

CHRISTIAN SPIRITUALIST

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

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THE ANCIENT PHILOSOPHERS.

most complete felicity. He is immutable, and the cause of all nature. Practical philosophy by his theory became a moral theory of happiness. His inquiry starts from the conception of a sovereign good and final end, which is happiness, and is the result of the energies of the soul, to which appertains true dignity. The perfect exercise of reason is virtue, and belongs in its entire plenitude to God alone, and confers the highest felicity or absolute beatitude. He also held that virtue was the perfection of speculative and practical reasoning, that it belongs to humanity, and is the constant perfecting of the reasoning will, the effect of a deliberate resolve, and consequently of liberty.

Ethical virtue presents itself under six principal characters, and has reference to six principal objects of desire, or avoidance, as Courage, Temperance, Generosity, Delicacy, Magnanimity, and a proper love of glory, Gentleness and Moderation. To these he added accessory virtues, as politeness of manners, amiability, the faculty of loving and inspiring love, and also Justice, which comprised all the others; and on this account he held it to be perfect virtue, comprehending right, and divided it into the distributive and corrective. To these he added Equity, which had for its end the rectifying the defects of the law. He introduced the syllogistic mode of reasoning, which, from certain admitted premises, a necessary conclusion is drawn, distinct from them, yet employing the same idea. He held man's character to be dependent upon his endowments, and that happiness was only to be attained by an implicit obedience to the laws of Nature.

Epicurus founded the sect of the Epicureans. He first taught at Lampsacus, and afterwards removed to Athens, where he taught in a garden, over the gate of which he inscribed "The keeper of this mansion, where you will find pleasure the supreme good, will in his hospitality afford you cakes of barley and water fresh from the spring. The gardens will not stimulate your appetites by dainties of art, but will satisfy it by the supplies of nature. Will you not be well entertained?" He held philosophy directs to happiness by the means of reason; hence, Ethics formed the predominant part of his system of teaching—Physics, &c. being but accessories. He held, representations are derived from certain subtle emanations from objects, which he supposed detached themselves, and were dispersed through the air, and that by the contact of these images with the organs of the senses, perceptive and intuitional, sensations were experienced, which corresponded perfectly to the objects themselves. That every representation of the senses and imagination is true, because corresponding to the images impressing them. That opinions are true or false, as they respond to the perceptive sensations, for sensation is the only criteria of that we should avoid or desire. That if there was a law of necessity, fatalism would result. That pleasure is the sovereign good, but that it consists in the activity, or the repose of the soul exemplified in the enjoyment of agreeable sensations, and the absence of those of a painful nature, and that therefore the aim of man should be an exemption from bodily ills and mental afflictions, for the highest good is a state free from suffering. That all emotions are of equal worth and dignity, but differ in intensity, duration, and consequences. That mental pain exceeds physical pain, and to attain happiness, desire should be curbed by reason. Prudence he classed as the first virtue, then followed moderation, then justice. Virtue was only good from being inseparably allied with enjoyment. He considered the science of Nature was to liberate man from all superstitious terrors derived from the conceptions of the Celestial phenomena, as the Gods, death, and its consequences, i. e., from vain apprehensions respecting the living.

He believed the principal forms of matter existed externally, and to have been endowed with the property of motion, through which they adhered, and united, by which means the world was formed. The motion of the atoms he attributed to their weight, and tendency to fall directly downwards, and then he furnished them with hooks, and imagined a slight obliquity of motion, by means of which they met, and then cohered. He divided the Universe into two parts, bodies and space, or void. The former constituting the world, the latter infinite, void, or vacuum, without which there could have been no motion, and so no world. He held there were many worlds, and all formed by the accidental cohesion of atoms. That the Universe, as a whole, is immutable and eternal, though variable and perishable in parts, or worlds, of which it is composed. The world, though being imperfect, presented nothing but scenes of misery, destruction and death, and, therefore, could not be considered to be the work of an intelligent cause, and irreconcilable and inconceivable with the happy lot of the Gods. He thought the soul was composed of atoms so round and smooth that it could more easily pass through the frame, and was as material as the body, which he considered to be proved by its sympathy with the body, but at the same time he thought it was more refined. That its elemental principles were heat, the ether spirit and anonymous matter, on which depended its sensibility. That the soul was one with the body, intimately united, and perished with it, being revolved into its component atoms; for to suppose the soul to be immortal, were to controvert and contradict all our notions of an Immutable and Eternal Being. Death he affirmed to be no evil. He acknowledged the existence of a God, but held that between his nature and that of man, there was no analogy. He denied that there was a Superintending Providence, and made mental gratification to be the great good of life, and that true pleasure consisted in virtue and

the untrifling practice of benevolence, undisturbed by gusts of passion, the cares of avarice; and, according to Cicero, he declared one cannot live joyously except with Wisdom, Honesty, and Justice, and that with Wisdom, Honesty, and Justice, one could not but live joyously.

