davis grated harshly upon his proclaimed from Heaven at his baptism and upon upon the suitableness of the arrangements of wis- methodical ear. Unfortunately, perhaps, for me, I the Mount of Transfiguration, Luke 9, 35; therehave said bump below mediocrity, and hence did not fore, in language from Heaven, we say, "hear him." comment upon the want of order, as to time, in the theology upon the subject of his equality with the ness has vanished from arrangements and discrim- reference of Mr. D.; although I was well aware of Father, his miraculcus conception, &c., &c., we will inations, no power is left. It may now be seen the anachromisms; yet I did not think Mr. Davis not now affirm or deny, for we feel the time is not actual identity, but are as it were, departments of that Love or design, has all power by Wisdom intended to conform himself to the mere order of far off when we shall have more light upon these Himself, preparatory to the accomplishment of the or discrimination. With wise discrimination, as dates in his references to those striking historical and all kindred questions which have convulsed design of His primary love or infinite desire to adaptation of means to an end, power exists, and facts, although he used the terms "next came," the Christian world for the last 1800 years. Cerbless others that might exist in identities as if of according to it. It is hence easy to see that power and "then come," &c. It was sufficient, it seemed tain it is, that all the translations of the Bible are their own. As pertaining to each man, is the is attached to wisdom as a legitimate effect or con- to me, in casual references, to state the facts with- imperfect, and it requires no little moral courage to sequence, and that from these three is all action, out being so critical as to conform himself to the go into the investigation of the late wonderful deorder of dates. As I simply seek truth, I am pre- velopments in Spiritualism, with that blessed Book 125. It is thus to be seen, that the propagative pared to render all proper respect and justice to Mr. as held by the Christian world, in your hand; and is from the arrangements of the affinities of the Davis, and perhaps I may attribute to him more also, it requires an amount of honesty and freedom His Love, because it is general, acting upon all mineral kingdom, in all its preparations, even to than properly belongs to him or any other living from prejudice and pre-conceived opinions, possessman, and thus unconsciously strengthen "the populed by few. When I commenced this investigato quality, or what sort of matter it is, or how situ- the more active and powerful are the propagations, lar influence of an opposer of vital Religion;" but tion, near three years ago, I had much more of unto great perfections, and conversely, with great my motto in all criticisms is, "nothing extenuate, such prejudice than I have now, and adhered to nor set down aught in malice." And here allow my pre-conceived opinions much more tenaciously me to say, I meant simply what I said, that he I found, while conversing with friends from the treated the subject of the gradual development of Spirit-world, whom I had known on earth as most these wonderful phenomena in a "masterly and holy and devoted men, that it was necessary I dignified manner;" perhaps the term "masterly" should lay aside my pre-conceived opinions and may have been too strong for Brother "W. F.," become open to truth, whether it tallied with my yet to me it was proper, and surely any unprejudic- previous views or not, yet that I should always use ed hearer will accord to him a mild and dignified my reason in reference to any communications made manner which was eminent beyond any other from what purported to be Spirits. But as a genspeaker I have yet listened to upon this subject, eral remark, the rule laid down by St. John in his there was a mild, calm, almost Christ-like dignity first Epistle, chap. 4, verses 1 and 2; I was advised and gertleness in his address, and hence the great to adhere to; they read as follows: "Beloved, benecessity of warning Spiritualists against the very lieve not every Spirit, but try the Spirits whether witchery of his manners; for while there is a quiet they are of God; because many false prophets are faccination in his address and language, there is to gone out into the world. Hereby know ye the my mind an error, deep and fatal, in his doctrines. Spirit of God; every Spirit that confesseth that In reading Mr. Davis' works, I have had occasion Jesus Christ is come in the flesh, is of God." frequently to stop, and re-read, and then brace my I have called in question all communications indement against the seductive tendency of the beau- which have contravened this rule, and I have found

> he lays down in the outset. But let us proceed with the review of his address. In speaking of the development of Spiritualism, Mr. Davis classified the different ages of the race reformation referred to, in Germany, and with into five. First, the age of Force; second, the slight modifications, it has existed to the present Parental age; third, the age of Intuition; fourth, day; all the so called Christian churches are full the Rational age; and fifth, the Practical age. I of it at this time. Rationalism or Materialism has

all except the third, slightly noticing the fourth. The third, or Intuitional age, he asserted, was the Christian world at this day. The pride, pomp that of the "Gentle Nazarene," or rather the com- and splendor that usually attend the worship of mencement of what is more generally termed the the churches, shows that the prophecy of Paul in "Christian era," and in connection with this, and reference to the "falling away," and revelation of for the purpose of comparing the modern develop- "the man of sin," pride and sectarianism, and the ments with the ancient manifestations, and showing end of this dispensation of Materialism, is close at how perfectly they agree, he referred to the case of hand! How will this end come? What will take Daniel, (chap. 10) who fasted three weeks and then place when it does come? Will it produce the dishad a wonderful vision, and asserted, what I do ruption of all the churches? Or will it, like leaven, not doubt, that if a case of that sort was to occur work out the salvation of many of them? These now, our modern M. D.'s would not only pronounce are questions for the wise and prudent to answer! the man crazy, but send him to the lunatic asylum; I may attempt an answer before I get through with high character, and also to show how truly many of these modern Spiritual manifestations were typi- not stop to prove, has made a stupendous revelaferred to a historical fact in reference to St. John's ed. The Universe is the expression of God. Just gospel, not generally known, or if known, almost as far as we understand Nature, we understand its To the Readers of the Christian Spiritualist.—Not always suppressed by the clergy, and which was, Author. All truth is God's truth. Each truth is because Divine or Infinite Love includes within having ascertained that any commensurate interest that St. John wrote his gospel sixty-three years af in harmony with all other truth. As God and Naafter all the writings commonly called canonical churches. St. Jerome tells us that the venerable ty to, the will of God. - Marriage. apostle was requested by the church to write the history of what he saw and heard as an immediate follower of Christ, his kinsman according to the flesh, and emphatically his beloved disciple, and he agreed to do so, provided the church would "fast agreed to do so, proceed the church would hast and pray" for certain days, that he might be aided in his holy task by direct Inspiration from the Heafeasts and camp-meetings, by the groves, and by venly Father. The church fasted and prayed, and the still waters and the green pastures of the Blesafter a time St. John breaks forth in that sublime strain, "In the beginning was the word, and the

word was with God, and the word was God." Chap. 1, verse 1. "That was the true light which lighteth every man that cometh into the world," verse 9; "and the word was made flesh and dwelt among us." verse 14: " Grace and Truth came by Jesus Christ," verse 17. Now, for the purpose Mr. Davis designed, this was a very beautiful reference, ism," it was exceedingly unfortunate, and here again, I thing his clear-seeing entirely failed him. The doctrines of the "Harmonial Philosophy" utterly discard the character of "Jesus of Nazareth," as set forth in this chapter, verse 1st to 18th. The worshippers of Nature, and rejectors of the Bible as an inspired Book, hold him to have been that there are many mediums, developed in the late unfoldings, equal, if not superior to him. Whether Mr. Davis holds this view, I know not; yet some of his followers and admirers hold him to be a greater medium than Jesus Christ, and his book. "Nature's Divine Revelations," superior to the Bi-

ble; but I will do him the justice to say I think he

the "Gentle Nazarene" nothing more than a medium, while those Spiritualists who believe in the inspiration of the Bible, hold him pre-eminently the "Great Medium," the "Seed" promised in the garden, the "Shiloh" of Jacob, the "Prophet" spoken of by Moses, the "King of Glory" of David, the 'Wonderful Councilor" of Isaiah, the "Lord our Righteousness" of Jeremiah, the "God manifest in

NUMBER 7.

With regard to many of the mooted questions in

ing style; there is about his writings the beauty of knew in the flesh, and who, I had many reasons, the Orient; and at times a force of logic that is al- from their lives on earth, to believe them in an ex-

With reference to Mr. Davis' fourth class, or the Rational age, I will simply for the present say, it certainly commenced as early as the time of the shall pass over, for the present, his remarks upon existed to some extent in every age, but especially does it stand out prominent in the higher circles of these articles.

> TRUTH.—God whose being we shall here assume. effect, we have only to live in harmony with Na-

> Heaven.—Whitter, speaking of Heaven, says: We naturally enough transfer to our idea of Heaven whatever we like and reverence on earth.-Thither the Catholic carries on, in his fancy, the sed Abodes. The Quaker, in the stillness of his self-communion, remembers that there was "silence in Heaven." The Churchman, listening to the solemn chant of vocal music, or the deep tones of the organ, thinks of the song of the Elders, or the gold-

en harps of the New Jerusalem. The Heaven of the northern nations of Europe was a gross and sensual reflection of the earthly life of a barbarous and brutal people.

The Indians of North America had a vague notion of a Sunset Land—a beautiful Paradise far in the West—mountains and forests filled with deer and buffalo-lakes and streams swarming with

fishes— the happy hunting grounds of Souls.

A venerable and worthy New England clergyman on his death bed, just before his death, declared he was only conscious of an awfully solemn and intense curiosity to know the great secret of Death

and Eternity.

Yet we should not forget "that the kingdom of Heaven is within," that it is the state of the affecions of the soul, the sense of a good conscience; the sense of harmony with God; a condition of Time and Eternity.

Actions, looks, words, steps, form the alphabet by which you may spell characters; some are mere letters, some contain entire words, lines, whole pages which at once decipher the life of man,-One such genuine, uninterrupted page may be your key to all the rest; but first be certain that he wrote has too much good sense to hold any such view, yet it all alone, and without thinking of publisher or

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# SPIRITUAL MANIFESTATIONS.

PXPLAINING CREATIONS, SUBVERSIONS, REDEMPTIONS, AND

> AND THBIR RELATIONS TO EACH OTHER.

> > WITH COPIOUS ILLUSTRATIONS.

## PART III. THE PROGRESS OF CREATIONS.

[CONTINUED.] 107. These beings, then, from the most incept ively sensitive vegetable, up through all the orders of sensitive existences, to the rational or elevated man, are all formed by receptions from the Infinite, from the first particles that help to form their bodies, and all that aid in continuing their forms, to the sensations that enter into, form, and con-

the proper use of it. 108. There is no happiness without freedom. Even the smallest worm is unhappy if confined within limits too narrow for the exercise of its own make it of wood or metal. proper love of reception. This is a universal law who feels it. There are, therefore, as many de-finites of creation, and tice tersa. capacities of reception.

creation, endowed with the faculty of scanning or experimental faculties, are parts of the retaining dial attributes of Divinity. Activity is the transirelations, which places him above mere animals and endows him with the capacity of eternal pro- reasons, our perceptions, and our retentions, memgression toward the Infinite. (No. 1, Ill. a 46, Ill. 47. &c.) There is nothing but the lack of propor- as creation is an image of the Creator, we can rise tion or ratio between the finite and the Infinite, to a knowledge of Him, as far as our reason, per-introduction of self-conscious identities, upon powers, (No. 47) but the want of a ratio or pro- the works of His own hand, from principles that portion, impossible to be overcome, is a complete are in Him, and not out of Him. In fact they are barrier to attaining it.

110. The freedom necessary to be given to this creature, (the rational and eternally progressive as to take a slight view of its Maker. man,) in order that his felicities might ever keep pace with his states from lowest to highest, must necessarily be of the largest kind. As all eleva- we see what He is, from the prints of His own tion, even up to the Infinite Himself, is set open divine and never-changing hands, printed upon bers within itself. (See Illustrations m. of No. 48.) before him, nothing that all creations could present as a choice, could be denied to the freedom of man's will. Because, if the freedom be limited, so earths, and from the gravity of the smallest grain ity; for every affection (or particle, so to speak,) must the felicity be,—that is, if the freedom to re- of sand, to that of a Universe. We see also in the of love, has in it the wisdom to carry out its desire, ceive be beneath the capacity of reception, the shapes, the qualities, the motions and the uses of as well as the power necessary to put wisdom into being feels confinement, and is just so far un- each, that they are all from the same great ONE execution, and also activity to pass from it, to the happy, uncomfortable or miserable, and wishes to or Unit, the "life, soul and centre of the whole, burst the too confined limits. Each must be free from which they derive their life and usefulness." according to his or its own degree of reception. A (No. 4, Ill. c, and Corollaries 1 and 2.) We see, crawfish is happy in his submerged nest of earth, too, that the interior principles of creation point to need, a fundamental to precede it, as all finite would be suffocated and perish.

extant with his capacities, and hence his freedom find from these, that He must be as we have said their formations, from which they could exist must extend even to the power of subversions, or He is, infinite in Love, infinite in Wisdom, and infi- Fish, fowl, animals, and man, required the anidestructions, by virtue of his own will, because not nite in Power, and that from Him must flow infi- malculæ, or sensitive substances, with their sensahave his choice to do, or leave undone. The Infinite could never have perfected creation without be set at liberty to subvert, also, and like his Creahas power to do so.

Divine Will. It will also be found that as man ity with the Divine will or order, which never destroys except it is necessary so as to build that which is better, heavenly or divine blessings can flow in according to that same divine order. Man must have liberty to subvert, and just as far as his liberty to subvert is in accordance with the subversions necessary to redemptions, he has happiness to the Society for the Diffusion of Spiritual Knowledge, in them, for in this case he acts as agent or meet, EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, Nov- dium of divine order, and promotes the preparation for his elevation, and is a means of development, as the digestion of food in his stomach, is a necessary preparation for the repairs, health and comfort of his body, or the death of one generation of vegetables is necessary to prepare the soil for another generation to grow from. It is hence evident that all apparent evil, all punishment, is owing to the abuse of that freedom which the Creator could not deny to His creature man. All that is called disappointment, pain and punishment, is intended to bring him rightly into order, (like grinding knives to sharpen them,) that he may be better prepared to be more supremely blessed and

felicitated. (See Lemma 1.) [END OF PART III.]

