Spiritualist, e hristian

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read communications should be addressed THIS YOU THE DIFFESION OF SPIRITUAL KNOWLEDGE CHAISTIAN SPIRITUALIST, No. 553 Broadway, New-

[For the Christian Spiritualist.] SOUL MARRIAGE.*

i E. E. GIBSON

a his own image, in the image of God

onto Soil Marriage is True Marriage.

There are different kinds of bodies and different kinds of souls, and different degrees included in white all mind ranges in scales and balaloes, from the least developed to the highest de-It is difficult amid all the error and ignoprevalent for mind to select its own true On times those of the same kind unite, but of the same degree. They pass smoothly brough life, and, perhaps, never realize but what evare united to their own true half. Their hapwill be proportioned to the nearness of the [Here, as an illustration, I was shown a sel filled with beans. There were three great

mi rolor. Different sizes, different forms, and diferest colors, were not of the same kind. For inbean, though of the same color, were not of the there may be much happiness experienced.]

After being directed, while examining the beans, in reference to the three great varieties, size, form, these three great divisions, as illustrative of the deavors! variety of mital, I perceived that each bean was halved or divided, and each half was thrown into a square ressel, the one on my right hand, the twin mind and its twin mind. other on my left, till the whole beans were all halred, and thus separated. These half beans were thes all poured back or emptied into the first vesof he has well shaken and mixed in the operation. Thus were they all separated, the two halves being it the same vessel, but not in contiguity. I was they directed by the Spirit, after having been blindtodal, to select the halves, and place them togethe the blindfold state was the utter ignorance form was found, a slight variation in size or color rendered it apparent that the two were not originaily and, and never could be. Widely different

my bean in triumph to the Spirit, and was about to congratulate myself upon my success, when the

I perceived that those persons who are happily

were illustrated by this representation. Again I put forth my effort, and did actually

* This article on " Soul Marriage," and a former one, or 20, and have, therefore, no necessary connection with the late radical issues, instituted by some Socialistic Reformers, on the Institution of Marriage.

ogation, " Do any half beans grow?"

prolonged, and I fear through this short sketch I unison have failed to give my readers any just or adequate | Third. If the soul is drawn upward to Heaven ciples therein illustrated.]

surjeties and marked distinctions, viz., size, form, though not united to their own half in that kind, must advance equally, each in your own respective degree and scale. O, mortals! seek to be united to spheres. The earth progression of the one will be sance, a black bean and a white bean were not of own scale, and to your own half. O, what a diver- the other. One cannot advance without advancing the same kind, while a large bean and a small gency, when two minds in opposite scales attempt the other. One cannot delay without delaying the came degree; and then again, though the variation kinds, these degrees, these scales, these twin minds Spirit above to meet it, while the Spirit above atmight be slight if they were not precisely of the are as many and as varied as there are minds in tracts upward the Spirit below to meet it, each actsome the form and shade, they would not be in the Universe; hence, the impossibility of discover-ing upon the other, as they are influenced by their And so of size, two of nearly the ing true half minds and their unity. Ignorance surroundments. Side by side will the two journey, same six, while differing in color, would be the and undevelopment blind the mind and force apart though one be in heaven, the other on earth, and same in degree, or nearly the same, though not those of the same kind, degree, scale, and whole- will progress in the same ratio. When the Spirit the stand in kind. And, thirdly, two of the same ness, and force together those of an opposite de- in earth lays aside its earthly form, it will enter form, yet not of the same kind, for instance, one scription. Strive, O mortals! to unite your souls the same sphere with its true companion in heaven. thack, the other white, one large, the other small, and bodies to your own kind, seek for this, and if All souls there are doublets, or in pairs, each evenwould be the same in degree, but not the same in ye succeed not in reaching your own true half, tually with its own true half. A perfect blendment What When the same kinds unite, if the degrees then will ye be nearer to it than though you, of the two then takes place. Progression's wing the not but distant, for example, two of the same blindfolded, reached forth your hand to clasp your carries them forward, till lost in each other,

relative to ascertaining the nature and condition of in this higher birth of soul and body. O, mortal and made statues with such art, that by pipes con- of demoniacal seizures, yet it is not to be doubted

First. If when bodies are brought in contact, there is an attraction, an intuitive reciprocity of God, and from thy reason perceive thy own des- From this our author says it is not to be imagined worms, and fell into a madness in which he spoke feeling which becomes strengthened and perpetuated tiny. See a brighter dawn is opening! Thou art that all the oracles of the ancients was the effect German. Huartus speaks of a woman, who in the by continued acquaintance, if the two, when separate, feel as if together, and if the souls attract the bodies often together, and if while in each other's for her bridegroom. society all of self seems to be present, and all of self satisfied; if again, when removed from each other, ther, as to form one whole bean, as at first, no other society can satisfy, if there is a deep, pre-How hardless the task: it was impossible—and I sent abiding communion of sonl with soul, a unison begged to be unblinded, as an aid to facilitate the of spirit with spirit, a realization that self is gone purpose, thinking it would require all the assist- when separated, that all of self is present when tovery fluit vision could render me to enable me to gether, a complete satisfaction, desiring no other perform so nice a work. The Spirit informed me, object, shrinking from all other souls, feeling but rights and future generations shall sound aloud the each other. little unity with them comparatively-that no other that mankind had entertained of the law of affinity, society is necessary to constitute perfect bliss-if and that while blinded, even as was I, they had at- thus you feel, O, mortal, pause not, you are with loud anthem of chorus strains. Mind is free; tempted to make a whole of two halves at random, the remainder of yourself, and united to it, never mind is free, is free, is free, is free, is free, is free, he says good angels may sometimes punish by and the disease. Christian divines agree with phy by goessing consequently had failed in their at- to be separated. Seek not to break the bond, for tenate. The anhandaging of my eyes represented it is eternal. Give yourself away, and be happy. the little light now being let into the world If you feel the opposite of this, be assured you are through Spirit perception. After gaining the use of not one-seek farther. If either mind thus deeply my eyes, I set my self to the task of finding a whole loves, but feels that this love is not reciprocated, bean by uniting two halves. But I was many let it search for the cause, and if it arise from a distimes on the point of giving up in despair, for tate of either mind, in itself, for the other, then let when colors, assimilated, sizes did not, and when the minds turn to others more congenial. If extersizes were similar, form was wanting, and when all causes alone be the impediment, remove them, and rest not till the object is effected.

Second. If the soul feels a dissatisfaction with its soul a stronger attraction for others than for this volors were soon detected as not of the same kind; selected one, a higher pleasure in communion with and so of form and size, while those of nearly the any other soul than with this one, a want of sympacame quality or degree, in each kind, were less ap- thy in thought or feeling, a disrelish for its society, parent, and the slight variations in degrees were a pleasure in its absence, or even indifference, it may conclude it has not yet met its own true mate. Habered thus indefatigably for some time, and If it cannot overcome this disunion of feeling, howfinally had succeeded, as I thought, in bringing ever much one of the parties may feel otherwise, together two halves. Color, form, size, seemed to it may persuade itself into the truth, that they be the same, and the fit seemed exact. I held up twain are not one flesh nor one spirit. True soul marriage admits of no such disunion. Education and habit may prevent a perfect assimilation in ex-This interrupted me thus: "Look, look, look at ternals, and the internals may not always be tuned you bean again-look at the edges or rind!" I in harmony, owing to the externals being unnatudid look, and lo! I beheld the edges jagged and ralized; but true married souls differ not long in tough, plainly revealing the unwelcome truth—the these, they soon assimilate, and each yields its own, two were never torn asunder-never original- and becomes one whole. They grow up together, and grow into one another, and are one. This may be effected to a certain extent, even when twin united to partners, but not to their own true halves, souls are not united, if each soul endeavors to become developed and harmonized with the soul to which it has joined itself, and thus both strive to and two halves of an original whole, which, when blend in one, instead of making wider the gulf bebrought in contact, immediately spoke "we are tween them. O, mortals, seek in your married one!" Delighted, I exclaimed, "I have done it, I lives to render to each their dues, strive for each have done it!" But how soon was my arder other's happiness, and thus will you promote your own by conquering your own selfishness. Because the Origin of Mind," were written some three years you are aware that you have not congenial partners, do not the less care for their happiness, their

welfare, their advancement. This is true heaven or

damped by the sad thought of the millions of true happiness, and if you thus overcome, while in beans that never would be thus united, but which the earth-life, you will enter a higher sphere above, jostled against another of unequal size, varying in better prepared to meet your own true half than form, or different in color, or all three combined, though you were continually the subject of regrets would chafe and rub, and frictionize through all and complaints, making all unhappy around you time and through a larger portion of eternity. Then There too, you will meet the companion who was I beheld a beautiful light, and it seemed as if the cheered by you through life's stormyway, and recog attractive rays of that light drew together each nizing each other as friends, you will not be the twin-half bean, and all were rightly paired in a less happy in the recollection that your cares were moment. I then timidly inquired, "Are there any lessened and your griefs shared in the earth-life, souls that have no true halves?" The Spirit smiled while the true partner in a higher sphere will on me, and answered my query through this inter- rejoice over yon, without a rival's jealousy or a lover's pique; feeling that all true halves will finally [This vision of beans, as an illustration of the meet in God's kingdom above, and unite, for ever variety of mind, was complicated, extensive and to progress into higher spheres and more perfect

idea of its importance, and have been unable to and Divine things, more than to the earthy, if it convey to their minds the truthfulness of the prin- has stronger desires for communion with God, Jesus, the Holy Angels, and the Spirits of good The disunion of mind will be in proportion to men being perfected, than with mortals, if it afthe variation of kind and the dissimilarity of de- fords it more pleasure to retire within the sanctuary gree, and the difference of scale within those de- of self, and there commune and feast upon the grees. When the kinds are far removed, if the Spiritual, if it has stronger attractions for the Spidegrees are somewhat similar, it does not restore ritual, and will forsake the temporal to enjoy it, if the harmony, because the kind is the foundation. it longs to depart, and to be with glorified Spirits Scale affects but little, because the harmony of in preference to remaining upon earth and associakind and degree precedes it; and if that be want- ting with mortals, it may rest assured that its own ing, but little harmony is experienced. Unhappy twin half has preceded it into the Spirit-world, and condition! those who unite not with their kind, but is there influencing it, and seeking to attract it to who in blindness attempt to make one, a black half itself. O, mortal, if thus you feel, yield to your and a white half, for they can have no feeling in impressions, and become more and more Spiritual, common-no unison, no sympathy. But those and then will you advance your own Spirit and souls that unite with their kind in their degree, and not retard the advancement of your glorified comin their scale, will be proportionately happy, panion. Your progression must be equal; you your own kind, if not to your own degree, in your a correspondence of the heavenly progression of to unite, for it can only be an attempt. These other. The Spirit below attracts downward the mate! Spirits will assist you; God will assist you; they merge into one sea of love in God's immenthe Heaven-instituted law of marriage. They are consummated. O, mortal, seek to bring this truth endeavoring to hasten the time when illegal mar- to earth, that soul to soul may unite while in the and color to observe the variations within each of riage shall cease to exist. O, assist their en- earth form, and that heaven may be begun below. To effect this all mind is laboring. The whole man, open wide thine, that thou mayest behold New Jerusalem coming down adorned as a bride Spirits.

mind is being enlightened into the great truths of praise of the present in the glory of the future, while Angels and Spirits shall join in one long,

SOUL MARRIAGE, OR THE INDIAN PHILOSO-

Why should our joys transpire to pain, Why gentle Eymen's silken chain, A plague of from prove? My friends, 'tis strange the chain that binds Millions of hands, should leave their minds At such a loose from love !

In vain I searched the wondrous cause, Ranged the wide fields of Nature's laws, And urged the schools in vain! Till deep in thought within my breast My soul retired, and slumbers dress'd, A bright instructive scene

O'er the broad land and cross the tide, On fancy's airy horse I ride-Sweet raptures of the mind! Till on the banks of Ganges' flood In a tall ancient grove I stood, For sacred use designed.

Hard by a venerable priest, Risen with his god the sun from rest, Awoke his morning song. Thrice he conjured the murmuring stream, The birth of souls was all his theme And half Divine his tongue!

He sang the Eternal rolling flame, That vital mass that still the same, Does all our minds compose! He shaped in twain ten thousand frames, Hence differing souls with different names, And jarring tempers rose.

The Immortal Power that formed the mind, One mould for every two designed. And blessed the new-made pair! " This be a match for this," he said, And down he sent the souls he made, To seek them bodies here.

But parting from their warm abode. They lost their partners on the road

And never joined their hands Ah, cruel chance, and crossing fates. Our Eastern souls have dropped their mates On Europe's barbarous lands!

Thus sang the wondrous Indian Bard-My soul with vast attention heard, Till Ganges ceased to flow. " Sure then," cried 1, " could I but see The gentle nymph that's twinned with me I might be happy, too!

Some courteous Angel, tell me where What distant lands this unknown fair Or distant seas detain ! Swift as the wheels of Nature rolls I'd fly to meet and mingle souls, And wear the joyful chain!

[For the Christian Spiritualist.] THE SPIRITUALISM OF THE PAST AGES.

GENII, D'EMONS, SPIRITS. XIII.

Considerations of Dr. Bekker's Arguments against the Existence of Spirits, and conclusion.

The Egyptians held, besides the Celestial Gods. here were certain middle natures, called Angels, Dæmons. Genii, or terrestrial Gods, to whom they ascribed the rise and fall of their oracles, and they lasted so long as they (the Genii) were in the statues, and the oracles ceased when the statues were deserted by the Genii. These they supposed had their habitations between earth and heaven, and thought them affected by a singular love to mankind. Tremegistus says they had no knowledge of God, for if so, they had not cared for the Genii. but being uncertain of him, they found a mode to make Gods, and made statues, and because they

could not make souls for them, invoked the Genii. The oracles were the root and foundation of all livination. The answer was not always given by a voice, but discovered at times by certain signs. From this arose the rites and ceremonies with which they were wont to purge the mind, that it might become conscious of future things, and they took all the "Ludibria" of obvious things for auguries.

Particular oracles did not answer all the things proposed, but only such as agreed with its naturethat of Serapis, spoke of agriculture; Anubus, of sciences; Horus, of things concerning the good of the body and the soul; Isis, of fertility; Ammon, the most famous of all, of all things proposed. Numerous other oracles were set up, observed by evil Spirits, who gave answers by a voice, dreams, gesture ringing, or other signs, either by the spired by a fate-telling Spirit, which, from caves or such as were possessed by an evil Spirit. To disvaults, rushed out on the enthusiasts.

thyself and learn thine own mind, the mind of voices, and so gave what answers they pleased. even now able to distinguish through the mist the of human contrivances, and without the aid of

The eye is opening, the soul is awaking, and action of atoms and subtle particles of matter exert smith, and so it fell out. So a woman ill of a fever itself to an intellectual and voluntary agency?" If after child-birth, spoke in Armenian to an Arme-Spiritual love and Spiritual life, and soon shall the it should be answered that the actions of such par- nian physician who visited her, she never before glad sound be wasted from shore to shore—the ticles could give such a result, then our aubands are broken, the chains are loosed, and the thor says he thinks from Mr. Lock and Mons. Le this is done by the devil managing the humors of captive souls are led out free, free, free, free from Clerc, he has shown that matter and intelligence the body, whereby he can cause epilepsy, palsy, the past ignorances—the present usurpation of are separate and distinct, and incommunicable to deafness, blindness, or other diseases.

