

NEW.YORK, SATURDAY, NOVEMBER 24, 1855.

VOLUME 2.

Spiritnalist, Christian PUBLISHED BY

WHETY FOR THE DIFFUSION OF SPIRITUA KNOWLEDGE. 1 Yo. 553 Broadway, New-York. TAN SPIRITUALIST IS published every Saturday

ambers. Two Dollars per ann whathe first half year. SINGLE COPIES-Five Cents. a py in a lyance for five subscribers, to one arflars to one a biress. eletters and communications should be addressed SALETT FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE. CURISTIAN SPIRITUALIST, No. 553 Broadway, New-

For Harpers' Monthly Magazine, for November. THE POT OF TULIPS.

are eight years ago I went to spend the suman old Dutch villa which then lifted its out the wild country that, in present days, icen tanaed down into a site for a Crystal missione porticoes now form the landscape; the beality of Fortieth street, where my summerprising distance from the city.

Halan imperious desire to live in this house state I can remember. I had often seen it aaboy, and its cool verandahs and quaint garsenaed, whenever I passed, to attract me irrein after years, when I grew up to man's Issanot sorry, therefore, when one summer, d with the labors of my business, I beheld a whithe papers intimating that it was to be let I hastened to my dear friend, Jasper grinted the delights of this rural retreat in magelowing colors, easily obtained his assent ute the enjoyments and the expense with me, hamonth afterward we were taking our ease snew paradise.

strength; she sickened, and went home to her It was a lovely day in June when Jasper Joye spendent of early associations other interests sunny Belgian plains. There she lingered for a and myself took up our abode in our new residence, ed me to this house. It was somewhat hisfew months in a calm but rapid decay, whose and as we smoked our cigars on the piazza in the al, and had given shelter to George Washington calmness was broken but by the one grief; until evening, we felt, for the first time, the unalloyed per occasion of one of his visits to this city. one autumn day, when the leaves were falling from pleasure with which a townsman breathes the pure ermore, I knew the descendants of the family the limes, she made a little prayer for her son to air of the country. iom it had originally belonged. Their history Then it had originally belonged. Their history the finite field is described in the field in the field is described in the leman of Holland, the younger son of a rich looked on each fresh depravity of his son's with a reantile firm in the Hague, who had emigrated species of grim delight. Even the death of his wife this country in order to establish a branch of his had no effect upon his fatal purpose. He still perdon, the late Mr. Downing, or Sir Thos. Dick Lauer's business in New York, which even then mitted the young man to run blindly to destruce indications of the prosperity it has since reachtion by the course into which he himself had led The beds were cut into long parallelograms, rigid in spite of the legion of mosquitoes that I knew with such marvelous rapidity. He had brought him. h him a fair young Belgian wife; a loving girl-As years rolled by, and Mr. Van Koeren himself stiff, dwarf box. The walks, of course, crossed may believe her portrait-with soft brown eves. approached to that time of life when he might soon stnut hair, and a deep, placid contentment expect to follow his persecuted wife, he relieved himtading over her fresh and innocent features. self of the hateful presence of his son altogether. son, Alain Van Koeren, had her picture-an Even the link of a systematic vengeance, which had at the time my friend and I hired the house some windows. It did not come from the direction of ministure in a red gold frame-as well as that hitherto united them, was severed, and Alain was years of neglect had restored to this formal garden the fire-place; and even if it did, the air without bisfather; and in truth, when looking on the the could not conceive a greater contrast than cast adrift without either money or principle. The occasion of this final separation between father and edgings were rank and wild. The clipped trees, for- up in my bed and gazed round the room, the whole stare existed between husband and wife. Mr. son was the marriage of the latter with a girl of hum- getful of geometric propriety, flourished off into un- of which, though only lit by a dim twilight, was Efferen must have been a man of terrible will ble though honest extraction. This was a good ex- authorized boughs and rebel offshoots. The walks still sufficiently visible. I thought at first it was a gloomy temperament. His face-in the pic--s dark and austere his eyes deep sunken, cusefor the remorseless Van Koeren, so he availed himself of it by turning his son out of doors. From which had been planted in the shape of certain with a bellows or a long tube ; but a careful invesburning as if with a slow, inward fire. The that time forth they never met. Alain lived a life gorgeous birds, whose colors were represented by tigation of the apartment convinced me that no one sare thin and compressed, with much determiof meagre dissipation, and soon died, leaving be- masses of blossoms, each of a single hue, had trans- was there. Besides, I had locked the door, and it ton of purpose; and his chin, boldly salient, is hind him one child, a daughter. By a coincidence gressed their limits, and the purple of a parrot's was not likely that any one had been concealed in util of power and resolution. When first I saw natural enough, Mr. Van Koeren's death followed wings might have been seen running recklessly into the room before I entered it. It was exceedingly ³⁶ two pictures I sighed inwardly, and thought, his son's almost immediately. He died as he had the crimson of his head; while as bulbs, however strange; but still the draught of cool wind blew on but dild! you must often have sighed for the lived. sternly. But those who were around his well-bred, will create other bulbs, the flower-birds my face and chest, every now and then changing Thy meadows of Brussels, in the long gloomy couch in his last moments, mentioned some singu- of this queer old Dutch garden became in time its direction-sometimes on one side, sometimes on ghts speat in the company of that terrible man!' lar facts connected with the manner of his death. abominably distorted in shape. Flamingos with the other. I am not constitutionally nervous, and I was not far wrong, as I afterward discovered. A few moments before he expired he raised himself humps; golden pheasants with legs preternaturally had been too long accustomed to reflect on philosor. and Mrs. Van Koeren were very unhappy. in the bed, and seemed as if conversing with some elongated; macaws afflicted with an attack of hy- phical subjects to become the prey of fear in the lousy was his monomania, and he had scarcely person invisible to the spectators. His lips moved drocephalus, each species of deformity being pro- presence of mysterious phenomena. I had devoted en married before his girl-wife began to feel the ression of a gloomy and ceaseless tyranny. Ty man under fifty, whose hair was not white whose form was erect, was an object of suspi-to this Dutch Bluebeard. Not that he was mearly jealous. He did not frown at his wife beas if in speech, and immediately afterward he sank portioned to the rapidity with which the roots had much of my leisure time to the investigation of back, bathed in a flood of tears. "Wrong! wrong!" he was heard to mutter, feebly; then he implored strange mixture of raggedness and formality-this have not reflected or examined sufficiently to dispassionately the forgiveness of some one who he conglomerate of nature and art, had its charms. cover that none of these apparent miracles are supersaid was present. The death struggle ensued al- It was pleasant to watch the struggle, as it were, natural, but all, however singular, directly dependmost immediately, and in the midst of his agony he between the opposing elements, and to see nature ent on certain natural laws. I became speedily strangers, or attack her with reproaches in the t of her festivities. He was too well-bred a seemed wrestling for speech. All that could be triumphing by degrees in every direction. heard, however, were a few broken words. "I to bare his private wees to the world. But at Then the house itself was pleasant and commodin, when the guests had departed and the dull was wrong. My-unfounded- For God's sake look in- You will find-" Having uttered these t of the quaint old Flemish lamps but half illu-Wide windows and cool piazzas extending over the ated the nuptial chamber, then it was that with fragmentary sentences, he seemed to feel that the quaint old carved furniture, some of which, from sophical calmness. otonous invective Mr. Van Koeren crushed his power of speech had passed away forever. He And Marie, weeping and silent, would sit on fixed his eyes piteously on those around him, and, its elaborateness, might well have come from the edge of the bed listening to the cold trenchant with a great sigh of grief, expired. I gathered chisel of Master Grinling Gibbons. There was a as I could. No reply; while the cool wind still ny of her husband, who, pacing up and down these facts from his grand-daughter, and Alain's room, would now and then stop in his walk to daughter, Alice Van Koeren, who had been summember being very much struck when first I came moned by some friend to her grandfather's dying with his burning eyes upon the pallid face of victim. Even the evidences that Marie gave of couch when it was too late. It was the first time oming a mother did not check him. He saw in she had seen him, and then she saw him die. coming event that most husbands anticipate The results of Mr. Van Koeren's death were nine mingled joy and fear, only an approaching indays wonder to all the merchants in New York. Beation of his dishonor. He watched with a yond a small sum in the bank, and the house in which ble refinement of suspicion for the arrival of he lived, which was mortgaged for its full value, eing in whose features he madly believed he Mr. Van Koeren had died a pauper! To those who let lorys, blue-faced baboons, crocodiles, passiond but too surely trace the evidences of his wife's knew him, and knew his affairs, this seemed inexplicable. Five or six years before his death he had terflies, were all mixed up in the most gorgeous alone would it be enabled to manifest itself to me. hether it was that these ceaseless attacks wore retired from business with a fortune of over a hun- confusion. The artist, whoever he was, must have her strength, or that Providence wished to add dred thousand dollars. He had lived quietly since been an admirable naturalist, for the ease and freeher chastening misery to her burden of woe, I then; was known not to have speculated, and could dom of his carving was only equalled by the wonnot speculate; but it is certain that one luck- not have gambled. The question then was, where derful accuracy with which the different animals changed its position frequently, sometimes coming bight Mr. Van Koeren learned with fury that had his wealth vanished to? Search was made in were represented. Altogether it was one of those ad become a father two months before the al- every secretary, in every bureau, for some docud time. During his first paroxysm of rage on ment which might throw a light on the mysterious receipt of intelligence which scemed to confirm distribution that he had made of his property. of the execution. is previous suspicions, it was, I believe, with None were found. Neither will, nor certificates of Such was the establishment that Jasper Joye and culty that he was prevented from slaving both stock, nor title deeds, nor bank accounts, were any myself were to inhabit for the summer months. nnocent causes of his resentment. The cau- where discernible. Inquiries were made at the "What a strange thing it was," said Jasper, as of his race and the presence of the physicians offices of companies in which Mr. Van Koeren was we lounged on the piazza together the night of our | The luminous cloud now began to grow brighter

induced him, however, to put a curb upon his furi- known to be largely interested; he had sold out arrival, "that old Van Koeren's property should and brighter as I gazed. The horrible odor of he conjured up the picture I can not pretend to exous will until reflection suggested quite as criminal, if not as dangerous a vengeance. As soon as his poor wife had recovered from her illness, unnaturally prolonged by the delicacy of constitution induced by previous mental suffering, she was aston-

ished to find, instead of increasing his persecutions, that her husband had changed his tactics and treated her with studied neglect. He rarely spoke to her except on occasions when the decencies of society demanded that he should address her. He avoided her presence, and no longer inhabited the same apartment. He seemed, in short, to strive as

because a punishment more acute was in store for her. If Mr. Van Koeren had chosen to affect to consider her beneath his vengeance, it was because his hate had taken another direction, and seemed to have derived increased intensity from the alteration. It was upon the unhappy boy, the cause of all this . Madison Square was then a wilderness of miscry, that the father lavished a terrible hatred. s and scrub eak, here and there diversified Mr. Van Koeren seemed determined, that if this some tail and stately elm. Worthy citizens child sprang from other loins than his, that the and afford two establishments rusticated in mournful destiny which he forced upon him would giores that then flourished where ranks of amply avenge his own existence and the infidelity of his mother. While the child was an infant his

plan seemed to have been formed. Ignorance and redence stood, was justly looked upon as at neglect were the two deadly influences with which he sought to assassinate the moral nature of this boy; and his terrible campaign against the virtue of his own son, was, as he grew up, carried into on her. execution with the most consummate generalship.

> He gave him money, but debarred him from eduand was determined to make her my wife, as soon cation. He allowed him liberty of action, but withheld advice. It was in vain that his mother, establishment. My passion had never been declarwho foresaw the frightful consequences of such a ed. I was content for the time with the secret training, sought in secret by every means in her consciousness of my own love, and the no less grate-

power to nullify her husband's attempts. She ful certainty that Alice returned it, all unuttered strave in vain to seduce her son into an ambition to as it was. I had, therefore, a double interest in be educated. She beheld with horror all her ago- passing the summer at the old Dutch villa, for I nized efforts frustrated, and saw her son, and only felt it to be connected somehow with Alice, and I child, becoming, even in his youth, a drunkard and could not forget the singular desire to inhabit it a libertine. In the end it proved too much for her which I had so often experienced as a boy.

his stock years ago. Real estate that had been benever have turned up !" lieved to be his, was found, on investigation, to have had any at his death," I answered. passed into other hands. There could be no doubt but that for some years past Mr. Van Koeren had been steadily converting all his immense property

into money, and what he had done with that money usiness.' "It is strange," said I, thoughtfully; "yet every no one knew. Alice Van Koeren and her mother,

who at the old gentleman's death were at first that might throw some light on the mystery. I looked on as millionaires, discovered, when all was over, that they were no better off than before. It have myself sought in every quarter for the traces of this lost wealth, but in vain." was evident that the old man, determined that one

who, though bearing his name, he believed not to "Perhaps he buried it?" suggested Jasper, laughing; "if so, we may find it here in some hole much as possible to forget her existence. But if be of his blood, should never inherit his wealth, or she did not suffer from personal ill-treatment it was any share of it, had made away with his fortune one fine morning." before his death-a posthumous vengeance, which "I think it much more likely that he destroyed it." I replied. "You know he never could be got

was the only one by which the laws of the State of New York, relative to inheritance, could be successfully evaded. I took a peculiar interest in the case, and even

money into the sea, in order to prevent those whom he considered not of his blood inheriting it, which helped to make some researches after the lost property, not so much, I confess, from a spirit of gene- they must have done under our laws." ral philanthropy, as from certain feelings which I

"I am sorry that Alice did not become an heiress, both for your sake and hers. She is a charmexperienced toward Alice Van Koeren, the heir to this invisible estate. I had long known both her ing girl."

Jasper, from whom I concealed nothing, knew and her mother when they were living in an honest poverty, and earning a scanty subsistence by their of my love.

"As to that," I answered, "it is little matter.] own labor; Mrs. Van Koeren working as an emshall in a year or two be independent enough to broideress, and Alice turning to account, as a premarry, and can afford to let Mr. Van Koeren's paratory governess, the education which her good cherished gold sleep wherever he has concealed it." mother, spite of her limited means, had bestowed "Well, I'm off to bed," said Jasper, yawning.

This country air makes one sleepy early. Be on In a few words, then, I loved Alice Van Koeren, the look-out for trap-doors and all that sort of thing, as my means would allow me to support a fitting old fellow. Who knows but the old chap's dollars will turn up. Good night!"

"Good night, Jasper !"

So we parted for the night. He to his room, which lay on the west side of the building, I to mine on the east, situated at the end of a long corridor, and exactly opposite to Jasper's.

The night was very still and warm. The clearness with which I heard the song of the katydid, and the croak of the bull-frog, seemed to make the silence more distinct. The air was dense and reathless, and although longing to throw wide my. windows, I dared not, for without the ominous trumpetings of a whole army of mosquitoes sounded threateningly.