## PART IV.

THE ANALOGIES OF CREATIONS. 113. We will now for a time leave the transitional series so as to enter more fully and explicitly into the qualities or principles of the most tinue their souls. They are all receptions from the general analogies of creation. In order to do this, Infinite, whose proper love is in the continual de- we must recur again to the Primary, the Fundalight of giving to others out of, or rather so as to mental, the Beginning, the First of all things; for the appearance of self consciousness, who are sep- in Him are all things as they are from Him. All arate from Him. These, as has been amply proved things of creation are more or less images of Him above, in Nos. 62, 63, 64, are in the proper love of in greater or less states of perfection. Creations reception from highest to lowest, from greatest to are His works, and no artificer can imprint upon least, from the most elevated to the most low, with- any work, any form or principle that is not in him. out the least disorder, pain or punishment from Hence the work of every artificer is an image of himself agreeably as it is more or less perfectly what the artificer intended it to be. A machinist must see the machine in his mind before he can

114. As the infinitely powerful and infinitely of all happiness, contentment, comfort, and felicity. wise Artificer of the Universe made creation to No being can be happy further than it can have its be just what He desired it should be, it is most own proper love gratified, whether that love be perfectly an image of Himself. This is especially high or low, broad or narrow, keen or obtuse, the case when taken as a whole, and generally, ity, genus and species, of sensitive existences, has eral, particular and singular senses. This is the its own and only proper degree and quality of the basis of all analogus. We therefore can, as far as love of reception, which in itself is always changed we understand the principles inherent in the Diwith every change in the condition of the being vine, ascertain better and more fully those of the

grees, qualities and conditions, of the love of re- 115. We do not profess to be able to scan the ception, as there are individuals, kinds, sorts, Infinite as He is in Himself, for no finite existence genus, species, diversities, and varieties of sensi- or being that ever was made, or ever will be made tive individuals, to which must be added, all the can come into a state to do this, because there is perception, in each and every individual. Hence tween them; so there is not any the least point of we might call the shades and conditions of the actual contact between them, excepting through orderly and properly indulged love of reception, material substances; (No. 82) but from His creain creation, infinite, and that there must be as tion, we can according to our capacities, see what many shades and conditions of freedom, under He is, or must be, to have produced such a creawhich the Infinite can bless those conditions pleas- tion as this, of which we ourselves are parts. Beantly, or felicitously, agreeably to His fundamental ing ourselves parts of that same creation, our radesire to bless all out of Himself according to tional faculties are parts of the rational faculties of creation, our perceptive faculties are parts of the 109. Man has been called the crown and lord of perceptive faculties of creation, and our retaining or experimental faculties of creation. Hence our great Artificer carried to such a state of perfection

116. Having, therefore, turned our view toward the Infinite, from the depths of finite existences. each and every thing of His work, from the most minute portion of dust to a wheeling sphere of degrees of itself, infinite power, and infinite activwherein other fish or animals could not be, but the same one great Unit, as artificer of the whole, things necessarily have need of. For instance, from the most minute sensation to the mind of the globes of matter, minerals and vegetables, require 111. Man can enjoy a sphere of freedom co- highest seraph that flies above the heavens! We the fundamental material substance to precede

well as secretions; pullings down as well as build- three infinitely considered is the Infinite, as He is its inherent qualities and forms (wisdom), which, him and told him what to do. He obeyed and was but a mere medium, and nothing more; some hold ings up, so man must have freedom of will to de- in Himself. These are all necessary to the being being infinite, fills all things, supplies all defects, entirely cured, so that he now walks with as much stroy as well as create. It is hence clear that as of a mind; for no thought can exist without, first, accomplishes all designs, through power, activity, freedom and elasticity as any other man.—Spiritual to man was given the power to invent, make, or the affection of seeing things mentally, second the gravity, affinity, and propagation. create, that was given to no other being, he must knowledge of the means by which thoughts are

upon the finite free will of man, that cause his pun- growth of these powers of producing thoughts or vegetable propagative refers itself to the mineral REVIEW OF MR. A. J. DAVIS' LECTURE, ishments, as long as his will acts contrary to the pictures of things Spiritual and material in the formations and their affinities. (No. 99.) It is to mind. The differences of the willingness or desires mineral formations that we refer even the kernels, will bring the freedom of his own will in conform- to think, the knowledge of how to think, or carry and very hearts of the kernels of the seeds, conon mental operations or actions, and the power to taining an embryo of the future vegetable. All carry them on, and conduct them rightly, constil this is from the discriminating arrangements of good Christian Brother, "W. F." in whom I recogtute the differences between the great and the affinity, the wisdom principle bringing the suitable nise a beloved Brother and fellow laborer in the simple, the learned and the unlearned, between to the suitable, and omitting to bring the unsuitathe developed and the undeveloped, and between the good and the indifferent among men.

118. It is then seen, that Love, Wisdom and Power make the divine mental essence, from which in the fourth flows forth infinite activity, which results in three more characteristics—gravity, affinity and propagation; all of which belong to the Infinite as attributes of Him, not necessary to his gathering power, the arranging and harmonizing power, and the making, inventing or creating

119. Gravity, as has been told, refers itself to matter alike agreeably to distances, without regard the formation of seeds. The better these forms. ated, as His Infinite Love desires the good of all, without distinction, if so be they can receive, and increase of their deteriorations, all the propagative be benefited by what may be bestowed upon them. Affinity refers itself to Wisdom, because it discriminates and respects quality and condition, and the globe throughout the multitudinous and varithus selects and arranges the suitable, and rejects ously diverse forms of what is usually called the the unsuitable, even to the formation of the husks, the shells, and the kernels of seeds. Propagation refers itself to Divine Power, as its basis, because it is the effect of power given to or flowing into the form of the seed, and is not in the seed as the seed admits of propagations. It may be clearly seen to

is of itself. 120. Divine Power is a prince the divine Love and the divine Wisdom with a foreshadowing of Activity. This is divine energy. The whole of a man considered as a whole, and or an analagous movement with that which proalso as to separate parts, is a man, but all is noth- duces power under wise arrangements, and dising without energy or power. To consider a ma- places power as the wisdom principle forsakes chine synthetically, that is altogether as a whole, and to consider it analytically, or the parts as they are parts, and the relations in which they stand dom, and Power, is spent in the production of ty and enchantment of his gentle, flowing, fascination myself sustained in the sequel, by Spirits who I together, and relate to the whole, is all the ways a forms, as globes, minerals, and what are usually machine, or any identity, can be considered. It is termed vegetable forms, together with animals and so with the Divine. To consider him as one Infi. all their parts, both material and Spiritual, so that most irresistible; provided you admit the position alted sphere in the Spirit-world. Each, any, and every individual, of every kind, qual- particularly, and angularly so, when taken in gen- nite, a Unit, all Love or all desire, a Supreme Be- these forms could be blessed with better and beting as He is in Himself, Fundamental of every ter perfections, and higher and higher receptions. thing, the First and the Last, and all throughout, This tendency to the existence of forms, is the is to consider Him synthetically, and to consider highest essence of creative wisdom. From it. Him by parts and relations of parts, the infinite globes, minerals, vegetables, animalculæ, and anivarieties of contrasts, that make infinite Wisdom, mal forms exist. It enters into the consideration, is to consider Him analytically, and these are all the and contemplation of all things, and with it carries ways or manners in which we can consider Him, its power to produce forms, whenever, wherever, or any other identity or machine. All this is noth- and however suitable conditions exist. Whenever, ing worth without power. Neither the Infinite with wherever and however, the suitable conditions are differences of state, condition, progression, and not, nor ever can exist, any proportion or ratio be- His infinite desires of good, and infinite discrimina- there is that primary intention of Divinity, and tions of Wisdom, nor any machine, as a whole, or as bestows upon them the power of producing forms composed of relative parts, could be anything useful similar to themselves; which power, too, as those without power. Power is allied to activity, but it is forms have been furnishers of the conditions of not activity. Power to act can exist without action, further and further propagations to endless durabut action cannot exist without power, because tion and to countless numbers, shall furnish it on, action is below power. Power is no part of the ad infinitum. machine's identity, but is a principle residing within it, to give it efficiency. It is energy; it is a separate department or form of Nature, either above the motions of the machine.

which prevents man from becoming divine or infi- ception, retention, memories or experiences go, for which Infinite Love could bestow His blessings, to nite in Love, Wisdom and Power. He has all the these results are in, and of creation, and parts of the sensible benefits of the blessed. We say His, for any thing that is infinite, includes all things, because there is no room any where but for one paper, in order that the room which a continuance infinite thing to exist. Infinite Wisdom is included of them would occupy, may be filled better to suit in, as a concomitant existence with Infinite Love, the glorious cause we ardently espouse. which is the Unit, which includes all other num-Infinite Love also includes within itself, as lower accomplishment of the design.

122. Divine or Infinite Love, including all things within itself, neither could have, neither did it 117. The Divine series, as we have seen, (No. | fundamental number one, Love is self-existent, in-

123. Gravity has been referred to love, as its There is nothing in the world really beneficial, produced, and third, the power to produce them. most perfect analogy; Affinity in like manner to that does not lie within the reach of an informed untor destroy, when in his own finite will and limited These three necessary pre-requisites to the pro- wisdom and its discriminations. We now refer the derstanding and a well-directed pursuit. There is sense of expediency, under the circumstances, he duction of thoughts or mental actions, lie deeply propagation principle to power, as its express analhas not given us the means of accomplishing, both hidden in the soul, and generally escape the ob- ogy. For as Divine Power refers itself most espe- in the natural and moral world. If we cry like chil-112. It is the checks that Divine order places servation of men. But all educations are from the cially to, and resides in Divine Wisdom, so the dren, for the moon, like children we must ery on. he certainly, in his writings and addresses, holds reader.

nothing that God has deemed good for us, that He

itself Wisdom, as a machine (as a whole) includes is felt in these "Spiritual manifestations," among ter the facts therein stated transpired, and indeed ture stand in harmonious relation of cause and had been known and read in the early Christian ture, to be in harmony with, and perfect conformi-

NEW YORK, SATURDAY, JUNE 24, 1854.

The duty of addressing a Circular to the friends of Spiritualism having developed upon the Corresponding Committee of "The Society for the Diffusion of Spiritual Knowledge," the following was agreed upon, which we extract from the pamphlet containing the Charter, By-Laws, &c., of the So-

The pamphlet may be procured by application at the office of THE CHRISTIAN SPIRITUALIST, and will be sent to distant localities when applied for by letter, post-paid.

## CIRCULAR.

Office of "The Society for the Diffusion of Spiratural Knowledge," No. 553 Broadway, New-York, June 16, 1854.

Sir: In obedience to the direction of the Society whose Corresponding Committee we are, we with you. address you with a general statement of our views and purposes, and to invoke your cooperation.

Our Society has these objects in view-1. The diffusion of the knowledge of the pho-

nomena and principles of Spiritualism. 2. The defence and protection of believers and

inquirers in the freedom of thought and inquiry, against all opposition and oppression. 3. The relief of the suffering, the distressed and

and pure lives. It is proposed to effect these purposes in the

manner we have here detailed, and feeling that order is Heaven's first law, we aim at system and order in our efforts to regenerate man.

First. DIFFUSION OF KNOWLEDGE.

1. By establishing newspapers and periodicals. 2. By influencing the existing Press to publish the truth both for and against, and to open their

ional ones at such times as may be convenient.

4. By distributing books and tracts, which may be obtained at our office at cost price, and by estions.

6. By influencing the education of youth through infusing into it full freedom of inquiry and thought tial views of any subject.

6. By teaching on all proper occasions the true object of government, which is not the increase of the wealth of individuals or classes, but the clevation of man in all the relations of life, and the de velopment of the human mind to its highest condition of advancement.

Second. MUTUAM DEFENCE AND PROTECTION.

1. To stand by, sustain and protect by every lawful means, and at every personal sacrifice, every one who is made to suffer persecution in any form, because of his belief in Spiritualism, and for that purpose to organize a permanent Board, who shall have authority to call for all necessary aid from all believers.

2. By a united and fearless expression of opinion, publicly and privately, to assert and maintain the freedom of thought and expression which is the birthright of freemen everywhere.

3. By bearing testimony on all occasions, peaceably and lawfully, against mental thraldom, whatever its form, whether it assumes the shape of law or public opinion, or religious intolerance, and so addressing the minds of the people as to work out the necessary reform in church and state, abroad in society, as well as in the walls of our prisons. Third. AIDING THE NEEDY.

1. By contributing pecuniary aid, so that no one

shall suffer from want. 2. By attending the sick

3. By comforting the mourner.

4. By assisting the industrious to procure employment, and for that purpose keeping a register of those who want laborers, and those who desire employment.

5. If a poor woman wants a cow, let her have enc. If a mechanic wants a set of tools, procure them for him. If a farmer wants land, buy it for him. If a poor family is confined to small and unhealthy rooms, furnish the means (by becoming security for the rent or otherwise,) for a proper location, and so on. But do this, not by means of gratuities, but by loans, repayable in small instalments without interest, thus stimulating industry and economy, and making the same sum of money do its office of charity many times over.

# GENERAL CONSIDERATIONS.

1. Effect these purposes by Association. Formwhatever their faith, who will contribute either intend to address you briefly, to-day. time, money or labor, to improve the condition of

their own glorification.

opinion, which we have a right to demand.

dom which we demand for ourselves.

own thoughts, will draw your Spirit friends nigher of the monarchs who reared them. The Spirits of cities enlarged, and became strong nations, which If, however, we have to make this confession, will tell Catholics just what to say to their Proteswhich are now active in the Cartes and exercise it so soon as they by some a notable event. We have been assured

may well enjoy in moderation all the blessings The Pyramids and the temples—the monuments of was born. with which God in His bounteous providence has grandeur-made fertile Egypt sterile. surrounded you; yet be not content merely with Everything which is born upon the earth must hold on his material nature.

fellow strays from the path of rectitude, pursue it carries subtle death along to leaf and branch. tenow strays from the path of recutude, pursue it carries subtle death along to leaf and branch soon perceived that the physical power would gain by the day, and that the fury of the ravenous wolf, but That tree must die, because it was born. Truth the day, and the despots must be content to take surround him with your sympathy, with your only is eternal, because truth is God. Those old kindly affections, with your gentle teachings, and civilizations of Egypt, and Assyria, and Babylon thus lead him back to the paths of rectitude—thus have passed away, and they have left the seeds of dealing gently with the erring as God has dealt something newer and better upon the ruins.

around the mind of man.

columns to a fair statement and discussion of facts only most effectually answer the question so fre- who were their votaries and their dependents. tablishing circulating libraries of Spiritual publica- ing efforts to benefit our fellow-men, and in sacri- her mountains now; stand upon the borders of her ficing self to the good of others.

on all subjects, and eschewing all sectarian or par- ledge which is now pouring upon us in an over- mountains, you will not hear one voice of Greek. but shall fill the interiors with knowledge and thing that seemed calculated to cast light upon flowing stream, and which is full mighty for our That race is passed away and gone forever. regeneration.

J. W. Edmonds, OLIVER G. WARREN, CHARLES C. WOODMAN, Correspondence.

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# THE HISTORY OF CIVILIZATION.