LEAS, of Citium, the founder of the Stoic sect, studied first the philosophy of the Cynics, and then that of the Academicians. His effort was to compose such a system of philosophy as might successfully oppose Atheism, and establish a rigid system of morality. He held philosophy to be the effort after and way to the highest wisdom and virtue of which man was capable, and which develops itself in the knowledge of things, the practice of good, and the forming the understanding. The sub-divisions of his theory were: Physiology, Ethics, and Logic, which combined, would lead to perfection. He supposed, with Heraclitus, the existence of an all-pervading word (logos), and held immaterial things were nothing more than chimeras, because all that can act or suffer is corporeal. Space, time, and representation, he held to be incorporeal; that there are two eternal principles in all things—Matter the passive, Divinity or the Creative principle, active—which is the author of all the forms and arrangements in the world. That God is a living fire, which he called a Spirit, who fashions, produces, and permeates all things agreeably to certain laws; and thus matter is subjected to reason, which is the law of Nature; that God is not in, and not without, the world, which is of itself a living being, and hence resulted the connection maintained by him of Providence and Destiny. The world was produced by the action of fire, when the four elements, out of which the *Trinity* formed all things, were separated from material matter, and he held that it would therefore ultimately perish by fire, when all things would return to their original state. The soul he held to be a fiery air, a portion of the soul of the world or divinity, and like every other thing real, corporeal, and perishable; and held that religious adoration was due to the intelligence—the soul of the Universe; that it and matter were eternal, and upon the dissolution of the world, human souls would be absorbed by the universal soul, but until then, on quitting the body, it would inhabit the regions of the air, engaged in a philosophical contemplation of the Universe. Cicero, commenting upon this theory, says: "We shall certainly then be happy, when with our bodies we have thrown off passion and disquiet, and that which now constitutes our joy, when free from care, we apply ourselves arduously to some object which delights us, we shall then do so with greater liberty, abandoning ourselves to the contemplation of all things, which it will be given to us to know perfectly. The position we have attained, facilitating our views of celestial objects, and kindling in us the desire to penetrate their beauty, will enable us to satisfy the ardent craving, resident in man, to know the truth, and it will discover itself more or less to us, as we have been more or less solicitous to nourish ourselves in this life with it."

It was a point of faith with all the ancient philosophic sects that the supreme good of the human existence was a life regulated according to the law of nature. But being differently explained by each of them—hence arose the diversity.

The morality of the Stoics was built upon the observations of the characteristics of human nature, reason, and free will, and with the close association of Ethics with Nature. Zeno held that God was himself supreme reason and law, and that man was bound to respect order, legality and reason, as the only condition by which he could attain the end of his being, i. e., virtue. His grand maxim was to live according to the law of right reason. EPICTETUS, his successor, had it to live conformably to the laws of nature. Zeno held, 1st. Virtue is the only absolute good; vice the only positive evil—all things else morally indifferent, possessing only a relative value, thus rendering virtue an object of choice, its avoidance of toleration. 2d. Virtue is based on wisdom, and consists of the practical exercise of free and independent reason, in harmony with itself and nature. Its application is knowing and doing that which is good; in other words, there is no other good than to be good; for in that only is the principle of liberty. 3d. Vice results from the contempt or perversion of reason, and incurs disgrace and responsibility. 4th. Virtue being the only good, is the only mode by which felicity can be obtained, consisting, as it does, in a tranquil course of life, and is not augmented by any increase of duration. 5th. Virtue is one, vice is one, neither of which are capable of augmentation or diminution, so good actions are respectively equal; so also bad actions, as each has emanated from its particular source. Virtue has four principal characters—Prudence, Courage, Temperance, Justice. 6th. A virtuous man is exempt from passion, not insensible to them. They should not only be controlled but eradicated. The sage alone is free, and a king.

CONFUCIUS, the Chinese, enunciated the grand rule of the Christian dispensation, 500 years before Christ: "Do unto others as you would they should do unto you;" and so practical was he, that no idea of the immortality of the soul, or respecting the Deity, is to be found in his works.

ZOROASTER, the Persian. The ancient Persians worshipped the elements—Fire being the symbol of the Deity. At a later period they changed their worship to the sun and stars—*Sabianism*. This religion was reformed by Zoroaster, who taught the existence of a Supreme Being, All-powerful and Eternal, from whom eternally preceded, by his Creative word, two principles, *Ormuzd* and *Ahriman*; *Ormuzd* pearl an infinite light, Wisdom, Reflec-

tion, and the author of every good; *Ahriman*, the principle of Darkness or Evil, opposed to *Ormuzd* originally, or by consequence of his fall. And as the souls of men on earth have worshipped the good or the evil, so they after death pass into the dwellings of the bliss; or are precipitated into obscurity. S. B.

For the Christian Spiritualist.

AFFINITIES OF ATOMIZATION.

BY W. W. BRITT.

With what precision of character is the law of affinities conducted within the scope of man's survey.

In its course to mortals, silent and obscure, undeviating and exact, from the dancing notes of our atmosphere, to boundless suns and comets sweeping through the constellations of immensity.

It is the law that attracts, coheres, connects, extends and blends; organizing, holding and combining by atoms each mass and individual structure in their legitimate relations, separating the grosser from the rarer, in all of their peculiarities with such precision and elegance, that the human vision and understanding cannot discover in anything, where one class or order of atoms ceases and others commence.

The attraction of atoms in affinities is the law by which each atom is carried to its own sphere and important space, rendering it indispensable in the infinite economy.

By affinities of properties, the atoms that compose the elements of innumerable worlds are from and to eternity in one incessant reel. Intermingling with infinite harmony their qualities of shade, color, texture, odor, form, and filaments. All matter and organic forms are by this law and these combined constituents, continually composing and decomposing, continually changing and progressing, and at each successive transition of atoms refining more and more.

Thereby the heavens and the earth are perpetually passing away as shadows, and all things are becoming new, and the human race gradually advancing, and must ultimately fill and consummate on earth the most exalted state of their natures.

So man extends on in this natural, (but no more natural than any other) world, progressing and unfolding as the plants and flowers to a more beautiful, congenial and ethereal element in accordance with his interior adapted capacity.