Again, if matter could be raised to such a pitch,

He (Bekker) says, if we hold with Justin Mar tyr, that the souls of the dead can enter into the livof this opinion he says he is not. Now our author fact, which he does not deny, without the agency of rid stench.

Marcus Marci, who undertakes to explain all such phenomena without the agency of God, Angel nant with a Spirit, how is it there has been a coveor Devil, supposes ideas are conveyed into all per- nant between God and man? sons by the seminal principles, and these ideas, upon certain critical junctures, come to an evolution, and a man may speak any of those languages author thinks is an extraordinary lesson in divinity, his ancestors were skilled in. The question then for the love of God is the consummation of wisfollows, is this hypothesis more cogent than that it dom, so the fear of God is the beginning of it. is done by the entrance of Spirits into a man.

Tandlerus, speaking of divination and other wonderful effects of melancholic persons, reduces these facts to two kinds: 1st. Those who have spoken languages of which they were ignorant, or shown an understanding of arts they had never learned. dicting the future.

To the first belongs the rustic mentioned by Guainerius, who, when the moon was combust, when she came to another combustion. The other, or the effect of melancholy, he can only say, God on the head in passing under a bridge, and in his real. delirium, always made syllogisms of an excellent

and Alexander, an eminent Phoenician, are wit- years of age, and of a sanguine rather than a me among the ecstatics.

Astrologers ascribe all the works of melancholic persons to the influence of the stars building on certain Platonic and astrological principles-that the soul before it was infused into the body, contains the knowledge of all things in itself; but this knowledge is in a manner abolished by its unior with the body, and can only be recovered by teaching, by an influx, or by the impression of the planet which presided over its nativity, and by the power of the star, the soul understands all things, without discourse, forsees future things, and an swers concerning arts.

The natural philosophers say melancholy so changes men, that where immoderately infused, it exceeds its convenient measure in a person, and gets such a certain singular force as wholly to change the mind and stir up wonderful motions in it.

Tandlerus having quoted these opinions, rejects them, and says, where ignorant persons speak in languages, and bring secret things to light, prophe cy of future things, &c.; these things, he says, could in no way arise from humors, and concludes the Devil is the author of them, but not alone, but ioined with the melancholic humor, which he exagitates at his pleasure, causes certain operations, which the humor could not have worked alone.

Marcus Marci says: "Those whose minds are employed in speculations which engross the soul, do not easily perceive sympathetic impressions, whence presagings and predictions are wont to be sent to simple persons, rather than to wise men."

In Mr. Baxter's Discourse upon Apparitions, he says "a case of real possession occurred at the town of Duns, in the meres of Scotland. A woman who lived there, who was ignorant, used to speak in foreign languages. A clergyman, with a friend, visited her to see whether the report was true When they went, they found a poor, ignorant woman, and believing the report was false, the clergyman made an observation to his friend in Latin, which was immediately answered by the woman, in Latin. The minister was so surprised that in speaking again to his friend, he made use of a false phrase, still speaking in Latin, which the voice from the woman immediately corrected. This so surprised them that they left, thoroughly satisfied that the criticism could only have been dictated by some supernatural means.

Guliemus Adadera of Toulouse, (1623,) wrote a assist yourselves; Spirits behold the perversion of sity. In the higher lifes, thus is true marriage Demon himself or the Pythonist, or Priests, in-says the persons cured were callled Energumens, or tinguish persons possessed, Messaria has two ways, Kircher says that many things at these oracles first, if a rustic (unlearned person) or idiot speaks were done by the impostures of the Priests, who in the learned languages, secondly, if he predicts We will now endeavor to give some instruction creation is groaning and travailing to be delivered imposed by craft on the simplicity of the votaries, future things. These, he says, are certain marks veved to the head of the statues, they muttered these things have been observed in melancholic persons. Philaretus of Spoleto, was infested with phrenzy of a fever, spoke Latin, and to a surgeon, who bled her, she predicted he would die in In answer to Dr. Bekker, he asks, "Could the month, and his wife would marry a neighboring having seen an Armenian. He concludes that all

> Prophets and others rapt in extacles, appear to have an apoplectic or epileptic seizure, till saturit would equally take away the operation of good ated with holy thoughts, they return to themselves. Spirits, of whose existence Dr. Bekker allows; for | Yet it is easy to distinguish between the extacy God's appointment. We say there have been fre- sicians that Dæmons stir up extacles in men, either quent manifestations of facts done by evil Spirits, by stopping the pores of the brain, that the Spirits such as could not consist with the nature of good do not pass forth, or by sleep, or recalling the senangels, so it must be allowed there are of both sitive Spirits from the outward senses to the in ward organs, and retain them there. Boden says those who are rapt by the devil, feel neither stripes, nor cuttings, nor twisting their limbs, nor burns, ing, then the soul of a dead man skilled in languages and neither the beatings of the pulse, nor motion may enter, and speak by means of a living man, those of the heart is perceived, but on returning to languages which he in life was conversant with; but themselves, feel the wounds, and tell of things done 600 miles off, and affirm they have seen them. says it would have been well had he explained this Demoniacal extatics he says, breathe forth a hor-

The author says, he believes in a covenanting witch, and says, if men say there can be no cove-

As to Dr. Bekker's notion, that spectres were invented to frighten men to love God, this, our

The author then speaks of the Spiritual visitations he received, (before detailed,) and avers he never used any practices for raising Spirits, but that they came to him voluntarily. On his asking them once what manner of creatures they were, they said, they were of an order superior to man, 2d. Those who have shown a faculty of discovering and had their habitations in the air, and had power to occult things, speaking of past events, and pre- influence men's thoughts. That three who visited him, had a dark smoke coming out of their mouths, with an offensive smell, and that some had bid him take their hands, that he had, but they yielded to made verses, and after two days, ceased. Naturally his touch, and had no sensible resistency in them, he could not speak a word of Latin, which he did and as to whether the things he saw were Spirits the sailor, as Forestus tells us, who received a blow knows, I know not, but they appeared to me

That when he first saw them, he was recovering kind, in German, and when cured, he could not do from an intermittent fever, and was engaged in a it. Of the latter kind, Rhasis among the Arabs, vexatious suit at law, and that he was about 40 he has made use of it once. - II. W. Beecher.

nesses, who thinks such persons may be placed lancholic temperament. He concludes his book by a narration of the presentiment of the daughter of Sir Charles Lee, which is to be found in Mrs. Crowe's book on Night Sides of Nature, therefore, it was judged well not to give it here. The dedicatory epistle is signed John Beaumont.

[From the New York Pathfinder, SPIRITUALISM IN ACCORDANCE WITH THE DIVINE HARMONIES.

In the multiplication and adoption of the innumerable systems, which at the present day constitute the faith and philosophy of thousands, there is no dogma in religious metaphysics, which seems to have taken such a thorough and strong hold on the feelings and affections, as that known by the term "Spiritual communications."

The doctrine of intercommunication between man in his present existence and those incorporeal beings and intelligences which have passed into another sphere, though long hidden from human research and entombed by superstition, has at length arisen into an active, vigorous, and growing principle. The soul, long imprisoned in the darkness of a dubious hope as to its future immortality and progression, has now become released from sensual objects, and its qualities and affections, through the medium of electrical life, are not only refined and elevated, but placed on the Divine character, and subject to the sacred influences of a renewed and holy alliance with the "just made

In the contemplation of the diffusion of these principles, which are daily so unmistakably marking the successful progress of Spiritualism, and extending its benign and heavenly influences far and wide, what a felicitous contrast does it present to those visionary and demoralizing schemes in which ignorance and fanaticism are so artfully engaged. The sensual debasing indulgences of Mormonism, promise only the sickening delights and animal gratifications of a Mahomedan "Sa

The promiscuous and contaminating influences which the indiscriminate intercourse of the social community of Fourierism induced, have already wrought its extermination, and dissolved its government. Even the cloistered celibacy, imposed by the unnatural usurpations of ecclesiastical tvranny, has banished the present sweet and blissful union of sacred fellowship, which Spiritual comnunication so vividly renews in the higher spheres of intellectual existence.

Nature, one of the "Divine Harmonies," is the necessary reciprocal accordance of causes and effects, by which the existence of one thing is dependent on another.

Thus Nature teaches us the great and important truth, that God is love, and that he wills the happiness here and hereafter of all his creatures. Thus through the channels of knowledge and virtue; through the Spiritual intelligencies "in a renewed existence." he opens to them the rich prospects of eternal life; he furnishes in the communications which departed Spirits convey to their friends on earth-that solace which disarms the terror of death, and opens the gates of unfading bliss and immortality.

Knowledge, another quality of "The Divine Harmonies," is inseparably allied to the doctrine of 'Spiritual Communication."

It has been demonstrated beyond all doubt-all cavil and all skeptical subtlety-that the highest treasures of information have been unfolded by the revelation of disembodied and distinguished Spirits. The scholar, the statesman, the astronomer, the divine and the antiquary, in the ample scope and unclouded expansion of an enlarged intellect, have each shed new light, and imparted the clearest conceptions of the knowledge, wisdom and beneficence of the Creator.

There is no felicity of soul-no expansion of mtellect-no gratification of taste, and no exertion of mind under the dominion of reason and moral influence, that cannot be happily and profitably exercised by every believer in "Spiritual Revela-

And what are the assurances given by the unseen and Celestial visitant to the faithful inquirers after truth and knowledge?

They are the unfailing affection and favor of the Deity-the guardianship of that generous concern -that undying attachment, and that watchful solicitude, which death cannot remove, nor time dis-

They embody the teachings of wisdom, the admonitions of affection, and the exhortations of an earnest solicitude, having its sources at the throne of mercy and of unbounded love.

Such are some of the principles of "Spirit Communion," which in the circle of "Divine Harmonies," revolve in beauty, order and safety; and when given through an appointed Medium, sensibly reflect that uninterrupted flow of grateful intelligence, which gives to virtue those sanctions, which are the sources of its purity—to grief that solace, which soothes its misfortunes-and to injured innocence that protection, without which it is, indeed, desolate and forsaken.

MIRTHFULNESS.—Mirthfulness has a great power over the excited feelings and the angry irritation of men; it makes them more generous and more just. It is more powerful, even with good men, than reason or conscience. When an assembly of men has become excited and irritable, they are unjust, implacable, intolerant, and intolerable. But let a jest all like a bomb in their midst, exploding in shouts of laughter, and the clouds lift, the tumult ceases. Mirthfulness is said to be the devil's weapon; but it has exorcised the devil a hundred times, where

CORRECTED BUT NOT CORRECT.

"THE CHRISTIAN SPIRITUALIST .- This paper takes us to task for an error which we unintentionally committed a few weeks since in some remarks of ours upon the head quarters of Spiritualism, known as 'Koons' Rooms' in Ohio. We stated that the editor of the N. E. Spiritualist was the author of the remarks upon which we commented, when it was a correspondent of that paper, named Fowler, who made them. We make this correction, slight as it is, to satisfy the editor of the Christian Spiritnullist, who, by the way, introduces into his article in reply to us, the testimony of Mr. John M. Kinney, of Lawton, Mich., to prove the truth of his theory. Mr. Kinney, it seems, has visited Koons' Rooms, and in his letter to the N. E. Spiritualist, fully and heartily endorses all the wonders which Spirits, and nothing else; and thinks Mr. Fowler's conclusions exhibit 'the wildness and chimerical condition of his mind.'

celebrated one before the Dutch justice, when one therefore, that the friends of Spiritualism in Bosset of witnesses swore that they saw the prisoner ton, have resolved on giving the pros and cons of steal the article in question, and another set swore the subject to the public, in a course of lectures that they didn't see him steal it. So with the testimony of these two witnesses in the N. E. Spiritual ist; one testifies that he actually caught hold of a and the following is what is proposed: cout sleere on the arm of a pretended Spirit, and the other didn't get hold of the coat sleeve at all."

We copy this article entire from the Christian Secretary of Sept. 28th, that the reader may see to what extent the editor of that paper appreciates the in which he attempts to atone "for the wrong he has done."

Doubtless, in our humble and unpopular state, we should be grateful even for the crumbs of courtesy that may chance to fall from the worldly wise and external theologian-the more as the writer was so kind and respectful as to make the correction "to satisfy the editor of the Christian Spiritnalist."

Doubt not, good sir, we appreciate the effort. and understand the motive, but would have had a much higher opinion of the one and the other, had the correction been made at the suggestion of Jus-TICE, and to satisfy the demands of truth. As it is of the utonement necessary, if the writer wished to do exact justice to all concerned.

But letting that pass, we come to the article before us, which has two items, at least, that need correction.

1st. It is not true that "Koons' Rooms," in any sense, is "the head-quarters of Spiritualism," since the manifestations are so general as to ignore all spe ciality of time or place, excepting when particular appointments are made for holding Circles. This the editor of the "Christian Secretary" should have known, for in the original article from which he quoted, it was distinctly stated that the question. "whether Spirits do or do not manifest themselves at a particular locality," was not, and "is not or sufficient importance to justify" a discussion, that must from the nature of the case be personal, and therefore offensive.

In sight of this statement, we are at loss to comprehend the necessity for thus localizing Spiritualism, without we find it in the generous and Christian intention of the writer, who wished to dispose of Spiritualism at one fell swoop.

2d. Nor is it true that "the case" is "in the condition of the celebrated one before the Dutch justice"-since Spiritualism, instead of two, brings forward two millions of witnesses to speak of what they "know, and testify to what they have seen." And the same is measurably true of " Koons Rooms"-for while Mr. Fowler gives testimony against the manifestations at the Rooms, dozens, not hundreds, can be found, who, with equal opportunities for investigating the same, give voluntary testimony in favor of the truthfulness and Spirituality of these manifestations.

This, also, the editor of the "Christian Secretary" should have known, for we have published "letters," "committee reports," and individual statements in the Christian Spiritualist, on the manifestations at "Koons' Rooms," which the Christian Secretary has had in "exchange" from near the commencement of its publication.

But we will apply the logic of this writer to Christianity, in order to test its value and reliability.

In the third century, Origen, a venerable father in the Church, contending for "the faith once delivered to the saints"—he being an earnest and learned Controversalist-reports the savings of a skeptical opponent-one Celsus by name-who makes Christianity a very different sort of thing from that represented by this learned and pious father-both having the same facts from which to reason. According to the logic before us, therefore, Christianity is still a very problematical revelation, although tens of thousands are ready and willing to give why and wherefore for the varieties of Christ's history.