In our last two issues we have given addresses, purporting to come from the Spirit of a distinguished American patriotspoken through a medium—a member of the Society, on two

My friends, intimately connected with the two subjects on which I have addressed you—the Hising in every neighborhood societies like this of tory of the Bible, and the History of Christianityours, in which all may be allowed to take part, is the History of Civilization, on which subject I

It is to the East that we look for the first smile of the morning; and when the sun has set, it is to 2. Establish libraries, get up schools, and have the East that we look for the first star of evening. by man, and planted in its place their own. They 3. Provide proper circles for inquiry and inves- midnight beautiful. All things seem to come by a who did not ask leaders what to do. Leadership tigation, taking care to select proper mediums for regular law from the East, and flow by law toward was a station to which each man might aspire. that purpose; bearing in mind that those mediums the West. Thus has it been in the history of the But democrats are always stronger, hundreds to alone are reliable who are free from all selfishness, world-in the history of the Bible and of Chris- one, than subjects of despotism. They have someand have en abiding confidence in the overruling tianity. Both have come from the East, and thing to fight for; they feel their independence. providence of God; and that there are dangerous marched with strength and power toward the They are the men who say unto the invader: Come mediums, through whom there is great hazard of West; both will never stop in their course till they on, but if you come, you must march over me. having evil communications, who are puffed up reach the borders of the ocean which bounds your He feels that he is in his own country. The subwith conceit at their own gifts, who are troubled country. So has it been with Civilization. Before ject of despotism only feels that if he does not about what people may say, and are anxious for any of those with which you are intimately ac- perform the task assigned him, he shall receive quainted existed, there was a civilization as high in stripes from his own friends. He does not fight 4. Have frequent meetings, and interchanges of its pride as any that ever existed upon the surface with his soul, he only fight with his arms. thought and kindly feeling. Let your associations of the earth: the civilization of Judea. But that Well, Rome could not resist the inroads made be, if you please, auxiliary to ours, and meet us died away, and left scarce a trace of its being; and upon her. She hardly was left a trace of herself once a year, in general conclave, by your delegates, the monuments hewn from lofty mountains is all that could be destroyed. There remained a few or if preferred, from a general society in your that is left to mark that it ever lived. The civili- volumes here and there, monuments of her intelactive and industrious efforts to do good, and man- physical power. They tell a history within them- Men, when brought together, must fight either uli est vox Dei." ifested ever by according to others the same free-selves; they never could have existed had it not with the tongue or with the arm. They will fight; We are free to say, however, we have been in been that there were men raised high upon golden and the barbarians could do no less; they were set error, and have been too confident that the "edit- our readers to be on the look-out for a book which 6. Let all your circles, and public and private thrones, with their heels upon the necks of the one against the other. It was found necessary that orial corps" had grown wise—if not unto salvation, will shortly appear, and which will be called "The named—much less christened—by strangers. Theremeetings, be opened with prayer, for whatever else people. They told that story in stone. The Pyra- they should separate. Different parties took differ- at least to be sensible, and talk as if they knew may be thought of it, the habit will elevate your mids contain chambers in which repose the ashes ent directions. They built cities; every day the something beyond cant. unto vou, and drive far from you the evil influences those monarchs are borne down in their Spirit- lived and grew, until, having more vitality than we nevertheless know that the great majority of tant Spirit-rapping friends, if they have any such. which are now active in their efforts to arrest this homes by a weight of sin ten thousand times as others, they devoured the smaller.

I do not intend to give you any facts of history, Above all, exact no test of faith or doctrine. As but merely a sketch of what has transpired in this in the natural world we have a common platform world, that, knowing of the past, you may be able on which all may meet and act, namely, the shin- the better to judge of the future which is to come. ing of the sun at noon-day, so the conviction that Greece looked in youth immortal; she was strong with us on earth, may be to us a common light her individual men. As long as she remained conavoid the intrusion among us of the fell demon of Creator Himself. There has one seed of corrupsectarianism, which is ever ravenous for new vic- tion. She neglected too much the education and tims, and has too long wrapped its dark chains elevation of her peoples; there was another. She 10. And finally, dear friends, let us press upon and a greater. She was not content to live within you the conviction that is deeply seated with us, herself. She gave a few ambitious men opporturivers and look about you. What do you see? We believe that by carrying out these views we You will not meet a Greek among all the Grecian

ent nations should pursue. She endeavored to col- ceiver. lect the intellect of humanity in one band, which was capable, of its own strength, to overthrow all in his appointed course through the day, and sinks other bands; reiging supreme over this world. How in the far ocean; so civilization has arisen and exposed; but, as we have not seen the book, we was this band of force composed? How was this started in the East, has crossed the ocean to your physical discipline to effect this great work? Men will not serve in the ranks as common soldiers, who are capable of leading armies. Men, elevated in wilds; and it will continue its march until it is their conceptions of right and wrong, will not suf- stopped by the shores of the Pacific ocean. When fer themselves to be led blindly by a brother man. civilization reaches that point, it will have reached stage of being, independent of reason or of thought, er. and more Spiritual civilization than has heretoin order that they may be proper instruments in in order that they may be proper instruments in the hands of intellectual power to effect great purposes. Gradually as the leaders in Rome grew more powerful in intellect, the masses of the people became more and more degraded, the distinction between the leaders and the led, more obvious. But bye and bye the scales were turned, and Rome, instead of dia seem barbarism; and in the East civilization Those who had been kept debased, that they the Pacific coast. might be the more easily led to conquest, cared not if their country was invaded. They had no interest in its welfare. They would not rise as one to them. It was the pay of soldiers which they asked. The debasement which the powerful had inflicted upon them century after century, for carrying out their high purposes, was the cause, the sickening corruption. Rome died because she debased herself. The natives would not rise and defend themselves against invading nations, knowing successive Sundays. Below we give another, received in the that they had but the choice between two evils. They would as lief an invader would come and rule over them as their native princes. Those hordes which invaded them were armed with strength of natural thought. They came, and they were as irresistible as the hurricane. They marched from the mountains; they came like an army of locusts upon the land, and they blotted out the old Civilization in a space of time hardly appreciable which will contribute its share towards making the were men who could do something with the earth.

your meetings, and you will readily perceive its cannot soar in consequence of those very monutook a peculiar turn. Christianity—the pure, holy know an object worthy of attention. The exceptant it is a very interesting book. soothing, harmonizing, and elevating influence. ments. They are fixed, not for a century, not for teachings of Jesus—was taken by men as author- tions are few, very few, considering the power and 7. Be never intolerant towards others. Remem- two centuries, but for thousands of years. The ity for war. Men fought in the name of God and number of the Press. Reflections of a like kind bering the difficulties in our minds through which dead whom those Pyramids have made dead, are of Christ. Men swore revenge by all the Saints to these are ever present to us, as we read our contains a lengthy lecture by the Reverend and we have struggled in attaining the light which we crying for vengeance on their oppressors, and it in the Calendar, and by the holy names contained "exchanges." But within a few days we have Merry Dr. Moriarty, delivered at Philadelphia. We we have struggled in attention and will be satisfied. God has said that, and in the Bible. It is very strange how men can twist been called on to make particular note and comhave been amused by the perusal of the work or others, and aid them by our kindness, not repel it must be true. If those monuments were builded and turn a simple thing; how men can look upon ment, by some remarks in the Daily Times and play, which ever name it may finally receive, and

but ever exercise our reason, and yield alone to its spheres as children of God. All those things battle in the name of God and of Christ, and fought nore every relationship with sense and knowledge which have been looked upon with so much rever- with those names upon their lips. And their it ever had. 8. Allow no drunken man in your midst, for ye ence and awe are monuments of vile corruptions— Spirits left their bodies on the battle-field camply Though, to say truth, we were never over- ing the past week, for having admitted into our know that it has fully been revealed to us that the of misery and wretchedness, rather than of gran- and quietly, as though they had been upon a bed whelmed with the exhibitions given in the "Faily." consequences in the Spirit world of habitual intem- deur and power. Look to the fair fields of Egypt, of holy love and Christian hope of a hereafter. Still, when a phenomenon has been "in operation lectures delivered by Mr. A. J. Davis before the perance in this, are fearful enough to appal the and see what they are to-day, and inquire within Those men fought in the name of Christ, and in some half dozen years," and a man, (a "wide- Spiritualists of this city. stoutest heart. Be ye therefore busy in your ef- your minds what made them as they are, and look the commotion caused by what has been termed awake," no doubt,) such as we find in the Times,

being yourselves temperate in all things, but earn- die. Every seed contains within its germ another some of the government was atmosphere and kept in life by a medium so well overthrowing his philosophy. Had they, instead, estly strive to 100t out a vice which is so disastrous seed,—the seed of death, which counteracts the gradually taken away from the feudal lords and acquainted with "wire-pulling" as to be incapable forwarded to us articles on the opposite side of the to your fellow-man, and which has so tenacious a creation, not the Creator. The acorn, planted in placed in the hands of the people. A struggle of any thing that is not moved by machinery. No question, they would have found that our columns the ground, bursts its shell, strikes its roots, seems soon arose, and it became necessary to see who one will doubt his penetration when fley read the were equally open to them. 9. Deal ever gently with the erring. When your vigorous with life; but as the sap rises in the oak, were most important in the body politic. It was following:the day, and the despots must be content to take to read the answer of the Spirits to the questions the second rank. In some countries this was the case; in some countries despotism prevailed. The shoulder blades several seconds before the tippings they were ready for any expression of opinio to read the answer of the Spirits to the questions put, in the working of the muscles about the shoulder blades several seconds before the tippings.

We respect and esteem Mr. Davis; we be people writhed in their agony, and cried aloud to of the table announced them." God to send them some one to lead them on, and

was sent, inspired by Heaven for the work he had have one among us-a very far-seeing man! Of We heartily wish him health, and a life long and to do. He collected together the elements of popu- the Tribune, we have little to say, for it has proved full of usefulness. But we do not intend to make lar feeling in one mass, and hurled it at the despots itself in many ways the friend of progress and our paper Harrisonian or Davisonian-but Spiritthe Spirits of the departed may and do commune in her numbers, strong in her right arm, strong in of human freedom. No earthly power could stay Reform. Still, it seems to be subject to halts, now ual, and if either of these gentlemen, in their pubhis hand. He fulfilled his office. It was not for and then, although it does not "stride the fence." lie discourses, advance opinions or promulgate docshining on all with its meridian splendor, and a tent within her boundaries, she seemed to be full him to change at once the whole appearance of But within a few days we had a sad conviction trines new and strange, our contributors are at libcommon platform on which all may assemble, of life, and had no fear of death. Greece grew this world. But I prophesy here, that in the fu- come to us, that the Tribune, great as it is, was crty to discuss them in the proper Spirit, so long as leaving all minor points of belief free to be con- powerful, reared monuments, builded temples, in ture there is a time not far distant, when all those not strong enough to face the facts which it asks new truths may be elicited by such discussion. the cring, so far as to enable them to lead upright sidered and received as each one's light may which she worshipped her Gods; she kneeled be- fabrics of government which were so shaken and for, as the basis of Spiritualism. We know it is prompt, being well assured that thus alone can we fore the attributes of the Creator, not before the weakened by the arm of Napoleon, shall be over- hard to put "new wine into old bottles," and none umns strictures of an entirely personal character: thrown, shall fall with hideous crash. The despots know it better than the friends of the Tribune;— these are in bad taste at least, and usaully are the shall fall beneath their ruins, and the people shall and this in a measure gives us hope that the day expression of bad feeling. We are sorry that any rise upon the mass of rubbish, plant their standard of conversion is near at hand. The Editor thus of our contributors should have been impelled to believed too strongly in war; there was a third there, and shout "Liberata." I propesy that thing. explains himself in Wednesday's paper: I have looked back more years than you can count. This world has never yet taken a backward step. ly cheats and imposters; but we have known oththat "one sermon with the hand is worth a thou- nities for raising themselves upon a platform above It has always been going on and on, but has ers who certainly could not be; and we have persand with the tongue," and that thus, we can not their fellows, from whence they might lift others never rested. I can see now that the next time which were utterly unaccountable on any material life public property, and if he commits errors in his the day-side of Nature presents itself, it will show hypothesis hitherto accepted. We have no time and principles.

Quently propounded to us, "Of what use is Spirit
3. By regular lectures on Sundays, and occas
quently propounded to us, "Of what use is Spirit
the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have a ualism?" but we can best show our obedience to tion and death. Greece lived her time. Greece is the Universe. All governmental institutions of the large witnessed any "manifestations" for the large witnessed and the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have rarely witnessed any "manifestations" for the large witnessed and the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have rarely witnessed any "manifestations" for the large witnessed and the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have rarely witnessed any "manifestations" for the large witnessed and the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have rarely witnessed any "manifestations" for the large witnessed and the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have rarely witnessed any "manifestations" for the large witnessed and the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have rarely witnessed and the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have rarely witnessed and the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have a people triumphant of the people triumphant. God has been governing to sift the matter thoroughly; in fact, we have a people triumphant of the peop the law of love, which is so essential to our ever- dead and gone; and whited pillars mark the spot present day shall die, so sure as God shall live. lasting progress, and which does not consist in where she once strode abroad in all her pride. But They shall fall—shall crush beneath their ruins all their time to their careful investigation. mere lip service, but in carnest, constant, uuceas- Greece herself has passed away forever. Go among oppression, all bigotry, all superstition, and the bodies and minds of men shall be left as free as air.

Civilizations heretofore have only visited the bodies of men: the new shall visit the souls. The hat race is passed away and gone forever.

But in her stead arose another power equal to surface of this earth; it is to set all men free; to of our readers. We stand ready to-day to print, her own and greater—a power which combined enable them to look, each one for himself individ- as we always have done, any new fact or testimony within itself all elements which seem to warrant ually, and receive that which he needs for Spiritual calculated to shed light on the subject. We had immortality. Intellect—that was one element food. God gives and the child receives; that will not then, and have not now, any theory or explan-Physical force—that was another. Rome arose in be the order hereafter; that will be the knowledge her might, from the City of the Seven Hills. She of the truth throughout this world, that God Himdictated, here and there, the course which depend- | self is the Giver, that each child is the direct re-

> As I said at first, the sun rises in the East, goes to the great barrier of mountains in your Western follows: checked by the rocky barrier, but it will pile up its elements; it will rear them until they overtop its summit. Then will the march of Time have circumscribed this earth; then will a perfection have ply remark: been attained to which the old civilizations of In-

This government under which you live, though this; that angel voices have come to you and told up there and bear fruit, just so sure as the seed is vestigating the subject.'

you glad; it would make you have hope in a here- be overlooked. after; you would see man to be an image of his

make it right by telling him the truth.

# SPIRITUALISM AND THE PRESS.

consequent on the publications of the several works note accordingly: State, and be auxiliary to that, but at all events, act zation of Assyria, Babylon, and Egypt, in the East-lectual power; monuments of her physical, tempo- of Messss. Beecher, Rogers and Dods—not to menin harmony and concert, and thus you will act with ern world were born; there they lived, and there ral power also remained; but Rome was gone. tion the many others of smaller power in pamphlet report of a lecture delivered in Philadelphia by strength and compel the world not only to respect they found their graves,—and the sands of the Upon her own ruins were built new civilizations and newspaper form—we had in a measure conyou, but award to you the freedom of thought and Desert have covered them up. Curious antiqua- and new nations. Those barbarians reared for vinced ourselves the day of folly had gone by; rians have exhumed their mouldering remains, and themselves fabries to dwell in. They said: We and the "popular delusion" so common to many lies on this subject, which is, that these manifesta-5. And remember ever, that the great instru- tried to find something that was vital in them, but will do something with this land which you have members of the Press, had passed away, as Spirit- tions may be real, and if so, that they are the work ment with which we are to work, is Love for one hitherto without success. There is nothing beau-made so beggarly; we will draw out the resources ualism had in part grown into favor, even with of devils or of damned souls. The Rev. lecturer another, exhibited not alone in profession, but in tiful about them; they are mere monuments of of these soils; we will increase our substance. those whose watchword has ever been, " For pop-

Bye and bye, when the people became rich, they confession, is "sending scores to the insane asy- my, and that the columns of our paper were to be

soon perceived that the physical power would gain "By virtue of a very thin dress across the shoul- what practically as well as theoretically, and that

"We have seen "mediums" who were manifest-

the past but for the future.