As the philosopher ascends the mount of science, he more clearly discovers the distinguishing conditions of affinities in the animated world, operating throughout the various tribes. Each species attracted by their relative properties, and more closely associated in proportion to their affinities; hence comes flocks, herds, swarms and shoals. The law operates with such precision, that it may be traced through each pair extending by relations, and including the whole.

Each being more attached to its own haunt, locality, climate, family, food, and hunting grounds; each possessing slight distinctions; acting, liking, and doing things according to their requirements and capacity, yet being assimilated to their associates more than any other orders and species.

The phenomena is wonderfully displayed amongst the insects; their missions are in the loathsome heaps, pools, moulds and marshes, wherein they are propagated, and from which substances they subsist, being best adapted by affinities to the atoms composing their varied organic bodies.

They are propagated, hatched, grown, and transformed, and rise as in a mass together (those having wings) into the atmosphere. Presenting to the observer a thick cloud, each insect on close inspection will be found to retain about the same flying distance from its neighbor, keeping as it were in an orbit and individual sphere, still making a part and parcel of the animated cloud.

Now, penetrate a step further, and take a scrutinizing view of life on the minutest visible scale. With a powerful microscope, view the wonders as they unfold in a single drop of water, observe it "teeming with life." Animalcules of various forms, colors, habits, and motions, associated by the same attribute that governs the larger animals, by affinities the species are distinct, possess just such peculiarities as they do, compose just such masses, feed, grow, metamorphose, decompose, and form by their constituent atoms the surrounding elements and organic structures.

Could the power of the scope be increased time and again, still at each extended scope there would be seen new and ever varying orders of animals, vegetables, and minerals, rising and continuing to appear without end, and operating by affinities to each other.

The elements one and all are imbued with life in a boundless variety of forms. What is merely seen by the eye, is comparatively nothing when we take in consideration the vast and unexplored systems of life, that may be unfolded by the hydro oxygen microscope, but were we even without the aid of this great developing agent of vision, still reason would teach us from the observation of the orders of animals descending from the whale down to the smallest distinguishable animalcule, that the chain must still hold on where all optical power, however magnified, must but fail to trace to an end of life, and that the chain has innumerable links beyond.

Then consider that all these not only have bodies, but limbs and organs of senses, they have bones, muscles, nerves and filaments, each and every organ of the smallest animalcule is especially adapted to its necessities and requirements; then again, every motion of a limb must displace and transfer a quantity of atoms still being diffused in affinity, and producing in its train a current, and by con-

tact of matter a degree of sound or concussion.—The idea though strange and new to some, is no less true than that life exists in such an infinite variety on so minute a scale.

Can we suppose no metamorphoses occur in these forms when we may trace it all through the entire animal, mineral and vegetable systems? Ah, yes! the chain is only a little further extended, that is all; the atmosphere is doubtless as profusely impregnated with insects, that just before other forms inhabited the watery world; they predate our systems, are the tenants of the blood and other fluids of the body, they change, ebb, and flow with every breath, they exist in fire, and the strongest acids, no matter how destructive to visible life.

Then still by affinities of atoms, organic life must still continue on some "ethereal scale; for if it is not in the comprehensive material, still it must by affinities be organized in some animated form.

Since matter's known indelible to be, And useless without vitalizing force; To which it renders bland subservience; Nodding affirmatively to its priority; To what utility 's the spirit, mind, and will, But matter to control to all eternity.

Doubtless, then, life must penetrate in all conditions of matter, and extend on in the ethereal elements, beyond the admitted existence of what we term matter substance, and operating by the same grand law of affinities. The power, wisdom, and glory of Deity, has no limit, from the smallest conceivable idea of matter, to spheres of inconceivable magnitude, reason declares that where there is matter, there is affinity and existing vital beings.

Think not to soon discover the finale of the phenomena, for we know not the alphabet. But without further tracing the law in animal life, let us now briefly glance at the world of vegetation and minerals.

Atoms by affinities are so diffused as to make up the various organs that compose trees, plants, flowers, and seeds; the roots are composed of atoms of a different relation from that of the barks, the barks from the leaves, flowers, &c., throughout the whole tree or plant, still the constituents of each structure more nearly correspond in the same species than in any other.

Flowers possess conspicuous, peculiar, and distinct properties, varying in the combination and disposition of atoms; each tint and color being composed of assimilated atoms, gradually blending and uniting by affinities to make up the ultimate forms, filaments and odors; each delicate tissue and shade being deposited in atoms by an electrical circulation in its proper order and sphere of arrangement. The grosser atoms are deposited first and nearest the earth, and the more and more rare, further towards the tops, ends, and flowers; and finally the most refined are deposited to make up the germs within the seeds.

The atoms forming pure metals and minerals arrange themselves by the attraction of affinities, and compose the qualities in varieties as they exist in different sections and depths in the earth.

But as we trace the law in its descent from the brute to the mineral, it becomes less cognizable in its character to the human perception and understanding; for the minerals and ores of different sections of the earth appear similar in their species; the gold of California may closely resemble that of Australia, the quicksilver of Spain that of Peru, &c. But in fruits, trees, animals, and men, we see them more closely confined to their native localities; the same fruit growing in the temperate zone, if transplanted to the torrid, would become very different; each and every climate, soil, and section, has its own peculiar productions. Every living organism thrives best where the germ is best adapted by affinities of particles to the surrounding elements. The olive, fig, and lemon, require a very different soil and climate from the plumb, pear, quince, cherry, &c. The elephant and camel could not subsist in Greenland, nor the reindeer or Polar bear in Persia. The constituent elements composing and surrounding each form and nation of the human species, are as varied in their properties, and widely different as their native sections on the globe are distant from each other. In short, to reiterate, the properties of atoms in the elements of each different climate are, in the main, essentially varied. I here merely offer, as my opinion, that upon the dissolution of any organic body in a foreign locality, its atoms are at once, by affinities, attracted to its congenial and native element, however distant it may have been conveyed.