It may be we have occupied more room with this correction, than either the logic, style, or wit of the article entitled it to; but we have an educational, as well as an explanatory purpose, in our remarks, and we hope they will suggest to the editor of the Christian Secretary the propriety of mending his logic and altering his habits of thought, as bearing "false witness against your neighbor" is not only condemned by the "decalogue," but avoided by all well bred persous, who wish for intellectual and social intercourse with their fellows.

And these results are desirable, not only on the score of social comity, but because they tend to hasten the advent of a practical brotherhood among men, "when all shall be parts of one stupendous

whole," and "every one members one of another." logical editor may be sensitive to, and with an honest earnestness seek for the overthrow, of any system that seems to be antagonistic to the purity of is honest in his investigations we have no doubt; answer the design of the one personated. Bear this ticed, the theory of monogamic marriage. I have the religion of Jesus, it nevertheless becomes him but he should, and probably does know, that a eaer in mind, and also remember, according to the a wife and three children—a son and daughter prelest in his wild and self-conceited zeal he makes

We make these reflections not so much for the or out of the Church, of error. Still, side-issues, false or partial statements, burlesque representalogic, let those suffer who may in the conflict, for Brother or any one else for his "idiosyncrasy of the precious truths of the Bible. Search for hid- ever found the idea of promiscuous sexual inter- there have been no previous attempts to lecture on that Spirits have ever been the messengers of the precious truths of the Bible.

We should be pleased, however, to harmonize with any class of intelligent and truth-loving men. be they in or out of the Church, who with singleness of purpose will investigate the phenomena of entific bearings; but the frivolous worldling nor the of the conscientious though unpopular Spiritualist.

LECTURES ON SPIRITUALISM.

The lecturing season is about to commence, and doubtless there will be the usual attractions at our attend. And this is as it should be, for the lectures should be interesting and also instructive .-Heretofore, however, the majority of our popular lecturers have aimed more at the former than the latter, and as a consequence, the lecturing system has been losing ground in some of our cities, and he saw there as actual verities—as the work of will continue to lose caste, until new phases of thought and other than mere popular and entertaining questions are permitted to be discussed and "This leaves the case in the condition of the analyzed before the public. We are pleased to see this winter. The committee has been appointed,

a course of Lectures on Spiritualism, to be given on Sunday afternoons and evenings in the Music Hall, by the ablest minds who can be brought into the field, on both sides of the question-thus presenting the subject before the citizens of Boston as propriety of telling the exact truth, and the spirit has never yet been done. This they will do pro- and mournfully you wondered then, boy as you vided their intention is properly seconded by those interested in this great question. The friends of investigation in this matter may therefore expect to be called upon speedily for a substantial expresall will be ready to respond with heartiness."-N. E. Spiritualist.

Now this looks like being in earnest, and will address itself to every one interested in the investigation and spread of true Spiritualism. This method of testing Spiritualism, while it will tend to harmonize and popularise the subject matter of Spirit-intercourse, must inspire confidence in its candid and independent reliance on the majesty of the correction is far from satisfactory-for the truth, and effect a happy and desirable change in Spirit, and make up of the previous article-was the favoritism so popular in the lecturing system such, that a mere change of names is not the extent of the age. What will the friends of New York do to second such an effort? Will they co-operate with, and get up a like course of lectures in this city? We ask these questions, as we have no doubt, but the Tabernacle, could it be had for the occasion, would be well attended during such a course of lectures. We hope the Boston movement will be suggestive to the friends of progress in most of the cities and large towns of the Union, as the facts of Spiritualism need not only popular discussion, but rigid analysis before they can associate or harmonize with the acknowledged truths of history, theo-

J. H. FOWLER.

"You say, in italics, 'The opinion of one, who dewhich the evidence of my senses compelled of deception on this subject, under these circumstances, seemed too horrible. I could not entertain what I afterwards doubted, viz., that things were the things were done—but, that they were done as I then supposed, I admitted, or, as you say, was at

This is Bro. Fowler's comment on Bro. Newton's your own weaknesses are seldom seen. criticism; and as an explanation of his feelings and be considered of primary importance.

Here we might end our notice, did not Bro. Fowler make us conspicuous by the following:

"I see Bro. Toohey has copied your remarks. correction. He speaks of the 'idiosyncrasy of my method of investigation.' I never sat in a circle singularity, except my special care not to be deceived. I have since wished I had been still more careful. I admit this was singular, and called forth the circumstances. It is exceedingly difficult for cle, who were so ready to receive and believe, that factory manner to yourself, for all mediums more or had I been disposed, they could have been egregiously imposed upon and delighted.

Our offence seems to be in having ventured an opinion as to the "idiosyncrasy" of Bro. Fowler's 'method of investigating," having been in but one circle with him. Now it may be presumption in us, evenings with Bro. Fowler without having a decided unharmonious sound when we would speak to you. sition on the "Free Love" theory, &c., I cheerfully

WHAT THE SPIRITS PROPOSE, AND WHAT THEY ARE DOING

The discussion now going on as to the true character and value of much of the literature of Spirit-Spiritualism with reference to its religious and sci- ualism, may be as protracted, fedious, and unprofitable as the criticisms and controversial issues that fanatical Churchman need not think that the sneer attempted to convict the friends of spirit intercourse of the one, or the bigoted misrepresentations of the of imposture or fanaticism, if some method is not other, will interfere with the determined purpose given to the form of the controversy. Two questions, it seems to us, are of primary importance to all, and should not be lost sight of by the critic, since it is necessary to know the motive or standpoint, if the effort or conclusion is to be appreciated: 1st, What do the Spirits propose to do and Lyceums, Halls, &c., to interest those who may teach? and 2d. What are their instrumentalities for effecting the same?

Whatever theory the reader may have in mind a deep significancy for the person to whom they are made, for such only can truly estimate the proof they bring of Spirit intercourse and Angelic minis-

We do not propose to discuss these questions, therfore, but give the following Spirit communicain a measure why our communications are inferior to the ideals we form of "the sainted dead" and the philosophy we expect from them. It came in the form of a letter from a Spirit mother to her son, perusal and study.

MAY 17th. My Dear Son: Long years have elapsed since you shed the bitter tear over your mother's grave, were, at the cruel separation. You ever loved your mother, and always had a home in her heart. You felt this, if unexpressed; and none has since taken sion of their interest, in the form of a subscription her place. Wanderer as you have been, you have selves, but gross matter enveloping them; and the to tickets for such a course of lectures. We trust always retained a loving remembrance, have always search for them is an earnest and difficult one. cherished my memory in your heart; and now, my son, the earnest desire that I might come and unfold to you the realities of a spiritual existence is beginning to be realised. Intense love leads me to all of my children, and I fondly watch over them, began to be more widely understood, we have all been actively engaged, ready to embrace every opportunity of coming to you, laden with precious truths; and distorted as they often become, yet we have seldom come without leaving some favorable impression. This we have ever felt; and every inbeen anxious to see more, to know more, of what we would reveal? You have been repeatedly told that your mother was present. Although like a dream of the imagination, that one so long passed away could be there, yet did not strong desire whisper-It may be true, and if it is, I want to know it? Have not these been your feelings time and again? You desire the truth, and that is what the world needs, that it may become what God designs-faithful and subject to his law. This is our This Brother, in a note to the editor of the N. E. chief object in coming to earth, to unveil the mind Spiritualist, complains of the remarks made and the of all its mysteries and superstitious fears, to take easons given for the non-publication of his entire away the universal fear of death, and give inconarticle on the manifestations at "Koons' Rooms;" testible evidence of our immortality. When this and as we copied a part of those remarks, most conviction is once deeply rooted, then we can imcheerfully do we insert so much of the article as is part relative to the future life, its wants, its mission necessary to a correction of our statement. Quoting its ultimate destiny. Until then it would be folly from the remarks of the editor of the N. E. Spirit- to know more. This has been our aim, and in part our individuality, and of the truthfulness of our picture, we would suggest to him the propriety of his since he has come away, what the evidence of his coming to earth. But this is not all we have done witholding admiration or censure until he has read own senses compelled him to admit when on the spot, and are now doing. We are seeking to elevate the will not be esteemed of much value on any point. If moral tone of community, to bring about equal- the Boston Herald. Writing from Lowell, he says: you will turn to the place in my article to which ity among all classes, to reform society of all its "There are plenty of churches here. I attended you refer, you will see that I have since denied evils, to diffuse throughout all hearts that charity services yesterday, at one of the most prominent which suffereth long and is kind, to infuse the me to admit. I heard certain sounds. My feelings purity of love, that love which angels have for the had been wrought upon by the circumstances of world and for one another, into your souls. We the day. The parents of the deceased child were maintain that all evil is but the result of ignorance; may dwell. present; Mr. Koons was their brother. The thought and just so fast as you perceive the evil you will desire to leave it. Through knowledge of any

known law is positive obedience to that law, so we it. Hence, from my feelings-not 'from the evi- are taught; and as we are led to see the mechanism dence of my senses'-I was compelled to admit of existing causes, so we define natural results. Were you partaking of poisonous food, would you nature, no matter how delicious to the taste? Would you indulge in sin, fully understanding its the evidence of my senses, on reflection, loudly de- to the self-imposed belief that you at least will escape unharmed. Error so blinds the vision that

now, my dear son. You know what my advice If he sees they are unjust, he will make the proper | you wherever you go, and a mother's blessing will | flowers," And this choice would be made on the attend you always.

with him but once; then I was conscious of no have received from time to time. I would simply room. say that I have always done the best I could under several remarks from different members of the cir- me to come and influence any medium in a satisless adulterate that which we would communicate. Perfect passiveness has not been attained by the have been made on this brother by the secular most perfectly developed. This cannot be fully explained until the channel through which our thoughts must flow is more perfectly harmonized, and earthly To the Editor of the New York Tribune, natures brought more upon a level with the Spirit. but we think it is hardly necessary to spend many There is a break, a discordant note, producing an in remarks on my letter, to state concisely my poconviction that his "idiosyncrasy" is both marked This is true of all mediums. Would they desribe comply with, as I ever have. I have often written, us, the Spiritual vision is but partly opened, and published, and spoken in lectures, my views Whether we have had sufficient time to study they see with clouded eyes. The description often and opinions freely on this subject, and I defy any the detail of Bro. F.'s character or not may be a wants decisiveness. You do not perceive the re- person to show a single instance wherein I have by question; but in our intercourse with him, in Coh- semblance, and are disappointed. Failures there word, or scrip, or act, defended free and unrestrain vention meetings, family Circles, and elsewhere, we must ever be, until minds can be brought upon a ed lust or promiscuous sexual intercourse; but on While, therefore, the Church man, and the theo had but one impression of Bro. F.'s "idiosyncrasy," plane the one with the other. So few points come the contrary, the defenders of that system accuse which was in no wise modified by his "method" or in contact that the attraction is feeble, and no me of calling their "free love" free lust. I have manner at the "Circle" referred to. That Bro. F. power of ours can so completely entrance as to fully long believed, taught, and as far as possible pracman's mittner is not always a prominent part of his ability, understanding, or Spiritual development of paring for college, and the other son only waiting Miss Flavia Ann Howe, is a Medium, who has "self-knowledge;" so that while his matter and in- the medium is this mutual attraction felt and mani- for age to take the same road. My wife is with me divisions and develops foes where there should be tentions may be unexceptionable, his manner and fested. When the laws of attraction are under- in New England, and when any person will find a method may be for many reasons objectionable. stood, then souls bearing an affinity for each other family more devoted to husband and father than And this was the case in the Circle referred to; for will alone seek communication. Do not imagine mine, or better provided for with small pecuniary benefit of the editor of the "Christian Secretary" Bro. Fowler, without any knowledge of the mem- that you understand the first law regarding Spirit ability, such person may accuse me of disregardas for that class of readers who are ever ready to bers, the previous investigations, or tests instituted intercouse fully, for the scientific platform has not ing the domestic ties. This must be the evidence see and sensitive to feel any criticism that may be by them, commenced, soon after his introduction to yet been laid permanently, neither can it be, with- of my practice, and my language the evidence of bigoted Suffield, where, notwithstanding all the Spirit power in our age, therefore, will not only to be been laid permanently, neither can it be, with- of my practice, and my language the evidence of bigoted Suffield, where, notwithstanding all the spirit power in our age, therefore, will not only to be been laid permanently. made on the wide gulf of inconsistency that separ- the Circle, an explanation of his method, which the out long and serious investigation. Errors will be my opinions. I have often denied the authority of priestly influence to the contrary, I had a very re- monstrate the great fact of immortal life, but stimates the professing from the actual and practical dis- Circle, through courtesy, adopted for the evening, imbibed, and in their turn be discarded many the New Testament on the subject of marriage. ciple of Jesus; for we would have all such know Bro. Fowler marking the paper before it was put times, but nevertheless persevere, for by man, with So strong has been my faith in the true marriage ce- and Saturday evenings. Here I was kindly re- true and philosophic study of Spiritual life as the study of Spi under the table, and identifying it when taken up assistance from Spirit-land, must this belief receive mented by God's law, that I believed, and still be-ceived and entertained by Bro. Bowes, who, with was never studied before. History will have Educated and still be-—he being the only person that had aught to do that solid foundation which can never be shaken. lieve, it will outlive the body and exist in the Spirit his lady, are both Media. On Sunday morning, attractions for the religious student, for as he spirit his lady, are both Media. with the series of tests instituted. Yet in this extract he wishes he had been still more careful! But

that solid foundation which can never be shaken. tiere, it will outlive the body and exist in the Spirit his lady, are both And here let me say a few words with regard to world. I do not believe any man can, consistently, the truths of revelation. It is idle, vain philosophy with his own nature or the law of God, live or coment before mentioned. tions, and caricature must be met and put down by tract he wishes he had been still more careful! But the truths of revelation. It is idle, vain philosophy with his own nature or the law of God, live or coment before mentioned. the cool but convincing authority of sense and as it forms no part of our business to criticise this for the searcher after Spiritual blessings to overlook habit with more than one woman at a time. I have In Warehouse Point and Suffield, I am told beauty as well as clearness; for it will be form

see for themselves that the finger of God established the dross with which every thing is surrounded. Perfection belongs to God alone; therefore read it Look back and see where you stood two years

ago. You were then undecided, doubting, and would see some wonderful demonstration to strengthen your belief. Look back and remember the opposing spirit which would irresistably arise. You would to account for written communications, we wish to see with your own natural eyes, would hear with remind him, that all such manifestations must have your own ears, or otherwise receive positive evidence, or you could not believe. Now, my son, I ask what great proof have you received that has given you confidence?-what has led you to advocate our claims when an opposer speaks doubtingly? -what striking evidence have you had of its truth? Simply the quiet, soft breathings of angelic love, tion, as it is suggestive of this method, and explains given in an imperfect manner at best. Yet you do believe, and you have been affected, deeply so, by feeble exhibitions of Spiritual power. Something has whispered to your heart. There is no design. no deception there; there is a truthfulness mani-"It is proposed by the committee to arrange for and will well repay any one for the labor of its fested in every look, which has won confidence and strengthened belief; and believe me, Henry, this is as it should be. Powerful demonstrations would have had as deep and abiding an influence upon

Once more, and I have done. Credit not all you hear, for there is much falsity and error everywhere to be found. Pearls are not found in beds by them-Remember this, and be unwavering in your researches after truth.