"When the phenomena termed "Spiritual" truth. It is to be an entirely new thing upon the them, no matter which way it tended, though we ation of these phenomena, no hobby to ride, no party to uphold. But it is our duty to publish ous to know, and, so far as possible, correct truthful accounts of all important occurrences in our time; and this we shall do, though the last subscriber should stop because of our so doing."

While the cause is thus in progress of development, we hear the whole subject has been again will give the detail of its peculiarities from the

"Spirit-Rappings Examined, Illustrated, and Exposed. By Rev. H. Whitcher, of Rochester, N. Y. "We have received from some unknown hand, a little book bearing the above title, which we have No, they must be degraded; sunk into a lower a higher point of progress, it will be a better, deep- examined with some attention, and weighed the remarks (for they are not arguments) as well as we in classying Spiritualists, says: are able. Having devoted considerable attention to the subject for the past two years, we feel in some manner qualified to judge of the propriety of the author's position. We shall not attempt a review, but for the benefit of the author will sim- of modern Spiritualism is in accordance with all the

"The subject of Spirit Rappings, (as in the cant lis arguments are their fellows. There is something in the soul of bare best quite so confident. He have been sould believe in prayer, is very astonishing. have been quite so confident. He has doubtless every man which will make him hear and under- done as he advises others-keep away. Of course stand your words. And although you think you he has seen nothing, and judges without evidence. are making no impression, believe that your words Blinded by sectarianism, superstition, bigotry and confess that he could not see the use or beauty of a will not be lost; although the greater part of his ciation for logic, and simple assertion for proof. Spirit may be barren, yet there is in every man This will fail to convince any one who has seen one little spot of good soil, and the seed will spring these strange phenomena, or keep any one from in- philosophy, and the other was often connected

The author, we are told, is a Free-will Baptist | Still, he was open to conviction, and would My friends, take courage. Could you look into minister. We hope he will remember the comthe Spirits of men as we can, you would see the mandment-"Thou shalt not bear false witness painful part of the matter, however, was in the fact divinity of each man's soul; and it would make against thy neighbor," for it sometime happens to that Mr. Davis was the person referred to in the

tally doing respectful salutation to the above, our Believe, my friends, that change is coming. hands took up a paper—the Boston Pilot—which Work all the time; in your business, and in your wade ns somewhat anxious, as its Catholic majesty whom Mr. D. happens to be. pleasure; and look forward to find out what the does not often pay us any kind of a visit, angelic I have taken up so much space, Mr. Editor, the change is. And if it be wrong in any one man, or otherwise. We were soon enlightened, however, better to have the facts in the case known, as I and as we are soon to be "laid out, waked and buried dacintly," and by no less a person than St. Orestes, commonly known as O. A. Brownson, we Having lived through the promised annihilation wish the friends to read the following, and make

"Spirit-Rapping.-We publish, this week, a dwells at length, and with great effect, upon the imposture and humbug connected with these Spir
In fact, it seemed to me when

itual rappings.
"In connection with this subject, we advise all Spirit-Rapper." The book is from the pen of Dr. Brownson. No man in America is so competent as he is to deal fairly with the subject, and the book the editorial family have not only sense, but kind The work is in the form of a novel, as we understand. A novel by Dr. Brownson will be regarded

THE BOSTON PILOT, Catholic Organ, of the 24th, others, and aid them by our harshness. And so, too, be not fathem by our harshness the solution of t natical, in crediting all that may come from Spirits, flesh before their bodies can rise to their proper do, sometimes, and so they did when they went to dignified and pompous in its silly issue as to ig- may serve as a reminder if nothing more.

## AN EXPLANATION.

We have been called to account many times durcolumns articles containing strictures upon certain

Perhaps we were wrong in admitting these artiforts to arrest the progress of this evil habit. Ye around about you and you will see the answer. the age of chivalry, the new and better civilization should be decent enough to do something more cles, and the active friends of Mr. Davis came imthan blackguard upon a subject which, by his own mediately to the conclusion that we were his enesaid: If we are to do the fighting, we must do lums." No doubt the Times is developed in an used for the purpose of injuring his reputation and

We hoped that Spiritualism had advanced some-

We respect and esteem Mr. Davis; we believe he has done a vast deal of good to this world, and And as we are inclined to think him "wise in his we wish him entire success in his future efforts. enable them to triumph over their adversaries, and own conceit," rather than "gifted above his fel- We also respect and esteem Mr. Harris; believe he govern themselves as they pleased. Such a leader lows," we must be content with the fact that we has done much good and that he will do more.

> use personalities, or make unkind personal allusions: but all have a right to discuss doctrines promulgated by a man who takes upon himself the office of teacher. By that act he makes his public public capacity, he must expect to have those errors exposed.

We will not pursue this subject further at this of science, discernment and impartiality, who give time; but will content ourselves by saying that we do not intend to advocate any particular doctrines The Tribune has done much for the cause, and or dogmas, but urge the simple truth, that comwe take its statements in good faith, not only for munication is open from the earth to the Spiritland; neither shall we advocate the claims of particular men, but shall always be ready to receive shall best aid in diffusing among men that know- names. By all the classic rivers, by all the lofty new shall no longer provide raiment for the back, first challenged public attention, we printed every- from one and all whatever of truth they may have

## [For the Christian Spiritualist.]

Mr. Editor: Attending the Conference meeting f last Sunday, at Dodworth's Hall, I became knowing to a fact which I think you will be desir-

The meeting, for the most part, was expressive of a unity of purpose rather than harmony of belief, but in all that was said there was food for thought.

Near the close of the meeting, however, a gentleman whose name, I believe, is I. B. Davis, felt own country, and is progressing with giant strides | Walworth County (Wis.) Reporter, of June 17, as | moved to make some remarks, rather critical than harmonious, (however spirited they might be) on an article which appeared in your paper of June 8.

> The better to have Mr. D.'s position known, I scect the following from the article as the most objectionable. The writer of the article, "B. C. T.,"

"They may be divided into two general classes.

1st. Those who do not reject the Bible, but who believe in its moral teachings, and believe that Spiritualism is clearly taught in it, and that the teaching great principles set forth in that ancient and glorious Revelation; they do not therefore reject it, but phrase of the country, all the so-claimed Spirit honor the Bible and the God of the Bible; they do manifestations are called,) is neither examined, export the solution of the solution of the Bible and the God of the Bible; they do not reject oral prayer or singing the praise of the being the invader, became the invaded. Now did shall commence again its march, which shall again plained, exposed or refuted. The author evinces Great Father of all Spirits. The second class reject the seeds of corruption make themselves manifest. circumscribe this earth, and again find its limit on as much ignorance of the subject, as he does of the Bible in fact; they do not believe in its Inspiwhat constitutes logic, a refutation or an argument. ration, reject all oral prayer, but say they pray in His arguments are baseless, and his conclusions their hearts, and claim to be the propriate of and claim to be the worshippers of This government under which you live, though better, perhaps, than any which has preceded, proposes or promises to do. He has availed him lieve in the largest Liberty on the subject of all publications. lieve in the largest Liberty on the subject of all pubmust die; must give place to some better and self of a collection of facts from Oldfield, to show lie meetings, have no objections to others using man and say to the invading powers: If you enter purer;—and you can make that step to perfection that similar manifestations have appeared in all oral prayer, but, to use the words of one of their man and say to the invading powers: If you enter here, you must pass over our bodies. They had no feeling of that sort; patriotism was unknown no feeling It has already commenced. Be ready to collect all of what then took place, but hils to see that all harmonize and unite all Spiritualist into one Sunday the scattered thought you can find, and show it where to go. Hold up before the eyes of men the were a new invention, and that the Salem witchsenting the different phases of Spiritualism. Yet light of Heaven; tell them that a new dispensation ble Spiritual manifestations, and appreciated with controlled by those who do not believe in the Bible primal cause of Rome's decay, Rome's death and is now being made upon this earth—a new revela- about as much candor and good sense by those and public prayer, we are likely to have—as we tion is coming from Heaven—that it teaches you who doomed those persons to the gallows, as the have already seen—a large proportion of those to this: that the whole duty of man is to love his phenomena of the present day are by our author. address us who will neither read the Scriptures nor this: that the whole duty of man is to love his phenomena of the present day are by our attendary man. Make them believe it, too. Make them believe that you have authority for saying them believe that you have authority for saying very intellectual fluid. But it is beyond his ken to pray to at least with prayer, I am satisfied noshow how electricity can produce such results. thing would tend more to harmonize the audience you this truth; and have told you further, that And we think if he had consulted some of the than a short address to the great Father of Spirits! their office in Heaven consists in doing good to ablest professors of electricity in the United States, -and to say that Spiritualist can't pray, or do not

> Mr. D. thought the "two general classes" was not a fact, though, for his own part, he was free to formula (reading the Bible and prayer) which was objectionable to many; the one having much bad with formality and hypocrisy.

article as saying, "I never pray-I don't know who While thinking over the above article, and men- to pray to," because it was personal.

Another point of complaint is found in the coloring given to the motives of the Trustees, one of

wish to make the following reflection on the subject. It must be plain, if not self-evident, to the reflective mind, that however we may work or pray for unity, there must be much diversity of character in that "unity." It may seem like a paradox to make such a statement-still, cariety in unity is a conclusion which most minds will sooner pings, table tippings, and so on. It will be seen or later arrive at. The practical inference, therethat the Rev. Dr. endorses the opinions of Catho- fore, would be: if Mr. D. or any other person cannot "see" the use or beauty of prayer, it is hardly worth while to give coloring to their motives, sim-

In fact, it seemed to me when I read the article. that it would do no good, but have an opposite tendency; as few persons like to have their motives fore, Mr. Editor, as it seems to me, the world is not only full of, but full sick of ism; each one should try and express himself or herself in such a way as not call into being a class of feelings generally attending a sense of injury. I think I know your feeling well enough to say you are no friend of such antagonism, and let me hope that the friends who write for your paper will grow likewise. Your Brother in Humanity, J. H. W. T.

### Medinms. Movements of

[For the Christian Spiritualist.] THE BIRTH-DAY.

DICTATED BY IMPRESSION FROM THE SPIRITS ON THE BIRTH DAY OF MISS A. M., OF WILLIAMSBURGH, L. L. JUNE, 16, 1854. The scenes of earth so sadly fleeting-

Mementos on the sands of time-

Footprints that tell us soon of meeting

Our loved ones in a brighter clime. The cycles in that world of glory Are golden numbers ever new, Rehearsing Time's eventful story-

Scenes the angels brought us through Upward, onward, rises Heaven. Beauteous as a Spirit's love. Fairer than the star of evening

'Mid the stars that shine above. Mightlest orbs that roll around us Are but out-posts of his throne; And the wonders that surround us Lead us to the "Great Unknown."

Yet, though Heaven cannot contain Him Dwells He still in human heart. Learning it to fear and praise\_Him, Longing till it hence depart.

Then its birth-day song in Heaven Wakes the music of the sky-Chains of sin and sorrow riven. Freed, the Spirit soars on high

Joins the lost, the long departed,

Twines them in its arms of love; Tears that once unbidden started Swell the springs of joy above. Count not then earth's years of anguish,

Bright the bow of promise shines :

Flowers that here may bloom and languish,

Form the wreath that God entwined On your brow these hopes immortal Shall their impress ever leave, Till we enter yonder portal,

Where the Spirit cannot grieve. Tuned anew to mightler music, There my harp by angels strung. Joins its echoes in the chorus,

While my birth-day song is sung. [For the Christian Spiritualist.]

Mr. Enron: The following lines were written in a state of profound trance, by Miss S. G., of Providence, R. I. It may be poetic effusions which she has written in the same way, and which some of her friends are contemplating publishing. Whether this be really original or not I am unable to say. The lady is well known as a most reliable medium for Spiritual Manifestations, by the sounds, motions, &c. LAROY SUNDERLAND.

THE ACORN.

Tiny little acorn, underneath the ground, Working out a problem, solemnly profound: Shoot of simplest beauty, frail as thou art fair, Meekly giving utterance to the acorn's prayer.

Lightly springing sapling, promising so much, Ever swaying gracefully to the zephyr's touch; Tree of fair proportions, slender, lithe and strong, Giving back the chorus of the wild wind's song.

Pride of all the forest, true acknowledged king. When the storms are sorest, when the tempests bring From the dreary northland, all their fearful force, And thy fellows tremble, from their furious course-

Regally majestic, thou dost wear thy crown, Laughing loud and scornfully at the storm god's fre

### LETTER TO A FRIEND ON THE POSI-TION OF CHURCHES AND PASTORS. The state of the American Church at this time

is certainly one that must excite the wonder of all truly honest minds. Its relation to the prominent reforms of the day is by no means an enviable one, for it is antagonistic to them. It has internal conflicts and external skirmishes. It has not forgot its part in the great "Conflict of Ages," and it struggles on to save its parchment creed from the grasp of Truth which will most assuredly, sooner or later, obliterate every vestige of Error that now ikes its looks so unseemly, and its presence so repugnant to every true soul. In years that are past-in those great birth-days of mighty deeds and scientific discoveries-the Church lingered behind with its heavy chains and its unwieldy machinery, and dare not, or would not, advance until forced to do so. It has not relinquished its old habits of delinquency. The sins of its fathers have descended to the sons, and to-day the Church is backward in every reform-blind to every new development of truth

Spiritualism came, and the Churches, where were they? They were in their closets, isolated from the great body of humanity; shut up from the great world of activity. They put forth no hand of sympathy with the coming age; they lived in the past. They could not feel the beating pulse of living minds, nor see in the joy-lit eyes of multitudes the glories of the new cra. They had prayed all along, "Thy kingdom come." It came, and how did they receive it? With sneers, deriding sneers; just such as those with which the Jews greeted the Messiah of their race. They would not listen to its defence. They gave it no trial, not even a mockery of such a form of justice. but the shout went up, "Crucify it, crucify it." But what avails their crucifixion? Think you the truths that Christ disclosed to cager multitudes perished when his holy Spirit was forced from its bleeding temple by the spears of the hired soldiery of persecution? No, no. Neither did Spiritualism die when the Church through the "Buffalo doctors" drove spikes through its body; when through Charles Beecher it shouted, it hath a devil, why hear ye it? when through Mattison it reviled it; through Faraday it brought science, falsely so called, against it; when through Rogers it indirectly denied the soul's immortality, and made it a mere automaton. None of these things hath harmed it. Thousands, tens of thousands, yea millions, believe the truth of God despite the Church's rejection of it.