The combined atoms of water, air, light, spirit, and so on, infinitely forward, there can be no doubt, are governed and diffused by the same unerring attribute.

But the calculation is too intricate for the puny efforts of man in his present condition to further trace. It now gradually merges into the invisible and infinite realms, and he can no longer swim; for here the great ocean opens and extends on every side beyond his finite vision. "He can but stand agast, and wonder in ecstasies! or may return again and, with a telescope, view the heavens!" He may contemplate the constellations of the milky way! Behold it as a bright cloud spanning the canopy; an association of "suns and systems" all in affinity with each other! darting with infinite velocity, magnitude and grandeur, with hair-breadth precision, on incalculable orbits through the unbounded realm. Each and all being attracted by affinities to a still greater sun; which is again but one of myriads of others, sweeping in a superincumbent system of the grand retinue of worlds.

But why follow further in the chain, since human calculation is so frail? The same law still operates in all; "extends right on." "Each world,"

"each being," "each atom," is moved on towards its kindred partner, connecting and adhering in one boundless chain.

From whence all these varieties of vitality and form, Distinctly and incessantly in vital legions swarm. Of beauty! use! consistency! and adaptedness forsooth, In Harmony! Economy! Dependancy! and Truth! Can matter thus imbued, exist, subsist, progress, extend, With no infusing prior source of being to depend? One "Being, God" Divine exists, inseparable, alone! Exterior matter organized: "Interior Spirit sun!" An "all in all!" "one life in all!" "one positive external!" Infusing from exteriors, to negatives internal. Annihilation then 's absurd! as all things now create, Would for a want of influx cease of motion, form, and state. Behold in earth the influx from the sun's effluent beams! In flower, insect, brute, and man, and various tiny streams; Electro-vital, tissue, nerves, in wind, leaf, film and grain; Diffusing life from realm to realm, a vast connected chain; On edging to an ultimate, whence it derived its source; From worm to man, from whence to Jove, progressive in its course.

A vivifying Spirit power pervades the trackless deep; With heat, light and infinitude, through boundless orbits sweep; Planets, systems, comets, suns, twirl through the vast immense, As the circulating retinue of God's omnipotence. Earth's atom in the symphony 's comparatively vain; With spheres far superincumbent, and a blazing train. The glory manifested stands through universe engraven, Whether in pany worm, or man, or cherubim of heaven; A light perpetually shone from all eternity: In hallowed radiance from a throne of immortality. From centre to circumference throughout the vast abyss, A melody of spheres vibrate, "Love! Harmony! and Bliss!"

ANTIQUITY OF TABLE-TURNING.

The London Notes and Queries copies the following extract from M. Maimbourg's "History of Ariarism." It will prove interesting in connection with the accounts of the modern phenomena, in which the newspapers of the day abound:

"While Valens (the Roman Emperor) was at Antioch, in his third consulship, in the year 370, several pagans of distinction, with the philosophers who were in so great reputation under Julian, not being able to bear that the empire should continue in the hands of the Christians, consulted privately the demons, by the means of conjurations, in order to know the destiny of the emperor, and who should be his successor; persuading themselves that the oracle would name a person who should restore the worship of the gods. For this purpose they made a three footed stool of laurel in imitation of the tripod at Delphos, upon which, having laid a basin of divers metals, they placed the twenty-four letters of the alphabet round it; then one of these philosophers, who was a magician, being wrapped up in a large mantle, and his head covered, holding in one hand vervain, and in the other a ring, which hung at the end of a small thread, pronounced some execrable conjurations in order to invoke the devils; at which the three-footed stool turning round, and the ring moving of itself, and turning from one side to the other over the letters, it caused them to fall upon the table and place themselves near each other, while the persons who were present set down the like letters in their table-books, till their answer was delivered in heroic verse, which foretold them that their criminal inquiry would cost them their lives, and that the Furies were waiting for the emperor (he was subsequently burned alive by the Goths) at Mimas, where he was to die of a horrid kind of death; after which the enchanted ring turning about again over the letter, in order to express the name of him who should succeed the emperor, formed first of all these three characters, THEO; then having added a D to form THEOD the ring stopped, and was not seen to move any more; at which one of the assistants cried out in a transport of joy, "We must not doubt any longer of it; Theodorus is the person whom the gods appoint for our emperor." (Theodorus was a patren of idolatry; it was not he, however, but Theodosius who ascended the throne after the dreadful end of Valens.) * * * The conspiracy was discovered by one of the accomplices, and Valens ordered them all to be put to death. And that cursed race of false sages, who, under the color of philosophy, exercised the detestable art of infernal magic, particularly from the time of Julian, was almost entirely destroyed, with their magic books, which were strictly inquired after, and publicly burned in large parcels.—Portland Transcript.

READING THE BIBLE IN CHURCH.—

It is a somewhat singular fact, not perhaps generally known, that in this country the Scriptures were not read in the exercises of the Sabbath previous to the middle of the last century. In the records of the church at Medford, Mass., under date of 1759, is this entry: "Voted to read the Scriptures in the congregation." It was not until ten years afterwards that the Bible was read in the church in this town, as a part of the Sabbath exercises. In Dean's Journal, under date of 1769, is this entry: "The church desired that the Scriptures may be read in public," and the practice was then for the first time introduced. The reason why the Word of God was not read in the Sabbath services, it is difficult to imagine, especially when we know that upon its being translated into English, the people of all conditions flocked eagerly to the churches to hear it read. Some of the earlier editions were, by royal sanction, appointed to be read in churches, and the clergymen were especially enjoined to make, or cause to be made, one sermon every quarter of the year at least, wherein they shall "purely and sincerely declare the very Gospel of Christ." This, while it gives a deplorable view of the qualifications of the ministry and of the miserable plight of the people as to religious instructions, at that day, also shows that the exposition of the Scriptures was considered an important part of the Sabbath services.—Portland Transcript.