I tossed on my bed oppressed with the heat;

which I have spoken did not cease to oppress me, "It is a question with some people whether he and gradually I could discover certain lines making

themselves visible in the midst of this lambent ra-"Pshaw! every one knows that he did not or dience. These lines took the form of a human figure-a tall man, dressed in a long dressing-robe, could not have lost that with which he retired from with a pale countenance, burning eyes, and a very

cold and prominent chin. At a glance I recognized the original of the picture of old Van Koeren that ossible search has been made for any documents I had seen with Alice. My interest was now aroused to the highest point; I felt that I stood face to face with a spirit, and doubted not that I should learn the fate of the old man's mysteriously concealed wealth.

The spirit presented a very strange appearance He himself was not luminous, except some tongues of fire that seemed to proceed from the tips of his fingers, but was completely surrounded by a thin gauze of light, so to speak, through which his outlines were visible. His head was bare, and his to believe that Alain Van Koeren was his son, and white hair fell in huge masses around his stern believe him quite capable of having flung all his saturnine face. As he moved on the floor, I distinctly heard a strange crackling sound, such as one hears when a substance has been overcharged with electricity. But the circumstance that seemed to me most incomprehensible connected with the apparition, was that Mr. Van Koeren held in both hands a curiously painted flower-pot, out of which sprang a number of the most beautiful tulips in full blossom. He seemed very uncasy and agitated and moved about the room as if in pain, frequently bending over the pot of tulips as if to inhale their odor, then holding it out to me, seemingly in the hope of attracting my attention to it. I was, I confess, very much puzzled. I knew that Mr. Van Koeren had in his lifetime devoted much of his eisure to the cultivation of flowers, importing from Holland the most expensive and rarest of bulbs; but how this inpocent fancy could trouble him after death, I could not imagine. I felt assured, however, that some important reason lay at the bottom of his spectral eccentricity, and determined to fathom it if I could.

"What brings you here ?" I asked audibly; directing mentally, however, at the same time, the question to the spirit with all the power of my will. He did not seem to hear me, but still kept moving uneasily about, with the crackling noise I mentioned, and holding the pot of tulips toward me.

'It is evident," I said to myself, "that I am not sufficiently *en rapport* with this spirit in order for him to make himself understood by speech. He has, therefore, recourse to symbols. The pot of tulips is a symbol. But of what?"

While reflecting on these things, I continued to gaze upon the spirit. While observing him attentively, he approached my bedside by a rapid move-ment, and laid one hand on my arm. The touch was icy cold, and pained me at the moment. Next morning my arm was swollen, and marked with a round blue spot. Then passing to my bedroom NUMBER 29.

plain, but that it was used as a symbol is evident." "Then you think the flower pot of old Van Koeren is a symbol?"

"Most assuredly, the pot of tulips he held was intended to express that which he could not speak. I think it must have had some reference to his missing property, and it is our business to discover in what manner.

"Let us go and dig up all the tulip beds," said Jasper, "who knows but he may have buried his money in one of them ?"

I grieve to say that I assented to Jasper's propo sition, and on that eventful day every tulip in that quaint old garden was ruthlessly uprooted. The gorgeous macaws, and ragged parrots, and longlegged pheasants so cunningly formed by those brilliant flowers, were that day exterminated. Jasper and I had a regular battue amidst this floral preserve, and many a splendid bird fell before our un-erring spades. We, however, dug in vain. No secret coffer turned up out of the deep mould of the flower beds. We evidently were not on the right scent. Our researches for that day terminated, and

Jasper and myself waited impatiently for the night. It was arranged that Jasper should sleep in my room. I had a small bed rigged up for him near my own, and I was to have the additional assistance of his senses in the investigation of the strange phe-nomena that we so confidently expected to appear. The night came. We retired to our respective couches, after carefully bolting the doors, and subjecting the entire apartment to the strictest scrutiny, rendering it totally impossible that a secret entrance should exist unknown to us. We then put out the lights and awaited the apparition.

We did not remain in suspense long. About twenty minutes after we retired to bed Jasper call ed out.

"Harry," said he, "I feel the cool wind !"

"So do I," I answered, for at that moment a light breeze seemed to play across my temples.

"Look, look, Harry, continued Jasper in a tone of painful eagerness, "I see a light—there in the corner!"

It was the phantom. As before, the luminous cloud appeared to gather in the room, growing more and more intense each minute. Presently the dark lines mapped themselves out, as it were, in the midst of this pale, radiant vapor, and there stood Mr. Van Koeren, ghastly and mournful as ever, with the pot

of tulips in his hands.

"Do you see it?" I asked Jasper. "My God! yes," said Jasper, in a low voice. "How terrible he looks!"

"Can you speak to me, to-night?" I said, addressing the apparition, and again concentrating my will upon the question. "If so unburden yourself. We will assist you, if we can."

There was no reply. The ghost preserved the same sad, impassive countenance; he had heard me not. He seemed in great distress on this occasee this poor spirit torn by an endless grief; so which lay above the lock, shot safely home. All anxious to communicate to me what lay on his soul, was as I had left it on going to bed. Yet I declare and yet debarred by some occult nower from the privilege. "Why, Harry," cried Jasper after a silence, during which we both watched the motions of the ghost intently, "why, Harry, my boy, there are two of them Astonished by his words I looked around, and became immediately aware of the presence of a second luminous cloud, in the midst of which I could distinctly trace the figure of a pale but lovely woman. I needed no second glance to assure me that it was the unfortunate wife of Mr. Van Koeren. "It is his wife, Jasper," I replied; "I recognize was opened, and also to conjure up in my brain the her, as I have recognized her husband, by the por-

was then almost unknown in this country, and the in the hope of finding a cool side; in short, did with the key on the inside, and a brass safety bolt "laving out" of the garden that surrounded our everything that a man does when he lies awake on new home would doubtless have shocked Mr. Lou- a very hot night, and can not open his window.

Suddenly, in the midst of my miseries, and when der. It was formal and artificial to the last degree. I had made up my mind to fling open the casement

and severe of aspect, and edged with prim rows of were hnngrily waiting outside, suddenly I felt a continuous stream of cold air blowing upon my face. always at right angles, and the laurel and cypress Luxurious as the sensation was, I could not help trees that grew here and there were clipped into starting as I felt if. Where could this draught cones, and spheres, and rhomboids. It is true, that come from? The door was closed-so were the replaced when the ghost was outside the door-or somewhat of the raggedness of nature. The box was too still to produce so strong a current. I got were green with moss, and the beds of Dutch tulips, trick of Jasper's, who might have provided himself

spread in some particular direction. Still, this what are called supernatural matters, by those who convinced, therefore, as I sat up in my bed peering

into the dim recesses of my chamber, that this ous. Rooms that, though not lofty, were scacious mysterious wind was the effect or forerunner of a supernatural visitation, and I mentally determined four sides of the building; and a collection of to investigate it as it developed itself with a philo-

" Is any one in this room ?" I asked, as distinctly mantlepiece in the dining room with which I re- swept over my cheek. I knew, in the case of Elizabeth Eslinger, who was visited by an apparition to take possession. It was a most singular and while in the Weinsberg jail, and whose singular and fantastical piece of carving. It was a perfect trop- apparently authentic experiences were made the ical garden, menageric, and aviary in one. Birds, subject of a book by Dr. Kerner, that the manifesbeasts, and flowers were sculptured on the wood tation of the spirit was invariably accompanied by with exquisite correctness of detail, and painted such a breezy sensation as I now experienced. I with the hues of nature. The Dutch taste for color | therefore gathered my will, as it were, into a focus, was here fully gratified. Parrots, love-birds, scar- and endeavored, as much as lay in my power, to put myself en rapport with the disembodied spirit, flowers, tigers, Egyptian lillies, and Brazilian but- if such there was, knowing that on such conditions Presently it seemed to me as if a luminous cloud was gathering in one corner of the room-a sort of dim phosphoric vapor, shadowy and ill-defined. It bol was a mystery ; but the student was persevernearer, and at others retreating to the farthest end oddities of Dutch conception whose strangeness of the room. As it grew intenser and more radiwas, in this instance, redeemed by the excellence ant, I observed a sickening and corpse-like odor diffuse itself through the chamber, and despite my anxiety to witness this phenomenon undisturbed, I could with difficulty conquer the feeling of faintness which oppressed me.

most solemnly, that as the ghost made his exit, I

not alone saw the door open, but I saw the corrido outside, and distinctly observed a large picture of William of Orange that hung just opposite to my room. This to me was the most curious portion of the phe-

nomena I had witnessed. Either the door had been opened by the ghost, and the resistance of physical obstacles overcome in some amazing manner-because in this case the bolts must have been he must have had a sufficient magnetic rapport with my mind to impress upon it the belief that the door vision of the corridor and the picture, features that trait. I would have seen if the door had been opened by

any ordinary physical agency. The next morning at breakfast I suppose my manner must have betraved me, for Jasper said to me, after staring at me for some time,

Why, Harry Escott, what's the matter with you? You look as if you had seen a ghost!" "So I have, Jasper.

Jasper, of course, burst out in a loud fit of laughter, and said he'd shave my head and give me a shower bath.

"Well, you may laugh," I answered ; "but you shall see it to-night, Jasper.'

He became serious in a moment-I suppose there was something earnest in my manner that convinced him that my words were not idle-and asked me to explain. I described my interview as accurately as I could.

"How did you know that it was old Van Koeren?" he asked.

"Beccuse I have seen his picture a hundred times with Alice," I answered, "and this apparition was as like it as it was possible for a ghost to be like a miniature."

"You must not think I'm laughing at you, Harry," he continued, "but I wish you would answer this. We have all heard of ghosts-ghosts of men, pathies, watched from a greater spiritual height, women, children, dogs, horses, in fact every living animal; but hang me if ever I heard of the ghost of a flower pot before."

' My dear Jasper, you would have heard of such things if you had studied such branches of learning. All the phenomena I witnessed last night are sup portable by well authenticated facts. The cool wind has attended the appearance of more than one ghost, and Baron Reichenbach asserts that his patients, who you know are for the most part sensitive to apparitions, invariably feel this wind when a magnet is brought close to their bodies. With regard to the flower-pot about which you make so merry, it is to me the least wonderful portion of the apparitions. When a ghost is unable to find a the solution." person of sufficient receptivity, in order to commu- "Well. Harry, my boy! don't you remember nicate with him by speech, he is obliged to have recourse to symbols to express his wishes. These and all, carved on the queer old painted mantlehe either creates by some mysterious power out of the surrounding atmosphere, or he impresses, by magnetic force on the mind of the person he visits, the form of the symbol he is anxious to have represented. There is an instance mentioned by Jung stilling of a student at Brunswick, who appeared to a professor of his college with a picture in his hands, which picture had a hole in it that the ghost thrust his head through. For a long time this symdistinctly bearing on the question at issue. This poor student could find no better way of expressing is uneasiness at the debt for the painted slides

"How sad she looks!" exclaimed Jasper in a low voice.

She did indeed look sad. Her face, pale and mournful in its cast, did not, however, seem con-vulsed with sorrow, as was her husband's. She seemed to be oppressed with a calm grief, and gazed with a look of interest that was painful in its intensity, on Mr. Van Koeren. It struck me, from his air, that though she saw him, he did not see her. His whole attention was concentrated on the pot of tulips, while Mrs. Van Koeren, who floated at an elevation of about three feet from the floor, and thus overtopped her husband, seemed equally absorbed in the contemplation of his slightest movement. Occasionally she would turn her eyes on me, as if to call my attention to her companion, and then returning, gaze on him with a sad, womanly, halfeager smile, that to me was inexpressibly mournful. There was something exceedingly touching in this strange sight. These two spirits so near, yet so dis-The sinful husband, torn with grief and tant. weighed down with some terrible secret, and so blinded by the grossness of his being as to be unable to see the wife-angel who was watching over him; while she, forgetting all her wrongs, and attracted to earth by perhaps the same human symand with a tender interest, the struggles of he

suffering spouse. "By Jove!" exclaimed Jasper, jumping from his bed, "I know what it means now."

"What does it mean ?" I asked, as eager to know as he was to communicate.

Well, that flower-pot that the old chap is hold-Jasper, I grieve to say, was rather profane. "Well! what of that flower-pot?"

"Observe the pattern. It has two handles made of red snakes, whose tails twist round the top and form a rim. It contains tulips of three colors, yellow, red, and purple."

"I see all that as well as you do. Let us have

that there is just such a flower-pot, tulips, snakes piece in the dining room.

"So there is!" and a gleam of hope shot across my brain, and my heart beat quicker.

"Now, as sure as you are alive, Harry, the old fellow has concealed something important behind that mantle-piece.'

Jasper, if ever I am Emperor of France, I will make you chief of police ; your inductive reasoning is magnificent."

Actuated by the same impulse, and without anoing, and appeared every night with his head through ther word, we both sprang out of bed and lit a the picture, until at last it was discovered that, be- candle. The apparitions, if they remained, were no fore he died, he had gotten some painted slides for longer visible in the strong light. Hastily throwing a magic lantern from a shop keeper in the town, on some clothes, we rushed down stairs to the dining which had not been paid for at his death; and when room, determined to have the old mantle-piece the debt had been discharged, he and his picture down, without loss of time. We had scarce entervanished forevermore. Now here was a symbol ed the room when we felt the cool wind blowing on our faces.

"Jasper," said I, "they are here!"

"Well," answered Jasper, "that only confirms than by thrusting his head through a picture. How my suspicions that we are on the right track this

time. Let us go to work. See! here's the pot

of tulips." This pot of tulips occupied the centre of the mantle-piece, and served as a nucleus round which all the fantastic animals sculptured elsewhere might be said to gather. It was carved on a species of raised shield, or boss, of wood, that projected some inches beyond the plane of the remainder of the mantlepiece. The pot itself was painted a brick color. The snakes were of bronze color, gilt, and the tulips -yellow, red, and purple-were painted after nature with the most exquisite accuracy.

For some time Jasper and myself tugged away at this projection without any avail. We were con-vinced that it was a movable panel of some kind, but yet were totally unable to move it. Suddenly it struck me that we had not yet twisted it. I immediately proceeded to apply all my strength, and after a few seconds of vigorous exertion, I had the satisfaction of finding it move slowly round. After giving it half a dozen turns, to my astonishment the long upper panel of the mantle-piece fell out toward us, apparently on concealed hinges, after the manner of the portion of escritoirs that is used for writing upon. Within were several square cavities sunk in the wall, and lined with wood, like the pigeon holes of a desk. In one of these was a bundle of papers.

We seized these papers with avidity, and hastily glanced over them. They proved to be documents vouching for property to the amount of nearly two hundred thousand dollars, invested in the name of Mr. Van Koeren in a certain firm at Bremen, who, no doubt, thought by this time that the money would remain unclaimed forever. The desires of these poor troubled spirits were accomplished. Justice to the child had been given through the instrumentality of the erring father.

The formulas necessary to prove Alice and her mother sole heirs to Mr. Van Koeren's estate were briefly gone through, and the poor governess leaped suddenly from the task of teaching stupid children to the envied position of a great heiress. I had truth was. ample reason afterward for thinking that her heart did not change with her position.