There is not one evangelical society in our land the suggestions of the Spirit. All signs of thought, there of moral cirl." that has not in its communion one of the believers. the invention of letters and of numbers, the power And what does the Church do? What are its to use and combine them, are all from God, but by thousands of pastors doing? They know that this long use, man, like the unjust tenant at will, usurps the rendering to others what is their due, or being governed by new belief is undermining their Creator, and mak- the premises, takes the vineyard, and even murders laws or principles of rectitude." And thinks "such an idea ing sad havoc with their dogmas. They know the heir. that facts transpire convincing to any but he who is willingly blind. Pastors will not fairly examine ual minds. The unspiritual "have eyes, but they 17, 19, 20, 21. these facts. Their continued neglect in this particular seems to me proof positive that they dare not | nor as He moves mysteriously, His wonders to They will take what some ignorant charlatan tells perform. The views here expressed of the Crea-character. them about these manifestations; what a preju- tor and of creation, would be denounced by such diced press, always catering to popularity and as pantheistic. The materialist can see no God veering round to suit the public sentiment, records in Heaven or upon earth, and Spiritualism with respecting them, but they will not go to the quiet him is but another name for superstition. Such home of their parishioners, to one in whom they has been the tendency of the age in which we live. can have perfect confidence, and sit down and can- Such the teachings of a worldly-wise philosophy. didly test the subject by facts and the light of What but an audible knocking at the door will ar-

According to their profession they believe that festations? those who have adopted the philosophy of Spiritu-

a "delusion;"

this they must know whereof they affirm. They ish desires, or does it not contend for the last are not prepared now to battle against this subject, mite, even to the shedding of a brother's blood? even were it a delusion, for the simple reason that Has it the charity which endures all things? Does they know nothing about it. Church members it seek peace? Does it fix its aim on things eternal, and pastors have a duty to perform. I cannot see forgetting the seductive things that now are? how they can evade it without sinning against God, gation of the subject of Spiritual manifestations chosen." and its teachings, without prejudice, without fear the present. It is their duty to do this.

formance to all the world. It may do you good; We know it exists. it certainly can do you no harm. At any rate, you wish, subsequently, to "expose the delusion." love and obey the teachings of the Invisible One. have urged upon your serious attention?

gret having done our duty. There will be one or exist at all, it is by the same Eternal Will, and star more in your crown if you do this act-per- that Eternal Will can be manifested at all times, in haps a whole circlet of brilliant gems, that shall all places, in all forms. grow brighter and brighter as ages unfold. With the sincere hope that you will not turn aside from this appeal, I remain, truly your friend,

Chelsca, Mass. JOHN S. ADAMS.

## SPIRITUAL VIEW OF LIFE: OR. THE PHILOSOPHY OF SPIRITUALISM.

In the beginning, God created the heaven and the earth. And the earth was without form and wold; and darkness was upon the face of the deep; and the Spirit of God meyed upon the face of the waters. And God said, 'Let there be light, and there was light."

If we look upon the earth as formed by the Inmanifestations of the Spirit. This is as true now ing and recurring seasons show the power and su- common pulpits in the land, could produce just such a book. mystery, to speak to the Invisible. They fade insects as varied; and so of birds of all plumage. The waters teem with life as varied. And all these are sustained—not by an inflexible material law, but by the Spirit who formed them. Life is a gift of the Spirit, and dependent upon it. Death is a fied in h material world is evidence of this. "Not an atom is lost." Much less is life. It returns to the Spirit, to be issued in new form. Hence the "newness of life." "Old things shall pass away." "All things shall become new." That is, the things that now are and that have been, and that are to be, present age. and that were from the beginning.

Life, then, is a Spiritual manifestation,—permanent itself, but transient in form. It is shown in all joins. It is ever fleeting as to time-a moment, a day, or a thousand years. We gaze upon and touch it, or it fleets by as a Spirit, impalpable, vanishing. But material life, and life in the body, has been shorn of its mystery, because it is common. Its miraculous reception is lost in its enjoyment. It is only when a change is made, that a man awakens to the Spiritual movement. The tables are turned. The Spirit moves from the body, and we stand in absolute awe. While life and body powers of locomotion, because everybody, even to ing much the plodding ox, exercises its functions.

To draw man out of this material philosophy, the Great Spirit has at intervals, in all ages since his creation, given other forms to Spiritual manifestation. He hath Himself appeared in the form of be approved." flesh and blood, and spoken with man face to face. He hath again moved invisibly before him with unmistakable speech, or is seen in the burning bush, or marvelous light. The Spirits of the deshaken as the signal to battle, or material objects abounds. What more need we? The "Book of ble worlds." Books," in almost every page, exhibits it, and is end and object of its institution, we must know something of based upon it. The material globe, and all things the nature of God. But where are we to obtain that knowltherein, are so many witnesses, testifying to the great truth that the Invisible Spirit upholds them all. "Howbeit the Most High dwelleth not in temples made with hands." Heaven is His throne and earth is His footstool. Hath not His hand

made all these things? Man is a Spirit in the body. An angel is a Spirit out of the body. Both forms of Spirit are exhibitions of the same thing-of life, life temporal and eternal, one and indivisible. A principlea fact as clear of demonstration as any in mathemafrom the same source. What has man, indepen-The Church is indeed in a strange predicament. dent of the Spirit? Even his boasted works are

> But Spiritual things are only deserved by Spiritsee not." They cannot behold God in His works, rest it? What but extraordinary Spiritual mani-

Church worship, in most cases, is stiff conformialism are going directly to eternal death. They ty, and stiff conformity is in better repute than bolieve that a home awaits them where all is dark- the free exercise of the Spirit, manifested in the published by Redfield. ness and sorrow; -no light, no hope, no peace, no flesh. Faith is dead, because "it is the evidence joy. These pastors have solemnly vowed before of things not seen." It is not material. It rests

that they will watch diligently over those whom read out of the churches and the minds of men. God entrusts to their care. There are hundreds Where is manifested the indwelling God, the triune thus entrusted, but where is their watchfulness? Spirit? Is it in the dealings of man with man? Their watchfulness, too often, is only manifested in Does it shine forth in the sincere, benevolent face, sneers, and half-concealed laughs at what they call or smile in the affectionate eye of brother for brother? Does it give measure for measure, con-These Churches must wake up. These pastors sidering that "a false weight is an abomination to nust put on the whole armor of God. And to do the Lord?" Does it fix metes and bounds to self-

The Spirit calls, but who hears and obeys? It or neglect it without wronging their own souls. knocks at the door, but who opens? A few, a This "duty" is a fair, candid, and careful investi- few. Verily, "many are called, but few are

The winds are invisible, yet are seen in the genor favor; with no leaning on the past, but living in the zephyr as well as in the raging storm. We know them by their effects. We feel them. We I beseech you, as a brother, to perform this hear them. We know they exist. More of the duty, and dare to announce the result of its per- | Spirit, for it is also seen, as well as heard and felt.

"In our Father's home there are many manwill be able to speak understandingly should you sions." For whom? For us; for all, who will And above all, you will have the satisfaction when It is an interesting fact that new forms of life the hour of your change shall come, and your spring from new conditions of matter. Here the Spirit takes its leave of those dear, beloved ones atheist or materialist would be wrecked upon the who stand about your couch, of knowing that you rock of self-creation, making life grow out of mat- the very wish to harmonize Christians is not only good in itself, have done your duty. Will not that be a sufficient ter. But the Spiritualist can see no such creation. reward for all your labor?-enough to balance the Matter is only the material tenement of mortal life, laughs of men, the sneers of bigotry and supersti- -the Spirit moving upon and controlling it, to suit tion, and the ridicule that might possibly be aimed all the forms of life. Here rests the whole pheat you should your manliness overcome your fear nomena of Spirit-manifestations, in whatsoever of public opinion, and you now take the step I form. If departed Spirits show their presence and power, it is by permission of the Father, whose O! Sir, in that world to which our fect are tend- they are, and by whom they have lived, and do ing—in that state of Spiritual life—we shall not re-live. If Spirits of living beings show their power,

Review of Books.

J. T. QUISENBERRY.

Washington, June, 1854.

LIGHT FROM THE SPIRIT-WORLD; being a series of Essays on Practical Godliness, dictated by the Spirits of Thomas Paine, Benjamin Franklin, William Penn, and Alonzo G. Hickox. Asa W. W. Hickox, Medium. Lockport, Pa.: James M. Barnes. 1853.

We are willing to believe the assertion of Mr. Hickox that, as far as he is aware, his own Spirit had nothing to do with the production of this little book—that he was used merely as an instrument in the hands of other powers for the work. Mr. Hickor remarks that, by himself, he is utterly incapable of producing such a work. This may or may not be true. The mevisible Hand, we shall see the most wonderful dium may be a modest man; but he must be either a very modest man, or one of very little talent or education. For almost any individual, who has received a common English eduas at the period of creation, when the ever-chang- cation, and who has listened to sermons preached from the most pervision of the Creator. The Spirit of God is Paine, Benjamin Franklin, William Penn, and Alonzo G. still upon the waters, in the air, and upon the earth. Hickox. A remarkable similarity, both in thought and expres-His breath clothes the fields in living green, with sion, pervades the separate productions. And it is our individual, humble opinion, that the publication of such works, purthe humble blade of grass; from flowers which of good to the server of Sciences, works more of injury than of good to the cause of Spirituality. As far as we have been are emblems of the sun, to the fragrant rose and able to accertain, there is not a single original idea contained in Spirit-like hily of the vale. They come forth in the seventy-two pages. We are not aware of the extent of the circulation of this little work, but we suppose it has reached many readers, and we suppose that none of them who are acaway obedient to His voice. So of animals, of all quainted with the life and history of Thomas Paine, will find shapes and natures, of all sizes and colors. So of one fact which they recognize in the compendium of that history given in these pages. Those who know something of the life and writings of Benjamin Franklin, will fail to observe any similarity between the writings by him on earth, and those purporting to come from him contained in this book. Almost all in our country are historically acquainted with the life of William Penn. They will entirely fail in finding his Spirit, as exemplireflected in these pe transfer of life. Nothing is destroyed. Even the author-Alonzo G. Hickox-we know nothing, and will say as

In this production, the rules of grammar are set at nought by the exercise of higher authority, and the style reminds us continually of that which we have heard used by the co-called white-pine preachers," raised in the back settlements, on the banks of the Kennebec and Penobscot. Taken as a whole in Spirit and in style, the work is at least fifty years behind the

We are sorry for the medium through whom these communications came, if he is of the opinion that they are other than flat, stale, and unprofitable."

AN ATTEMPT TO EXHIBIT THE TRUE THEORY OF CHRISTIANI-TY, AS A CONSISTENT AND PRACTICAL SYSTEM. By Wm. S. Grayson. New-York: D. Appleton & Co. 1853. Justice-and that not very exacting-has suggested to all critics the propriety of reading the author before the work of criticism begins; yet simple as this demand may be, we are sometimes brought into relationship with books that tax our patience, to say nothing of sense and knowledge, not a little. Among the many of this class, we have seldom met with one more perplexing than the one named at the head of this article. It perplexes, because we like the general Spirit of the book.

while the logic and the general issue of the author seems not in keeping with any department of useful knowledge. The book is not only metaphysical, but theological and mystical, beyond resided together, its mysteries were not seen in its even our Spiritual and speculative greediness-and that is say-It were best, however, to have the author speak for himself-

for our capacity may be to blame. "My object (says the anthor) has been primarily to reconcile the philosophy of reason with the Spiritual laws of the Gospel."-and wishes all readers to compare his reasoning with "the Word of God," as his whole "desire is, in the language of Pollock, that 'Providence may To effect this, his first move is to find out the origin of evil-

which he finds in God and ne other; for he thinks it "the height of folly to suppose that there is any difference under the creative energy of a being of infinite goodness, possessed of wisdom and power, between causing and permitting cril. Mr. parted have appeared unto men, or have given Grayson seems to be well posted in the historic phases of theoparted have appeared unto men, or have given logic controversy, and now and then hits such authorities as proof of their presence. The bush has been Lord Brougham, Archbishop King, Jozathan Edwards, and many others, hard licks, because of the presumption, so evihave moved, as tokens that the Spiritual power dent to him, in vindicating this, as "the very best of all possi-

> Mr. G. "thinks, to understand the nature of moral evil, the edge ?"

"The revealed Word of God is the source of all knowledge we possess of the character of the Infinite Being."

The assumption in this answer is not only untrue, but absur in the face of Science and History. We know that during the controversies between the church and the so-called infidels, Dr Chalmers and others took this position, as the only safe one by which the value of the Bible could be maintained. But is it not folly—the very height of folly—for any same mind to take positions, the very history of which is an ever-present protest against such assumptions?

Mr. G. himself has condemned the authority of Broughan King, Edwards, and others—all "honorable men" on the church platform, and all lovers and students of the Bible, still all at issue on the great question which the author is to settle. Now tics. Speech is the gift of the Spirit. Thought is it may seem somewhat strange to our Universalist friends to find Ma. G. declaring God to be love and love only; for he thinks "Christian philosophers have no warrant to improve upon this theology," in sight of his first assumption, viz: " God is the au-

> So far does he develop God as Lorc as to exclude the attribute of Justice; for he says there can be no such element in God's greatly degrades and diminishes the true character of God." Now, all this is not only " original," but new, very new! We refer the reader for the elaboration of the assumption, to pages

The work is divided into the following chapters:-1st. The origin and design of the institution of Moral Evil and its consistency with the benevolent attributes of the Divine

2d. Human Deprayity congruous with a scheme of Human Redemption upon the basis of Free Agency, &c. &c. 3d. Faith consistent with works, or a diversity of creeds with

unity of faith. 4th. The Divine Forc-ordination reconciled with the Free Agency of Man, &c. &c. The author seems to have had the following passages of Paul in mind while writing: "Sin is not imputed where there is no law," for "the law entered that the offence might abound. But

where the sin abounded, grace did much more abound." Rom. And it may be well if the reader, after perusing this work, should have a desire to know how far a man can be original on such themes, should look into a small volume named the "Philosophy of Evil," and read some of Henry James' Lectures

We had marked many passages for insertion, but space will not admit, so we hasten to a conclusion.

terms is the first rule of agreement-as Locke thought it- tal City. then we have little to hope from this style of writing. Personal

every thought we hold dear shall receive ordination by their au seme of the elements of a quick growth are wanting. Thes soning, we present the following as an example of logic, used by appreciate the force and variety of the elements opposing the re-Watts in the first part of his "Logie": "God is just, and there. see the wicked receive punishment here, therefore there must the new dispensation. There is need, then, of wisdom and caube another world, and consequently punishment." This is the tion, and still not the less degree of boldness. There are those memory. Now, it would be but a modest request of logicchoppers in general, it seems to us, and book-makers in particuar to know something of reasoning themselves, before they teach others,—for when we meet with such very bad reasoning

Mr. Grayson thinks "there can be no such element in God's entire Being; for it gives him (Watts) the key by which the whole economy of God's government is explained. And yet George Combe asks, in his "Moral Philosophy,"

if we see no evidence here (& & in this world) of God's Justice, what evidence have we He ever will be just?"-a question which removes us from the world of assumption to that of fact-the distance and difference of which are known when we call to mind what we are in Theology-what we are in Spiritual and Harmonic Philosophy.