THE SPIRIT'S WHISPER.

"Everywhere the great voice of God cries, 'Where art thou?'"

Let to the voice that speaks within, Though it whisp'ers soft and low, Turn from the world's noise and din And to the closet go.

When thou forgettest the strain of earth, Lifting thy soul to higher spheres, Till, expanding, it parts for a heavenly birth, Will the Spirit-whisper bless thy dreams?

From the Chicago Tribune.

VISIT TO THE SPIRITUALISTS OF OHIO.

Letter from John Goy - The Home of the Mediums and the Haunts of the Spirits - What they did, said and wrote.

LOCALITY OF JONATHAN KOONS. A HILLY LAND. The house of Mr. Koons is in Milford, Athens County, Ohio, 25 miles southwest of McConnellsville, 42 miles from Lancaster, or 67 miles from Columbus.

Persons going from the West can go to Lancaster, which is the nearest point by railroad, thence down the Hocking river by stage, which runs daily to Chaucery, thence on foot two miles to Koons.

The House of the Spiritualist - Presence of Electricity. Koons' house is located on the southeast angle of a sharp ridge, some few rods below the edge of the ledge, and where the native trees occupied the ground, and lightning was wont to make frolic among them.

The Room where the Spirits Manifest their Power. The Spirit room is built of logs, as well as the house in which Mr. Koons resides; it is situated at the end of his dwelling-house, and six feet from it.

The Spirit table has a frame or rack standing on it, and extended from one end to the other; this rack sustains a tenor drum at one end and a brass drum at the other, attached to it by means of wires; there are wires also passing in various directions about the rack, and sustaining some small bells, some images of birds cut out of copper plate, &c.

The Spirit's Letter. To the Friends of this Circle: After various inquiries made at this circle, we deem it highly necessary to reply by stated reasons, why our presiding Spirit declines to give the names of the Spirits present during our performances at this room.

Koons' Room, June 19, 1855. Between 8 and 9 o'clock, Mr. Koons and his son Nahum went into the room and closed the door and shutters, for the purpose, they said, of inquiring of King, the presiding Spirit, whether he would attend that evening, and what time he would commence; this they always do, and they were told to get ready in twenty minutes.

We went into the room. Mr. Koons took his seat with his fiddle and tuned it; I took my seat by his side and my wife next to me, our chairs setting close to each other, and the chairs and benches in the room were all filled.

The window shutters and doors were now closed, and Mr. Koons put out the light, and immediately there came a starting blow upon the table that made the room jar, and almost brought me to my feet.

borine was taken up and beat with such violence, that I expected every moment it would be dashed to pieces, at the same time it was making rapid circles in the room, and dashing from one place to another, and occasionally thrust almost in my face, so that I was afraid it would hit me.

The Manifestations Continue, and the Head Spirit Writes a Communication. At one time there was talking around the room so as to disturb those that were anxious to hear everything, when suddenly there came a shriek that was truly terrific; such a sound as Milton might suppose would be made by an imp of the infernal regions. The horn then said: "Keep silent."

Koons talked some time with the voice in the horn and harp, then asked him to write a communication for me. We then heard the rattling of paper, and the phosphorus began to show itself, was taken up in a hand, showed the hand. It then got a pencil, took some paper, and laid it on a table close before me, and wrote on it, making the same sound that a pencil always makes in rapid writing; then made some flourishes on the paper below the writing, threw down the pencil, handed the paper into my hand, and threw the phosphorus on the floor in front of Mr. Koons, who took it up and handed it to the hand again; it then threw it in the corner of the room and said "Good night," when Mr. Koons lighted a candle. I examined the paper that the hand had given me, and found it was my paper which I had placed on the table with a private mark on it.

At Koons', Thursday, June 21. We had much more of a performance than usual, and one highly satisfactory. Amongst other things, after they had finished playing a tune Mr. Schenick, who sat next to me and who plays the violin very well, said, "King, won't you hand me the other fiddle?"

"I will give you the fiddle; you do not want the bow, I suppose." "O, yes," said Schenick, "I want the bow, too." The horn said, "Can't you get along without it?" Schenick answered, "I can't play very well with my fingers;" then the bow was handed to him, the horn named a tune, and both fiddles began to play, accompanied by the drums and the accordion, and a number of voices sang, something like human voices.

Then the tamborine was played with much spirit, and passing rapidly around the room. At the same time it made stops in front of a person, touched them gently on the shoulder, head or somewhere else, playing all the while; then passed to another, and so on. It passed me and dropped into my wife's lap. It then flew over Van Siekle's head, made a great flourish, lit on it and began to press down; and Van says, "Dear down, I can hold you up." He then said there was the weight of a large man put on his head; it also passed to a number of others and pressed down on their heads.

Mr. Koons then said, "King, it is very warm here; won't you take Mrs. Gage's fan and fan us?" But before he had finished speaking, the tamborine began to fly around the room like lightning, creating a strong current of wind and fanning all in the house. Then the phosphorus was taken up and darted around the room like flakes of lightning and a hand began to develop. We talked with the voice while this process was going on, and tried to urge our Spirit friends to write a communication for us.