And now, my son, most earnestly would I ask of our Heavenly Parent that you may be led by the influences of His holy power into all good and and every new-born thought of heavenly origin I pure thoughts; may the controlling principle of hail with rejoicing. Since the Spiritual phenomena your life be in strict accordance with His Divine Will; may your aspirations arise to the throne of of song, there is to be an address by P. B. Ran-Jehovah, and from thence you will receive immortal blessings.

A mother's prayers are ever ascending for the welfare of all her dear children; and oh! may the God of Love draw you all nearer and nearer to terview only serves to make us more desirous of Himself! May you receive from the Fountain of repeating the visits. Has not a similar effect been eternal blessedness that hope, that encouragement, produced in your mind? Have you not each time and that peace, which ever flows from the Infinite MARY WHITTEMORE.

> "LOOK HERE UPON THIS PICTURE AND ON THIS."

For some months an item has been going the rounds of the religious and secular press, the obvious purpose of which is to show up the "weak," "small," or inactive veneration of those attending, and the pernicious effects resulting from, liberal wise. The following we shall call picture No. 1, as it outlines the item referred to:

"At Theodore Parker's Church, not a few had secular newspapers, which they sat and read till the services commenced. There were bows of re-cognition across the hall, and everybody seemed quite at ease. The sexton set a vase of beautiful fresh flowers on the speaker's desk."

Whatever reflections the reader may be inclined it has been effected. We have convinced many of to indugle in, after getting fully en rapport with this the following, which is given by a correspondent of ones. Dress appeared to be the leading principle among those present, while religion was a mere fashionable resort than like a 'temple where God

On which the editor remarks:-

"The same may be said of nearly all city churches, and a majority of those in the country. There is no other place to which people resort, where they think so much of dress as when they are going to church. When they attend a theatre, they go to see the play; but when they go to done in a certain way, by certain means-not that persist in eating it when once sensible of its real church, they are aware the performances will not attract much attention, so they must prepare to see and be seen. The modern church is a fashionable show-house, or theatre for the display of dress, the time compelled to admit, by my feelings, what pernicious effects? Dalliance with crime is owing rather than, as it should be, a place of deep humi-

As it is not decided by the "powers that be. whether Spiritualism is heterodox or orthodox, per-The tenderness of a mother's love would prompt haps any opinion we might have as to the religious consciousness at the time of his investigation, it must her to say many things to you at this time, but not character of these two pictures, would not materially alter the views of the reader-still, if we wer would be if living with you; follow it, then, and allowed a choice, we would select the one where we live according to your own conscientious views of were permitted to "read newspapers," exchange right, and all will be well. I shall have no fear for friendly "bows of recognition," and look at "fresh authority of nine hundred and ninety-nine reasons, And now with regard to many things which you (or thereabouts,) which we can not give for want of

WARREN CHASE'S EXPLANATION.

We copy the following letter from the Tribune of Sept. 27, as it explains all the questions that have been raised, and disposes of all the issues that press. It would be well for society if all its members could say as much.

Sir: Your request in your issue of yesterday,

proved a comfort to me: it need not mislead you. sons becoming more and more adverse to such I have seen various Media, but nothing especially Wiser men than you have made it their all, and were ideas as they became purified from intoxicating ly worthy of remark. But I regret that I k. peculiarly blesed. Argument concerning its incondrinks, tobacco, swine-flesh, and other stimulants, seen an instance of Free Lust advocacy on peculiarly blesed. Argument concerning its income drinks, tobacco, said before heard of and I very much doubt whether licentiousness and broader latitude than I had before heard of an and I very much doubt whether licentiousness and broader latitude than I had before heard of an and I very much doubt whether licentiousness and broader latitude than I had before heard of an and I very much doubt whether licentiousness and broader latitude than I had before heard of an another latitude than I prostitution can exist long without these supporters. I further regret to add, that that advocate was the truths contained therein, and its errors are but I have often written and spoken against our mar-I have often written and spoken against our man riage system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as it now exists, but never in favor of gone over, and the numerous persons with what is a large system as a large system. abolishing it and all law on the subject. I am in I have become acquainted, I cannot but feel that Perfection belongs to God alone; therefore read it abouisning it and an law on the subject thoughtfully, seriously, and with a disposition to favor of radical changes, such as the advocates of ful that I have only met with two in all my in the subject throughtfully, seriously, and with a disposition to favor of radical changes, such as the advocates of ful that I have only met with two in all my in the subject to the subje be benefited; and whatever reason tells you is of "Women's Rights" claims, and perhaps others, but neyings, who show the smallest bias in that no value, pass it by, and turn again to its rich pro- I would by no means abolish it altogether. Per- rection. haps there may be a time when the purity of the angels may in the inhabitants of earth do away with the need of restraining laws on all subjects, upon, but I feel that I ought to speak. but I do not believe marriage will trer be dispensed during the past year, been forced to the convict with or ever be polygamic in a state of purity. I and that very often, that there are a large program believe our present system is the cause of much tion of Media who are not honest. And among the crime, suffering and licentiousness, which could be who condescend to deception, stand some of the remedied in part by the necessary alterations of who, nevertheless, are among our best Media. the laws of marriage and divorce, securing to the laws of marriage and divorce, securing to the wife more control of person and property, and a of deceiving, but that being before the public, a power to escape legally without disgrace when she not being able to get the expected responses, with finds the love of her legal husband only lust and rather than be thought to fail as Media, submit her home a prison. A narrative of my life will self condemnation, from the practice of deception soon be published, in which those who wish for more information of me will find enough.

Truly yours, Boston, Sept. 19, 1855.

SPIRITUAL TRACTS.

We are requested to say that hereafter, all the business connected with the publishing of Tracts, may be addressed directly to Mr. Hoyt, as the Sohave interested for the moment, but would not ciety have no immediate control or responsibility in their issue.

All the numbers heretofore published are for sale at the Rooms of this Society.

MUSICAL ATTRACTION.

Zarilla Leoni, premier cantatrice from the Royal Atheneum, London, having in the kindest manner volunteered her services for a "most charitable purpose, will make her first appearance in America on Friday evening, Oct. 5th, at the Brooklyn Institute, corner of Washington and Concord Sts.

The lady is highly spoken of, and complimented so that he looked forth from his earthly surror by those who have heard her, as "the first ballad singer of the Age." In addition to the attractions dolph, of this city. Subject, "The Rum Fiend."

The musical selections for the occasion, includes some of our most popular songs and ballads, a few of which have been made known to the American public by Dempster. Doors open at 6 1-2; the entertainment to com-

mence at 71-2 o'clock. Tickets 25 cents.

BLACKWOOD'S MAGAZINE for September, New York, Leonard, Scott & Co., Publishers, 54 Gold St. The opening article of this number on "Life in the Interior of Russia," is interesting and instructive, as it gives a descriptive but comprehensive detail of the phases of life, social and otherwise among the Russians. A second article of timely interest, is a review of Alfred Tennyson's new poem, "Maup," which should be read by all, who meetings, whether of a religious character or other-think the English reviewers occasionally severe on American Literature, as it abounds in a plainness of speech quite alarming to sensitive minds. The other articles are mostly continuations of the last number. Zaidee, a Romance, part X; Notes on Canada and the North West States of America, part VI; The Imperial Policy of Russia, part III; Light Literature for the Holidays, No. I; Wagram, or Victory in Death; Our Beginnings of the Last

For the Christian Spiritualist. NOTES BY THE WAY. NO. XII.

Springfield, Mass., Sept. 24, 1855. BROTHER TOOHEY-I suppose you begin to think that I have dropped my correspondence, but this pathies and loves. Mr. White was assisted in is not so. Constant labor rendered it necessary side-issue. The house seemed more like a place of that I should take a few days' rest, which I did immediately after the date of my last. With difficulty. I was able to cease my labors for four days-Sept. 4th to 7th. I then resumed my work by making a second visit to Southington, in compliance with a very earnest invitation. I spent Fri day and Saturday evenings there, and lectured again in the Unitarian Chapel. I find it very pro bable that a minister of that church, who is a Spi ritualist, will soon be located there-may it be for much good, for I think the people are just right for Spiritual truth. On the Sunday morning, one or the friends carried me to Hartford, where I lectured to a large audience in the evening. It is a difficult matter to divide myself in Hartford amongst the many kind friends who seek to entertain me, and

> On Monday, the 10th, I proceeded to Warehouse Point, and found that, through timidity, the brethren had not notified the public, and had determined not to have me lecture, fearing that there would be no attendance, &c. I felt, however, that I must remain, and do my work, and told them so. Bro. S. then accompanied me to see Bro. Carpenter, who had not been before consulted-he felt very desirous that the public should have an opportunity to hear. A hall was secured, and notices circulated, and I spake four evenings to large and attentive audiences. I was kindly entertained by Bro. C., and left under the promise not to pass them by, should I travel that route again.

on taking my leave of them. I had many a hearty

"God speed thee Brother," and many a wish ex-

pressed, that at no distant day I would again visit

Saturday, I went to Springfield, where I was kindly received and entertained by Bro. W. White, formerly an elder of the Enfield Shaker Society. I lectured afternoon and evening to a numerous company, and engaged to be with them on the following Sunday, 28th, which appointment I kept with great satisfaction to myself, and I believe also to those who heard me, judging by the feeling evinced and cordiality expressed.

Monday, 17th. Proceeded to Pequonock, where was hospitably and very cordially entertained by Bro. Howe. Four evenings I occupied the pulpit in the Universalist Church, and had three times the audience I expected. Bro. Howe and his family ed in these articles must have convinced the real stand almost alone as Spiritualists. His daughter, done, and is still willing to do, all she can for the good cause-without remuneration. I hope, however, that some have been influenced by my labors, philosopher until now, as they have been general so far that they will to some extent come out, and attributed to anything and everything rather the uphold them in their labors of love.

Friday, 21st. Made a descent on very dark and parted friends. This new phase and unfolding

truth is of much more importance than any indivimethod," we close our explanation, lest we do "so den treasures everywhere, but let the guide of course disgusting to refined minds, and certainly it Spiritualism, yet have I met with not the smallest will, in the education and harmonization of the saints made perfect be your guide also. It has ever has ever been to mine; and I have ever found per- disrespect in any shape.

There is a point on which I would remark below

closing. It is one which I would fain be so They may think themselves undetected, but they are not either by embodied or disembodied mind, and they are bringing themselves under the scom of all honest minds. I carnestly protest against all such deceptions. Let the plain truth appear and sim honesty rule.

If no manifestations are given, it is better, to than that one Medium should become voluntary a false prophet.

I hope this expression of my feelings will fail response in many minds, and lead to a critical scrupulous honesty, in the exercise of all Media

I will conclude this epistle by narrating the lowing fact, which occurred about four weeks e in Peauonock :-

W-, a young man, who had been for a co derable period a firm believer in the glori truths of Spiritualism, was brought low by disas which terminated his earthly pilgrimage. approached his end, his Spiritual vision was open ings, and beheld the loved faces of those who k gone before to the bright world above, among whom he numbered a beloved mother. His are father stood weeping by his bedside, but others than being weighed down with sorrow at the pect of the loss of his son, he was still in his and tomed health.

W— exhibited that joy and happiness in approach of his last earthly moment, which as: shed all who beheld it; amongst whom stood physician, a Congregational deacon, who has sh declared that he never witnessed so happy a des scene before, in all his experience. He reach forth his hand to his weeping father, and grasping his hand, said, "Father, do not weep for me, for one week, mother and you and I, shall be together Not long after saying this, he left is again." earthly form, and on the fifth day thereafter, is lying prediction was fulfilled, and his aged falls closed his eyes on earth to open them on brighter world, in happy re-union to the loved out gone before. I heard this from several mouths, amongst them from the sister and daughter of the two departed. Yours, for Truth and Humanit, JOHN MAYRE

GONE TO THE SECOND SPHERE Mrs. William Stratton, of West Troy, left;

mortal form September 25th, 1855, after a ling ing illness of one year. She leaves a husbandar three children. To-day (Sept. 28,) we assemble at the mansion of her husband, to speak words consolation to her companion and little ones, r cover the cast-off garments of earth with the kindred dust. The gathering was numerous Baptists, Methodists, Spiritualists, &c., met to gether with the kindliest feelings. Dr. Raney Minstrels sang several appropriate pieces, and Y-White (Medium) spoke under control of her, what Spirit still lingered in its world of affections, sn services by Rev. Mr. McArthur, (Baptist) prayerful remarks endorsed the Spiritual sophy in every essential particular. The good man was moved to tears by the thrilling music

Individually, I found my philosophy put severe test. I became acquainted with this r able lady on the evening of my first practical vestigation of the science of Spirit-intercours We occupied the same seats side by side in a vate circle for a long period, and a warm free ship existed between us, which is in no re abated, though she is gone to the interior like But two days before her dissolution, I curred

with her of the unavoidable change to occur, her march of eternity. She spoke with a cir firmness of her unwavering faith in the truti Spiritualism. She had no fears for the future, wished the grave was passed, for she was wear confinement and lack of rest. The funeral happened on one of Autumn's la

hest days. The sun shone with a glorious radianthe air was cool and bracing, and moved get from the West, rustling the foliage in time with soft melody. The grave was in a secluded nook of the si

cious and beautiful garden that adorns her home. Separated in groups by the trees and sho bery of the garden, we stood and listened to sweet music of the singers, as it vibrated on mellow air. It was a meeting and mingling of solemn and sublime. It was a scene every " calculated to stir the tide of tenderness-we for our philosophy, and wept like children at the der of the grave. Such is poor frail humanit With all our boasted knowledge, we are human love is very selfish. We weep for departed, because their presence is necessary our happiness. We are only the losers, and selfishness is manifested by our grief. When the we learn to look at death in its true light? When can we claim that we have gained the victory the grave? Not yet, we must wait for the

THE SPIRITUALISM OF THE PAST AGE The series of articles we have been mediahin under this head is brought to a close in this num ber, the article on the first page being the conclusion sion. The facts, theories, and philosophies preser that the Spiritual manifestations of our times v, not new in the world's history, although their divelopment may be more varied and general. The facts, however, have had little significancy for the to the agency of Spirits or the guardianship of & race.

ROSSEAU'S DREAM.

following extract from the forthcoming volume of Hanis, entitled "Lyric of the Golden Age," will the reader some conception of the pleasure in store to the prepare his mind for a better acquaintance as teachings and philosophy.

The Breamer woke in fancy, all unseen,
Yet viewing all thans, where a royal feast
Las yread. Three carta-worms of ignoble mich,
Las yread a larlot and a mitted priest,
Visited the midmilit. On the monarch's knee,
Wisted the midmilit. priestly debauchee. But in the self-same room, it in some spice-lighted tomb, Analysisme in the agree as these were vile, or deathless to must, pure as these were vile, admin standard and shone the while.