In conclusion, we wish to assure Mr. Grayson that we feel kindly to him for his "work's sake," that is, for the effort; for out presumptive evidence that the time will come when harmomy will be an ever-present fact in conscious and practical life. We who live in the new age, and feel renewed, as it were. with youth again, live in faith that the time is not far distan. when the unfolding Spirit will bless the children of earth with a joy "unspeakable and full of glory," for our faith is positivethe Gospel, but the facts of every day, which the wayfaring man, however plain his capacity, need not err in understanding, if he

out a shelter during the winter. In viewing the rudimental sphere of man, he appears to stand as a dividing point between two extremes; the one extending into the past, the other into the future. The geological record of the past bears to the laws and principles which gave rise and birth to the auccessive orders of the past extreme, until we reach the first degree of material organization, where we become lost a wilderness of principle, of which we can know but very ittle, until we become qualified to square the future by the geological record of the past, or until we reach the same princile that gave form and character to the present and past orders at the revolving point of the great circle of equal extremes of he past and future.

Now, whenever we find the analogy of the future to corres pond with the fixed laws that are discoverable in the past, then re may consider the problem resolved. So upon the same bypothesis, an observer may look upon the nearest point of a grea revolving wheel, on which he discovers motion; by an application of the hand upon the wheel, power is discovered. The next thing that is suggested to the mind, is to know the cause of motion and power; and from these inquiries the mind is lead nto a continued chain of investigations. By the action, the oberver recognizes the approach and departure of the upper and ower extremities of the wheel's edge, which is discovered by certain marks upon the wheel, so, without passing to the opposite side, the inquirer reasons from analogy, and compares the opposite side to the one in view, which at once reveals the fact that the wheel is one entire whole, acting under some involved principle; and that the same revolving laws are observed on the nseen side as those of the one in view. But if he reasoner fails to compare sides by analogy, he also fails in knowing the principle of motion on the epposite side, and consequently renains in ignorance; and so it is in tracing out the past and future If man fails to compare the unseen and future side of the reat wheel of duration to the visible records of the past, and oes not square one by the other, and weigh them in the geolosical scale, he will constantly be confounded by exceptions; and s long as man discontinues his inquiries at the mud-hole from which it is generally supposed he sprang-in tracing out the axial and lever power of first cause and principle, so long wil nan come short of a true knowledge of the future.

Again-if men were brought to understand the operating principle of the visible side of the great wheel of events by their own investigation, to the utmost extent of their capacity, and were then to receive instruction from some other person wh claims that he has investigated the opposite side, and his de scription of the opposite corresponds to the visible, then we should recive it. But when his philosophy indicates that both sides of the wheel had either an upward or downward motion when the visible side shows you the contrary, then, in my judgment, we should reject it, and go to work and square the unseen by the visible, demonstrated facts of the seen.

Now this is what we want in the present progressed age. W. want demonstrating and corroborating philosophies and facts from both sides of the wheel of events, in order to judge of the validity of the doctrines of past ages that are seen to clash daily in their resulting tendencies.

And it matters not in effect in what order or character a truth may be found to exist; we are bound to receive it in the cata logue of existing facts, in its spherical order and capacity amongst the catagory of the entire wheel or sum total of th

Now, as far as my own remarks may be extended in furnish ing reports of existing facts pertaining to Spirit-correspondence had in this place, the reader may consider them based upon the bove-named rule of reasoning, and I de not wish to be under tood as attempting to force a conviction of faith upon othe minds by my statements and remarks.

Nor do I desire to crowd minds out of the natural channel of their peculiar organizations and circumstantial developments: for I believe it to be true to Nature that every mind must stand upon its own individuality, and also that every mind becomes the tribundated from surrounding circumstances and their peculliar phrenological organizations; and all that one mind can effect in developing another is to unfold itself under the sphere of its own organization, corresponding to surrounding circumstan ces, and to bring its own positive degree in connection with the character and negative powers of others, so as to suffer its own positive powers to flow through the channel of the wills of the corresponding parties, and thus appropriating to each other's negative powers of reason; and by this vibrating operation of the positive to the negative, an equilibraim or like developmen will be obtained in both organizations, the result of which wil be productive of harmony and a higher degree of knowledge.

If this rule of correspondence could once be observed and adopted between the existing spheres, classes, parties and indi vidual minds, it would require a very long period to soothe minds into a unanimity and more perfect standard of knowl edge in law and principle. But as long as the lightning-bug system continues to prevail

with man,-each running after the faint illumination of his ow: fancy, and not concentrating their light to one general focus,so long will men continue to float in the dark; and I know o no other course besides that of a social and mutual correspon dence between all parties, that will ever produce the long desir ed order of peace and harmony.
But I must close, with my best wishes for increasing light and

progression, and hope that, ere long, every superfluous plant that has grown out of the undeveloped mental soil of past ages will bring forth seed to a higher order and purpose, while the parent stocks will pass away from their obliquity into oblivion. JGRATHAN KOONS. BALTIMORE, June 20, 1854.

EDITOR CHRISTIAN SPIRITUALIST: As you will see, my place of location is changed, so that I shall not be enabled to keep you posted up in Spiritual affairs, incidents and experiences at the God and all his angels, as they profess to believe, upon the Holy Spirit, now become ideal, unreal, the logic or practical value of this book with anything useful; you occasionally on the state of the cause here; to relate such

because the author, like most metaphysical writers, makes one facts occurring as may be interesting in their nature, and give assumption the foundation for another, and if understanding of your readers an idea as to how Spiritualism is in the Monumer

There are not a few believers here; but the cause is not, I am consciousness may do well where only the individual is con-cerned, but in Philosophy and Science it is near time the world your city, Philodelphia, and other localities. By this it is not to be inferred that it stands still, or is losing in interest to those wh We are not so much in love with the senses as to insist that have already investigated, or are investigating. Perhaps, rather thority, but we do think Roscommon told the whole story when are accumulating, and in time the appellation, "Monumenta he declared, "I distite that which denies my senses, and can't City," may have a broader and better significance than now obbelieva." To illustrate this, and at the same time explain the dif-tains. Doubtless you can readily apprehend some of the reason ference between the practical and speculative methods of rea- why Baltimore is in the rear in the great Spiritual army, and seption of the Truth. The time will come when these elements fere cannot allew the wicked to go unpunished; but we do not with collected energies, shall arouse to do bitter battle against argument—we can't say as to the words, as we quote from here who are not wanting in these essential qualities of pioneers. and who know the ground they are treading.

Formerly, conferences, as are usual in your midst, and in many other localities, were held by the friends. For some reason or other, which I cannot exactly state, these have ceased. Perhaps as the above it rather tends to cool our veneration for great they may soon be re-established. It is to be hoped they will These are as neuclei around which believers can gather and get strength to themselves, by the mutual impartation of it. Con character as Justice," dc., while Watt makes it the fact of His centration embodies force. Let a large army be spread over a vast extent of country, and it is powerless for any great effective purposes. Let the sam: be compacted, and with resistless might it may move. Conferences are citadels. In them can be enthered the devoted members, and all the elements of attach and defense. To be sure, now and then, we find that ever friends of a common cause, instead of spending their energies upon their foes, engage them in activity for mutual worry and harassment. But this comes not from union, but from want of guidance. There are naturally leaders and followers. It should be the pride of a Spiritualist to serve where he can do any good, whether in the ranks, or as a captain.

Spiritualism is a cause militant. It is not of the past as forms-still less of provalent inherent life. It is not of the "Know-Nothings," or Do-Nothings." Its mission is to do-to pull down as well as to build up. It is ceaselessly oppugnant. Against all evils and ignorances and misdirections it delights to hattle: because it knows its mission, feels within it the elements of success, and snuffs in coming time grateful victory as it has for its foundation not only the testimony of the Law and It may be wise and politic, and is; because that the effective blow he stricken it is necessary to know how, when and where to strike.

But to facts. Brother R. P. Ambler of St. Louis, has been

be the wave plant in equacity, meet of or rig 1 understanding. It has been between plant in equacity, meet of or rig 1 understanding. If has been between plant in equacity, meet of responsible plants. Now. 10 plants of the pla

other engagements, to leave before his return. Here there was no knowledge of the facts in the case previous to the divulgement through Mr. Ambier while entranced. What says the unbeliever? "Oh! clairvoyance!" Well, what is clairvoyance

ment through Mr. Ambler while entranced. What says the unbeliever? "Oh! clairvoyance!" Well, what is clairyoyance but a manifestation of Spirit, having by peculiar processes, eccaped the limiting subjection of the flesh? It is the Spirititic certainly is not the body, nor any part of it—the brain, or lings, or heart, or limbs—which sees things at a far distance, reads thoughts at a distance, and flies, as it were, with flashing rapidity, from point to point. It is easy to presume a cause for things; to satisfactorily prove it to be such is a matter of graver import.

A lady called upon Mr. W. M. Laning, a healing medium of this city, to consult with him about her health. It was deemed advisable that the Spirits be consulted; and this was given by them, as a communication:—"You (referring to Mr. L.) can help her." Desirous of identifying the Spirit who communicated, its name was requested, and "Perkins" was spelled out. Wondering who "Perkins" was, as such a person had never before presented himself to the circle, those present began to conjecture who he could be. Just then the lady referred to spoke up, and said that Dr. Perkins had been, while in the flesh, her physician, and had deceased some few months since. The Doctor still felt an interest in this case, and came to manifest it at the first proposal and that the street of the physician, and had deceased some few months since. The Doctor still felt an interest in this case, and came to manifest it at the first proposal and that the proposal and that the proposal and that the proposal and th tor still felt an interest in this case, and came to manifest it at

the first opportunity presented. \* \* A pleasant little incident occurred on the morning of the 1st inst at the house of one of the friends. Mr. Ambier, who was about to start for Philadelphia, was impressed to magnetize a sittle girl, of some eight or ten years of age, a member of the family; and in a few moments, under his manipulations, she passed into the unconscious magnetic condition. Soon a smile irradiated, as the spreading of sunshine, her countenance, as if omething very pleasing were present before her; and in reply as to what she saw, she softly breathed "brother"-meaning s little brother who had died some years since. Then her arms were reached out as if beckoning to him to come to her, while come, come," was sweetly whispered. Her mother, too, was recognized,—came to her orphan child to shed affection's rays over the loved one she had left behind. It was beautiful, indeed, to witness the emotions of the young Spirit communing with its kindred and beloved ones departed, as given forth by expressions of every lineament and her every movement. Now per arms were raised, and her hands clasped in devotional attitude, and then gently waving round, the finger would point to he dear ones—now on this side, now on that, as hovering about ner, and as if soliciting the embrace of love.

# NOTICE.

Mr. J. H. W. Toohey, Agent of "The Society or the Diffusion of Spiritual Knowledge," will be in Waterford, N. Y., Sunday, June 25, A. M.

Troy, N. Y., Sunday, June 25, P. M. Albany, N. Y., Monday, June 26. Cohoes, N. Y., Tuesday, June 27.

Ballston Spa, Wednesday and Thursday, June 28 and 29. Saratoga Springs, Friday, June 30.

Greenfield Centre, July 2 and 3. Glens Falls, July 4 and 5. Sandy Hill, July 6 and 7.

Mr. Toobey proposes to lecture in each of the above places, upon the subject of Spiritualism generally, and upon the objects, ends, aims, constitution, etc., of "The Society for the Diffusion of Spiritual Knowledge." Friends in other places desiring lecturers, please

send word to that effect to the office of The Chris-TIAN SPIRITUALIST.

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medicine, and the eminent success which has hitherto rewarded his labors, enable him to offer his services with a strong confidence in their beneficial effects. W. T. PETERSCHEN.

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# Poetry.

MY OLD COMPANIONS.

BY ELIZA COOK.

My heart has yearned like other hearts, With all the fervor Youth imparts; And all the warmth that feeling lends Has freely cherished "troops of Friends." A change has passed o'er them and me, We are not as we used to be, My heart, like many another heart, Sees Old Companions all depart.

I mark the names of more than one,
But read them on the cold white stone;
And steps that followed where mine led,
Now on the far off desert tread;
The world has wrapped some souls away,
That once were honest as the day;
Some dead, some wandering, some untrue,
Oh! Old Companions are but few!

But there are green trees on the hill,
And green flags sweeping o'er the rill,
And there are datsies peeping out,
And dog-rose blossoms round about.
Ye were my friends, "long, long ago."
The first bright friends I sought to know,
And yet ye come—rove where I will,
My Old Companions—faithful still.

And there are sunbeams rich and fair, As cheering as they ever were; And there are fresh winds playing nigh, As freely as in times gone by; The birds come singing as of yore, The waves yet ripple to the shore; Howe'er I feel, where'er I range. These Old Companions never change.

I'm glad I learned to love the things That Fortune neither takes nor brings; I'm glid Hearlet to be the tribes; I'm glad my Spirit learned to prize
The smiling face of sunny skies;
Twas well I clasped with doating hands
The baimy wild ilowers of the land;
For still ye live in friendship sure,
My Old Companious, bright and pure.

Though strong may be the ties we make, The strongest mortal tie may break; Though warm the lips that love us now, They may perchance forswear the vow; We see pale death and envious hate, Fling shadows on the dial-plate; Noting the hours when dark sands glide, And Old Companions leave our side.

But be we sail, or be we gay,
With thick curls bright, or thin locks gray,
We never find the spring bloom meet
Our presence with a smile less sweet.
Oh! I am glad I have learned to love
The tangled wood and cooing dove,
For these will be in good or ill
My Old Companions, changeless still,

THE VOICE OF THE GRASS.

BY SARAH ROBERTS.

Here I come creeping, creeping everywhere;
By the dusty road-side,
On the sunny bill-side,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere; All around the open door, Where sit the aged poor, Here where the children play,

In the bright and merry May, I come creeping, creeping everywhere. Here I come creeping, creeping everywhere;
In the noisy city street
My pleasant face you'll meet,
Cheering the sick at heart,
Toiling his busy part,
Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere; 1 on cannot see me coming, Nor hear my low sweet humming;

For in the starry night, And the glad morning light, I come quietly, creeping everywhere. Here I come creeping, creeping everywhere;
More welcome than the flowers,

In summer's pleasant hours; The gentle cow is glad, And the merry bird not sad, To see me creeping, creeping everywhere Here I come creeping, creeping everywhere;

My humble song of praise
Most gratefully I raise
To Him at whose command
I beautify the land,
Creeping, silently, creeping everywhere.

# EDIDAM DITTINDAM

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

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

FIRST DIALOGUE.

methods of explaining a fact: the first consists in is not much more difficult: it is enough to take all the barbarisms which may be found in Hebraic, Egyptian, Arab, Greek or Latin dictionaries, and to form with them the most undecipherable cacophony. In this mixture they put a heap of no less barbarous words, and with that, make a magnificent folio volume, which no one can ever read without falling at once into the deepest sleep, or the most violent convulsions. To avoid new dangers, the of such writer, the learning of the sage, the genius and the same source, namely, the human will asof the man, &c. O. Vanitas vanitatum! To be a sisted by more or less known adjurant powers. savan it is then enough to be a fool or a knave. Let us not fall into such shameful aberrations. Let before having tried the processes I suggest. Should can only suspect the exactness of my observation; day, what it will be to-morrow. but nothing more. Take due notice of the reasons, pro and con., of the possible and impossible. any wise study outside of such bases.

a regular order in our investigations. I should othdangerous errors. Let me therefore address you a onlightened. I hope you will be so good as to comply with my request, and I shall be very thankful for such kindness.