The Spirit's Letter. To the Friends of this Circle: After various inquiries made at this circle, we deem it highly necessary to reply by stated reasons, why our presiding Spirit declines to give the names of the Spirits present during our performances at this room.

1st. Let the inquirer conceive himself entering a congregated assembly of prouiseous persons, who are all anxiously awaiting his approach under the discharge of some important and general mission, in behalf of those in attendance. On entering the assembly he looks around upon his anxious inquirers, and sees them attended with their respective safe-guards, such as he never saw before. In the discharge of his official duty, however, he is necessitated to exclude himself from the direct view and intercourse of the safe-guards, so as to be brought into a nearer relation to the corresponding parties. The interlocution accordingly takes place, when each one in turn begins to interrogate the speaker in his excluded position, on subjects relating to their excluded guard, of which the speaker knows but little or nothing, except the cognition of their presence on his arrival; and in order to acquaint himself with the circumstances and matters inquired after, so as to answer correctly, the speaker has to dismember himself at every inquiry, and not only so, but would also fail to perform his devolved duty by submitting himself to the scrutiny and criticism of the corresponding parties. Which, then, of the two requirements would be of the most consequence, to discomode the general interest of the assembly, and that of his own official duty, or

to omit the latter and attend to the discharge of a more important and higher duty, by which the peace and consoling riches would be augmented to the fullness of their cup?

Now, this is the position our presiding Spirit occupies. When himself and band enter the room, he recognizes many bright guardian Spirits interspersed amongst the promiscuous assembly, of whom he has no knowledge. And in the discharge of their manifesting performances, they necessarily must assume physical embraces which shuts them from a direct view of the attending Spirits; and as many questions that are led in relation to them so often, the corresponding Spirit has to disrobe himself so as to give a correct relation, to say nothing of the possibility of receiving and conveying wrong impressions from Spirits who do not regard the truth.

The above is Certified to. After this communication had been read, a certificate, setting forth the above facts was drawn up and signed by all those present, as follows:

Audience Present.—Portia Gage, Gage's Lake, Ill.; John Gage, Gage's Lake, Lake county, Ill.; Solomon Bordon, Millfield, Athens county, Ohio; Thomas Morris and wife, Hyram Schenick, Selah Van Siekle, Delaware, Ohio.

Concluding Remarks. When a person comes here and sees the rooms, and finds them open all day for the children to run in and out of, and for visitors to examine, and sees there are no juggler's tricks about, and no place to keep them; the mediums and all engaged are of that artless stamp, and their whole appearance, bearing and conduct so marked with honesty and sincerity of purpose, that the idea of their being impostors or of their psychologizing their auditors, is simply ridiculous.

That so lofty and satisfying an ideal of social life will one day be fully attained, it would be impossible to doubt. Indeed, it is intimated in all traditions and foretold in all prophecies. It is the dictate of common sense, the essence of democracy, and the promise of religion. Every thing which increases the power of man over Nature is a step toward it; every thing which expands his intellect or stirs a noble emotion in his heart, is a pledge of its final advent; and it would be as rational to deny that the earth revolves or that the seasons succeed each other, as that civilized society grows toward a new condition immensely superior to any that the history of the past or the experience of the present can disclose.

CHRONOLOGY. CHRONOLOGY, from *chronos* and *logos*, means a discourse on time. It is the science of dates, or the periods of events.

Of the time that has elapsed since the beginning of the globe, we can have no approximate idea. Genesis speaks of it indefinitely, and the data afforded by rocks and fossils are vague; yet, till geology surprised us by its facts, historians had been so mystified that their opinions are worthless.

The epoch of Adam is that to which chronology aspires. The Vulgate fixes it at 4004 years B. C., which is adopted by the Romish Church. The Samaritan Pentateuch makes it 4700; the Septuagint 5572; the Mahud, 6344; Hales 5411; Alphonso, king of Castile, 6935; Pezron 5872; the Greek Church 5598; the early Fathers 5502 and 5592. Two hundred other authorities vary it from 6584 to 5285 B. C.

Chinese chronology is founded on their observations of eclipses 4700 years ago. The Hindus determined the mean motion of Saturn and Jupiter in 3192 B. C.

The Socialist movement, which thus dates from about 1840, was in a certain degree original with the parties to it in this country, as it was in other countries. Here a special stimulus was, no doubt, furnished by the publications of which Mr. Albert Brisbane was the author;—but the aspirations for more democratic social conditions, more equal distribution of the advantages of mental culture and physical labor, for freedom from the galling and inhuman relations of master and menial, and from the conventional falsities of society, had long burned in many hearts, which now seized with enthusiasm upon the new mode of attaining the longed-for Utopia.

Between the years 1840 and 1845, there sprang up three or four Associations in Massachusetts; five or six in Western New York; one in New Jersey; three in Ohio; one in Michigan; one in Wisconsin; and one or two were projected in Virginia, but we believe never established. Most of them were organized on the principle of joint-stock and of dividing profits according to the time spent in labor, but some adopted the principle of Communism. They were generally very short-lived. That of Brook Farm, near Boston, lasted six years; that in Wisconsin lasted, we think, two years; and that whose termination we to-day chronicle, the best provided and most tenacious of all, will number at its death thirteen years. There yet remains, however, in Massachusetts, the Community at Hopedale, which, without attaining any very brilliant pecuniary results, still gives no sign of dissolution; but this is established upon a dissoluble basis. It will naturally be argued that these experiments show that, aside from special religious doctrines—like that of the Shakers, for instance—it is very difficult, if not impossible, with such materials as society now furnishes, to form Associations for the purpose of domestic, agricultural and mechanical industry, education and social life. We do not deny the force of this argument; but at the same time it should not be forgotten, that all of these experiments have been made under great disadvantages; that none of them has ever had the capital necessary to fairly organize its various industrial and educational departments; and that they have been carried on by persons only partially competent to the work they have undertaken.