The polars was Versialles, the aged king Fig. Farcein Lemis. "Sing," he cried, "O sing Fig. Farcein Lassader." The priest complied, most Press, and wassader. to some on a grant grouned, as stem mostle of the right, The changion of the cross, who if the area of and sty uptrod the cross, who through the night pages at any many papers, appearing to the rest with God, in another and and with calm rebuking mien, need there and a revelor, myseen Chatte wine limited revolet, unseen.

But the first pears, d forth his impious soul But the first death depth from the maddening bowl, The Kan-James depth thought a kiss, and afficial palso d lops first sought a kiss, and afficial palso d in a strain like this.

... Fill fill the cop with ruby wine, O mith and heighter are divine. When beauty's lips caress the glass Yo king can let the goblet pass.

Come drink, O drink, my mistress sweet, Concentrates to proceed by an answers sweeth and make they red heart warmly beat. About to thee, the at Legate from St. Peter's Sec.

Haste, haste, the flowing cup to drain, Could old St. Peter rise again, Methalss, my worthy Priest, he'd say The world has changed since Peter's day." he marollin Bishop drained the bowl and sung

echandran by with stattering tongue.

Pay bis cum vobis James good for the banquet and bowl, Jee Sa health, here's a health, to the king of the soul, dust Carstian Defender of Peter's wide Sec. The lodies of Frenchmen are given to thee; not let than crown is the mitre and cowl the meditest of monarchs is lord of the soul."

Meanwink imperial Charlemagne stood near, And Jazing, as a tather on the bier or a distinction of son, whom his own crime Hali brought to felou's death before his time, ed on the Kinghis stern rebuking eyes ; But mad the revel are w, though in the skies he stars from pale with promise of the light, adject of this had the woman crowned the night a faver-mission are woman crowned the high this wild globe; and as she sang drew near e Vir,m Mary from the mother-sphere heaven, where pure th'umblighted children dwell, Gazarz, like beaven, unknown on that delirious he

A hat a ha' both Beauty's slaves, O King and Priest are ye; The Bishop rests with me.

Tis true the world is changed since when St. Peter lived on fish, For piclates drink with sinful men And feast from every dish.

Most Christian King fill up the bowl, A toast I drink with thee, Come, pledge our Father with the cowl Who loves both you and me

With fearrul indignation Charlemagne dized on the felou king, and when the strain,. Sum by the woman langering died away, He spake these words, the dreamer heardhim say, Repaile, a curse as on thee; thou shalt rot hachaes; both thy to ache rous heart no spot or soundness? Art thou all one bloated mass or infrant? Yes, dram that sparkling glass, Blood fills it from my children. France is mb arm my sons against thy consed line, is reathe upon an infant in the womb, it infant's name shall be Napoleon; it is shall wear this crown. Blood, blood shall flow, France, arising from her midnight wo, pangle the parriendal brood who feed With priests, and starve the people in their need."

they mild, but in his mildness terrible, cer mind, but in arts manners ferridge, to the pure apostle, held on high silver cross, and, radiant as the sky, to a morning sple ideas might's dark death dispel, a Word wide-opened, and his voice in prayer, as to the Highest through the startled air. tiod of the Bible and Cross

That my prayer to thee For all Thumanity. O where the wild waves toss On Plymouth's rock-bound shore, Reveal thyself once more. By litted crucifix.

Stand cruel priests-their hands are dipt in gore ; With wanton eyes of greed On all earth's wealth they feed, somel moor starvelings from the lordly door;

Ent for more beautiful, in love series— Type of Celestral Womanhood, a Queen Or Charity and Faith—the Virgin shore, and her price eyes to the Father's throne

for a razing on the wanton inly dead, With tenderest love the sainted Virgin said Emblem of descerated womanhood! "Endid nor descerated womanhood!
Solid llowers, broken from heaven's deathless vine
Type one of zood, insphered in form of good,
Thy Spire's grief is utine.
Linear for the efform out my high estate,

Sweet work of Ever, gone from lost Eden's gate; Lyean for the cast for a daughter slain; The cap of agony is thine to drain; The woman's nature, foully stung and torn— Density O agony, I moorn, I mourn. The desolutions sadden me with loss, As when of old I knelt is neath the cross; For wolf, and so go not recan in church and state; from either utter ourn dofn await, Outcrafter! for the systems so for thee basis, I plead for woman's chisting; same help doth not rise , save my daughters ' appear or king, send Angels from the skie

LEADINGS OF THE SPIRIT. IN A SURIES OF LETTERS.

LETTER XIV.

IMPENDING SHADOWS

SPHINGFIELD, Dec. 28, 1851. been Lorise: My plans have wholly changed since I wrote you, day before yesterday. I am now all alert for rest and home, the holidays and New York. The Messenger is all ready to appear I wish to tell you, and I'll write while I can by my decaying fire.

Give the your most confidential car, for what I shall now say, has not been spoken to mortal man. In short, the Spirits, if Spirits they be, begin to play some strange and fantastic tricks. They sometimes write queer, absurd, and even ridiculous things, and yet in them all, I think I can feel or per rive a meaning, and a point, which though not en my consciousness as being something. For in- and an infinite space above and around. stance, I can now write scarcely any thing else but the single word "Meekly," I have had page after page written, hoping with almost every letter that there might be a change, yet this inexorable word presented itself, line after line, and page after page, in an everlasting series of duplicates all arranged rank and file, neat and regular as a pattern copybook. Why is this, and why am I, who am naturally so active, willing to set still, and inflict such a punishment upon myself? I think, I can answer that I need, and the choice of that particular word Scens to me not an accident, but a point in itself, look for by the divines." which applies directly to my peculiarly irritable bald's and temperament. The very sight of the word which I have written so much magnetizes the. It seems to lay a firm, but cooling hand on my hot haste, and checks my impetuosity. There are texts in those six letters, from which I have drawn whole sermons of patience, theoretical and

will not understand that my opinions, my feelings, the depth of my hopes and my confidence in Spirits are changed at all. And this is the greatest problem of all, for things which I would detest in an ordinary man, I continually seek to excuse or explain away in Spirits. Am I indeed magnetized by the Arch Enemy himself? Is it really true that there are deceiving Spirits, and that I am becoming the prey of such? I beg of you, so far as you are able, to assist in getting me out of this "Slough of Despond," into which I find myself miring, or push me under completely, and leave me to perish there, with all the glorious expectations that have been from time to time awakened. I stand with my wings plumed and spread, ready to soar away toward the skies, but I feel myself held down to the earth by a body of lead. May my Guardians, if I really have any, soon release me from this condition, and either clip my wings and leave me a wholly terrestrial being, confined to walk this "dim spot which men call earth," for the present looking to nothing higher, or transform my body into etherial shape and substance, and let me range in heavenly fields among their blest inhabitants. But my hand is moved. I must see what will be said. See how the hand-writing changes! It is a new

"Wisdom says you should keep your mind and your inclinations passive. Heavenly things shall be revealed to you, such as were never yet made known to the mind of man. Your peculiar poetic sensibilities make you the best medium for reuniting the heavenly with the earthly doors, the heavenly with the earthly wisdom, the heavenly with the earthly Spirit, and the heavenly with the earthly home. How wonderful will that wisdom be, that becomes poetry through the pictures of love and harmony which it unfolds. Have patience, then, to wait until you are quite well and strong, which will be seen and then wondrous things, beautiful and glorious things shall be made known through you.

Continue to cherish that loving and trustful spirit you have hitherto shown, and heaven shall desend into your own soul. Heavenly wisdom shall hover on your lips, and heavenly inspiration shall flow from your pen. Heaven will no longer be afar off, but the celestial dove shall fold her downy vings in your own heart; heavenly hope shall spread her wings of irised splendor over your brow. heavenly peace nestle lovingly in your truly human breast, and heavenly faith grasp firmly that eternal anchor, whose pillows are the heavenly har monies. How grand and majestic will then appear the wisdom, harmony, hope, peace, and faith that will be set on your forehead as a cluster of eternal stars. Your name in heaven is Truth. We shall call you veritas, because you are true.

JOHN BUNYAN.

This writing comforts and reassures me. I am overwhelmed with astonishment and joy. I have taken down a copy of the Pilgrim's Progress, and I sit looking into the deep eyes of the great Reformer. I feel that I am in sympathy with him. The eyes magnetize me.

It is late and cold. I am alone, sitting by an exhausted lamp, and looking into a dying fire. In despite of my late exhiliration, I have an insufferable foreboding that tinges all I look upon. Do the evil forms of the Future project their grim shadows on the deep and midnight darkness? I cannot there were a demon in the dark. Whatever is my destiny, I will go forth to meet it like a man. But neither darkness nor distance can sever me from thee, my twin Spirit, the best and dearest half of my own soul. But the lamp is going out, and in the fading glimmer I bid you and the world at once good night.

New York, Dec. 20.

I have been leading rather too active a life for any head shall perish." Nevertheless, it has been written with my hand, more as a lecturer. He has many disciples, and and that repeatedly, that I shall not again return many of these are among the most highly culti- industry, not on mutual selfish antagonism. to Springfield. The Spirits say that they have vaied and nobly gifted. He is doing a great work other business for me, and also some vague things of demolishing the old; in his efforts to rebuild the tical Institutions, Catholic and Protestant. They about the Messenger, I am impressed to believe new, we fear he has done more harm than good, that there is really a meaning in this. But how but all the good will "tell" in the ultimate recan it be? I left under a positive engagement sult. soon to return.

Sunday evening, I heard Mr. Harris on Spiritual Manifestations. The plot thickens in that conventicle. He is now becoming only the tongue of Spi- rature. The time is not far distant, we believe, rits, who speak through him. He tells us that be- when literature will assume an entirely new basisfore many months, these manifestations will be of namely, that of inspiration. It has already assumed are to be done. I want light. Where shall I find many Spiritualists will testify. Nowhere more sucit? Certain great media are to be trained for this phets, such as the world never saw before; and the age. So much has already been said of him in the people of this country, said he, are specially this series of articles, that it may seem superfluous appointed for a grand purpose in the providence of to say more; but we cannot but feel that our object Revelation. "God will be incarnate in Human- the rarity the high Spiritual stand, and also the I feel its power. Is it this, that the divinity which in a former age was supposed to be concentrated in a single person, is now to be diffused, and we in its new dress, and I am to have a recess. I are to have not the one deified being—the Godhave by the early morning cars, and shall not man of the first century, but we are to bring forth Cove, are, in our view, models of all that is chaste finish this before I go; but there are a few things a new type of the Race—the Divine Man of this, and all succeeding ages, who is to be enshrined, or highly Spiritual. We can scarcely speak of them come the Ideal of our own consciousness? But however it may be interpreted, it evidently implies something grander, sublimer, and more beneficent in God than has yet been acknowledged in the history of man. But my mind is like the dove that went out from the ark, it flies every where, restless and fatigued, looking anxiously for a foot-place, in every case intelligible, always presses itself up. yet it sees nothing but an ocean of water below,

These are wakeful times. A friend of mine who is also a zealous religionist, said to me yesterday: "I can't help thinking that there is something wrong in the old systems of Theology. My reason often cavils at what we are taught as truths that believe, that is any way better. I hope now that views of the Future than we have been taught to

And I believe that there are very many, who, if the age. they had his candor, would come very nearly to the same confessional. For myself, I wish to get at the real truth, and receive it like a sucking child. of doing sacrilege. All who know him, however, Yet as I am a rational being, it must be consistent know that he is a man of quick and sensitive temwith the dictates of my own reason.

But I break off suddenly here, to say I am very

For the Christian Spiritualist THE VOICES OF THE AGE.

Among these voices, that of Hawthorne falls upon the ear like the sound of a rich strong harp untuned. The hydra-evils of the time have so impressed his soul that he almost seems at times to have forgotten the redeeming side; almost seems ready to consign society to its inevitable ills, with only at best but a far-off hope of restoration. His mind is a soil thoroughly broken up by conviction, but not yet sufficiently warmed by love. There is, moreover, an air about him, which, to the sensitive and loving soul is chilling and repulsive-an air of sarcasm at times bitter and almost vindictive toward that which he dislikes; also, a worldliness an externalism of manner that brings him, as to style of writing, very much on a level with N. P. Willis. Notwithstanding, Hawthorne is a true reformer.

One of the most striking points of "his philosophy" is his full recognition and delineation of the power of evil psychology. This is a fact that has never been sufficiently appreciated, a power which operates in many ways where it is not known and pervades society to an altogether unreckoned ex- golden hues of the light, will endure when all matent. The "almost omnipotence" of the human will, whether for good or evil, is a grand but fearful fact, and one that demands much of our attentention as Spiritualists. The phenomena of Clairvoyance, Spirit manifestations, &c., have also revealed themselves to Hawthorne, but not in their highest meaning. He is not a man of refined interior perceptions of truth, therefore the highest 'word" is yet unrevealed to him."

In his character of Hester Pryune, which is his master-piece, while there is the nobleness, the devotedness of a true woman and the grandeur of a true heroine, there is also too much pride and scornfulness. There is a fantastical air about her, too, that suits not our ideal of a woman in earnest

We come now to speak of one well known among Spiritualists and new-light men; A. J. Davis, the prophet and expounder of the Harmonial Philosophy. Considered in no other than a literary point of view, Davis would be a wonder-having had no foundation of external culture whereon to develop his style of writing, the beauty and fulness of which he must necessarily owe either to pure genius or pure influx. Commencing his career as a Clairvoyant, he has produced some wonderful books—books which have triumphantly endured the test of literary criticism. As a system of theology, we believe they will not so well prosper: though there are contained in it many beautiful truths. But the main truth-that which we consider at bottom of all truth concerning man, is overlooked-namely, the necessity of his regeneration. Take this away-throw man only upon 'spontaneity" and "free development," and you produce disorder at once, as has been proved already by the practical effects of the harmonial philosophy upon those who, as societies, have enter-

be made by simply saying, "Thy will be done."

So you see, I am here, and for the last few days experience, to believe that "not one hair of our so does the wrong. They seek to spread knowl-

If Spiritualism has had no other good effect, it has certainly had this one-to develop the Spiritual resources of many, and especially in regard to litea new and more marvellous kind. Wondrous things that basis in some instances, as the writings of cessfully than in the case of T. L. Harris, whom we new mission. The Lord is going to raise new pro- look upon as the most highly developed Medium of the Ruler of the World, to give light and a new is not gained unless we impress every mind with ity." This, Mr. H. said on the authority of Spirits. high intellectual stand of Mr. H.'s writings. We I hardly know what the phrase expresses, and yet allude not only here to the two poems which are most familiar to the public-they are only a small part of what he has written, though much that he has written has never yet been published. The "Disclosures from the Interior," given at Mountain and beautiful in external language, as well as rather recognized in every human form, and to be- as another might who had not read them, with the "Spiritual hunger" with which we read them, nor felt as we have the delight of believing in their Dithere are "not a few" whose love and appreciation

more from this Medium than we have already had. ignorant men honestly affirmed the popular Theo-A new poem will soon be forthcoming. We hail the fact with joy, knowing the elevating and purifying influence of such Unfoldings as these. They his undoubted Scriptures—the world of matter his will do much toward elevating the standard of Old Testament, the world of man his New. There poetry in this country; toward Spiritualizing our hitherto materialistic literature; and toward the opening of the new Spiritual age in the earth. So and art: look at England and America, following rich are they in thought, and so suggestive, that with our slower Saxon brain, our heavier and more they will beget literary and Spiritual fruits in other minds; and their influence will probably be felt in that way more than any other, since to the ordinary appreciation they are, perhaps, too mystic and concentrated-requiring, like strong medicines,

We are aware that many feel disposed rather to criticise than to praise the writings of Mr. Harris. This, however, is nothing to their dispraise—for what great works have not been criticised! Materialists will, of course, fail to see perfection in writings so purely Spiritual, as the Lyric itself says-" Critics may read it as a miser scans

The gold of sunset, which no man will buy." But the "pure gold" of these poems, like the terial gold shall have perished from the hands that UNDINE.