ALBERT. I shall do so as far as I may be able to satisfy your inquiries. I cannot promise you gin the study of that curious science.

John. Is it possible to produce catalepsy by means of animal magnetism?

ALBERT. Yes. John. When a subject is submitted to your magnetical action, can you at pleasure destroy or increase indefinitely his forces?

ALBERT. Yes. which the laws of anatomy consider as impossible?

tended laws.

ture of his conformation?

their foot? distinguish persons at several thousand servants of the Eternal. We see Moscs astonish 6. In speaking of Faustus, the same writer says, miles distance, and hear their conversation?

move material objects?

ALBERT, Yes. quainted with sciences he had never studied?

ALBERT Yes at naught fire, poison, or other agents of death?

ALBERT. Yes. them useful information?

ALBERT, Yes. visible to the eyes of the operator?

ALBERT. Yes. with making him hear sounds which do not exist? possible. Can he produce, at a distance, the ordinary effects

him to do what he pleases? John. Is, therefore, the magnetizer able to render his subject idiot and mad, or even to kill him, power of our Nature. without leaving any trace his crime?

ALBERT. Yes. John. Can he inflict upon his victim any sort of disease, or paralize any of his limbs?

Albert, Yes.

Joun. Can he strike blows at the greatest distance?

ALBERT. Yes. to see robbers, phantoms, horrid animals, &c.?

ALBERT. Yes. ces without being discovered? Can he throw a often of their marvelous sight and prophecies."

iect? ALBERT. Yes.

jects which exist only in their appearances, and not stand the meaning of the allegorical figure," &c. in reality?

ALBERT. Yes. orders, Spirits that have left the body, and profit cerer cause a man to appear under different and 15. In his "Critical History of Superstitions." by their assistance?

Albert. I do think so. pleasure?

ALBERT. Yes

Joux. Well, I see you are disposed to answer ves" to every question I might still address you. Yet I think you will rather be at a loss to explain to me upon what ground rests your conviction. I have full confidence in the soundness of your judgment, and all your present answers cannot but bewilder me a little. I want to be better informed. and I trust you will not refuse to make me acquainted with the reasons that have determined your belief.

ALBERT. I will certainly do everything power to make you familiar with the results of my denying it and covering it with ridicule; the second observations, studies and experiments. Yet vou must not forget that in answering affirmatively to all your questions, I did not pretend to assume the obligation of demonstrating the means through which those phenomena were obtained. I shall only prove they take place every day, and may be produced by the agency of animal magnetism and the assistance of the infinite combinations of the human mind. But it will not be possible to answer separately to each of the questions you adreader throws the book very far from him, but at dressed me. They are too intimately connected to the same time, he often exclaims about the depth be thus separated. They all proceed from one

I must observe at the same time, that my conviction is the result of long and persevering studies, us study with carnestness these obscure questions. together with the personal experiments to which I Let us apply to this investigation the whole of our devoted myself for several years. From these repatience, good faith, experience, observation and searches I saw how ridiculous was the presumption judgment, Let us never affirm anything except of my judgment on this important science. I when it can be demonstrated and generalized. But could not but compare the savans of our days to when a fact exists, let us never deny its possibilty. itinerant ragmen finding a piece of dirty cloth in a What I have done you can do yourself. What I dung-hill, picking it up with eagerness and selling have seen you can see. Here is the method I em- it with profit. This rag passes from their hands ply. Follow my example, and do not except against into mine, and comes in the shape of a sheet of my words, before having verified their accuracy, paper, which I take for a novelty myself; and vet this sheet is nothing but the residuum of yestereven these means have different results, you are day, revived for the exigences of to-morrow. So not yet justified in doubting my sincerity. You it is with magic. It was yesterday what it is to-

I shall begin the series of my remarks with numerous quotations, borrowed from our predecessors of the correctness or error, of the mathematical in that science. The concatenation of that tradior negative reasons on both side. There cannot be tional knowledge will lead us from the most remote times to the present age, without any solution of John. According to your views, all those marvels continuity. It is in our magnetic manifestations were dying with laughter. But their feelings were quence condemned to be burnt alive. would be explained by the intervention of animal what it was fifty centuries ago. It is therefore a magnetism. But I would wish that we might adopt positive science in its separated facts, but a negative one in its generalities. It is a power full of the loss of his ware. They then inquired of him what happened in a village of Auvergne, scarcely erwise be afraid to be led unconsciously into some glory and failures, successes and shames, truths why he had broken them? The poor merchant six miles distance from Apchon. As a nobleman and errors. It is possible to write the history of few categorical questions, on which I desire to be its past, but difficult to trace that of its future existence

John. I willingly subscribe to any method you may judge proper to adopt in your classification. I hope that in our next conversation you will be-

# SECOND DIALOGUE.

FASCINATION.

John. I am faithful to the rendezvous, and anxious to receive my second lesson on magic.

ALBERT. I am in the same disposition myself, and would suggest studying in this conversation, the spectacle at Rome. One of them prayed, there- the most unpleasant suspicions. He went to see most curious phenomena of Fascination. This in-John. Is it true that certain subjects can, in the vestigation opens properly our course of discus- caused him to appear with two superb stag horns on her at last by the side of the kitchen fire, with her magnetic state, assume certain gymnastic positions, sion, since I think that it is to this sort of marvel- his head. But willing to have his revenge, this last arm under her apron. The lord presented her ous, men gave their first attention. What, in fact, one painted on the wall the figure of a man, and the hand, and she was obliged to confess that it was ALBERT. Certainly. He can also perform move- could be more flattering to human pride than the MABERT. Certainly. He can also perform move-could be more leading or named of the image. The same morning intelligence reached ments which seem in opposition with those pre-power of creating new objects, or at least their thus supply the place of the image. He obeyed, was committed to a court of justice, and burnt at appearances, instead of those we see every day? and the figure withdrawing before him, he entirely Rheims in 1588." Jons. Can he stand and walk in a manner con- Let us suppose that man enjoys unlimitedly this disappeared, as if he had been swallowed by the trary to the principles of equilibrium, and the na- power, and at once he becomes the copyist of God, wall. Every one thought the devil had taken him if he does not become God himself, and that is the away." ALBERT. Yes. There are some who walk against eternal object of all his wishes. Should man be Albert. Yes. There are some who walk against eternal object of an nis wishes. Should make occurrence, and nave ever been stumbing the ceiling, with their feet over and their head able to create, either ideally or positively, other tation, at page 368: "Dubrairins wrote that Vin- speak more eloquently than ten thousand tongues; the Lord's monitions, given through me. Will blocks to the old philosophers. We leave our read-

JOHN. Is it possible to produce unlimitedly over one's person local or general inflammations?

ALBERT. Yes.

JOHN. Can they see with their eyes closed, by the assistance of some other organs? Could they, for instance, read with their nape, their plexus or their foot? distinguish persons at several thousand. Albert. More than that, as you will see bye and cian, by his dexterity; Albert, Agrippa, Caglios- merous audience a vine tree, overcharged with an John. Is a clairvoyant able to speak languages their absolute conviction. Even in our days, what ing but the noses of their neighbors." John. Can be enter into communication with facts which shall dictate our judgment. But it ions of people." whole of my views, before making any objections. the man in a perfect state." John. Can the mesmerizer beset his subject I shall then listen to and confute them as well as 9. "William Nimbrigeois witnesses that a cer-

beings or objects? Can he, by such means, force quainted, according to the order of their manifesta- with many other virtuous sages." tions. Each of these questions shall be explained 10. We read in the "Enchanted World," page upon the basis of animal magnetism.

> John. I willingly admit the plan you propose; I jured in the least." shall listen with the greatest pleasure.

ALBERT. Here is my first fact of Fascination. in 1586, by Peter Leloyer.

John. Can he lead astray his subject, make him is produced by the Evil Spirit, it seems impossi- this wretched beggar. They obeyed, and when he jump over imaginary ditches, as you said before; ble that the material body of the robber might be was killed, they went to take off the stones. But create fanciful obtacles in the most even roads; fixed in the mirror. I think, therefore, it is only a what was their amazement, when, instead of a man, force him to drink with a corn pipe, or cause him fascination by which the Spirit's eyes are charmed they found there the corpse of a black dog, which drop of water. But it is certain that these chil- moment the plague had disappeared from the city.' John. Can be throw stones in the remotest pla- dren have very correct views, and Apuleus speaks 12. Delrio Disquis pretends "that a magician,

said in all of the books which treat of this sub- and mysterious words, was evoking sundry spec- ed at once a river to appear, of which the breadth tres and images, which were representing in a was equal to the distance run over by the arrow." glass everything he was desirous to know. So clear 13. Faustus and Agrippa always paid their ex-John. Is it possible to act at once over masses and perfect were these manifestations, that any one penses with coins that appeared good at first, but of people, and make them see, touch and eat ob- present was able to recognize the image, or under- in a few days changed into small pieces of horn.

John. Do you think that man may have to his "Nevertheless, it is sometimes possible that a so- man might have done." after an interval of three days. Nero complied a very short time." with his request, and Simon was put to death; but the emperor, who was so much surprised that he to every one upon it rested." gave him a statue at Rome, with the following inlamb which they mistook for the magician."

only for a few moments."

skilful in the art of magic, that he turned and air." might see in their whole life? The courtiers inquire about the nature of the spectacle. 'I shall.' his earthen pots, and breaking them all.' At that middle of the room, which they readily did. moment the poor merchant rose, took a boat oar, soon of a different naure, when they saw the poor 19. In the same book the writer quotes the fol-

5. In the same work we find the following quo-

JOHN. Is it possible to produce unlimitedly over elevated in inverse ratio with the humiliation of After having acted upon the assistant's eyes, one of

ing the world by his prodigies; Simon, the magi- page 370, "that one day he evoked before a nutro and Mesmer, by their learning. All these men immense number of magnificent grapes. Each John. Can a disembodied Spirit support and began with saturiating the eyes of their audi- one of the assistants wished to gather some; but ence with marvelous facts, and successively oper- you may imagine how astonished they were when, ating upon the other senses, in order to determine instead of a grape, they found in their hands noth-

he does not know in the wakeful state? Is he ac- would be the power of oratory, if the magic of the 7. Speaking of Simon, the magician, the author gaze and personal action, were not winning the asserts "that he was often entering into the fire conviction of our hearers? It is wise, therefore, to without being at all injured, and assuming the John. Whilst in the magnetic sleep, can he set begin our study by a serious investigation of shape of a lamb or a goat. He says also that this the phenomena of Sight-fascination, and derive Simon was soaring into the air, and making many our conviction from an impartial scrutiny of the other miracles in the presence of numerous reun-

Spirits who have left the body, and obtain from would be perhaps tedious to begin so far back as | S. The writer closes his book with a quotation Cham, and the words we might use would proba- from Zedechias, a Jew, who was living at the time bly be doubtful. My intention is consequently to of Louis le Preux. "He ways," says he, "throw John. Can be, in his turn, fascinate his magneti- confine our investigation to the fifteenth and six- ing a man into the air, and cutting him into several zer, and render himself, or any object he please, in- teenth centuries, which offer a wide field to our pieces. Then taking all these scattered morsels, curiosity. I hope you will let me develop the he was uniting them together, and sending away

tain heretic and magician of the name of Don, had We shall afterwards investigate the curious phe- so fascinated the eyes of men, that they were conof attraction that require usually our contact? Can nomena of magic mirrors, and finally treat of all vinced they saw him in the middle of royal splenhe evoke before his gaze apparitions of fantastical those mysteries with which you desire to be ac- dor, sharing the delights of a sumptuous dinner

> 1 75, "that a certain magician was placing himself thus avoid examining separately this wonderful in a basket, and letting any one to plunge his sword through this basket, without his being in-

> 11. Leloyer tells us, page 310, "that at Ephesus, Apollonius of Thianna was prayed by the inhabi-I take it from the book on "Apparitions," written tants, to rid them from the plague that was desolating the city. He ordered them to offer a 1. Page 259. "Children see in themselves a sacrifice to the gods. After the fulfilment of this faithful image of the robbers, and distinctly recog- ceremony, he saw the demon, clad in an old ragged nize them in the looking-glass. Yet, since that tunic, and said to the people that they might stone away, and see the robber in a looking-glass or a they threw to the charnel house. But since that

with a certain bow, and a certain string, dartspell over gardens, lawns, cattle or men, as it is Page 261. "I saw a man who, by dint of spell ed an arrow made of a particular wood, and caus-

14. "Simon, the magician," continues Delrio, 2. The following quotation is taken from "La Demonomanie des Sorciers," 1587, page 113:- really do as much work as the most skilful work-

fantastical forms. Thus we' read in St. Clement's Peter Lebrun mentions "that there were in Africa the irregularity of your meals. This you cannot, history, that Simon, the magician, rendered himself certain families, whose voices threw spells.— at present, altogether avoid, but if you will deny John. Do you think, too, that man may call invisible to the friends of Fustinian. Another Thus, when those people were stopping and prais- yourself more in this particular, you will reap a forth rain, wind, storm, &c., or stop their action at time, he prayed Nero to order he should be being beautiful trees, abundant harvests, or fine chilrich reward. You will have my company in pleasheaded, assuring him he would be called again to life dren, trees, harvests or children were sure to die in ant dreams manifested to your senses, and to your

scription, "Simoni Mago Deo." Since that mo- the following quotation on Zedechias: "At that dulgence of appetite, with my cheerful company; ment, Nero devoted his whole time to the study of time appeared the famous cabalist, Zedechias, or, a well-filled, and over-filled, stomach, with less Magic. But you must know that in this perform- who assumed the task of proving that all the ele- of my company, and that clouded and dulled by ance, Simon had so fascinated the eyes of Nero and ments of matter were Spiritual substances. To your own state, rendering me less happy and cheerthe whole assembly, that they had beheaded a support his argument, he ordered the sylphs to ap- ful, or, as at sometimes, distressed. There is no "Apuleus tells a similar story about three men dazzled the people with their magnificence. These I share your distress, while what is happy and he thought to have killed, when they were simply beautiful and human-like creatures filled the ether, three goat skins. He had been fascinated by the sometimes in battle order, sometimes encamped sorceress Pamphila; but this fascination lasted under the most splendid tents, sometimes sailing upon aerial vessels carried along by the caprices of 3. In the "Demonology, or Treatise on Sorcer- zephyrs. The people thought at first that sorcerers." by Francois Perreaut, 1653, page 29, you may ers had taken possession of the air, to excite I can never have aught against you, as respects read the following passage, in which the writer tells storms and destroy the harvest. But these spec- myself. I could never make you unhappy even us that Simon, the magician, was fascinating his tacles having been renewed under Pepin, under under actual sin. My love for you is of that naaudience to such a point as to make them see Charlemagne, and Louis le Debonnaire, the savans, whatever they might wish to see; for instance, the theologians and the juris-consults were soon of Lord's order, and not my rules, that have been trees, gardens, animals, beautiful groves, servants, the same opinion with the peoplo. Even the em- violated by you. I cautioned you about the in-&c. He then proceeds in these terms: "A certain perors believed in that interpretation of the phemagician, called Michel Sicidites, who lived under nomena, and Charlemagne condemned to the se- and especially late in the evening. It is the Lord's the reign of Manuel Comnine, was so remarkably verest punishment those pretended tyrants of the order, as manifested in your constitution, in the

changed at pleasure the eyes of men. He could 18. In 1628, Desbordes, footman of Charles IV. thus make them see things that did not exist, but Duke of Loraine, was accused of having hastened which they thought nevertheless real. Here is one the death of Princess Cristina, the Duke's mother. of the most curious examples of this power. As and caused several cases of sickness that the phyhe was one day looking from one of the highest sicans attributed to witchcraft. Charles IV. had windows of the imperial palace, which had an ex- already conceived some suspicion against Desbordes tensive view of the sea and harbor, he discovered at a hunting party, when the footman had taken a a small transport ship entering the port, with a full small three-compartments box, and from it served the Lord, as a person. We both love you as ever. cargo of earthenware. Several lords of the court up to the Duke and company, the most splendid The punishment was yours, and you have partly or were with him. talking and laughing at his stories. regale, and, to crown the whole, ordered the car-He asked them what they would give to him if he casses of three robbers still hanging from the entire abandonment of the practice will produce would show them the most amusing spectacle they scaffold, to rise and present their homage to the entire satisfaction to the infringed order, and peace Duke, which they did, and then resumed their position on the gibbet. On another occasion the same replied the magician, 'show you the merchant who Desbordes is said to have ordered the personages shall have been wrought that you will fear to ofowns this ship, taking the one after the other of of a tapestry to leave the wall and come into the fend again, not because offence brings punishment,