That Mr. Van Koeren became aware of his wife's innocence, just before he died, I have no doubt. How this was manifested, I can not of course say, but I think it highly probable that his poor wife herself was enabled at the critical moment of dissolution, when the link that binds body and soul together is attenuated to the last thread, to put herelf en rapport with her unhappy husband. Hence his sudden starting up in his bed, his apparent the Sunday following. conversation with some invisible being, and his fragmentary disclosures, too broken, however, to be comprehended.

The question of apparitions has been so often discussed, that I feel no inclination to enter here upon the truth or fallacy of the ghostly theory. I myself believe in ghosts. Alice, my wife-for we are married, dear reader-believes in them firmly; and if it suited me to do so, I could overwhelm you with a scientific theory of my own on the subject, reconciling ghosts and natural phenomena. I will spare you, however, for I intend to deliver a lecture on the subject at Hope Chapel this winter, and if I disclosed my theory now, some one of our "gifted lecturers" would perhaps forestall me, and make "his arrangements for the season" on the strength of my ideas. Any one, however, who wishes to investigate this subject, will find an opportunity by addressing a note to Mr. Harry Escott, care of th publishers of this Magazine.

Christian Spiritualist.

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

NEW YORK, SATURDAY, NOV. 24, 1855.

"THE NEW JERUSALEM MESSENGER."

In the Spiritualist of Nov. 10, we had occasion to correct an issue made with ourself and with the -Society's circular, by the Editor of the above paper. In doing this, we found it necessary to be plain of speech, because previous and milder efforts had failed scemingly to convince some of our cotemporaries we were in curnest.

We seem to have been more fortunate in our last effort, with our Swedenborgian neighbors, for we find in the New Jerusalem Messenger, of Nov. 17. the following atonement :

THE CHRISTIAN SPIRITUALIST .--- It has been suggested from several sources, as well as by an article the Christian Spiritualist of Nov. 10, that our

MR. JOEL TIFFANY.

This gentleman lectured at the Stuyvesant Instining the Lecture Room was crowded to its utmost capacity. As Mr. Tiffany has been before the public for years-and was among the first to see and publicly proclaim the truth, beauty and consolations of Spiritualism, we were not disappointed in expecting from him a strong, logical, and a somewhat harmonized exposition of the Gospel of Spirit-

ual truth. His morning effort was a well-thought out and logically rounded address, which surpassed anything we have heard at the Institute this

season-for plain sense, solid reasoning, historic consistency, and philosophic reliability. His subject-(the "Mosaic Dispensation," or the reign of Selfishness)-admitted a great diversity of illustration; and was enforced from so many stand points, that if there was a "way-faring man" in the audience pensation was more Spiritual and actual than historical; as every soul had to make its own exodus

the Christian or Love Dispensation.

Mr. T. was earnest in enforcing this statement, and asserted, without fear of contradiction, that New York, the United States, and Christendom in general, was still in the Mosaic or selfish, rather than in the Christian Dispensation. Mr. Tiffany's evening lecture was in answer to the question. What is truth? which was more explanatory and illustrative of the subjective method of elaborating truth, than *objectively* or positively to state what

The lecture, however, we considered as introductory to a short course, which we hope. Mr. Tiffany will be invited to give, when he returns to the city. We hope so, as Mr. Tiffany's mind is constructive and catohlic, rather than destructive or critical. Of the latter class of lecturers, we have many, of the former, but few. Mr. Tiffany lectures in Troy on next Sunday, and in this city on

THE POT OF TULIPS.

We copied the article on the first page, under the above heading, believing the narrative would be as interesting to the young and imaginative of our readers as the hints it contains of the philosophy of Spirit-intercourse, might be suggestive and instructive to all others. The moral of the story will hardly need a special notice, since its general tone piness.

There is much in the story, however, in an ex- and render to all men, the right of private judgment : has had to hear the slings and arrows of an out- doubt upon this subject. rageous public opinion, because he spoke of what Moral, Intellectual, and Spiritual freedom, are all

THE GOOD OF SPIRITUALISM.

Monday morning brought us a large "exchange caused surprise, as we knew the Olice Branch had the same fruit in time, in your associations, depend

either refused or neglected to "exchange" with us, al- upon it. The Spirit of God is now being poured good-good to all his creatures. In the deprivathough we had sent them papers-not a few-with- out again upon men in abundance, for these are the tions and agonies to which they are liable, good

souls, but made them "better" men and women. This, being mediums for Spiritual Manifestations, genecal of the moral and religious character of Spiritu- generally Spiritual Mediums, and with whom we of happiness? alism, as Mrs. D. of the Olice Branch, we give place agree in regard to doctrines and life; but with to the following, that its honest and positive testimo-New Jerusalem Messenger, from which paper we of freedom is essential, moral, spiritual, and intelleccopy :---

NEW ORLEANS, Nov. 1st, 1855. MR. JOHN L. JEWETT: Dear Sir and Brother,-Having through the divine mercy of the Lord been lifted up from a state of darkness approximating to night, to a plane from which faint glimmerings of the Morning Land can be seen, through the agency of Spiritual Manifestations alone; and feeling assu- state. red that from my confirmed state of infidelity, three even he could not fail to see that the Mosaic Dis- years and a half ago, I could not have been brought into an acknowledgment of the Divine Humanity of the Lord Jesus Christ; the Truth, Holiness, and from sin and selfishness before it could come into Spirituality of His Word; and the absolute neces-

sity of living a life in accordance with His Commandments,----no! not by any mortal power on ism and moral death is abating from off the face of earth, nor through the Word, the writings of Swe- the earth.

denborg, or the teachings of any man or set of men -it has occurred to me as somewhat strange in this connection, that the New Church, so called, should be found foremost in the hue and cry which the world has started against Spiritual Manifestations; foremost to denounce as impostures all these phenemena now occurring constantly in one-half the family circles thronghout the country. I assert most positively, that I have been raised from a state of spiritual darkness, to the foregoing acknowledgments as to Doctrine and Life, and thus have been enabled to read many of Swedenborg's works; to understand and appreciate them; to adopt them so far as they are confirmed by my own experience. But I cannot subscribe fully to the works of

any fallible man, however pure and learned be may be, only so far as my rational mind is satisfied and convinced. I do not belong to the Swedenborgian Church, so called, but I trust I am an humble member of the New Church of Christ, which is so

clearly set forth in the twenty-first chapter of Revelation.

Now what I desire to call your attention to at this time, is the necessity of the members of the New or SwedenborgianChurch examining these phenomena called Spiritual Manifestations; before and language are not only friendly to the purities they denounce these or any other phenomena, that and beauties of Spirituality, but outline the penal- they inform themselves in regard to them. If they tics and sad consequences of mistaking and mis- do not find evidence sufficient to satisfy them, after spending the golden opportunities of life. To the a full and thorough examination, then it will be external Spiritualist, or man of facts, we suggest time enough to condemn, and, if they will, to the propriety of asking and answering the ques- crucify Spiritualism. But to condemn openly tion, why was Mrs. and Mr. Van Koeren kept a and loudly what we do not understand, is certainly part in the Spirit world? As the philosophy ela- not the office of the members of the New Church. vorated may teach him, that our neglects and de- as I understand it; because it seems clear to my fects pass with us into the Spirit world, for the mind that one of the first requisites of a New time crippling our progress and limiting our hap- Churchman is, to exercise the utmost respect for the opinions of other men; to claim for himself,

ternal point of view to interest, for while it cannot to secure to all men the most perfect freedom of fail of giving pleasure to nearly all who may read it, thought and action. I believe Swedenborg teaches the very fact of its publication in a popular monthly, that man cannot be regenerated by the Lord unless must be very significant to the Spiritualist, who he is in a state of freedom. I certainly have no

he knew, and testified to what he had seen. It is essential to regeneration; hence the restrictions evident from all this, that Time is a great physician, and restraints thrown about the members of your for in this as in other ages, he has worked wonders, associations already, will keep a great number out who prefer to become regenerate through the ope-

rative mercy of the Lord alone. The restrictions and shackles, and dogmas of the old church drove mail" for examination; "and among others of less me, and thousands of other men, who could not he heeds not the love which surrounds him like an ncte," we found the Boston Olice Branch. This brook such bondage, to infidelity. It will produce ever present aroma.

even here

has not only brought peace and consolation to their meetings is from thirty to forty, a large proportion cry to you in vain? Shall your beloved homes of more than ordinary human sagacity. This intel. continue to be work houses, into which the tyrant ligence can be communicated with when one is however, is unnecessary, as the readers of this pa-rally in accord upon the subject of doctrine and custom incarcerates your wires and dooms them to alone with the single medium, a boy of some twelve tute on last Sunday morning and evening. The per can speak for themselves, and make their own life. There is also an organized association or perpetual imprisonment? Will you not strike one years old whose hands are held, at which time the selections among their friends and acquaintances. church in our city, called the Christian Church of successful blow for your own, and your brother's air is filled with noises, and sounds partaking of selections among their friends and acquaintances, church in our city, caned the ouristian church of successful and sounds partaking of inalienable rights to life, liberty, and the pursuit voices, whistlings, fingering of the strings of violing, including of violing, indicate the strings of violing inalienable rights to life, liberty, and the pursuit voices, whistlings, fingering of the strings of violing,

> them we honestly differ in regard to discipline, or ny may be known. It was sent to the editor of the church government. We hold that a perfect state victims of this great necessity, receive no aid from tual; they say that man must be coerced to do what is right; by which is meant, and insisted on, what just as you are rich by reason of an opposite and This phenomena is, we are told, often observed they think is right; thus they are Orthodox and better train of circumstances. They are weak-Sectarian, as much so as the old churches, or at least so it appears to us. We believe, however, and trust that we are all becoming regenerate not the healthy support and nourish them. They mediums at the table, the eldest, a lad of some sixthrough the Divine Mercy, each according to his

> > Respectfully and fraternally in the Lord your brother, W. H. HUTCHINGS.

And this is our answer to Mrs. Denison, and all others of like character. They may criticise and condemn, and we will give them the olive branch of facts, that they may learn that religious skeptic-

The rich and the poor-Gold above-Coal belows: but two thin layers of board and lath divide them. The banker glories in his affluence-the coalman chokes in an atmosphere of dust. With delicate fingers, the one counts over his bank bills, and arranges them in heaps of thousands-with torn and knotty hands, the other groans beneath his basket of anthracite, until, by time and labor, the bin in vonder dark corner has received its portion. By one bold stroke of genius and cunning, Gold acquires fortune upon fortune. By long, severe toil Coal earns his bare quarter.

What makes the disparity? Is not the one : nan as well as the other? Do not both own the same God? Are they not brothers? Shall Justice reverse the poet's words, and proclaim-"Whatever is, is" wrong?

Let us not despair. All is not wrong-all is not right. All will yet be well-so Hope whispers. Poverty has its uses-so has wealth. The conditions are God-ordained. We speak not of specialities. Were there no porerty, there could be no wealth. Poverty is a necessary condition. It is as

the steam to the iron horse-driving man onwards to new openings, and higher aspirations. Poverty is rather the flaming fire beneath, by which the steam of intellectual purpose is generated. The fear of poverty, and the desire for wealth, are the great instilling motives to human advancementimprovement, discovery, invention. With poverty, as a haggered demon, standing ever behind him, showing her filthy rags, and threatening unnumbered ills, and wealth as a star crowned Goddess, beckoning ever in the distant prospect, promising even more than she can ever honor; man must necessarily advance.

An ocean without its tempests would be stagnation and death to the mariner. Better than the storm king ride in terrible anger over its surface : better death gather his startled victims from its bosom, than the wide earth be cursed by the contagion which comes of inaction.

Were there no poverty, there would be no charity-Justice might lay aside her scales, and Industry seek forever the seclusion of the sepulchre .--Life would be rest, idleness, stagnation.

What then? Is God just? Yes. Man is unwise. He interprets not the wisdom of the Creator;

Look at the world. Every creature occupied .-

Work for the muscles-work for the nerves-work

God is good. To the poor good-to the rich,

Poverty is necessary. But shall the poor have ABE OUR BROTHERS.

A. C. McC. children of necessity.

DR. HARE'S LECTURE AT THE TABER-NACLE.

The friends of Spiritualism, without being overzealous in proselyting, feel necessitated to use every proper method to convince the skeptical and external mind of the truth of Spirit-intercourse,-as they wish the manifestations to be instrumental, in the practical inauguration of the Gospel, of a common destiny and a common brotherhood-as isolation. estrangement, and a selfish individualism, has too long characterized and given coloring to the popu- ed abroad, through other testimony than that given lar manifestations of mind. The antagonisms which the advent of Spiritualism has called out, must give from the scenes of his labors, and have conversed way to the authority of facts, - for while their logic | with those who have heard Bro. M.'s lectures, and is either constructive or destructive, according to the all bear testimony to the solidness of his thoughts, plan of the investigator, the spirit and genius of the purity of his sentiments, and the Spirituality of Spiritualism is explanatory, conciliatory and catho- his theology. No doubt the following will be pelic to every mind that loves God and truth, above rused with pleasure by those who know Bro. May. and before the accidents and prejudices of its edu-

cation. To aid progress in this direction, the friends of Spiritualism in this city invited Dr. Hare, of Philadelphia, to deliver a lecture on the Manifestations. The Dr.'s past experience as a religious skeptic and profound chemist, entitle his method of examina- upon the Nature of Spirit, Spirit Intercourse, Spition. as well as his conclusions, to a respectful con- rit Influence, and the Doctrines of the Churches sideration by all thoughtful and honest seekers after truth. The following invitation sent to the Doctor received a prompt reply, which we give in the order of the correspondence :---

New YORK, Nov. 1855. PROF. ROBERT HARE, M. D. :

Sir: Having a high appreciation of your abilities and life-long labor as a man of science; and truth, which the very utterance of them carries learning that you have recently been employing with it. But with all this close and philosophical your vast resources of ingenuity and experience in reasoning, there is blended the deep affection of a the investigation of the current phenomena known loving nature as well as the skilful painting of the by some as "Spiritual Manifestations;" and having, artist. Thus, there is life and feeling in all that is moreover, been informed that you have, in this in- said; and accordingly, the lectures are producing vestigation, employed such mechanical apparatus an impression here, which the denunciations of our and other contrivances as in your judgment, were pulpits, and even the more potent ridicule of the calculated to preclude all possible deception, and exhibit the precise nature of the agent involved in the first, which was stormy, the lecture room was the production of the phenomena aforesaid-the undersigned, citizens of New York, would respectfully invite you to explain your experiments with their results, in a public lecture, in this city, to be

delivered at your earliest convenience. John W. Draper, M. D. Edward K. Collins. John S. Crane, M. D. John Bigelow. Robert P. Gibson, M. D. Edward Bayard, M. D. John Cochran.

guitars, &c. Last evening, with a number of re-

spectable and perfectly sensible observers, we witno claims upon the rich? Shall they, who are the nessed all of the above demonstrations and a few more of even greater mystery. Lights of a characthe affluent by the same law? They are poor, as ter resembling shooting stars or the rapid passage the verdict of a depraved or undeveloped condition, of lightning, filled the room for several minutes. when human and atmospheric influences permit; shall not the strong protect them? Ignorant— but a still more unaccountable demonstration was shall not the wise instruct them? Diseased-shall given of this superhuman power. There were two teen, we should judge. This boy was lifted, chair Covered over with dust, dressed in rags, bruised in and all, to the ceiling, a distance of some twelve feet feature—thy brother still. The filthy hut is his ha- at least, and struck heavily there, indenting the bitation, and poverty attends him and his little plastering, and marking the chair with the whiteones with unspeakable deprivations-thy brother wash. A request was made to the invisible agent still. Grey hairs are his, and a bent body, and who controls and converses with them, to do it even now, he must labor for the spare little, for again, and permit the boy to mark the ceiling with which he is ever thankful-he is thy brother still. red chalk. After the company satisfied themselves O! thou, who has t plenty, be not close in bar- that by placing a chair on the table and standing gaining with the sons of toil. Rather give a trifle up in it the boy could not reach the ceiling within more than required, and if thou never hast before, several feet, the lights are put out, and immediately know now the indescribable joy of helping the a heavy body, like dropping a hundred weight upon the floor, was felt to have come down; the light was produced, and a red chalk line on the ceiling

showed where the boy had been. "Perhaps some rational explanation can be given

of human agency in all this; if so, we should like to get hold of it. We feel that ordinary principles known to man, will not admit of it ; but what it is -there we will leave the subject."