The controversies and discussions that have been called out by the advent of Spiritualism and the painful and disrespectful issues made on its facts and philosophies by the interested of the press and pulpit, as well as the uneducated and theologically the deaf must hear with other sense which human biased, no doubt have led many of the Spiritual fa- science gives; and in his fingers the dumb man mily to reflect on the genius and character of the finds a tongue, and yet no miracle. In his right times with a proportionate degree of severity, all of which have seemed to warrant the assumption that the people were generally infidel and the age MATE-RIALISTIC.

That there is much of both in the "Signs of the Times," few will deny, who look at the relations of life frem the religious and Spiritual stand pointbut as every picture has its lights and its shades, there in the public lap. Nay, the poor fool—whom the conclusion on either side should not be too in the 'Ages of Faith' King and Popes mocked at. general or sweeping. And as we may have said more about the shades of life and the shadows in society monarchic courts, and even in the humane Bible than is consistent with a comprehensive view of history or a true and respectful trust in the Provi- Democracy must now be lifted up to the dignity of dence of God, we give the following extracts from a discourse of Theodore Parker, on "The Relation gious Consciousness of the American People," as women. they are earnest in their vindication of the age. The general philosophy of the "Discourse" may be gathered from these extracts. We quote from the Liberator:

"All over Christendom, thoughtful men have broken with the ecclesiastical traditions. They find contains 550 pages, octavo, and two splendid steel there is no such imperfect and dreadful God; no engravings—Mr. Linton and Gov. Tallmadge: the such totally depraved man, as the Church pretends; no such antagonism between the Divine and human nature; no such miraculous Revelation, or vicarious appendix to the work. Salvation: that there is no infallible Church, nor infallible Bible; no Trinity, no Incarnation, no eternal Hell, no Miracle: that the history of man's religious development is no more mysterious than the history of his agriculture or astronomy; nay, that all the great steps are forward and upward, this 553 Broadway, N. Y. ghastly Theology itself, one of the manifold experiments of humanity, in our triumphal march-a stumble, but forward.

"Some of these are Philosophers-men of science. of metaphysics-who have profoundly studied the world of matter and of man, and become familiar people against the tyrant; of woman against man, York. who holds her down by force; of the slave against edge, industry, temperance, riches, health, beauty, and long life, and purity, and every human virtue amongst all men. They would promote peace between nations, and found society in co-operative

"All these men have broken with the Ecclesiasask not its Heaven, nor tremble at its Hell. There is a great body of thinking men in America and England, who have outgrown the mediæval Theoogy; they are not 'in a fit state,' to receive the Good News, the Glad Tidings of Salvation, for they have been accustomed to 'form notions and have opinions' of their own. Over these, the Church has lost its ancient power. Some of them wander away into speculative Atheism, disgusted with the very name of Religion. Do you marvel at it? Remember what has been offered them in that name! Many stop this side of that extreme,

but yet have no conscious Religion. Full of pious feeling, rich in moral conduct, and in hope for mankind, they are religious without belief in God, and hopeful with no expectation of a future Heaven.

"I look with great pain on the men whom the Christian Theology has driven away from Religion; they are the confessors and martyrs of the Church of the Future. Saints of Denial, their fidelity drove them forth from institutions which could not satisfy the thoughtful man. They found no rest in wandering mazes lost.' They went on, the forlorn hope of mankind, to storm the castle of Despair; they perish in the ditch, crushed by the wall they overthrow. In a better age, they will go first and foremest in building up the great Temple of Piety. Now, they only prepare for its foundation, and never see its blessed walls; Simeons who die without the consolation!

But how much more do I mourn over the less manly fate of such as account these stilled.

"But how much more do I mourn over the less manly fate of such as accept these institutions, and are benumbed by the narcotics of the Church, till all their manhood is paralyzed, and they lie there, coffined in their pews, which rest on crumbling graves, stifled with the miasma thereof, swathed about with the mummy-cloths of a Theology that vinely Spiritual origin. We believe, however, that is Egyptian in darkness if not in age, and burthened with a torpor, profound, heavy, and similar to death, were it not visited with Fear, that dreadful nightmare which haunts the Church! It is better that Doubt deprive of sleep, rather than Belief Broadway, New York.

THE GREAT PLANO & MUSIC ESTABLISHMENT OF take all our life away. For what doth it profit a THE GREAT PIANO & MUSIC ESTABLISHMENT OF man if he gain the whole world of Theology, and of any modern system of religion. The pictures of lose the integrity of his own consciousness, or

"I know ministers chide at this as 'a material age.' Never was one so Spiritual before. There was never so much action of the highest faculties state," and laid no claim to Spiritual origin, but in man-never so much wise thought, such sciproductions, the heritage of the future, because only for the Devil's sacrament! It builds no Py-

"We exaggerate the religiousness of past times, the Holy Land in the Dark Ages, with the red cross on their shoulders, to fight the Saracen, had as little of true Religion as the fillibusters who would pillage Cuba and Mexico, or the mob who crowded We believe we have reason to expect much to the funeral of Biil Poole in New York. Once, logy; now, man, enlightened, denies it and spurns

"Reverence for God sends men to study Nature, never was such a profound and wide-spread love of Truth, and search after it. Look at Germany and France, which lead in the world's science, literature, material feet! See how in those perennial diagrams of fire, men study the though to God demonstrated in the geometric science of the sky, or in the deeper heaven of man's nature watch the course of those human stars forever wheeling round the central Orb, which is unseen, though felt through all our history!

"See what reform of laws goes on continual! what pains are taken to defend the most exposed classes of mankind. Down must fall the gallowstype of a malignant God; the Sun of Righteousness must shine into the dungeon; jails must no more be savage torture-chambers, but civil hospitals to heal the sickly man; crime must become amenable to correction which would bless, not subject only to vengeance which would burn and kill; drunkenness must end, and American Democracy forges her sharpest, heaviest axe, grinds it to rough and dreadful edge, then smites it down upon that beast with seven ghastly heads, and seventy times as many ample-tined horns, all red with murder: drunkenness must die. Pauperism must lay off its rags-no longer sitting in the dirt of Dives' gate, with no attendance save the dogs, unasked—but the science of the age shall heal the beggar of his poverty, which is the destruction of the poor. The lame must walk, the public finding crutch; the blind must see with foreign eyes, germane not alien; by passion once, or scourged by want, must now be wooed back to comely womanhood once more; the nun, no longer in idle dreams worshipping 'the Virgin Mother of God,' reclaims these hard-entreated sisters of men, daughters and victims, the clean hand washing that so deeply polluted. derelict of their parents-wrecks of drunkenness, ignorance, and crime-must find fathers and mowho, rigged with motley cap and bells, went a hideous jest, the companion of apes, in theologic and was pointed at with dreadful hootings-in the new Even the abortions of humanity must be reman. spected and beloved. Walls of partition fall away from between us; the patient philanthropist knows between the Ecclesiastical Institutions and the Reli- no race but the human, no class but of men and OF A MONTHLY PERIODICAL

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He sees the new, like a dim possibility, in the faroff future rising out of its phænix nest; but the old, in the past and present, lie in ruins around him; and he loves to sit and brood over them like Marius over the ruins of Carthage.

and actual battle with such a life as her's.

tained it. In the words of Jesus, are contained the Divinest philosophy, and the great aim of all his preaching answer, but I feel the power of something strong was to teach men the necessity of regeneration and and terrible. I seem to shrink into myself, as if of suffering; to teach that no man in his own will or proprium was able to accomplish his own true development; that his highest attainments were to

> Davis' view of the "Philosophy of Special Providences," is also in our view in exact opposition they labor for the oppressed and perishing; take tions: to the true state of the case. "Without our father," we have good reason, both from the testimony of Him, whom He sent, and from our own his master; of him that suffers wrong against who

Latterly, Mr. Davis has done less as a writer and

of them equals our own. The "Disclosive Encyclopædia," given at Mountain Cove, contains a system to our mind the best the Unfallen Universe, given at the same place, are what shall a man get in exchange for his Soul?beyond comparison, and as literary performances. The name 'Christian!' the title 'Orthodox?' have been highly eulogized by critics. If these writings had not been dictated in the "trance when they will be appreciated for what they un-

Of Mr. Harris, as a man, it scarcely becomes us to speak, being as a personal friend of his, fearful perament united to a gentle and womanly soul. But this is not the worst. I have detected such disagreements between the different reports made to myself, as we should distinguish by the name of fillselmods, if they happened between mere men.—
This distresses and perplexes me, yet from it you

This distresses and perplexes me, yet from it you

This distresses and perplexes me, yet from it you

This distresses are perpendicular to more thank the oppressive Church, and now can enjoy their the form of poetry. As a lecturer, he is too well known to the New York public, and too generally admired to need that much should be said on that point.

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his lips and radiated from his expressive eyes? Nobody, it seems to us, whether Spiritualist or not, and underrate our own. The millions who went to if he possessed taste and judgment could fail to pronounce him a most eloquent man, when under the full influence of the inspirations that visit him.

dilution, in order that they may suit the stomach.

THE AGE NOT MATERIAL.

with human-history. Some are Philanthropists; persons, who are authorized to receive subscrip-

were merely given to the world as specimens of ence, such metaphysics, such history, such beaucannot be controverted. If I subscribe to the imagination and poetry, they would no doubt take tiful creations of intellectual magnificence. There XXXIX Articles, I do not feel that I can absolutely a much higher literary stand than they can under natural laws of God; never so much benevolence BELIEVE them all. But I know of nothing else to their present auspices. But the time is coming amongst men, nor such piety—reverence for Truth, Justice, Love, and Holiness; never so much love petiti what are called Spiritual Manifestations are true, doubtedly are, and what they profess to be, "Dis. for the Infinite God. But this Spiritual activity the equestions. It is a discipline, which I feel They appear consoling, and give more agreeable closures from the Interior." They are, like all true does not put its new wine in the oid leatnern bottles of the Church. So the Church thinks it fit does not put its new wine in the old leathern bottles of the Church. So the Church thinks it fit only for the Devil's sacrament! It builds no Pyramids, nor Pantheons, nor Cathedrals of St. Peter, 'indulging' a hemisphere in purchased wickedness, that it may pile up sandstone and marble in the name of God. It does not engage in a crusade against brother man in the name of Him whose early word was, 'Love your neighbor as yourself,' and his latest, 'Father, forgive them, for they linew post whet there does not engage in a crusade and his latest, 'Father, forgive them, for they linew post whet there does not engage in a crusade and his latest, 'Father, forgive them, for they linew post whet there does not engage in a crusade and his latest, 'Father, forgive them, for they in advance of the general standard thought of ramids, nor Pantheons, nor Cathedrals of St. Peter, and his latest, 'Father, forgive them, for they know not what they do!' No colonies are founded in the name of Religion, because the nations He is by natural constitution a poet—every thing which swarm forth into new hives have conquered onesome in this great city, without any single and that is communicated through him inclines to take the oppressive Church, and now can enjoy their

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WE ARE COMING, SISTER MARY.

There is a beautiful superstition among the negroes, that just previous to the death of any person, particularly if that person be good, beautiful, and religious, the Spirits of neaven and angels from paradise form a band, and sing allowed, it will discredit much that is written in heavenly melodies beneath the window. The fo'lowing beautiful lines express this belief. I think, I never read

Music with Piano Forte accompaniment, published by Firth, Pond & Co., New York.

on tirth, Fond & Co., Year Folk.

On a stormy night in Winter,
When the winds blew cold and wet.
I heard some strains of music
That I never can forget.
I was sleeping in the cabin
Where fived Mary, fair and young,
When a light shone in the window,
And a band of singers sung;
We are coming sister Mary. We are coming sister Mary,
We are coming sister Mary,
We are coming bye-and-bye
Be you ready, sister Mary,

I tried to call my Mary,
But my tongue would not obey
Till the song so strange had ended, And the singers flown away. Then I woke her from her slumber, And told her ev'ry thing—
But I could not guess the meaning Of the song I heard them sing

When the next might came, I heard them, And the third night too they sung, While I sat beside the pillow Of my Mary fair and young.
As I watched I heard a rustling. Like the rustling of a wing; And beside my Mary's pillow, Very soon I heard them sing :-

Then again I called my Mary, But my sorrow was complete, For I found her heart of kindness And I now am very lonely,
From Summer round to Spring,
And I off, in midnight slumber,
Seem to hear the same ones' sing
We are coming, sister Mary, Be you ready, sister Mary, For the time is drawing high

From the Boston Courier GOLDEN'MOMENTS.

BY MARY B. BELL. Lafe's gay moments swiftly flying, Threads of light are rusting fast, Hasten not their death by sighing, Twine them round thee while they last Langh with dadness. Golden moments flying fast.

Golden flowers are ever springing, 'Mid life's joy embroidered bowers. Peals of silvery laughter ringing, Gold and silver mark the hours Laughter ringing, Flowers springing Sigh not 'mid life's golden bowers.

Silvery bells with tary sweetness Golden bells with notes of light, Mingling now in gay completeness, Echo 'mid earth's flowers bright;

Cease thy sadness. Chimes of gladness Golden echoes take their flight Golden lamps burn not forever, When once quenched they ne'er relight, Sighs of murmuring grief will ever Dim their joyous sparkle bright :

Sighing never, Laugh forever, 'Mid life's gleams of golden light

PRESIDENT MAHAN'S BOOK AGAINST SPIRITUALISM.

From the Buffalo Republic.

The correctness of his five test principles I deny, for the reason that its admission, in effect denies all analogy between the natural and Spiritual worlds, and between natural and revealed religion; and also implies a discord and contradiction between the moral and natural government of God. He says: "5th, to establish the claims of Spiritualism, its advocates must show (1) that the facts which they adduce are wholly dissimilar and unanalogous in their essential characteristics to any fact resulting from any mundane cause; and (2) that the occurrence and characteristics of these facts can be accounted for but upon one exclusive hypothesis-• the agency of disembodied Spirits. If similar and causes, it is a violation of all the principles of science and common sense to attribute these phenomena to any ab extra cause whatever."