Charles IV. ordered the footman to be put struck at random over his goods, and d'd not stop into prison. His trial took place with the usual until he had broken the last of his pots. The day forms, and he was convicted of having practiced was beautiful and clear; the courtiers could see the black art. He himself avowed he had several without difficulty this curious spectacle, and they times used processes of sorcery, and was in conse-

man in despair, tearing his hair, and bemoaning lowing fact, page 149: "It is proper to tell here answered that, sitting in his boat and rowing to was sitting by his window, he saw a sportsman of enter the port, he saw an enormous serpent, with his acquaintance, and prayed him to bring a part of a red crest and glaring eyes, which coiled itself his game when he should return. The huntsaround the pots; that the monster had its mouth man was attacked by a wolf in the plain. He shot opened, and seemed ready to devour him at his at the animal, but missed his aim. Seeing that, first motion; and that it finally extended its coils and having his arquebuse no longer loaded, he took everywhere until all the pots had been broken to the wolf by its ears, drew his knife and cut off one of the animal's legs, which he put in his shooting Perreaut's conclusion is that this snake was the pocket. He then went back to the nobleman's country seat, and thinking he was taking the wolf's 4. The author of "The Second Day of the Ca- paw, drew out a human hand with a golden ring on nicula." tell us "that two magicians coming from one of its fingers. The nobleman recognized at the court of England, desired to give a magnificant once the hand and ring of his wife, and conceived forc, the other to stand by the window, where he the lady, and after many useless searches, found ordered his companion to enter into the wall, and her who attacked the sportsman. This woman ITo be continued.1

the ceiling, with their fect over and their head able to create, either ideally or positively, other tation, at page 368: "Dubrairins wrote that the ceiling, with their fect over and their head able to create, either ideally or positively, other tation, at page 368: "Dubrairins wrote that the ceiling, with their fect over and their head able to create, either ideally or positively, other tation, at page 368: "Dubrairins wrote that the ceiling, and the special second to consider the special s

[From the Portland Transcript.]

THE MODEL MINISTER. (FOR SOME FOLKS.)

BY E. R. PLACE.

Our goodly parson lets the world alone;
For gospel bread he does not fling a stone.
He comes down bravely upon sin, but sinners.
Sit pleased, the while, as at their usual dinners.
And oft I've sat delighted at the skill
Which wounded not, though seemed resolved to kill.
Tis pleasant, quite, amidst the cannon's roar,
To find one's self as sound and safe's before:
More pleasant still, that he who leve'l'd it,
Blank charges fired, and did not mean to hit.
Thus preaching only what the most will please,
Our minister secures support and esse.
But don't suppose he never speaks of sin,
He often tells us we are steep' therein—
Which we believe—that is, we half assent,
Or if we don't, as much's the preacher meant;
He is too wise to raise a "general fuss,"
By distribes of politics to us.
He may go o'er the water, as, at times
He bravely does, and pounces on foreign crimes;
Portray the guilt of heathen lands, and show
Our duty clear to plot their overthrow;
We'll even bear the mild impeachment when,
Granting the sin, he argues sinful men.
But, like rough Nathan, should he rudely dare
Th' uncivil charge so bluntly to declare—
Each sin a sinner marks—"thou art the man"—
Full well he knows the swift descending ben.
Ah! what a joy, what all-composing cheer,
Such grace to win, such minister to hear,
That when, through all the six vile working days,
You've served the devil in all sorts of ways,
Carfuil to veil your crimes and scurvy tricks
Beneath the artful name of politics,
The Sundsy service comes so nieely in,
To shut the record of a week of sin! Beneath the artful name of politica,
The Sunday service comes so nicely in,
To shut the record of a week of sin!
The gospel with so strange a power is preached,
Though all are culprits, there's not one impesched.
The faithful preacher, not afraid to please,
Describes the soul's inherited disease.
On Eve's transgression, bold's a lion, he
Shows up her crime, the serpent's subtlety;—
He's overwhelming, quite, on Adam's fall,
And with great beauty shows we sinned all;
On faith, election, reprobation,—sir,
Whole hours I've heard him talk, and did not stir: And with great beauty shows we sinned all;
On faith, election, reprobation,—sir,
Whole hours I've heard him talk, and did not stir;
But when he gets th' old Pharisees among,
You'd think he'd found a Pentecostal tongue.
O! how he peels 'em—sir, you ought to hear him—
Their purgatorial ghosts, I'm sure, must fear him.
Yea, I do think his onslaught on the Jewa,
About the tallest for the sulks, or blues,
With power so thrilling he portrays their guilt,
When on the mount the Savior's blood was spill;
And he's a careful good man, not to wound ha And he's so careful, good man, not to wound us, By obvious applications right around us. So well adjusted to our inclination, This is the gospel, truly, of salvation!

## A SYNOPSIS OF THE SPIRITUAL EXPERIENCE OF A MEDIUM.

[Continued.] Thompson's Translation of the Bible—The Common Trans Design of Punishment-Of unpleasant Dreams-Diet-Evil Spirits, &c.

9.15 A. M., WEDNESDAY, March 31, '52. Medium. But, my dear Angel-Monitor, cannot we influence our society to join us in prayer to the Lord, for me to be relieved from the influence of evil Spirits at all times, and especially when I am asleep, which produces distressful, disturbing, and sometimes impure dreams? Monitor. My dear father, you must attend more

closely to my monitions respecting diet. You "ordered a scythe to mow by itself, and it did have a partial, but not a complete, knowledge why this is so necessary. You know I have repeatedly cautioned you against sensual indulgence of your often voracious appetite, caused in great part, by pleasing remembrance, instead of that of ill-digest-16. The same writer asserts, too "that in Illy- ed and cloudy dreams of disagreeable objects! three days afterwards he presented himself before ria the gaze of same men and women was mortal You will also be more highly favored with my sonsible presence at other times. Now, dear father, 17. In the "History of Magic in France," I find choose. Take a better regulated and restrained inpear in the air before the public. They obeyed, and separating our feelings now. I feel your sufferings,

> agreeable in either, is shared by both! Medium. O my beloved Eliza, forgive me, and

strengthen me to do better in future. Monitor. Now, father, you ought to know better than to ask any such things. You know well that ture, that keeps no account against you. It is the fringement of the Lord's order by eating too much, nature of your stomach and of food, that you have brings its corrective punishments, so that the perpetrator may inquire into the causes, learn the Lord's order, and take more care afterwards. The Lord never punishes for crimes, only to prevent recurrences of the errors that occasion the pain! I have nothing against you to forgive, neither has measureably atoned for the infraction, and your will be restored. But the entire abandonment of the practice pre-supposes that in you such a change but because you have come to see the beauty and force of the Lord's order, as well as His justice and goodness in it. That you will be anxious not to of. fend His order from your love of it, for His sake,

who so wisely and mercifully established it. You also asked me to strengthen you, when you know I have not the least strength of my own. neither has our society, who love you so much! The Lord alone has all power, and, consequently, all strength. He will give you, and all others, the strength necessary to overcome all evils of thought. word and deed, that you really wish from your hearts to be relieved from.

Medium. O! Eliza, do I not wish to be relieved from all evils? Have I not said so, over and over? Monitor. Yes, you have said so, and in as much corpse. sincerity as perhaps is common among men, but such expressions are often concerning things in general. They are not particular enough. It is one thing to will to be relieved of all evils in general, and another thing to be relieved of which took place in the family of a gentleman conevery evil in particular! You were really in deep sincerity in willing to be relieved of all evils in general, and of course you received a general forgiveness, and are not now, as once you were, subject to evils in general, but as particular evils present themselves, you find, as in the case before us, you were not as steadfast as you ought to have ing. But the boy continued crying "Johnny's been. For you see that notwithstanding my fre- dead!" The same morning intelligence reached contrary, you indulged your appetite too much, and "Johnny," who had lived in Chardon, and was a too late last evening, and the same consequences or playmate and companion of the boy who had so punishments were the result. These you wished mysteriously been impressed with his decease.— There is a sacredness in tears. They are to get rid of by prayers, rather than by fasting; or Well authenticated cases of this kind are of frenot the mark of weakness but of power! They by asking forgiveness, rather than by obedience to quet occurrence, and have ever been stumbling-

if you had rather not sleep, as you know I watch you while you sleep. Now, what I ask you is, to be more cautious, so as to be in a state that it may be my pleasure to watch you when you sleep, and not feel as dejected and lonesome as I did last night, when evil Spirits were about you.

Medium. O! my dearest Eliza! I am mortified with shame at my own indulgence. I can bear to suffer myself, but to think of making you unhappy is too much. O may the Lord give me more power of resistance. "O my Heavenly Father, lead me not into temptations, but deliver me from evil." I am nothing of myself, therefore look down in mercy on me. O Lord, it must be Thou that inspires a willingness in me to forsake all evil practices, to be at peace with Thee, in Thy excellent majesty.

Monitor. My beloved father, your tears convince me that you have repented of the error. Now comfort yourself, that the Lord, "whose tender mercies are over all His works," has forgiven you; that His insulted order is appeased, and that there will be no complaints in future. I am now happier than before. I love you more than ever. There is joy with me, and in our whole society, when you are led into such states. You now feel my happiness in you. Let us then look forward, without a single regret for what has passed, to things in future, to the union between us which fits us for the uses of our function in the world.

Medium. I trust, dear one, I have now got a lesson that will last with me. I will look back upon it as a warning, a beacon to advise me of dangers in future. Let us go on, hand in hand, and shoulder to shoulder, with one heart and one mind, to higher uses. But tell me how it is that over-indulgence of our material appetite of eating, lays us liable to be annoyed by evil Spirits?

Monitor. It is because health and happiness is on the side of good, while ill-health and all pain are on the side of evil. Health and happiness flows from good, and disease and pain from evil, Good Spirits associate with good states, and evil Spirits with evil states. Taking your whole constitution and state of your stomach together, if you overload it, and lie down before the food digests, it will be long, and perhaps all night, in a partially undigested state. This is in consequence of the former activity of your life having disposed the lations Pharaon's Hardness of Heart-Of Charles the habit of your stomach so as to require the Thompson-Little Things of this World chosen-End or exercise of your body to aid in the digestion of food. Had you been of an indolent habit, and spent your life inactively, your stomach might have, under favorable circumstances, been as good as it is now, and even at your age have directed food as well lying in bed as on foot or horseback in the open air. But such has not been your habits, and the habit of your stomach being to digest food well only when in exercise, it is necessary, if you want to be happy yourself through the night, and have good and happy Spirits about you. which means the same thing, you must guard against overloading your stomach after you have terminated the exercise of the day.

A surcharged stomach not only makes you unhappy of itself, but undigested food lying there becomes very unhealthy, nauseous and obnoxious. About such things evil Spirits always hover, for they are akin to such things! They have particular partialities and affinities for filthy, unhealthy, feetid and obstructing things; in the human body, in an especial manner. On the other hand, good Spirits dislike such things as evil Spirits like. The repugnance of good Spirits causes them to incline to leave persons who have such things about them. as evil Spirits are attracted to by their affinities for them. Figure to yourself then, dear father, how my faithfulness to my promises never to leave you during your natural life, was put to the test last night by your infraction of my monitions! I had to remain near the undigested food in your stomach, or rather near the state you were put into by it, something like you would stay by the carcase of a dead horse to which buzzards and hogs would be attracted! I felt, too, a similar disposition to drive the Spirits away, that came to you in consequence of your indiscretion, as you would have to drive buzzards and hogs from a carcase that might lie near your dwelling, when you knew they were in the way to remove the obstruction. I knew well that the disturbance occasioned in your mind by those Spirits, would tend to remove the offending things from your body, and that the sooner this was done, the sooner I could have the satisfaction of your company in a state for which I could have such an affinity, or I could feel as pleasant. As they were not of the worst sort that came last violated! The infringement of His order always night, I used no means to remove them; as for your affections, I knew they had little affinities, they would of course leave you when your natural state returned.

You know I did approach you, and made sensible manifestations of my presence, as soon as you were in a state to benefited by them. Take warning, and now let us be happy together.

SINGULAR OCCURRENCE.—The following is from the Centreville Times: "Under the obituary head in to-day's paper will be found the death of Mr. Jacob Reese. On the day of his death, Mr. Reese was engaged in seeding oats, and towards evening was startled by a voice, apparently at his elbow. saving, 'You may sow, but you shall not rean,' He looked around, and seeing no one, continued his work of seeding, attributing it, as he afterwards stated, to his imagination. At every step, however, the warning was repeated, and at last, unable to bear it, he proceeded home to his wife. He was persuaded by her that it was only his imagination; and finding that he had no fever and did not complain of unusual indisposition, she induced him to return to the field. There, however, the same solemn warning voice attended him at every step-You may sow, but you shall not reap!' and in a state of extreme agitation, he again ceased work and went home. He there took an early supper, was shortly after attacked with swelling in the throat, and before sunrise next morning was a

# Singular Mental Phenomenon.

We have been informed of a very singular and unaccountable, though not unparalleled, occurrence nected with the legal profession in this city.

Early in the morning a day or two ago, before the family had risen, one of the children, a little boy, woke up, began clapping his hands, and crying "Johnny's dead! Johnny's dead!" His parents supposed he had not yet awakened and was dream-