DR. JOHN MAYHEW'S LECTURES.

We insert the following with pleasure, as we wish our readers to know with what satisfaction the labors and lectures of Bro. Mayhew are receivin " Notes by the Way." We have heard by letter hew only through his Notes by the Way.

- New London, Nov. 17, 1855. Mr. EDITOR: Dr. Mayhew has been lecturing here on Spiritualism for a few evenings past, and has given us such exhibitions of true philosophy as are seldom heard from the desk. His lectures were given to him by Spirits, and contain more of the theory of Spiritualism, and that more definitely expressed, than I have ever seen before within so short a compass. The ideas are consecutive and logical, but at the same time so new to those who have never read Spiritual works as to startle them by their distinctness, and the strong probability of ignorant, can never efface. Every evening, except filled, and sometimes crowded. The spirit of inquiry is roused, and will only be satisfied by light. I ought not to omit mentioning, that as a speaker, the Dr. is surpassed by few, in impressiveness, detinctness, and form of delivery ; and in the geneal excellence of his elocution. The Spirits have ca-

tainly chosen well their medium in this respect. I send you this communication, that the public

GOLD DUST VS. COAL DUST. Philadelphia, Nov. 12, 1855.

paper of Oct. 27 contained some over-severe requent reflection has convinced us that our words on that occasion, when alluding to the "Circular," were more harsh than we were at the time aware of, and more severe than a reperusal of the "Cir- feelings, as other great men have done-by solilocular" scems now to justify. We are also ready to admit, that courtesy required us to allow the "Society" an opportunity to protest against the doctrine of "Passional Attraction" from their own standpoint. It ought to be, and undoubtedly is, matter of rejoicing to every friend of religion and good morals, that men are induced from any rational motive to "protest" against so destructive an evil as that which the Society's "Circular" was intended to denounce.

Having made this apology for a few hastily-written paragraphs, we feel under no obligation to notice the offensive remarks upon "Swedenborgianobligations of justice, has in itself nothing entitling it to respect.

The general spirit of this "apology" will go much farther in recommending its writer, than the argubehaviour and controversial ethics. "It is a good divine that follows his own instructions."

and after that, to be as gentle as possible.

relish for further criticism or recrimination.

Differences there probably are, and will continue to be, between us; but these are harmless and into the mind and its manifestations.

Beside the above apology, the article in the Mesthe room for such comments, as their insertion would invite.

As, however, we contemplate publishing a short ing the suggestion, in "Nothing extenuate, nor set utter destruction shall come." down aught in malice."

SUNDAY LECTURES .- Mr. Austin E. Simmons of subject under consideration. We say evidently, the Altar: "Behold the Tabernacle of God is with ing.

in the last year. Indeed, we had long since come to

" Let Hercules, himself, do what he may, The cat will mew, and the dog will have his bay."

Not that we we wished to compare the Boston Olice Branch to a "cat," but there was something consoling in thus trusting to the future, as it prophesied of "the good time coming," when the "divinity that shapes our ends" will make the first last, and the last first. And, "Oh, my prophetic soul!" the time has arrived; for, unbidden and ism" in the Spiritualist. Recrimination, while it unasked, the Boston Olire Branch has found its absolves no one upon whom it is exercised from the way into our sanctum, and waits an examination. "Visions of happiness danced o'er our mind" as we took up the paper, and looked at its suggestive

heading, and admired the well-proportioned dore with the olive branch in its mouth, as it flew over mentwith which it closes; for however proper it may the fast receding waters of the Deluge. The latter be for a third party to criticise the style, spirit and was so significant of the materialism of the age, and logic of an argument, it is not modest, neither is it the doze so suggestive of the spirit voices now soundsuggestive of very deep humility for the man who ing through the air, that sing the glad tidings of aggravated the issue, and called forth the "recrim- immortality, Spirit presence and guardianship, ination" to preach his opponent a sermion on good which has caused such great joy, and brought such sweet consolation to so many bereaved souls; surely, said we, this is as it should be, for all speak of hope,

It is highly probable, however, that our manner and minister to the need of consolation. Here, and matter are at times rough, lacking polish however, we were reminded by experience that a and refinement; but with us it is fundamental to handsome face does not always accompany a sound our social and Christian ethics to be a Man first, heart; and so we opened the "Olive," that we give you at some future day, if I can perceive that every day should be to every man a sabbath of rest

We can assure the Editor of the New Jerusalem surprise when we found the following in the heart public. It was as miraculous to me as St. Paul's tain of night invites him to unlawful pleasures; Messenger, however, that whatever rough thoughts of the Olive, as part of an answer to the N. E. conversion was to him. I ask you now only to but, while yet the bright sun, scatters from midhis "over-severe" criticism and unnecessary antagon- Spiritualist. With the controversy pending we suspend the utterance of all denunciations until you heaven her untold blessings, he should be up ism awakened, that his prompt "apology" goes far have nothing to do, but as the following is expres- have thoroughly examined this subject of Spiritu- from his bench and his desk, and bidding toil towards softening their severity-depriving us of sive of protest and know nothingism, we give it place. alism. "Prove all things, and hold fast that which adieu for a season, seek for development in the of the wonders there developed.

evidence. Mrs. Denison, who in some way seems out of heaven, saying, Behold the tabernacle of God band and the wife-the parent and the childoffensive, where justice and judgment give character to be associated with the heart of the Olive, savs- is with men, and He will dwell with them, and they

"We have not known any one made better by a belief in Spiritualism, than by a hearty belief in senger contains some critical and theological strict-ruin follow in the footsteps of Spiritualism, begin-tation which was seen previous to commencing our mental soul progress. It cripples the immortal munity. That these demonstrations partake of ures on our review of his "Remarks upon the" So- ning with the neglect of bible ordinances, neglect of ciety's "Circular," which we omit, as we have not communion with God, and ending in a polluted life, and a horrible death-bed. He knew what was best at my office, every Sabbath morning, at 9 o'clock. der heaven among men, whereby ye must be saved.'

We shall warn the young from the tendency of series of articles, in examination of some issues Spiritualism : we believe it to be our duty, until it -and also to explain our relations to, and the sor merely; we say it as one who believes that glory, but open in front. The curtains were of purple, the very evidence it has so long declared desirable? not our province to speculate upon. benefits we are likely to receive from, a study of power, and dominion belong to Christ and the Swedenborg's writings-we may have occasion to Father only. We believe from experience, that the swedenborg's writings-we may have occasion to only safe fold is in the arms of the good Shepherd. return to the strictures of the Mesenger; when we Let the soul go once astray, let the feet get wander- which was lying upon the altar, was surrounded struggling heart? Shall we expect of these timeshall write of them as they are, equitably observ- ing in forbidden paths, and none can tell how soon by a halo of gold-colored light, most pleasant to tried professional reformers, the redemption of man, other cases serve to destroy them. Also, that the word and a hissing," it would be, we think, set

all this, but evidently of limited intelligence on the exceedingly bright, these words above and behind wanting."

'last days" spoken of by the Prophets and Apos marks upon the Circular of the "Society for the the conclusion, that our cause and paper had been tles: "Our sons and our daughters are prophesy-Diffusion of Spiritual Knowledge," sent us for in- tried, judged and condemned, by the editorial wis- ing, our young men see visions, and our old men for the brain. All action-action-action. Is this sertion by the Editor of the Spiritualist. Subse- dom of the Olive Branch, as uncorthy of further dream dreams." The true church is descending consideration. This was humiliating-very; but, from God out of heaven, adorned as a bride for her not right? Could there be progress without it?-No. Whence the motive power, by which this as we had no tears to shed, we calmed our agitated husband, into the hearts of men who are being regenerated by the Lord to that end. And Spiritual glorious phenomena is produced? Necessity. Manifestations are the means being used in its

dispensation. Man now, in and out of the Old Church, has become materialistic. Even the members of the old church do not believe in the immortality of the soul; hence they bury their affections in the tomb of their departed friends. But Spiritualism, even the lowest geny of a diseased and crippled parentage, who class of manifestations, is clearly proving that the walk life's busy marts in arm with death, and soul is immortal; that man does live after death, and that the spirit does not exist from the body, but is independent of it. In the midst of much error, these important truths are made conspicuously manifest. I have been converted myself, entirely through Spiritual Manifestations, as before stated; doubtless many others are, or will be in time, through the mercy of God. For he is opening the Spiritual perceptions of men continually, giving them access to Love and Wisdom through angels and the spirits of departed friends. Spiritualism, in my opinion, is doing more towards introducing a state of Life favorable for the reception of the New Church, than all the writings of men the law-good percerted-a crying evil which calls

and teachings of churches. My conversion and the manner thereof, I may might know of its internals. And great was our an end of use may be accomplished by making it and recreation. He should not wait until the curthat the deformity of mental bias and hasty conclu- is good." "For verily the kingdom of heaven is true academy of rest and recreation. There should sion may be made manifest by the light of other come nigh unto us." "And I heard a great voice be no exceptions. The rich and the poor-the husshall be His people, and God himself shall be with them, and be their God."-Rev. xxi. 3. This passage Christ, the risen Saviour; nay, nay, we have seen is given as an introduction to the Spiritual Manifes- harmony. It gives bodily strength, but checks worship at a prayer-meeting which is held usually Spirit.

And God is just. Wealth is desirable; but does accomplishment by the Lord. Not that all kinds she honor her drafts at sight? Is she not delusive ? of manifestations are reliable, but that they are per- Are the rich happier than the poor? Are they forming uses in the accomplishment of this glorious | healthier ? Are they holier ? Is the miser with his gold, in receipt of greater dividends from the bank of nature, than he of the tattered garb and smutted skin? Seek not for wretchedness amongst the temperate poor. Ask rather the slighted wife, of that wealthy licentiate. Ask the paupered pro-

whose only prospect is an early grave. Well may the poet sing "From labor, health ; from health contentment springs:

Contentment ope's the source to every joy'

Sing it, ye who toil for your daily bread. Let it ring out with the sound of thy tireless axe. As turning for culture the virgin soil, sing it; whether toiling with muscle or brain, sing it! Inspiration has never breathed forth truer lines.

Without contentment there is no real happinessno contentment without health-no health without labor-no labor without NECESSITY.

Man may be overworked. This is violation of upon every true man for a remedy. A wise people would be temperate in their labor. The decline of

sacred to all should be this daily sabbath.

"All work and no play makes Jack a dull boy." It prevents true development. It produces in

Here is work to be done. By whom ? Shall or-

scarlet, and fine twined linen; the ornaments of Shall we look to these giant organizations, which

R. Ogden Doremus, M. D. John Odell. E. H. Davis, M. D. Henry Hebbard. A. D. Wilson, M. D. Robert P. Duncan H. M. Banks, M. D. J. B. Hyde. A. M. Jones, M. D. H. H. Hall. S. R. Kirby, M. D. Ira B. Davis. John F. Gray, M. D. David Bryson. J. H. Thomas, M. D. J. A. Deveau. J. W. Orr. O. H. Wellington, M. D. J. B. Merrick. James H. Allen, M. D. Robert T. Hallock, M. D. J. S. Redfield. J. E. Snodgrass, M. D. J. W. Edmonds. S. B. Brittan. C. Knapp, M. D. J. M. Carnochan, M. D. A. Smith. William Fishbough. L. T. Warner, M. D. Jas. T. Derrickson. Benj. Ellis. L. S. Haskell. S. C. Brown. H. C. Reynolds. Fred. Cook. J. H. W. Toohey. Danl. Griffin. Sidney Kopman. S. T. Munson. Jas. Y. Watkins. Wm. N. Noc. Charles Partridge. P. E. Farnsworth. Nearly one hundred names are appended to the

DR. HARE'S REPLY.

call.

To Messrs. John W. Draper, M. D., E. K. Collins. and others:

Gentlemen: The letter bearing your signatures, in which I am honored with an invitation to give an exposition of my inquiries respecting Spiritual Manifestations, is just received.

In reply to your request, I hasten to say that it will gratify me much to comply with your wishes on Friday evening next.

I am gratefully, your well wisher, ROBERT HARE. Nov. 20, 1855. The Lecture will be given in the Broadway Tabernacle, Friday evening, 23d instant.

THE MARVELS AND MANIFESTATIONS "We have not heard whether the monition came AT BUFFALO.

But if the Spirits assume to take charge of votes Those visiting the Davenport and other circles But it the Spirits assume to take charge of the consciences in this way, it is our opinion that the in the above city, continue their testimony in favor arc getting very impertinent. We object in told their interferences in the political affairs of a wo which they have left behind them. We say the

The following is from the Buffalo Republic of November 13 :

quit this orb, are now completely outsider-"We have on various occasions alluded to the much so as a man kicked out of a Know-Nething mysterious and inexplicable manifestations at the lodge-and have no right to take any direct at above locality on Main street, which are being daily vity in mundane politics. At least such som sentiment regarding the questionable agens into and nightly developed, and of a character to startle duced to us as the immaterialized wisdom d sign the most intelligent minds in this or any other com- once earthly.