A SINGULAR CASE—LIVING WITHOUT FOOD. We find in *The Medical Chronicle*, of Montreal, the following communication from the Hon. P. Boucher de Boucherville:

There is at present in St. Hyacinthe, in the district of Montreal, a physiological phenomenon, which I consider very interesting, and deserving of the attention of scientific men.

The facts, as far as I have been able to ascertain, are as follows: There is in St. Hyacinthe a young girl about 17 or 18 years old, (I forget her name), belonging to a very respectable family of that place, who has for about three months taken no food of any kind whatever. Her health has not suffered, her complexion is fair, she is always lively, and busy about the house, or teaching the poor children of her own place reading, writing, sewing and praying; still she does not seem to enjoy a strong constitution. Last Christmas, after an absolute fast of three months, she began to take some light food, which, however, she has never been able to keep on her stomach.

An investigation of facts, a study of the symptoms, and a search for the cause, would perhaps lead to a solution of this phenomenon, and open to science the way to new discoveries, interesting as well as useful, on the organization and formation of man's physical system.

Being convinced that the mere enunciation of the existence of a like phenomenon will suffice to attract the attention of scientific men, and that the desire to study its character and to penetrate its cause will be strong enough to induce them to occupy themselves with it, I hope not to be refused to associate myself with the work, by praying for the success of a discovery which will but serve as vanguard to more brilliant ones, and cause the absurd idea, that there are in nature mysteries impenetrable to science, to disappear.

Believe me to be sincerely, Sir, Your friend and servant, P. BOUCHER DE BOUCHERVILLE. A. H. Hall, M. D., Montreal.

THE SNAKE AND THE CHILD.—The story of snake charming, which has been going the rounds of the press, and which we noticed last week, proves to be a prodigious humbug. The child and the snake have been exhibited in Boston the past week, and the only sympathy exhibited was that which the father of the girl evinced for the money he made by his daughter and the snake. The father was finally arrested for ill treatment of his child, the snake having bitten her several times. The following account of the affair is from the Boston Post of Thursday:—

"An exciting scene occurred at Cochituate Hall yesterday afternoon. After several exhibitions the snake appeared angry, and the child manifested great reluctance to touch it. The father peremptorily ordered her to seize it, and upon its darting from the box she grasped it with her hand, but so far down the neck as to give the reptile free scope with its head. After a moment or two it seized upon the child's left thumb and bit it repeatedly, causing her to shriek with agony, the blood flowing from the wound inflicted. The child's father, who appeared half stupid with liquor, and mother were both looking on, and the former, after a while, again succeeded in getting the snake into the box. Dr. J. W. Ayer, of the Chronicle, who was present, examined the wounds, and found them to be deep incisions, as if made by some three-sided instrument. The people were very indignant, and threats were made to destroy the venomous reptile, but the audience broke up to make way for another exhibition. Dr. Ayer went to the Mayor to learn if there was not some process by which the exhibitions could be stopped. He found there was none, as the exhibition was informally licensed. The most the Mayor could do would be to send the police to the hall, who, if the snake bit the child again, were to kill it. He then went before Judge Rogers, and made oath to the foregoing facts. The Judge issued a warrant, and had the father arrested, who was secured in Cambridge street jail to await his examination this morning, on a charge of inhumanly using his child as a means of gain. When he was arrested, the people who were present manifested much feeling, and but for the present of the police, would have destroyed the venomous reptile. The exhibition was a most revolting one, and it is a wonder those connected with it were able to procure a license."

After examination before Judge Cushing, the man was held to bail in the sum of five hundred dollars for his appearance for trial before the Municipal Court.—E.

DIVERSITY OF INSPIRATION.—Whoever was Evangelist, the Spirit was the Teacher; whatever was the form or size of the trumpet, it was the breath of God that sounded through it. All the peculiarities of Matthew, of Mark, of Luke, of John, of Peter, and of Paul, are retained, and may be traced and contrasted in reading their works, and yet they all spoke as they were moved by the Holy Ghost. Some have said, that if the Bible had been written as a beautiful essay, it would have been far more satisfactory to the minds of the educated, and no less instructive to the unenlightened. I think not. It would have been a dull book, and a dry book; it would have made a far feebler impression upon the hearts of the bulk of mankind. But by using men of every cast and turn of mind and thought, and pouring through these, as channels, the truth of God—by not destroying John, but by inspiring him; by not extinguishing Peter, but speaking through him—we have God's truth in all the various idiosyncrasies of men—in all the formulas of human speech; the same as in nature, and distinguished by manifestations only; so that there is no peculiarity of taste, of temperament, or talent, or character, that will not find something in the word of God suited to it, and calculated to instruct the soul of him that reads it. Let us bless God for the Bible, then, as it is. Be assured, that the more you study it, the more you will love it; and they that know that Book best will have the deepest and most indelible impression that God is the Author, and truth is its matter, and eternal joy its issue.—Dr. Cumming.

BEAUTY vs. UTILITY.

According to the "Boston Bee," we are paying more duty on artificial flowers than on railroad iron. A "large merchant and importer" of that solid city thereupon expresses the opinion that "our women are not educated aright." They are going, he thinks, to bankrupt the country, unless there is a change. More is thought of show than of substance. We pay scores of millions annually for ladies' ornaments, which are of no use, and so forth.