What! show that there is no analogy or similarity between facts produced by proximate mundane things? Does our Reverend author require a reism? He must have an uncommonly hard cause to plead, if he is forced to require his opponents to works, in order that he may carry his point. He must to assume that analogous facts cannot be produced by different proximate causes. His great error lies in assuming that a given fact cannot be caused by disembodied mind or Spiritual agencies, if an anathe error and absurdity of his position.

Christ being endowed with Spiritual power perceired the thoughts in the mind of his disciples. The perception of the thoughts was a fact (in this instance) produced by an ab extra or Spiritual cause. Spiritthoughts in the mind of an inquirer or questioner. In this instance "odvlic force" in combination with the peculiar nervous condition of the medium, is the mundane cause of the perception of the thoughts in the mind of the inquirer. The perception of the thoughts in the two cases are analogous facts; and did not perceive the thoughts by an ab extra or Spiritual cause, because an analagous fact has been produced by a mundane cause.

Again: Christ performed miracles such as healpower. But physicians at the present day heal the (according to Mahan's doctrine,) Christ did not perform a miracle in healing the sick! In the times of give a satisfactory answer. the Apostles, a large stone was rolled away from tables and other ponderable bodies are moved, (as doors of private dwellings are opened by the same cause. Moving a table, is a similar and analagous fact to moving a stone, and opening the doors of a private dwelling by mental power, and without mato any ab extra or Spiritual cause because similar dane causes.

Men cast their nets into the sea at the present time, and catch fish, and this is a similar and analogous fact to the "micaculous draught of fishes." A great many more similar and analogus facts

could be cited, but it is not necessary. I simply desired to point out President Mahan's error, and suggest that he committed a great mistake, when he assented to his 5th "test principle." If it is (our author's quotation,) "That dearest of Books, that excels every other, the old family Bible, that lies on the stand."

I submit (with all due reverence,) that there is direct analogy between the operations of the Holy Spirit as He moved upon the minds of the prophets, and inspired them to write, and the operations of embodied mind upon the mind of good clairvoyants, dictating how and what they shall write and speak. And while I admit all that can be urged of the power of one mind over another, manifested in magnetism, clairroyance, psychology, and Spirit Circles, causing a variety of strange phenomena, yet I am fully persuaded that "ab extra" and Spiritual causes do at times operate upon the minds of mediums, producing analogous facts. scarcely less important than those which occurred in olden time, and which are received by the Christian world as miraculous. And these manifestations are given "for profit withal." It would be well if such men as Prof. Mahan could "discern the signs of the times," and open the windows of their mind to the reception of truth in its modern torms of development. It would be well if the force of that remarkable saying of St. Paul-" the invisible things of Him from the foundation of the world are clearly seen, being understood (or represented) by the things which are made"-could be understood or appreciated. It would throw a flood of light into the mind.

It would be well if he and others could discover that beautiful analogy and correspondence which exists between the Spiritual and natural worldwhich correspondence holds good, even from the minutest and most inconsiderable thing in the material creation up to the greatest and most important. Has he yet to learn that all the forms and existences in the material world first existed in idea and form in the mind of Deity, and hence a correspondence and analogy exists between material forms and the mind and will of Deity?

Has not science already taught that the Creator is not separated from His works but is represented by His works? That the material is no less the work of His hand, than the Spiritual? and that the Spiritual flows into the material, and pervades and animates it, even as the soul of man pervades his body and animates it? Has not moral science already taught that the material and Spiritual are conjoined by laws of analogy, and correspondence, and that there is a continual activity in these laws constantly admonishing the material of higher forms of life in the Spiritual? Has not science and revelation already taught that similar and analogous facts may be, and are produced by proximate mundane causes, and Spiritual causes, in order that the gross material nature of man may discern the Spiritual by analogy correspondence.

Prof. M. in order to explain certain phases of the Spiritual phenomena, frequently finds it necessary to refer the cause to the will of the medium, (or the will of some person in the circle,) as being un consciously excited. This error originates from his 5th test principle which, as I have already shown, is false. There is no such condition of the mind as an unconscious will. Will is "that faculty of the mind by which we determine either to do or forbear an action." It implies action, choice, decision and freedom. An unconscious will is a contradiction in terms. There can be no will, where there is no consciousness. No argument can be sound, which rests upon such a basis.

Pres. M. quotes many interesting cases to show that the knowledge of a particular fact is reflected from the mind of the questioner into the mind of the medium, so that the medium can see the fact. analagous facts do arise from purely mundane as a sort of mental projection. This I admit, and urge it as the tangible expression of a general law mind, applicable to mind in the body and mind out of the body. Such instances are given us, that we may more clearly discern the nature of Spiritual life. He also quotes instances where the causes, and facts produced by Spiritual causes? medium comes into the possession of knowledge, and this too, where God himself has established an unknown to himself at the time, and unknown to analogy and correspondence between all created any person present on the occasion. I admire the candor with which this fact is admitted, but repuversal of established axiona truths, in order that he diate the logic which can get no further than exmay be furnished an argument against Spiritualobtain the knowledge from the mind of a person a thousand miles distant? Through the laws of matprove a discord and contradiction in the Creator's ter or the laws of mind?—certainly not through the laws of matter. The body of the medium does indeed be "driven to the wall" if he is compelled not go to the distant person to get the information, nor does the body of the distant person come to the medium. How, then, is the information obtained? There is only one answer to the question. viz: the information is obtained ab extra of the lagous or similar fact can be or has been produced body, then it is a mental process, independent of by mundane causes. A few illustrations will show the body; and if mental, then Spiritual. Pres. M. will admit that mind and Spirit are identical; thus the fact proves an "ab extra and Spiritual" cause. in the body to be "en rapport" with a mind in the ual mediums or clairvoyant subjects, perceive the mind in the body to be en rapport with mind out obtained and the action put forth, as embodied, or disembodied mind? Are not the probabilities that

the mind of the medium acts ab extra of the body. But there is another class of facts occurring, yet according to President Mahan's doctrine, Christ which do not receive an explanation on the exclueively mundanc hypothesis-Future events are foretold: musicul instruments are played in a high degree of artistic skill, far exceeding the ability of the medium or any other person present; pictures ing the sick, by virtue of his ab extra or Spiritual are drawn, and paintings executed, with a precision, accuracy, and perfection greatly excelling the powsick by the use of medicines, which act as a meundane cause. The fact of healing the sick in both are facts which cannot be reflected from the mind cases are similar and analagous facts, therefore, of any person in the body, and for which President Mahan's exclusively mundane theory fails to

Again, cases occur where the media obtain the mouth of a certain sepulchre, and "prison facts from the Spirit purporting to communicate, doors were opened by what is believed to be an ab which facts were known only to the Spirits. How extra or Spiritual power. But at the present time, will President M. explain a fact of this kind?— What exclusively mundane cause could operate to President M. would say by embodied mind,) and the obtain these facts? Who will explain? President

M.'s exclusive theory fails here. But lest I be understood, as endorsing and believing all the pretended Spirit manifestations, as being exclusively ab extra and Spiritual, I deem terial force is a similar and analagous fact to open- it proper to say that I entertain no such belief. ing prison doors by Spiritual power, without mate- On the contrary, I believe that a large proportion rial force, and yet (according to President M.'s docrial force, and yet (according to President M.'s docresponds to the now developing affection for these
his grave, or the Spirits will cast a spell upon them,
shall be one forever. That is true marriage, for it
to the marriage, for it
to the marriage of Spirit with Spirit. Their love

I feared that with it I could not bless the
specific for the spe ence and common sense" to attribute the "rolling cated by President Mahan, and I recommend his merely desire to show preliminarily the necessity "Marguerite,' said poor Aline, 'you must go to is woven into a woof of gold, that neither time, Love. I taught it to look up to ther, that book to the careful and attentive perusal of Spiritfor all Spiritualists to seek, through the science of the priest and bring him. I must be married now. Is woven into a wool of goid, that better time for all Spiritualists to seek, through the science of the priest and bring him.

I must be married now. In more death, nor eternity can sever.—The Eelectic. mundane in their action. They reach beyond earth, and analogous facts have been produced by mun- and pervade the arcana of Spiritual life. They are of Spiritual appearances, in order that they may "I went to Father Bernard, for she would not be a Snirit. And because man in his dual nature is both material and Spiritual, it becomes a matter of necessity, that both material and Spiritual laws be

Buffalo, Sept. 19, 1855.

From the Philadelphia Sunday Mercury. PRACTICAL SPIRITUALISM.

BY A NEW CHURCHMAN. ~

NO. III. It had been our intention here to commence a description of the spheres individually, beginning with the first and proceeding in rotation; but an unfavorable condition of things intervening, we are necessitated to postpone it for another occasion. Meanwhile we will further view them in mass, and now more especially in reference to correspondences. Correspondences are not, as some suppose, mere similitudes; they are identities. As soul and body are one in every orderly person, so are Spiritualities or substances, and their material or natural forms one, in every instance in which they may be truthfully presented. It is from this law that all material things have their existence. To destroy this identity would be to deprive matter of its Spirit, whereby death would ensue, and its consequent attendant decomposition and putridity.

In our last paper we showed that proximity and similitude were one and the same thing. Space which is of earth, derives its existence from dissimilarity, its soul, which soul, has a positive existence in the Spirit world. The language of Spirits has continued reference to this condition of things, and can only be properly understood by us if we so refer it. To inquire, then, the sphere of a particular Spirit, is to inquire the condition of his mind, not only with reference to good or evil, but also the quality of that good or evil, which is known by its proximity or otherwise to the source of all good, or to the heavens through which all good descends. The inquiry also refers to the amount of real happiness he enjoys, as this is identical with the other. A Spirit of the lower spheres may, for effect, or from ignorance, assert his happiness, because he mistakes his insane pleasures for happiness, having no rational idea of that upon which true happiness

Again, with reference to time, this peculiarity of earth, occasioned by its natural movements relatively with other planets and their centre, has no been disconnected with it, are sometimes sorely | yard, high among the mountains. puzzled to estimate it with certainty, many entirely failing to solve some proposition having this evanescent for its basis.

With them the progress of things is marked by (in the Spiritual spheres) the amount of wisdom sort of revival of some middle age superstition. I acquired (in the celestial) and the quantity of good believe, which took place not many years ago. I attained. Every new truth acquired in the one, or heard of it from my nurse Marguerite, who knew appropriated in the other, marks an era of greater all the parties. Suppose instead of proceeding to with us does an hour, a day, a week, &c., &c. little out of our way, and there is a glorious moun-Thus we have known a clairvoyant medium to ac- tain view thence, which will well repay us." complish and report a year's doings in Spiritdom, its hourly circle. In truth, as has been already inti- welcome and cordial hospitality of the old peasant. mated, earth is the ultimation of creation; or in which is there marked as are the divisions of time ing in the west. on earth, by periods known as states or conditions | Marguerite having finished her household labors sence of a Spirit, quality or state is the idea at once sky, that Herman said :other things having no ultimate existence in that bridal?"

Spiritual nature, we were permitted to see, and a year with some relations in Geneva. Spirits desired to convey to our mind some idea of "Claude had never told her that he loved her the progression of those seeking refuge in the Holy he was poor, and many a year must pass before he City, there were presented to view whole caravans could hope to win her. Then they were both so of pilgrims marching eastwardly, accompanied by young, and perhaps he feared to try his fate. I number of the correspondence of wealth,) tents not spoken. which could be spread or struck as circumstances prehension of the merely natural perceptions of it, bat laid it with him in the grave. man, for they are above nature, and when viewed "In the summer Aline came home. Ah! I shall from higher spheres, beget no thought of horses, never forget how lovely she looked that day. The

city of their seeking. somewhat solicitous as to the apparent slow pro- last, as evening began to fall, she grew restless; Can any person tell how it is possible for a mind as to the means of effecting an advancement therein, Claude's sister. Aline kissed her. 'Could not there was present with us a young girl, surrounded | Claude have come with you, after all these months,' body a thousand miles distant, and not possible for by an effulgent light, who was observed to be in-said she. tently perusing a nest of bird eggs, which she held of the body? Can President M. tell whether in in her hand, and for which she appeared very so-others said: the case last above mentioned, the information was licitous. One of the eggs was now perceived to be opening-the time (state) for incubation had aropening—the time (state) for incubation had ar"My Aline! she ultered but one cry, so long ment of wives. Not only this, but we witness it "And thou, Hugo," said the god, "has rived, and the apparently inanimate object of atand bitter that it seemed her life must go with it, in broken spirited men, made old in the prime of also wrought evil, and not good, among ment of the cry, so long ment of wives. Not only this, but we witness it in broken spirited men, made old in the prime of also wrought evil, and not good, among ment of the cry, so long ment of wives. tention sprung into l'fe, to the exceeding joy of the and she fell as if dead. solicitous student. We cannot here describe the were correspondences designed to quiet our solici- strange sort of glitter, like sunlight reflected from tude and instruct us in the true mode of effecting lice, so cold and bright. At last she spoke.

the end desired. ently dead condition of intellectual truth as pos- never part us more.' sessed by her, or of which she may be said to be pregnant. Her solicitude was indicative that the hour of parturition or the incubation was at hand, knew how happy we should be and they envied The egg springing into life shows its accomplish- us. ment, and further, the necessity of those truths being brought to life, which are acted upon and used for the purposes of life; and it is further prophetic shook her head without speaking. of such an event. The joy manifest by the possessor of these, upon the perception of this, correscorrespondence, a knowledge of the interior import as soon as my wedding-dress is made.' as exhibited in the phenomena.

respondence. No matter how minute or apparently | way. respondence. No matter now initiate of apparently way.

insignificant it may seem, still if viewed with refer
"'Poor soul!' said he, as he went out, with the words, a moral and religious reformer, the has ence thereunto it will be found to contain arcana of tears standing in his eyes, 'it is no harm, and may wisdom beyond the possible conception of the give her rest.' merely natural mind. - Thus in a personification as above, the color and motion of the eyes, the color I dressed my poor friend for her strange marriage, other forms of superstition have been, little my and mode of the hair, the position and size of the all in white, with a long veil, and the bridal crown than a religion of substitutions for holiness with person, the dress in all its particulars, as to color, of myrtle and white roses on her head. She told virtue; not leading men to goodness but further composition, adjustment, &c., the ornaments worn, Father Bernard what she would have him do, with ing them with some other imaginary means of their arrangements, the surrounding scenery, nay, a quiet composure, strangely belied by her restless taining the favor of God. Now when, in any case everything appertaining thereunto, are filled with glittering eyes. No one then living had seen a a reformer exhibits the true character of such seen a seen a second reformer exhibits the true character of such seen a second reformer exhibits the true character of such second reformer exhibits the such second reformer exhibits t wisdom, and although seen at one view, filling as death bridal, though some of the oldest persons stitutions, and presents to view the real requi they do the whole mind, and acting thus upon every had heard of such rites being performed, long ago. ments of religion, the natural effect will be to good affection, if their real quality is at all appreci- But she seemed to know, intuitively, how all should those who have founded their pride upon the formated, one scene alone will convey to the mind more be done. We formed in procession at the bride's will regard him as profanely endeavoring to is real truth than many volumes of written illustra- house, as is customary at weddings, and proceed- troy men's reverence for what is sacred. tions could possibly convey. Nay, they cannot ed to the churchyard; there she stood at one side be viewed by them as an enemy to religion; forh fully be reduced to writing which would show upon of the grave, and Father Bernard on the other. is an enemy to what they have thought religion. its face a tithe of their beauty—except only when She had the two bridal rings—one she wore, the They will regard him with deep-felt hostility: f written by Divine Inspiration. Those who thus have other she placed on the grave—and kneeling down, he is destroying the support of their self-satisfac written, as Moses, the Prophets, and Evangelists, she laid her left hand on the ring. (because of this) knew nothing of the great import of that of which they wrote; its inner correspon- sang the marriage anthem, and we supposed this the disguise of religious zeal. This was eminenth dential meaning ever hidden from their view, lest would satisfy her; but still kneeling, as soon as true as regards the Jews. With what feelings something of self, something of mere human wis-

dom (foolishness) might enter therein. These writings are filled, sometimes to overflowng, with correspondences, for they are not alone the teachings necessary for our entire regeneration or Spiritual birth. They are filled with wisdomeven that of the Divine-so much that in the higherdefy perusal by us because of their effulgence; over the name of Claude, and slowly returned to must have been the bitterness and exasperation of every sentence, every word, every letter appearing her home. as of molten gold. It is otherwise with those in the lower spheres—but of these in future papers.