Doubtless, there are Spirits in and out of the more than mere human agency, we are inclined to form, who will sympathize with this writer, a think any reasoning mind, after fairly looking into ccho his "sentiment" as Politics and the High for us who said, 'there is no other name given un- After prayer on the 21st of October, ult., my spirit thodoxy, with its mind intimidating creeds? Shall the matter, and bringing all ordinary and extraor- Powers or "Law," are supposed by many to be sight was opened, and I saw the angel of the Word heterodoxy with its coward, half-way pretensions? dinary talent to bear upon it, and failing to eluci- nothing in common. Be that however as it mit with a flaming sword in his right hand, also a guar- Shall skepticism, that acknowledges no God, defines date, will be obliged to acknowledge, we cannot for we can assure the editor of the Courier, that the reconciles completely with the word of God-and dian angel of the church on the other side of the no purpose in creation, and proclaims with bigot a moment doubt; but of the character of the cause Spirits will not be commanded by Politicians made by the "new Church" organs on Spiritualism we say not this in a bigoted sense, or as a profes- altar. A Tabernacle was shown covering the altar, firmness, Spirit existence is impossible," despising which does produce phenomena so peculiar, it is Theologians, though the one thunder ever so lot

and the other call them ever so many hard name "It would appear that mind, the concentrated If however, the Spirits could be instrumental in mental force present at certain times will either in ening the party antagonisms, which now disgra the one case help to produce certain effects, or in humanity, and makes the science of politics a " look upon; looking through the open curtains into from the thraldom of tyrannic custom? No. These atmosphere at times is favorable or unfavorable, thing to rejoice at rather than find fault with, sin Doubtless Mrs. D. is very honest and sincere in the centre of the Tabernacle, I saw in letters of fire have been "weighed in the balance and found and other influences operating for or against the nearly all effort in that direction has so far pro demonstration of a new and most mysterious prin- a failure. Let us hope that in this, as in other

Shall the work be neglected ? What say you of ciple, the germ of which is now beginning to mani- partments of life, they may influence us to dojs Vermont, a trance medium, will speak at the Stuy- because it were no difficult task to collect the evi- men." The Angel of the Word informed me that the harmonial brotherhood? Shall the groaning fest itself. Night after night, and daily also, can ly, love mercy and walk humbly before God, as vesant Institute, next Sunday, morning and even- dence of thousands who are willing to bear ready and his office was to guard the Word from profanation. millions who delve in deep underground-shall the be heard a voice, which speaks with, to say the understand these manifestations of character w cheerful testimony to the good of Spiritualism; as it The number of persons who usually attend these masses who perish for lack of rest amid abundance, least, human strength, and conveying ideas often the beginning and end of all wisdom.

may know to whom to apply, when a lecture on this subject is needed.

LOGIC vs. ANTI-SPIRITUALISM.

The following, from the Sunday Dispatch, will suggest to the churchman, that even denial has its ludicrous side and intellectual penalties, as well as any other form of faith. We say faith, for scepticism itself is but a limitation ; not an abnegation of belief .- Ed. Christian Spiritualist.

MILTON A SPIRITUALIST .- For the consolation of Spiritualists, we quote the following from the great orthodox bard, Milton:

"Millions of Spiritual beings walk the earth unsur-Both when we wake and when we sleep.

We think the Spiritualists rather have orthodom on the hip. The church must either renounce, Milton or go the Spirits. If they throw Milton overboard, they upset tectotally all their inferma machinery; and it becomes extremely questionable whether they can ever muster a Devil to keep har mony among the brethren. If they stick to the blind bard, with all the Spirits, they at once de away with the necessity for Devil or hell, for the Spirits teach eternal progress and no burning. So it appears that we are safe anyhow, and mustercuse the inconsistency of the immortal poet on the

score of his blindness.

SPIRIT INTERFERENCE IN POLITICS.

The editor of the Rondout Courier, (No. 9.) makes complaint of the Spirits, because an individual in that village, rotes under their direction-And after stating, that this individual was waiting the necessary information while the election will pending, says:

Sennacherib, Solomon, Lycurgus and Bacon have

For the Christian Spiritualist.

DEAREST MOTHER.

pearest mother. I am near you, And I hear you softly tread O'er the sear and crispy leaflets, Now the summer bloom has fied. You are weeping for your darling Who has flown to heaven away, But, my mother, I am near you Through the night and live-long day.

Ja the garden, dearest mother, Where I've played so oft by day, fyou listen, you shall hear me As I sing your fav rite lay. for will think I'm with you, mother, As the blossoms fade and die ; And your heart will rest, my mother, For you'll feel that I am nigh.

Dearest mother, I am near you, And you'll feel my gentle breath, As I come and whisper to you Wents that you will love the best; wends mar you and some me be Telling you of that bright heaven Where the story Angels roam; Where he of the sed Saviour, und of testing and to His home. L. R. B.

From the Memphis Appeal. a GIVE MY LOVE TO GOD P? the state of a little child that, while looking age, whist ered to it. " Please give my love

pleasance estant in thy shroud. er than memory's silver cloud. We a flog reachest the land of light, W fi smiles of God for ever bright, " Oh, give my love to God !"

Goedan angels lovering round. unlish erands ever bound. of traclame, as a little child, Tokerpuny sparit undefiled, "And give my love to God !"

samproiced bird, that upward soaring. Case to heaven thy glad song pouring. Bathest thy wing in purer light. Lan visits here out grosser sight. " Oh, give my love to God !"

Softmaht wind, that in gentle play. Kisses the flowers, and then away, Laden with perfume, travelest on Through boundless space,-a chainless one. "Oh, give my love to God !"

Buddt stars, that gem the pall of night ; Syn panoplied in strength and light : Redelouds that drape the sky at even : Mists, rainbows, all things near to heaven. On give my love to God !"

There's not a single blade of grass, Or may insert that doth pass In happy life o'er earth and air. tot from the pure in heart doth bear Their constant love to Cod.

submarnet, weeping o'er thy dead. Robed for the grave's dark, silent bed, Presure the chambers of thy heart, That the Mest spirit may depart, Bearing thy love to God.

When the dark angel comes to me, May I a messenger thus be, Found by deeds of holy worth aloar the glorious charge from earth. Of a saint's love to God. MARY P.net 1eth, 1855.

For the Christian Spiritualist, NOTES BY THE WAY. NO. XVIII.

GREENMANVILLE, CONN., Nov. 19th, 1855. RETHER TOOHEY :- During the past week my thas been filled with gratitude to the Divine

tality.

will communicate.

I am yours for Truth and Humanity,

[For the Christian Spiritualist] HELICON.

Prominent among man's instincts is that which leads him to shrink with dread from the approaches that effort man puts off all the severity, sadness and is harmony, order and symmetry ! of old age, and to desire forever to remain young dryness appertaining to age, and puts on the live. -to retain always the "beauty of his strength."

ritual wisdom, which he who possesses that refined Spiritual chemistry by which the pure gold can be otherwise convey the full idea as Swedenborg exseparated from the ore in which it is imbedded; tain of Helicon.

like was a fit bridegroom for all the graces. wrought epics for all time; such the painters, mu- heaven." sicians and sculptors, who in the latter years of their earth-life, when the curtain was just ready to be lifted, that parted them from heaven, gave to the world as they received interiorly inspirations of harmony and beauty, which have immortalized the forms in which they were clothed, and the names of those who gave them forth, and have become for all time mediums of communication with the tance of this injunction. Strange is the mystery of Spiritual world.

There are few men in whom the intellectual and Spiritual predominate over the physical, who have within the curtaining folds of circumstance and eternal youth in themselves, which their life on of death? To how many of us will the pages of trine, that in the resurrection 'they neither marry earth with all its hard lessons of death-experience at for the overflowing kindness manifested could never obliterate. Death may surround the and many warm friends, by which my heart living man in every form of manifestation, Autumn been greatly encouraged, and prompted to and Winter may regularly and remorselessly cast preciation of our own powers; the complete conthe dust of blight upon the fair fruits and flowers trol and wise economising thereof, would not only my earthly brethren. Truly, I have not labored of Summer; the forms of beloved ones may bow give us the key to an entrance into, but a scale for

where I was pleased to meet some of the New Lon- worn out with age, become young women; each the number of persons disbelieving in a future ex- of Spiritualism, as the following is the Gazette's don friends, who followed me hither to receive a conjugial partner returns into the flower, and into istence, disclaiming all Spirituality or Divinity of statement of the whole matter. a few more of the sweets of the Gospel of Immor- the joys of the age in which love conjugial begins

to exalt the life with new delights; into this state, Thus, having filled my sheet, I will now lay first exteriorly, afterwards more and more interiorly down my pen, to commence weaving the woof of to eternity, comes the man who had fied adulteries another week, which, at the appointed season, I as sins, and was inaugurated by the Lord into conjugial love while he lived in the world. Inasmuch

The scenes and acts thus, from week to week, as they are always growing young more interiorly, inscribed upon your pages, are sought for and pe- it follows that love truly conjugial increases and rused by many friends, who, with all their kind enters into its delights and satisfactions, which were nesses, are much in my memory; but how much provided for it from the foundation of the world; more indelibly are they being engraved on the page and which are the delights and satisfactions of the of my own interior record; and with how much inmost heaven, arising from the love of the Lord toward heaven and the church, and thence from greater interest will they be preserved by myselfin the far-off future. Oh! for more devotion to, the love of good and truth between each other, and greater usefulness in, the cause of Truth. from which loves is derived every joy in the hea-

vens. The reason why man thus grows young in hea-JOHN MAYHEW. and truth, and there is in good an effort of continually loving truth, and in truth there is an effort

of continually loving good, and then the wife is good

liness, gladness and freshness of youth, from which The fables of the old Greeks are a mine of Spi- the effort lives and becomes joy. I have thus largely quoted because I could not

presses it, of the cause of youth in man. The same can grow rich from it in all the lore of his own hid- thing that is true of the life in the heavens, is true den nature. They have answers in their mytho- of the possible or Utopian life on the earth; and in logy, if we but probe deep enough, for every ques- a qualified sense, of the actual life on the earth. In tion of the soul. Wonderful men must these have the degree that men become principled in the conbeen, and near in their relations to the Spiritual jugial idea, will their communication with the conuniverse, to whom these oracles were first com- jugial heavens, from which proceed constant ment and experience, the right and fitting way mitted, and their purely Spiritual meanings .- | influxes of good and truth, be attained; and in the Among the most beautiful of the truths in this ar- degree that this is attained, will be their spiritual canum, is that conveyed in the fable of the foun- and physical regeneration. Men will not otherwise come into communication with God in any perfect

There is such a fountain. Men have bathed in manner. The loves or affections of man are an init from the beginning of time, and have thus re- finite series of octaves reaching up to God; and if newed their Spiritual youth. Such have been the one key in this great compass is untuned, the whole grand epic heroes of time; who have triumphed is disturbed. The whole soul of the age is being over the principle of death by keeping constantly turned to the truth regarding conjugial love, and fresh and burning within them the life-fires of the from the open heavens are descending now angels Spiritual altar; so that through the external of bearing divine arcana on this subject-arcana their being, the earthly covering of mere cor- which are unfolded to men through human mediruption might decay, the real man who stands ums, as ever truth has been unfolded from all time. within this disguise, should ever be erect and "The dew of youth" is upon these-a freshness as voung: as warm with human love, as strong in of the breath of a young child comes over us as we human vigor as when in the fullest pride of his read the words in which these oracles are deliverexternal life, he gloried in his manhood and Apollo- ed. And as we penetrate their inmosts, and become enveloped in the sphere from which these Such men were those patriarchs of the old time, thoughts proceed, we feel the joyous influxes of 'who lived to a good old age," and retained to the life and youth enter our souls; we grow young

last, all the freshness of their kingly vigor of intellect; with that spiritual youth which is eternal. And such the warrior sages, who like Ulysses, shewed then we feel how true that saying is which came the world to what grandeur old age might attain; from the lips of the Crucified : "Except ye become such the poets, who in age and physical blindness, as little children, ye cannot enter the kingdom of UNDINE.

[For the Christian Spiritualist.]

THE NECESSITY OF MENTAL EQUILI-BRIUM.

A FRIENDLY LETTER.

"Know, then, thyself!" How few of us form any just conception of the significance and impor-

selves, are mere enigmas, close wrapt about not felt more or less frequently a sense of that time. Alas! what do we know of life? and what the last lesson be presented, ere we shall have nor are given in marriage."-The Circular, Nor. 15. learned, or even seriously considered, the former. A perfect understanding, a just balancing or ap-

Nature, and can hardly conceive how it should be possible that any intelligent, or sensible person even should need the phenomena of any outward manifestation to convince them of the existence of this divine principle or power. You would be still more surprised could you see in its full and terrible extent, the total destitution of soul in the masses; and I do not now refer to the lower orders, as they are termed, the poor, the illiterate, or the working classes; but to society in general, in all its phases, castes, and forms. By far the greater portion of it, as far as any ennobling, controlling influence exerted over them thereby, might as well

be without souls. Enter the studio of the artist, or the laboratory of the mechanist; meddle with the nicely arranged apparatus, compounds, and elements for experiment of the one; or with the delicate instruments, models and coloring of the other, and see what will be the effect upon their neat performances. Yet would the confusion thus ven, is because he then enters into the marriage of good and truth and there is in good an effort of con-of many of the wisest and cleverest among us! Yet have we no precedent for this, in the teachings or example of our heavenly Father? Throughout the whole providence of God's creations of causes and in its form, and the man is truth in its form ; from effects there is no confusion, no discrepancy. All

> "As for God, his way is perfect; He ruleth by his power forever; His eyes behold the nations; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea! Thou

crownest the year with thy goodness; Thou makest the outgoings of the morning and evening to rejoice !'

Oh! then, how imperative the duty; this systematizing and educating of the soul; especially should it cultivate and cherish a proper degree of self-reliance and self-respect; a calm, lofty independence of thought and of action; walking confidently and fearlessly, yet prayerfully, the path of its own election-what seemeth to its own individual judgalways the loftiest, holiest plane of its most exalted conceptions. Taking no thought if others walk the same path or not. It may be they cannot reach it; it may be they are at a still higher altitude. It matters not, so that you abide in the strong hold of

your Spiritual assurances. By-and-by, an intenser cleam of light, the rising of some new star of hope, shall reveal to you a still loftier stand-point, from whence your Spiritual vision shall have a more extensive and embracing scope. What if you do find yourselves alone ?-alone on the other side of "Kedron," in all the loneliness of "Gethsemane's" fearful experiences? Know ye not, that to every perfected soul there ever cometh such a struggle? Once you summon the courage, fortitude and faith, to surmount this trial hour, the agonizing endurance, the heart-wringing, soul-crushing abandon ment, that so surely precedes "Calvary's triumph." there will be no more loneliness or helplessnes forever ! The Spirit will thus have achieved a full and perfect redemption from its fleshly thraldom, and purchased the crown of triumphant rejoicing in a glorious ascension to the sublimer and holie experience of a still loftier faith !

In a light of its own creating, a freedom of its own attaining, can such a soul pursue its everglorious course, no longer alone, but in a companion-ship more exalted and perfect than ever visited its most glowing conceptions, while plodding on in the narrow gravel walks, high-hedged on either side, of

"Then shall thy light break forth as the morn-ing, and thy health shall spring forth speedily: And thy righteousness shall go before thee; the

X. T. C.

"The Christian Spiritualist meets the arguments in favor of Free Love, or Community fellowship, Life; dark the problem of Death; and we, our- with the assertion that marriage is a finality of na ture. Now this is the very point that needs to be

shown. The Spiritualist assumes as a fact that which a great many people just now are beginning to doubt. The Bible at least is clear in the doc Exactly so, Mr. Noyes, "in the resurrection," 'they neither marry, nor are given in marriage," for the all sufficient reason, that then every man will come forth "IN HIS OWN ORDER."