We should like to ask this solid (or stolid) reasoner, of what use that railroad iron would be, which he is so much disturbed about. "Why, to make railroads, of course," answers Solidity, in a tone which intimates that that settles the question. But we proceed to inquire, of what use are railroads? "Railroads, sir!" replies our solid friend. "Every fool knows the use of railroads. Railroads facilitate travel and traffic, sir, and increase the prosperity of the country."

Just so, most respectable Solidity, but this prosperity, which you think so desirable, what particular advantage does it bring, unless it gives us secure and opportunity to improve ourselves, to cultivate the higher and finer sentiments which nature has implanted in us? That love of the beautiful and the graceful, which in the female sex shows itself in a taste for petty ornaments, is infinitely higher sentiment than the mere greed for wealth, which induces most of our rail speculations. The taste for the beautiful in nature and art is precisely what most needs to be cultivated in this country. We shall always have enough of railroads, steamships, and cotton manufactory. What we want is a better taste in architecture, painting, music, and other arts, and greater liking for them. Beginning with artificial flowers, which are nothing worse than imitations of the prettiest objects of inanimate nature, we may, in time, rise to an appreciation of the beauty of works of the highest art. Without this, the wealth which comes from railroads and the other public works we make such boast of, will only lead to that gross luxury and corruption which may lead in time "ruin the country."—N. J. Hutchinson.

MYSTERIES ON EVERY SIDE.—The world is full of mysteries. The chamber in which the infant opens its eyes is a universe of mysteries. The father's voice, the mother's smile, reveal to it slowly the mysterious world of affections. The child sees many of these mysteries; but as the circle of knowledge is enlarged, its vision is always bounded by a veil of mystery. The sun that wakens it at morning, and again at night, looks in at its window, bids it farewell; the tree that shades its home, and in whose branches the birds come and sing, bids the dews are dry, the clouds with shining beds that move across the sky, calm and stately, like a chariot of an angel, all are mysteries. Nay, a grown up man there is not a thing which the human touches or on which the eye rests, which is not enveloped in mystery. The flower that springs from your feet—who has revealed the wonderful secret of its organization? Its roots shoot down, and in and flower rise up, and expand into the infinite abyss of mystery. We are like emigrants starting through an unknown wilderness; they stop at night by a flowing stream; they find their houses set up their tent, and build a fire; and as the sun rises up, all within the circle of a few rods around is distinct and clear in its light. But beyond bounding this are rocks dimly seen, and trees whose vague outline dimly stoop forward to a blaze; beyond the branches creak, and the waters murmur over their beds; and wild unknown animals howl in the dark realms of night and silence. So is the light of man's knowledge, and so it is bounded by the infinite realms of mystery.—T. H. Bayly.

CHILDREN are the pride and ornament of a family circle. They create sport and merriment and dissipate all sense of loneliness from a household. When intelligent and well trained, they afford a spectacle which even indifferent parents contemplate with satisfaction and delight. These pleasurable emotions are not unalloyed, however. It is an agreeable but changeable picture of human happiness. Time is advancing; it impels us forward, and ere long these sport and merry-hearted little beings will exclaim, like older and more sad and serious ones around them, "The remembrance of youth is a sigh." For, in a natural course of things, and in accordance with scriptural truth, "The shepherd shall be smitten, and the sheep shall be scattered abroad."

"Our children," says Madame de Staël, "are tenderly reared by us, are soon distinguished others than ourselves. They stride rapidly forward in the career of life, while we fall step by step; and they soon begin to regard their parents in the light of memory, and to look upon them with the light of hope."

"What parents are wise enough to consider the passions of youth in the same point of view as sports of childhood, and who are willing to renounce all participation equally in the one and the other."

When with envy, time, transported Shall think to rob us of our joys; You'll in your girls again be counted, And I'll go wooing in my boy's.

SYDNEY SMITH'S OPINION OF DANTE.—As Romilly's there arose a discussion on the merits of Dante, and the tortures he had invented, "but he may be a great poet," said my father, "but no imagination, no knowledge of the human heart, no insight into the soul, no power to show you what life really was; for instance, (turning merrily to his old friend Mrs. Marcet,) you should be deputed to listen, for a thousand years, to conversations between Caroline and Emily, where Caroline should always give wrong explanations in chemistry, a Emily, in the end, be unable to distinguish a man from an alkali. You, Macaulay—let me consider you, you should be dumb. False dates and facts of the reign of Queen Anne should for ever be shrouded in your cares; all liberal and honest opinions should be ridiculed in your presence, and you should not be able to say a single word during the period of their defence." "And what would you condemn me to Mr. Sydney?" said a young lady. "Why, you should for ever see a succession of girls, in the point of falling down stairs, and never be able to save them. That which tortures are there in Dante equal to these?"—*Memoirs of the Rev. Sydney Smith.*

FLOWERS.—How the universal heart of men bleeds for them! They are wreathed round the altar of the marriage altar, and the tomb. The Persian's love is in nosegays, while the Indian child of the far west clasps his hands with glees as he gathers the abundant blossoms—the illumined scriptures of the prairies. The Cupid of the Ancient Hindostan tipped his arrows with flowers, and orange flowers are a bridal crown with us, a nation of yesterday. Flowers garlanded the Grecian altar, and hung votive wreath before the Christian shrine. All these are appropriate uses. Flowers should deck the brow of the youthful bride, for they are in themselves a lovely type of marriage. They should twine round the tomb, for their perpetually renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and their beauty ascend in perpetual worship before the Most High.—Mrs. Child.