From the Home Journal THE DEATH BRIDAL.

"Here was the scene of the death bridal," said existence out of nature, and Spirits who have long Herman, as they passed a little secluded church-

> "What was that?" inquired his companion, whose attention was instantly aroused by anything that promised a legend.

"Rather a curious story," returned Herman; " or less moment, as its importance determines, as the town, we stay to-night at her chalet; it is very

"The legend is an ample temptation," answered ere the minute hand of the clock had traversed half Vernon; and ere long they were enjoying the kind

Supper being ended, the young men went out in other phrase, the lowest form of order. These front of the cottage, and watched, with the eniovforms, observable to the natural eye and senses, are ment of artists, the splendid effects of the sunset, nothing, except they contain within them their on the extensive view before them. The rose-tints Spirit and their life. Thus time were nothing ex- faded slowly up the snowy mountain summits, and cept it contain within it the elements of that condi-the moon, already high in the heavens, blended a tion known in the Spirit world as progression, and cold blue lustre with the warmer tints still linger-

of the man with reference to quality, thence when came to the door with her knitting; but it was not the word time is pronounced by man in the pre- until the last gleam of sunset had faded from the

engendered in his mind. It is so with reference to "Marguerite, will you tell us about the death

world. As for example, animals do not live there "Poor Aline!" said she, sighing; "she was so except in their correspondences. Every animal on young and so fair; we had been friends from the earth is the embodiment of some one peculiar affectime we could walk or speak. Claude was her tion, principle or faculty, prominent and palpable cousin, but no one knew how well he loved her, till there as is its embodiment here, and if we speak of he was gone, although he had always been fond of these, those are present to their perception. Thus: her; but she was the favorite of the whole parish. When for purposes of instruction in things of a When Aline was about sixteen, she went to spend

all things requisite for such a journey upon earth, always think he felt that he was not long for this

"Before the winter was gone, he died. When required, banners flung to the breeze, &c., &c., he was dead, they found on his heart a little case with the Holy City in the distant prospect, over- like those people carry charms in; but it contained spread as it were with an effulgence as of living a lock of Aline's hair, and a flower she had given light. These things cannot be described to the ap- him the day she went away. We did not remove

camels, &c., but of the progress of the rational and joy of her return, and our gladness at seeing her scientific in man, to which they correspond toward again, had given such life and bloom to her sweet the acquirement of Spiritual truth, indicated by the face. We talked of one and another of our friends in the mountains, and of all she had seen and done When again upon a recent occasion we were while away; but she never mentioned Claude. At

"Louise started, and was silent, but one of the

"Did not you know that poor Claude is dead?" "My Aline! she uttered but one cry, so long

"It was long before we could bring her to heraccompanying correspondence, such as the large self, and through all that night she never spoke and briarless rose which sprung into existence at one word, but one fainting followed another until her right hand, and in a half-blown state inclined morning; then she seemed to revive a little, but so itself toward her, together with other beautiful in- wan she looked! a mere wreck of what she had cidents and events. Suffice it to say, the whole been but yesterday; and in her eyes shone a

"' Marguerite,' said she, taking both my hands, By the female child was signified the unnatural 'I saw Claude yesterday; do not start; he stood personification of Spirituality as it now exists on by me when I fell; and he told me—he told me earth. By the eggs the almost hidden and appar- we would have a death bridal, and then they can pity them!

"'No one parted you, dear,' said I. "' Ah, they did-they did,' she answered; 'they

"'Who?' I asked anxiously. "She looked earnestly at me for a moment, and

who had come to help us nurse her. 'There are ponds to the joy felt by every true and orderly malignant Spirits who always try to sunder true mind, upon the practical appropriation of these hearts; if they take the life of one, they watch things to life. Of the half-blown rose, which cor- the other; and that other must marry the dead in

made active here, because man in his inner being is obtain a rational and clear understanding of events satisfied. He said her brain was turned by the heavenly parent in the face all the more clearly be- a sweet fragrance around, whoever pass In the pictures in part above related, as indeed of such a strange fancy. He came to see her; but is that hearth-fire whose presence gives happiness. in all given, if from the upper spheres—that is, after he had made her understand that he would on earth, and even whose extinguishment serves to bloomed upon the dark earth, which was one

or movement made, or sound uttered, has its cor her purpose so touchingly, that at last he gave

"The priest said a prayer, and those assembled our voices had ceased, she uttered, in a clear, solemn voice, her marriage vows; not in the usual words of our service, but in language so earnest, nounced to them that they were hypocrites and so full of pathos, that none of us could restrain our sinners, deceiving themselves and their lowers Spiritual, but Divine, containing all the laws, all tears. Then rising up, she gave the ring that had How must they have listened to one who called up been on the grave to the priest, who put it on her hand, taking off her own; they lifted the head-doubt of already possessing, through the hard way stone from its place, and she put her ring beneath of humility, repentance, and entire change of cta. spheres they have been seen as filled with the it. When the stone was restored to its place, she glory of their Author, and this to the extent to made me take off her bridal wreath; this she hung become the disciples of such a teacher? And whe

> "She seemed feeble and exhausted, speaking little during the day. At night she called me.

"' Dear Marguerite, he will come for me to-morrow; he has promised.'

"When the first sunlight came into her room, whole force of these were turned against him. she opened her eyes—they were calm and peaceful Even their wavering apprehensions, if any such now-and raising her arms, while a happy smile broke over her face, 'Claude!' she exclaimed, and only served to increase their alarm and aging her eyes closed forever, while that bright smile yet and consequently to give new strength to the fe lingered on her lips.

"We laid her beside him, in her bridal robes: and every year, when her marriage day returns, I have been common in some degree to most of & hang above her grave a bridal wreath of myrtle Jews. The system of doctrines and duties tage and white roses. Poor Aline!"

" Happy Aline," softly murmured Vernon.

PREMATURE MATRIMONY.

Marriage is a divine and beautiful arrangement. It was designed by Providence not solely as a an impious innovator. The latter was the chanmeans of keeping up population, or as a mere so- ter which many of the Jews ascribed to Christcial and economical convenience, but as the blend- The fact is evident from his own discourses ing of two Spirits into one-the masculine repre- accounts for the frequency and force with whichly senting wisdom, and the feminine affection. When insisted on his connection with God as his messes there is a true Spiritual affinity between the two, ger and representative, and for the variety of form then the design is accomplished.

Premature marriages are among the greatest his enemies were under such a strong delusion evils of the times; and it would not be a bad idea to imagine themselves defending against him to in these days of reforms, if an anti marrying in a cause of God and of God's people. Their feeling hurry Society were instituted. Now-a-days, peo- of hostility broke out repeatedly with particular ple leap into the magic life-circle with no more violence, when by an intentional disregard of the consideration than they would partake of a dinner ceremonies which they thought of high important -little thinking that, when once in, they are there particularly a superstitious observance of the St. until their end comes. There is but little, some- bath, he showed of how little account he estern times no mutual analysis of disposition, and com- them. An enemy of their faith, a despise of the parison of taste and affections. They seem to traditions, one who made no account of that ser, fancy that if there are any discrepancies, the fatal pulousness of conscience which paid tithes even Gordian knot, which can be seldom cut and never mint and cummin, but who denounced as how untied, will harmonize all.

bers still feeling it to their heart's core—are incal who had made the law their study; a contents culable. They recognize it as the great mistake of religious ceremonies; a breaker of the Sablah their lives. The chain to them is not a silken one, companion of tax-gatherers and sinners; a rebut a cable of iron, that tightens around them more tended Messiah who came not to deliver the and more, crushing out all hope and energy, sub- chosen people, but as a prophet of evil, depart stituting hate for love, and eating out with its rust, ing the destruction even of Jerusalem and the the very inner life of the soul.

come full grown and matured men and women. the prince of the demons." The young dandy, as soon as he gets out of short in a pilgrimage to the Jerusalem of Palestine; world, and he would not sadden her life by any jackets, and finds a little furze gathered on his up-feelings which possessed those by whom it was with acquired wealth, (we have spoken in our first Agnace was right. But she was gone, and he had be recorded by the spoken in our first Agnace was right. But she was gone, and he had be recorded by the spoken in our first Agnace was right. think they are qualified to assume the most solemn responsibilities of life. And so if "Pa" and "Ma" won't consent, they post off to some Gretna Green, and there take obligations that, in ninety-nine cases into the Earth, there to remain until the corn out of a hundred, they will never cease bitterly to past. renent.

Marriage should never be the result of Janey .-The ball room and the evening party rarely develop when the evening is come, return; and I will real character. Under the exhilerating influence of the dance, the glare of lights, and the merry ter from his magic fountain, which they had ye souib and joke, the dissolute young man may ap- to convert into whatever they most desired pear amiable, and the slatternly scold, loveable.— Matches made at such places, or under similar cired, and the children of Balder passed through cumstances, are not of the class that originate in thick cloud, one by one, and came home. heaven. They more generally are conceived in the opposite place, and bring forth only iniquity. The mighty hero child! To thee gave I the largest heaven. They more generally are conceived in the true way to learn each other is to do it at home in the parlor, in the kitchen, and on occasions that test the temper. We see the results of these unions in the almost daily divorces that are taking From thy magic gift fashioned I a swordker place, in the running away of husbands, leaving glittering, and called it Strength. I gave it with their wives and children to starve, and in the elop- murder and rapine rule now on Earth. ment of wives. Not only this, but we witness it life, struggling on for mere food, and clothing, and dren.

It would be quite impossible for us to depict ed it Doubt. Whosoever drank thereof, faithfully the multitude of physical and moral evils Thee, and while they lifted their heads have that result from these sinful alliances—for sinful saw only their fellowmen a little way benesthey are. They ruin the body, corrupt the morals, heavens. and stultify the mind. And the result does not stop with husband and wife. There are the children. They partake of the feebleness and vices of the parents, both physical and moral, and go savannahs and rushing rivers were shadows out into the busy world stunted and gnarled. God pillars, and through its dome the stars class

We would not be understood as speaking against worshipped the temple, and with mad have the institution of marriage. It is holy, beautiful, and beneficent. But let every one take his mate the invisible air, the terrible lightning, to and or none. Let not the brave eagle pair with the glory, but they could not see the perfect image stupid owl, nor the gentle dove with the carrion thy face shining on every part, and therefore crow. Like should have like. It is a glorious their te banish. sight to see two old people, who have weathered the storms and basked in the sunshine of life to- dren have cursed men, and not blessed them "'She says what is true,' said mother Agnace, gether, go hand in hand, lovingly and truthfully, thou, Freda, oh, weak, yet well beloved. down the gentle declivity of time, with no angers, nor jealousies, nor hatreds garnered up against swered: each other, and looking with hope and joy to the is the marriage of Spirit with Spirit. Their love dren of men, I made of it a flower, and call dren of men, I made of it a flower, and call the spirit is the marriage of Spirit with Spirit.

shock, and she must be soothed and reasoned out cause of his chastisement. Sacred, indeed, then, from above the fourth sphere—every object seen, have her give up the idea, she began to plead for open the vision to the eternal glory of heaven!

CHRIST AS REFORMER Jesus Christ was, in the highest sense of the

open and uncompromising, exposed to all the hate which may ever attach to this character. The Ja "So we arranged all things for the ceremony.-- ish religion had become grossly corrupt. It was tion, and of their estimation among men. Their worst passions will be arrayed by their bigotry in must the Pharisees have heard a teacher, who as. suming the most decisive tone of authority, anon them to acquire that holiness which they had racter? How many of them could be expected to those who did not? In what state of mind were they to estimate

fairly the evidence of his divine mission? The strongest passions were exasperated; their mag deep-rooted prejudices were assailed; and the were felt, that his claims might be well-founded ings which they had not power to subdue. The state of mind which existed in the Pharisees mag by Christ was at variance with the inveterate en rors of his countrymen. The alternative was when ther becoming as children they should surrender these errors, having implicit faith in Christas teaching by the authority of God; or whether ther should cling to and defend them, regarding him as in which he presented this truth. It is clear that crites those holy men whose authority had be The numbers who have felt this truth—the num- most respected; a teacher who taught not a those ple-it was thus that a bigoted Jew must have Boys and girls now marry to a greater extent could prove to him that such a one was a mes than ever before, instead of waiting till they be- ger from God? "He casts out the demons three the prince of the demons." This was not a timid solution of the difficulty which his min

THE FOUNTAIN OF KNOWLEDGE A GERMAN LEGEND

Early in the morning, the good god Baldera

"Go," he said, "and dwell among men. Wa

there for good or evll, as seems best to rou, ward you according to your deeds. Then gave the god to each a portion of the

Earth. So they departed.

The Day was long, but at last the Night age

tion of my magic fountain. How hast the ed with it the children of men? Then said Siegfried:

"Thy children of Earth are weak, oldier yet they forgot the power came from Thee,

life, struggling on for mere 1000, and clother, shelter, and in women cross, dirty, sluttish, and own eyes, oh, king, and from the water of which whose were drank thereof, in the control of the control could not see how far above thou wert

Then spake the third of Balder's children "By the magic of thy gift, I built a might ple, and called it Science. Its foundation the granite of the everlasting hills. Earth's moved in solemn silence. And the childred men the massive rocks from the earth to make issue summoned the trees, the flowers, all living that their temple hangs a shadow which they

"Woe is me!" said Balder. "Behold! m tion was the least-what hast thou done? Then the child, Freda, bowed her head,

"The earth was cold and dark, oh, my is thine eyes might sometimes be turned down on the earth, and for a moment it would give LOOK TO HEAVEN.—The bereaved soul looks its pleasure. And when the flower bloomed, looked up also, oh, my father, and blessed

who had given so beautiful a gift to man." Then Balder rejoiced that the flower ere to cover it, and make it holy.—Sit. Ev. Post