Were other reasons necessary to prove the proris for spent my strength for naught, and the with coming age, and the dark hair that swept the measurement of, the powers of others. Such a priety of postponing the advent of "Passional Atthis which have been wrought through my in- once like the wing of a raven over the fair brow of knowledge would enable us to equalize our Spirit traction" until that time, they are to be found in The sense to sing within me on account of the part of an outer form, out the part and the part of the part week. The Nervich on the afternoon of Monday, 12th deep and tender loves, in all its aspiring wisdoms, deep and tender loves, in all its aspiring wisdoms, the more intense its action, the qualifications are not like to be characteristic of qualifications are not like to be characteristic of the power, the more intense its action, the qualifications are not like to be characteristic of the power, the more intense its action, the qualifications are not like to be characteristic of the power.

"These four were Col. Peter J. Sullivan, a Mr. Wilson, who lives at 64 Plum street, an old resi-lent of this city, and two young Germans who have been here but a few weeks. He told them it was chilly and they were all shivering, showed them a trout brook, and they began an imaginary process of throwing in their hooks and jerking out fish. He told them it hailed, and they covered the table tipping, but at this point, Col. Sullivan gave out, and the remainder of the experiments were performed with the other three. A small table was commanded to tip and spl out the name of Mr. Wilson's daughter. It tipped

out the name of Mr. Wilson's daughter. It tipped at P., and then at R; but Mr. Wilson stated that its intercourse, and inquiries Eelating to the Manifestations of his daughter's name was Mary, and so the Professor concluded to try again. This time he got MAR.

A large pine table was then brought forward, boy placed on it, and the three requested to hold it down. They did it so strongly that one leg gave way under them, and the boy rolled off. Their way under them, and the boy romed off. Their rest on the unamental truths of scriptural revealed and they succeeded in not only holding it but in crushing it. Each one then seized a piece, and it walked around the platform with him. The author of "Danger in the Dark" then rose, and asked if he could make the table move with

out touching it. Mr. Spencer replied that he could not.

Mr. Kelso then said : "Your experiments in no sense resemble Spiritual manifestations."

A general dialogue ensued between the audience and the lecturer, in which the latter contended that his manifestations were precisely such as were

for the seeming ignorance of Mr. Spencer, without giving him credit for rare *impudence*, although we know it has got to be a lecturing *trick* with the ex-posers of Spiritualism, to do it *psychologically*, since the *fun* of the exhibition will please, though the explanation should be an entire failure.

So long, however, as the public allows its pre-

eents. So long, however, as the public allows its pre-judice against Spiritualism to interfere with the manifestation of its better sense, so long it is offer-ing a premium for humbug to this class of lecturers. **MISS KATE FOX.** FREE COMMUNICATIONS. It is with pleasure that the Society for "The DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the public of the return of Miss Fox from her summer tour in Canada and the West, as she resumes her labors at the Rooms of the Society, subject to the direction and pay of the same. She will in this, as in her former engagements, sit, without charge to the mublic for the henefit of SUPPTICS OF SUPPTICES OF THE MINISTRY OF ANGELS: The as in her former engagements, sit, without charge to the public, for the benefit of SKEPTICS or such ENQUIRERS as are not yet convinced of the reality of Spirit-intercourse, and know not the consolations of Spirit Mediation. Hours, from 10 to 1, every day, Saturday and Sunday excepted.

The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of converting the skeptical, rather than to contribute to the pleasure of the Spiritualistic believer, and it is expected, therefore, that those who are CONVERTED will NOT occupy the time of the Medium.

This change is warranted not only by the experience of the past year and a half, but suggested by the consideration, that those who may wish communications from their Spirit friends can, and should, avail themselves of the services of other Mediums.

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itual Intercourse, and Inquiries Belating to the Manifestations of the Present Time. By John S. Adams. Price 25 cents; cloth

the Present Time. By John S. Aname. Frice 20 cents; cioin, 88 cents. Since writing the above work the author has charged his views in regard to the Bible as the *only* revelation from God to man. In all other particulars his views are as therein laid down. The work has been well received by all classes, and the argu-ments advanced have been considered worthy of the careful consideration of all men of thought. All sectarizations is avoid-ed; no doctrinal opinions are introduced; but the "answers" rest on the fundamental trutils of acriournal revelation and unest on the fundamental truths of scriptural revelation and un

SPIRIT-WORKS; Eeal but not Miraculous. A lecture read at the City Hall, Roxbury, Mass., on the evening of September 21, 1853. By Allen Putnam. Price 25 cents. AN EXPOSITION of Views respecting the principal facts: causes and peculiarities involved in Spirit-Manifestations. To gether with interesting phenomens, statements, and communi: cations. By Adin Ballou. Price 50 cents: in cloth, 75 cents. FREE THOUGHITS CONCERNING BELIGION, or Na-ture versus Theology. By Andrew Jackson Davis. The name of the author is a sufficient inducement to all interested in Spir itnalism and its teachings to purchase and read the work. Price 15 cts.

that his manifestations were precisely such as were given by Spiritualists, and promised, in a subse-quent lecture, to explain their cause." It seems hardly possible for honest sanity to lose sight of the difference between Spiritualism and Psychology, since it is not only broad, but generally known. We are at a loss, therefore, to account

etics. By A. Combe, M. D.; 30 cts. SPIEIT-INTERCOURSE: Containing incidents of Persons

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A FINALITY.

conventionalities and theologies. glory of the Lord shall be thy reward.

erriam Chemphin, and others, who had provided not the soul of man grow old like his body? Festry, which the sexton informed me would seat spirit.

bundred persons, was filled to overflowing; so

where. I feel that here, also, a good work has een began ; which, I pray God, may be carried to the disenthralment of many minds from the haits el superstition and the bondage of priest-

Immut speak in too high terms of the extreme brethren: amongst whom I would name Dr. Sites, with when I visited somewhat during my stay.

There are several Media here, in process of una not very distant day, do their work in the propaation of Light and Knowledge. There are some, with great care, the most harmonious conditions, will be surrounded with inharmonious minds, who

it is to be found, the most favorable impressions will not be made on the minds of investigators, and requently they may become clogs on the wheels f the cur of Spiritual progress.

I forbear to mention any names of Media in New Says the sweet poet, who in vision visited the fine, intelligent minds,-minds literally crowded London, because of the observations I have felt it "Morning Land." These grapes of gold are types needful to make: but I feel well assured that all of the Love-aliment with which all are fed by anthe estremed brethren there will take that which I gelic hands; especially those who hunger for it. never exercised with any direct or special purpose, have written, in the sense in which it is intended. The sweet ministry of angels is extended to all,

No feeling have I in this matter, separate from the but none can reap that perfect fruit of it of which enly nature. reffare of our holy cause, and the elevation of all the poet speaks, but he who with yearning and with whom or for whom it may be my lot to labor. sweet trust accepts it at their hands. The beauti-Brethren! fellow-laborers! forget not London! ful childlike spirit-the listening, loving, and be-Monday, Tuesday, Wednesday and Friday eve-lieving spirit is that which the angels best delight exstatic a nature, that the loftiest conceptions that nings, I labored in New London, and on the Thurs- to minister unto. Old age can never come upon ever visited its most transporting visionings, can day evening I accompanied Dr. Gay to Mountville, such a soul, for it will be constantly fed with those give no adequate idea thereof! Such a soul, with-"grapes of gold" in whose fatness lies the wine of out even one fixed, central principle or motive for and lectured to a small but most attentive audience, in Agapean Hall. I spent the following day with immortal life.

the doctor and his lady. Through his kindness,

Because it is the form of that inner spirit which ganization, this equalization and unity of the soul's See Luke xx, 28, 39. Because it is the form God's own, and is a part of his eternal forces, is the result of accident, or of nature; but arrival I betured, notwithstanding the inclem- proportion, therefore, as this inner spirit is allowed It should be the first great object of every soul to y of the weather, to over two hundred of the to manifest itself through our externals, will those acquire this power of harmonizing and controlling tattentive listeners. On the following evening very externals partake of the life and youth of the their mental energies; keeping in perfect subjection every thought-though facilitating each spring

Man, in his perfect or Eden state, could not grow of action,-for however deep, profound, and extena many people went away, unable to gain admis- old; he would ripen, and be transplanted when his sive may be their wisdom, knowledge and experi-There probably were all of six hundred in work was done in one sphere, to another and ence, it will avail them little, unless there be a unity The most intense interest was manifest- higher; but there would be no graves, because of action; a clearly defined and determined purthreachout, and many a kind greeting, and there would be no corruption to leave behind. pose, with no glaring discrepancies, no clashing followed thee," was my lot at the conclusion of Man would dwell with angels then; he would discordancy.

G .	
" Drink their gladness, eat their truth,	
Wear a form of endless youth.	
* * * * *	
Be himself an angel strong,	
Form of art and soul of song.	
Be himself the king of time."	

And instead of being subject to its ravages, would kindess and attention evinced toward me by the make it his handmaid, to aid in his development in fectly outlined that each one is distinct in itself, spiritual strength and beauty.

The Helicon fountain is deep as eternity, and its and yet all agreeing in a harmonious whole. Statewaters trickle through the everlasting Rock,-from Whenen: meany of whom will, I have no doubt, at the same source as that living water of which Christ said that he who drank of it should never thirst, but that it should be in him a well of water however, who, if they are not careful in cultivating springing up into everlasting life. He who only renews himself from this fountain will feel within his veins the warm currents of that spiritual life, will not centrol them wisely; and through whom, whose healthful flow will keep him young forever.

I eat, and I no more am old, Or overbowed with toil and care.

"An angel comes and says, 'Take these,' And feeds my lips with grapes of gold.

for an illustration of what I am trying to elucidate. For instance, two ministers, orators, or ordinary men even, are enforcing or explaining a certain principle -the one. in a clear, forcible, concise and eloquent manner, spreads the subject before your mental eye, with all its divisions and subdivisions, so per-

> ments are followed by arguments, so clearly and so bright connected links of reason and of facts. The other, although vastly superior in erudition, knowledge and oratory, fails to convince, or even to interest: why? because the motions of his soul are not harmonious-do not accord. Hence, he knows

> > not what chord in the breast of his hearer, or hearers, should be touched to produce a symphony.

You have but to refer to your own experience

was not more shapeless and void than are the crude. undisciplined powers of many really exquisitely

with erudition and experience, but with no system, no adaptation; hence powerless, useless, because or in reference to any one object of a high and heav-

Just think of it; an immortal soul, originating with the Godhead-crowned with glory and honor, and destined to an immortality of so exalted and

action-of its own working out-to serve as a nu-A belief in the conjugial idea has invested life, cleus around which other thoughts may gather; took a view of the surrounding country, and on both on earth and in the spheres, with a meaning an illimitable ocean of thought, confused and frag- a case that so fully embodied the one, and tho-Saturday left for this place, where I was most cor- so exquisite, and fills the soul so full of the youth- mentary, with no high and holy, present or ultimate dially received by Brother Rev. S. S. Griswold. feeling, that the two ideas of everlasting youth and object; lying as an island of fragrance and promise The same evening, Saturday, I lectured in the evenlasting marriage, must ever go together. They in the sunlight of heavenly faith. Like vegetables, of a Mr. Spencer on Spiritualism. From the desmeeting house of the Seventh Day Baptists, and are twin-truths from the heart of God. And it is or as animals, merely existing in this outward form cription of the lecturer's method, and the phenoon the following morning, Sunday, went with Bro. through the conjugial union that the influx can of life, while crippled, famishing, naked, the Spirit mena resulung from his labors, we infer he had G to Upper Mystic, where I occupied his time in most perfectly come which so renews the soul. is left in its destitution, wretchediy neglected; and some experience as an experimenter in "Biology,"

other evidences of his faith, as a Spiritualist-as he, the subscriber, had "not seen the first fact to convince him of the truth of the so-called Spiritual manifestations."

The reply is well worthy of an attentive reading by the friends and foes of Spiritualism, as it outlines a distinction between the actual and practical Spiritualist, that never should be lost sight of. This should be remembered, as there is ever the seed time before the harrest. Mr. Young says :-

"In reply to the above, we have to say, that we are not a Spiritualist; (would to Heaven that we were!) but, we are a firm believer in the Spiritual phenomena, and no more doubt the fact, that the Spirits of the so called departed now communicate with men. than that they did in the times of the patriarchs, in the days of Christ and his apostles, and so on, from that period up to the present The proof of the fact that they now communicate, is, to us, far more positive and tangible, though no more certain) than that they did then; and we forcibly, that from beginning to end it is a chain of could not doubt the one, without disbelieving the

other. "We said above, that we were not a Spiritualist and we so asserted for this reason .- No person can be, in truth and in fact, a real Spiritualist, without being far more pure than we dare make any pretensions of being. The inhabitants of America, Europe, and other countries, are denominated Christians,-not that they are in fact really so, but to distinguish them from those who are termed Pa-The chaos, out of which creation was evolved, gans; and so, many are called Spiritualists, who are simply believers and not doers of its teachings. When all become Spiritualists in fact, 'the knowledge of the Lord shall cover the earth as the waters cover the sea; and all shall serve him, from the least unto the greatest.'

"We have not to-day time or space in which to furnish a 'Subscriber' with the 'facts upon which we predicate our belief' of the truth of the Spiritual phenomena, but we hope in a week or two to furnish him, with our other readers, with some of them-only asking from all who may read them, that they will give us credit for sincerity, and not denounce us as 'insane,' or a monomania upon this subject."

SCIENCE MADE FUNNY.

TO THE AFFLICTED. THE astonishing cures that have been performed by MRS. METTLER'S MEDICINE, of Hartiord, Conn. and those of MRS. FRENCH, of Pittsburgh, Pa, when all remedies have failed, and the patients given up by their respective physicians as hopeless and attested by thousands upon thousands, to whom roughly represented the other, as that presented by the Cincinnati *Gazette*, while noticing the lecture of a Mr. Spencer on Spiritualism. From the des-cription of the lecturer's method, and the pheno-

5. M. DARIVES, addressing his congregation, he performing their usual introductory service. In the afternoon we went in company to Groton Centre, where we divi-ded the labors between us; and in the evening I lectured again in the Chapel at Greenmansville, lectured again in t

lications, are kept on sale by the following named persons, who are authorized to receive subscriptions:

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From the Republican Banner. TRUTH.

Cities like men are born and die in pain,

And wisest laws, by wisest sages planned,

Yet heaven is full of radiant souls arisen;

They stand upon the ocean's upper shore;

Souls that no tyranny could long imprison.

O Venice, why should I thy fate deplore?

Free from the tumults of this earthly ball.

Since manhood perishes within thee, rot.

Of better days is counted vilest crime,

Fail to arrest the sweep of the consumer's brand.

Thou art the sea-bird's empty shell; no more [all.

Thou hold'st the minds who framed thy greatness

Thou art their cenotaph—a shroud, a corpse, a pall.

Men made thee what thou wast; the men of old.

When pauper monks, who pardon sin for gold,.

Where pimps and harlots end each princely line,

Thou art already doomed-a God forsaken shrine.

Rule the vile herd within thee, when to plot

Against oppression, even to cherish thought

Yea, when thy Golden book is all one blot,

Yet Venice, I have loved thee; I have seen

I have beheld these crowned, the fairest queen

To hurl thee-harlot-from thy proud dominion.

The lightning-stricken vulture falls with pinion

Tyre had like thee her day of princely power ;--

Where my ancestral halis yet proudly tower.

As Tyre and Venice thon shalt yet become,

Brittania! Lo, there works a subtle-gnome

Self-exiled from the countenance of God,

I saw a vision-though my soul is shriven,

The cry, the cry, 'The rebels have arisen'-

London, afire, the dead black night did fill

And still burnt on that all-devouring flame.

Men knelt as vassals; from afar did boom

A ship lies mastless, sunken, till her deck

The thunder-shots, and Pride and Anarchy

And maniac shouts. No more on bended knee

All weaponless save clenched and knotted hands,

The hungry, naked, shelterless became

fiercely, till

storms at sea.

ened brands.

England succeeds thee; England once my home,

In dark and fire-damped mines beneath thy soil;

Far, far from earth, in that obscure abode [heaven,

Where guilt-stained Spirits dwell, remote from

By their wild passions like swift fire-ships driven,

That scene of England's doom-day haunts me still.

And though thy splendor all the world enzone

Mad days of riot 'mid thy palace gates.

Of blue Italian day. Thy ruin waits

Like Nemesis, with the attendant Fates,

Remorseless wrath no penalty abates;

minion.

Like eagles rocked in storms they sunward soar,

BY DIXON.

How like mountain echoes falling Soft as snow-flakes on the ear, Truth descends into each bosom; Makes its holy impress there.

Sweet as the guardian Angel voices Gently whispering to my soul, Breathes it forth its mild influence, Fresh from beauty's lovely mould.

Tenderly as clinging woodbines, Twines itself about the heart; Nor can error e'er erase it, It knows no guilt, knows no art.

Shedding forth a brilliant lustre On each dark, benighted mind, It drives from hence each cloud of anguish, And leaves its light upon the blind.

It speaks to us from all in nature, As we onward, onward plod, Through this world of dreams and phantoms, "There is an Ever-living God."

Full of beauty, full of friendship. Full of sunlight from on High, Full of glory, full of honor; Let us hope with TRUTH to die.

NASHVILLE, Nov. 3d, 1855.

THE LIFE CLOCK.

TRANSLATED FROM THE GERMAN. There is a little mystic clock, No human eye hath seen ; That beateth on—and beateth on,

From morning until e'en. And when the soul is wrapped in sleep, And heareth not a sound, It ticks and ticks the livelong night,

And never runneth down

O wondrous is that work of art Which knells the passing hour, But art ne'er formed, nor mind conceived The life-clock's magic power.

Nor set in gold, nor decked with gems, By wealth and pride possessed; But rich or poor, or high or low, Each bears it in his breast.

When life's deep stream, 'mid beds of flowers, softly glides. Like the wavelet's step, with a gentle beat, It warns of passing tides.

When threatening darkness gathers o'er, And hope's bright visions flee. llen stroke of the muffled oar, It beateth heavily.

When passion nerves the warrior's arm For deeds of hate and wrong, Though heeded not the fearful sound, The knell is deep and strong.

Such is the clock that measures life, Of flesh and spirit blended; And thus 'twill run within the breast, Till that strange life is ended.

For the Christian Spiritualist.

THE SPIRITUAL MUSE.

We propose under this head to present the finest and most faultless specimens of lyrical inspirations from the invisible world. They will consist of Poems, either original, or such as are not easily With pitchy flames—seven days the fires raged accessible to the larger portion of the readers of this journal. The most serious charge against Spiritualism, is the inferiority of its Literature. We hope to show that this does not lie against the more Millions, like ghosts 'scaped from Tartarean gloom elevated and orderly Unfoldings from the Interior. We hope to aid in rendering the popular outcry And rich and poor were wrecked in one great doom, against Spiritual productions as vair. as that more And curses rose from out that yawning tomb ancient query of the Edinburgh Review-" Who reads an American book?" Let the reader, therefore, approach this column in a genial and receptive mood, and we trust he will not often go empty Fought 'mid that burning wreck, as when 'mid away, but find some thing that may quicken his

inner and higher life, and mature the purer aspirations of his Spirit into ripened thoughts, truthful Is level with the waves, and from her hold [check words and manly deeds. We shall not in general Grim slaves the hatchways burst, scarce held in give the names of the external or the purported By hungry mariners, till one more bold Spiritual authors, for the media for the purest, in- Strikes down the foremost; then no more controlspirations in either sphere, are not the most anxious | Like lions from their own Numidian sands, to see their names blazoned before the world. But Mad as the lioness whose whelp is sold, the reader may be assured, that some are not unknown to fame, and that each is believed to possess They crush their captors few, despite their sharpsome special merit, as every flower has a beauty and a fragrance peculiar to itself. And as many of

Men bared their breasts as they were brazen shields our friends are waiting with some impatience for the appearance of the "Lyric of the Golden Age," And charged a foot against the serried horse; The multitudes bestrewed a hundred fields. we will to-day present them with an extract from So numerous were their dead, and every corse that poem. We have already given a general ana-Smote, being dead, his murderers with remorse, lysis of the First Part of this remarkable produc-Because he gave his life for liberty. tion. The Second Part,-which extends to near The soldiery grew sick with blood. The purs three thousand lines, is wholly in the style of the Bribed them no more. They murmured, 'why poet Shelly, and purports to be a Spiritual gift should we [free.] from that radiant genius,-will be delineated by Our brethren kill unarmed—they strive but to be pp. 11, 12; Ed. 1713. one of the most graceful pens devoted to the columns of this Journal. We will, therefore, make I saw a scarlet star descend from heaven our extract from the Third Part, which is made up And burst o'er England, in that vision deep. of the lyrical offerings of Byron, Coleridge, an- Like blazing fire-ships, by the north wind driven, other poem from Shelly, and a long and powerful The suus and planets through the sky did sweep poem in blank verse by Robert Pollok. All of Then suddenly, from every star did leap these bear the genuine characteristics of their pur- A giant Knight; their plumes were white as snow ported authors, and are equal if not superior to They strode white horses, terrible and fleet their earthly productions. However, our readers As lightnings; trumpets from afar did blow-[low. can compare and judge for themselves ; we think, Each knight his saber drew-hell opened from beindeed, that very few will be so obtuse as to be un- Like the grim wolf that suckled Romulus, able to trace the impress of the impetuous Spirit of With bristling bayonets his breast before, Lord Byron in the following. Its subject is the With nostrils fiery as Vesuvius, Downfall of Pride and Misrule in England. A Beast rose up; a lion, wolf, and boar, HESPERUS. Threefold; his jaws dripped clots of human gore "Again the vision changed; methought I sped His head upheld a miter, and his breath To that white temple where Rousseau was led, Was hate. The jointed earth shook at his roar. That Spirit Pantheon where Angels find [when Millions of fighting specters from beneath, [death. Great England's worthies. It had changed since Embattled, shaped that phantom huge of hell and Rousseau beheld it. Deathless angel-men 'Tis sweet to see the April violet bloom Were throned within its radiance. There stood Though adders crawl from out the brake and breed. Keats, Byron, Shelley, Wordsworth, Coleridge, 'Tis sweet to rise immortal, though the tomb Hood. On the decaying body still must feed. New splendors in that mighty Pantheon shrined. 'Tis sweet to hear, great Brutus, of thy deed, All. from their inner love shone, mild and calm, Though Cæsar, stark and stiff, corrupts the air. Crowned with the olive and the golden palm, Each knight turned to his fellow-every steed And robed in radiance, like their own souls, bright Neighed to the trumpets-sweet in vision there It was to see that Band for the fierce fight prepare.

Fallen art thou; soon day's departing smiles To win our rights, even as your own were won, Shall see but ruins heaped o'er all thy marble isles. Light breaketh from the land of Washington ! O Venice, I could wail for thee and weep America shall fight on Freedom's side ! As a young mother o'er her infant slain; Then Monarchy sets like a blood-red sun Thou who didst march to victory o'er the deep That long triumphant in the skies did ride. And plow the seas for glory more than gain. All men shall have their rights, none feed the Op-Yet Nations are like men. 'Tis all in vain pressor's pride. To stay the fell destroyer's ruthless hand :

Marshal thy armed serfs, thou earthly hell, Old Europe! Bid them seek the English shore; A new Armada lead the ranks to swell [gore. Of Pride's fierce minions, drunk with shedding God hastes the Rights of Nations to restore: Ghouls of the pit, feasting on men ye slay, Your wolf-like host shall fall to rise no more. O'er stormy seas God's eagles seek their prey, In haste to feast on flesh of kings in that great day.

2

There is a palsy on thy dying brain; There is a leprosy upon thy skin; O England, thy last Prophet pleads in vain; The Seer Carlyle sits thy proud gates within, Reasoning with thee of righteousness and sin And retribution ;- men believe him not ;- [win ; The rich more wealth, the great more greatness The peasant grows a pauper, menial, sot; [plot. Lordlings drink, dice and drab, fearing no Chartists'

Yet wide and deep, from Mersey to the Thames, The rankling evils of the Social State Ripen to ruin. Hell's devouring flames Burn in thy breast, while sleek red-tapists prate Of 'Progress,' and the Tory press cries ' Wait.' France, now your friend, ere long shall be your foe Your satraps feast with Cyrus at the gate. Your wooden walls rot fast as April snow ;-The Bull with gilded horns waits the Destroyer's

blow.

Guelf shall like Tudor and Plantagenet Broken-and so shalt thou-false, craven-hearted Be a forgotten name in Windsor Halls; The German hounds who suck the public teat Shall feed the just wrath of their risen thralls : While terribly Destruction waves his brand. Thy blood-cemented fabric shakes and falls, O Aristocracy; when God's right hand Thrones Freedom o'er your isles, none shall His might withstand."

Ruin shall claim it for his fiery spoil. [who toil. TESTIMONY FOR SPIRIT-INTERCOURSE. God's arm smites down the State that crushes those

The following is extracted from the "Appendix" portion of Bro. J. B. Ferguson's pamphlet on the sorrow, to mourn for human guilt. A new foun-'Divine Illumination," as it suggests what the tain of love to man is opened within them. They testimony of the Christian will be, when the sub- now see what before dimly gleamed before their I have already said, he had never known how to ject of Spirit-Intercourse is looked calmly at and eyes; the capacities, the mysteries of the human conquer his desires; so, after a short hesitation, he heart. soul. The significance of that word, immortality, accepted the proposal, and found himself located from the Bible stand-point.-Ed.

(for that is proved in unanswerable facts and argu- it, rises in unutterable importance. They love hu- The journey continued for some time. Forest sucments now before the world,) or angelic ministra- man nature as never before, and human friends tion, but to expose the folly of the flippant charge are prized as above all price. of infidelity now so readily re-echoed by men A new soul or a new eye might show the Spiritual old woman, who was walking beside him, seemed whose reading seems as defective as their dogma- world encompassing us on every side. * tism is positive. I take down a few authors to show, They love us more than ever, but with a refined. that faith in the ministry of angels has been the pure, Spiritual love. Their Spiritual vision pene-

faith of the Church in all ages.

gency.

Fled

It has been seen by a multiplicity of proofs, that Heaven and the good, to say that their happiness all the Patriarchs, Lawgivers, Kings, Prophets and is founded on their ignorance of our wants or suf-Apostles, of Bible history, believed in the appari- ferings."- Channing's Sermon "Future Life," vol. tion of Spirits, and attributed their revelations, de- 4, pp. 232, 233.

liverances, and privileges, to God through this

Onias, who had been dead several years, appeared cers. I ask, what do they mean by Necromancy? half of your brain." to Judas Maccabæus in the attitude of a man with They would insinuate fraud and imposture! The his hands outspread, and so also the Prophet Jere- word comes from Nekros and Manthano. [Some miah, who is called the protector and friend of his derive it from Mantis, but the signification is not the old woman made him taste the liquor in the Brethren.-2 Macc. x: 29. In the thickest of the changed.] Manthano signifies to learn, Nekros the flask, which appeared to him so delicious, that battle fought by Timotheus, five men were seen dead: to learn of the dead. And is it a reproach, descending from Heaven "mounted on horses with I ask, to learn of the dead? Then was Christ regolden bridles," who blind and alarm the aggres- proached, for he communed with Moses and Elias sive army.-1 Macc. xi: 1. These five Spirit- hundreds of years after their death, respecting his

and his four brothers deceased. St. Augustine says, the "dead have often ap

Otto saluted them, inquiring whether they were Thy serfs shall cry, "Help us, ye Western brothers, and he continues, "there is no instance of Christ working a miracle where a hostile tendency of acquainted with the forest; they replied in the afworking a miracle where a hostile tendency of acquainted with the asked permission to accompany have been reserved for Woman rather than for the mind prevailed."—p. 142. Modern Spiritual cures firmative. He then asked permission to accompany have been reserved for Woman rather than for the mind prevailed."—p. 142. Modern Spiritual cures that he might not lose his way, to which all empire of the Mind. The poetic fire hum that mind prevailed."—p. 142. Modern Spiritual cures firmative. He then date is a solution of the Mind. The poetic fire burning to the same great law of mind. Man cannot them, that he might not lose his way, to which all soul and beaming in her eve, melte the solution to the solution of the receive Spiritually what his own Spirit is unwilling three consented, and they set out.

"In this doctrine there is nothing absurd. It is nions possessed supernatural power; but he was to receive ! "In this doctrine there is nothing absurd. It is nions possessed supermature provided in the stranger strangers." Staels, who have flashed with intellectual radiance is not afraid, and continued his walk conversing with staels, who have flashed with intellectual radiance is not afraid, and continued his walk conversing with rarely though broadly, o'er the World of th to aid man, than that one man should aid another; the three strangers. certainly not as impossible as that the Son of God should come down not to be ministered unto, but path marked out among the trees, when the sound to minister." Angelic ministration "constitutes of a horse's footsteps was heard behind them.the beauty of the moral arrangements on earth." the beauty of the moral arrangements on earth." Otto turned and recognized a greaters. The citizen in metaphysic labyrinths, and speculate more in the second secon "Is there any impropriety in supposing that they whom he had hated for many y likely and ingly than they who thronged the Meademy a do now what the Bible says they ever have done? overtook the foot passengers, smiled insolently and ingly than they who thronged the Academy a do now what the Bible says they ever have done? Out here were another any any angry : "I would give Portico. They attend the Redeemed; they wait on their went on. Otto became very angry; "I would give Portico. steps; they sustain them in trial; they accompany all I possess to revenge myself on the pride and haughtiness of that man." them in departing to Heaven.

" And is there care in heaven ? And is there love In heavenly Spirits to these creatures base, That may compassion of their evils move ? There is :--else much more wretched were the case Of men than beasts; But O! the exceeding grace Of highest God, that loves his creatures so. And all his works of mercy does embrace. That blessed angels he sends to and fro, .To serve to wicked man, to serve his wicked foe !

How oft do they their silver bowers leave, To come to succor us who succor want ! How do they with golden pinions cleave The yielding skies, like flying pursuivant, Against foul foes to aid us militant They for us fight, they watch and duly ward, And their bright squadrons round about us plant; And all for love and nothing for reward. O! why should Heavenly God to men have such re-gard "-Albert Barnes' Com. on Heb. chap. 1.

We will not trespass further on your patience We will not trespass lurther on your partenee the end of the forest, the source the fatigued, and while those plodders grope among the empyrean, by an array of testimony open to all readers of and more difficult. Otto began to be fatigued, and while those plodders grope among the clouds; can Biblical literature. Allow us, however, to make looked with envy on the chariot in which the fashion, theory on theory, so grand and wonderful biblical interature. Anow us, nowever, to many one guotation from the pen of that most philan-one quotation from the pen of that most philan-young girl was reclining. It was so skillfully con-that all the volumes of the Alexandrian and Bod. thropic and devoted of all modern Church Reformers, Dr. William E. Channing:

"Did I think of those who are gone, as dying to those they left, I should honor and love them less. like such a one myself." The man who forgets his home when he quits it, seems to want the best sensibilities of our nature; And unctuous deans flee from their burning stalls and if the good were to forget their Brethren on earth in their new abode, were to cease to intercede for them in their nearer approach to their drawn by a couple of black oxen. Recovering common Father, could we think of them as im- from his astonishment, he thanked the young girl, proved by the change? All this I am compelled and was about to enter it, when she stopped him Could we hear them, I believe they would tell us she, "but I cannot make a worse bargain than my arts and privileges of their much flattered ser-

they never truly loved the race before ; never be- sister has done. You have given her one of your fore knew what it is to sympathize with human eves-I demand one of your arms."

lin.

"Thy right eye."

Not to prove the reality of Spirit-Communion, is now apprehended, and every being destined to in his new carriage, but deprived of his right arm. ceeded forest, and no outlet appeared. Meanwhile, Otto began to suffer from hunger and thirst. The * to perceive this.

"You are sad, my boy," said she, " when one is hungry one is easily discouraged; but I possess a trates to our souls. It would be a reproach to certain remedy against faintness."

"And what is the price?" asked Otto eagerly.

"I would willingly give it to be revenged."

structed that the deepest ruts scarcely jolted it.

this moment procure you what you desire."

"What is it?" asked the young man.

"You see this flask which I have in my hand and often carry to my lips?" replied the tired traveler; and ostentatious vaunting, they have no hear, to "it contains joy for fullness of trouble, and all the soul, no hope, no trust, in Man, at least; and sig NECROMANCY.—But for the sake of reproaching hopes of the earth. Whoever drinks of it finds before a pressure of the hand, a trembling of a what they have not the candor to examine, our himself happy; and I will not sell it to you more The Apocryphal Books are full of the same idea. more unscrupulous opponents call us Necroman-dearly than my sisters, for I ask in exchange one sophy, falls all to ruins, and Woman's first and

> The young man this time refused. He began to be frightened at the successive bargaining. But which nor time, nor art, nor labor can cast down. after having resisted some time, he again consented. The promise soon took place—he had scarce Open, oft and wide, the rich and fascinating lears lrank when he felt his strength revive.

His heart became joyous and confident, and afsive army.—1 Macc. XI: 1. These live Spirits own death. Was Christ a Necromancer? And ter having sung all the songs he knew, he slept Man read therein the poem of thy Life, whose me soundly in his chariot, without caring what became sure's fashioned by the singing of the stars!-(inwere the Prophets and Apostles involved in the reproach of these modern denunciators? Because of him. When he awoke, the three travelers had

FEMALE PHILOSOPHERS.

The glorious republic of the Heart seems soul and beaming in her eye, melts the ice of p_{ij} The young man soon perceived that his compa-the young man soon perceived that his compa-so, despite the Aspasias the De Cheimer the source of Pathered Source of Pa so, despite the Aspasias, the De Choiseuls and De rarely though broadly, o'er the World; but the They had already pursued for several hours the era has passed, and a new begun,

The irresistible spirit of progress has infused it self into the feminine breast; and the gentle w of a horse's footsteps was near a citizen of Manheim, lovely daughters of our land have sought to many other to ma

Strange hallucination this may be, stranger i the method our fair Platos choose, to find out know! edge which no mind can grasp. They ill succeed "I can satisfy thee," said the lady with the jave-I can satisfy thee," said the lawy what the beg-"Shall I make of him a blind and lame beg-the price of the tripper seem true or plausible. I they ill succeed lin. "Shall I make of min a bind and the price of the trines seem true or plausible; but the giddy height to which their speculations rise to which their speculations rise, makes Man ad. mire their purpose and their courage to attempt. And then 'tis vastly entertaining to behold-not Women who have passed the bud and blossom time of Hope and Love, Romance and Confidence. The young man had scarcely finished speaking, but girls just flushing into tenderest beauty, full when the promised transformation took place, and when the promised transformation took provide the set of sweet sentimental dreams and yearnings after himself with the bigh ideals on the Earth-assume the set of the bigh ideals on the Earth-assume the set of the bigh ideals of the set of the bigh ideals of the bight ideals o a little surprised, but consoled himself with the high ideals on the Earth-assume the marble mein a little surprised, but consoled and that he could and moveless brow of Pyrrho or Prolagoras sect Frail creatures, they can tell you what not So. still see the misery of his enemy. Meanwhile they crates, nor Seneca, nor Leibnitz, Locke, nor Cud. continued to march several hours without reaching worth ever thought; can soar up to the empyrean, the end of the forest, the road becoming steeper leian both could never prove their least proportion. "All roads must seem very smooth and short on Fair metaphysic miracles of graceful fiesh and bounding blood-they'd make old Heraclitus smile, this chariot," said he, approaching ; " and I should could he behold them building up their adaiaphorisms, peak topping over peak to splendid pinnacks "Is that all?" replied the second traveler; I can and pausing now and then to range a love lock temptingly, or cast a glance of well-pleased vanity She struck with her foot the chariot in which she rode, and Otto perceived a second equipage, upon their image in the mirror opposite.

While they appear to glow with carelessness of life, and rail against its phantoms, shadows nothings, with all the earnestness of Carneades or What time they tell you Man is but a tissue of de. ceit, a poor embodiment of pride, malignity mi Otto was at first a little disconcerted; but he selfishness, they'll strive to give their slights was very tired—the chariot was before him, and as charm its most attractiveness, to win his eye, ut catch in Cupid's net his unprotected, unsuspection

> In the deep midst of some ambitious and misshapen syllogism, which would make Aristotle sur and Fichte frown, these sweet philosophers will sigh as softly, witchingly, as if some Phaon store beside their chair to catch them swooning in his arms. Cold words of skepticism and darkling dog. mas of ferocious character, which neither they are any listener can solve the meaning of, fall from rose rivaling lips where kisses long to meet some other kiss, and be re-born in one united happiness,

They're ice and iron, adamant and steel, they doubters delicate, if you believe their rapid speed brightest altar stands amid the brilliant wreck, t mark and monument to her inartificial nature

O, Woman, beauteous and beloved as thou arts most of Adam's sons, cast off thy philosophic rote and cabalistic converse high of themes unknown! of thy true heart, instead of misty tomes of dream-

Byron mused seemingly as doth the Night, Nursing all stars and storms within its breast. High shone imperial Alfred; he addressed Byron: " Last comer to this temple led, I see," he spake, " thoughts terrible and dread, Yet crowned with splendor, in thy mind are fed. Pour forth the music of thy song; let all Thy mighty brethren listen : let the wall Of our sun-builded palace gather in The lusters of thy speech ; there let them glow, Reflecting all their truth on mortal men below.

Byron stood forth, most like that cloudy fire, That long went forth the Hebrew host before, Within whose brightness a strong Angel stood; He sung: serenely smiled that august brotherhood.

"O moon-lit city of the Ages past ! O Venice, in thy ruined halls, Decay Gnaws at the core of that which should outlast Like vultures on the corpse of Europe prey. Swollen by their food they fatten, while to thee, Age brings but slime, and rotting weeds, and spray Eaten by worms in his own entrails bred, From salt lagoons. The melancholy sea Weeps to behold thy wreck-once prosperous, great and free.

O Venice, thou art like some mighty Heart, Some lofty Poet-soul whose thoughts did rise More beautiful, more glorious than Art; No mortal hand ere lifted to the skies, Or poised between the two eternities Of Past and Future such aerial piles. What envious orb hath marred thy destinies?

The woodman to his axe, the musketeer To gun and pike, the preacher to the Word, The saint to prayer, the poet and the seer To prophecy, the soldier to his sword. War in itself can only be deplored ;---When Good and Evil grapple for the fight, As must be ere man's freedom is restored, Rise Herol charge against Oppression's might! the Right.

No patriot martyr lives and dies for nought; The men of Naseby fought at Bunker Hill; The English Hercules, great Cromwell, fought Through Spirit-force at Monmouth ; so until All men are free, God's mighty Angels kill The serpents that oppose bright freedom's car. Immortal thus all patriot sires fulfill Pontiffs and kings. Thy splendor fades while they | Their destiny. England that visioned star [with war Foretells things yet to be, when thou art scourged

> As Herod on his throne by God was smitten. England, thy land is now with doom-fires litten; Pride, Avarice, Wrath, at cost of virtue fed, The poor by tyrants robbed of home, friends, bread, Destroyed in recompense for years of toil, Starved women forced to the adulterer's bed, Men and their souls made Usury's lawful spoil ;-

> An inward hell within thee chokes and smothers Like fire in coal-pits; it shall burst anon

ed to the living, accompanied by strange sounds.-Aug. de Cura pro Mortuis, c. x.

After the death of St. Ambrose, some baptized of angels. No wonder it has no hope beyond its left him no resource but to beg bread until he themselves of this convenience. Neophites declared they saw the holy Bishop, and own narrow communion of flesh and sense, and died. their parents could not see him, says the historian, unites its energies in the denunciation of its human Spiritualized.)-Paulin, St. Ambrose, 47, 48.

We could fill pages with details accredited by ary triumphs. Are the dead annihilated, that the Church, Orthodox and Heterodox, of appari- there can be no recognition of their presence and tions, but we would exhaust your patience.

The faith of Luther upon this subject is well thinks so, would do well to remember that some known. In more modern times, such men as Dr. ancient Spiritualists, such as Jesus and his Apos-George Campbell, Moses Stuart, Dr. Augustus Ne- | tles, used this word Nekros, to designate men dead ander, Dr. Chalmers and Albert Barnes, whose works are familiar to all American Protestants. speak as follows :

"Angel, a name given to any messenger of God they bury them to this day so deep in an endless -a Spirit, whether of earthly or celestial origin." -Dr. Geo. Campbell's eighth Dissertation.

"Of the ministry of angels, we have many examples, both in the Old and New Testaments."-Com. of McKnight, Heb. 1, 14.

"That the sacred writers everywhere regard angels, and speak of them as intelligent beings, having a real existence, appears so plain that it would Mother Earth claims, while we seek the Spirit in seem as if no one, who is not strongly wedded to God, as we worthily use the same powers of Spirit his own a priori and philosophical reasoning, could He hath given to all. Truly, the flesh profiteth venture to deny it."-Com. on Heb. p. 297, by Moses nothing-it is the Spirit that is life, and neither Stuart.

Angels "walk in the sight of God. They re- dean prisons, can hold that which is of God, inconjoice in the beatitudes of his presence. The veil sumable and unconsumed, indestructible and unis from off their eyes, and they see the character destroyed, by Death's dissolutions or Nature's re- in their midst in order to prepare and perfect the of a Presiding Divinity in every scene, and in every verses. It lives, and Life is thy God, thy Eternity event to which the Divinity has given birth. When -it knows no death, but in every change seeks a they see a new evolution in the history of created Freedom that measures all things and is not measthings, the reason they bend toward it so attentive ured by any. "Because I live, you shall also an eye is, that it speaks to their understanding live."

some new evolution in the purposes of God; some God and his host cry 'charge;' God conquers with new manifestation of his high attributes; some new and interesting steps in the history of his sublime administration."-Dr. Chalmers' Sermons, vol. 2, p. 386. See the sermon passim. Did the Spirit man named Otto, who was brave and intelligent, by the writer anticipate our day?

"The Centurion heard that Christ, in compliance he wished for anything, he spared no effort to obwith the request of the Elders, was approaching tain it, and his passions were like the storm winds his house. But the thought arose, hast thou not which cross rivers, valleys and mountains, crushing gone too far in asking the Son of God, who has Spi- everything in their passage. Tired of the quiet rits at his command, to come to thy house? Could life he held in Manheim, he one day formed a plan he not have employed one of his hosts of minister- to set out on a long journey, at the end of which ing Spirits to accomplish it? "Christ employed he hoped to find fortune and happiness. Conse-Spiritual agencies in the cure of disease, though we quently, he put his best clothes in a bundle, placed cannot bring all the instances of his healing under | in a girdle all the money he possessed, and started this class." "Little as we know of the connection without knowing where he was going. After walkbetween the mind and body, we know enough to ing several days, he found himself at the entrance make it in some degree clear, that an extraordinary of a forest, which extended as far as the eye could Spiritual impression produces marvelous effects reach. Three travelers had stopped there, and upon the bodily organism."-Dr. Neander's Life of seemed, like himself, to prepare to cross it. One Chrizt, pp. 141, 142; 239. The Doctor further ar- | was a tall, haughty woman, with threatening mien,

Forebode thee Herod's doom when war invades thy gues that it was not a power of the imagination, holding in her hand a javelin; the second a young or what is called a natural power, to throw off dis- girl, half asleep, reclining in a chariot drawn by ease, but a "susceptibility of impression on the four oxen, and the third an old woman in rags, part of the subject to Spirit, or divine influences," and with a haggard air.

ignorance and superstition, by fraud and imposture, disappeared, and he was alone at the entrance of a cinnati Times. pretend to what the learned Rabbis of modern Ma- village. He tried to rise, but one side of his body

St. Ignatius, Bishop of Antioch, who suffered terialism or Sadduceeism ought to understand, is was immovable; he tried to look, but the only eye nartyrdom A. D., 107, was often seen by his dis- there, therefore, no communion between the angel- he had left was dim; he attempted to speak, but ciples environed in light, and many of them testi-ized and their Brethren in the flesh? Verily, we his tongue stammered, and he could not collect one disgusting reminder that people spit will be remorfied, under the most solemn circumstances, that know of no death equal to that of a Christian soul, half of his ideas. At last he comprehended the they had embraced him.—Acta Sincera Martyrs, that denies its own Spiritual affinities and its pro- greatness of the sacrifice he had so lightly made; this one of the lowest vices made apparent by the fessed communion with the innumerable company the traveling companions whom fate had sent him, use of le case de tobac, as few others rarchy avil

Would you know the names of these compatheir eyes not being purified. (We would say, Brethren for the enjoyment of privileges it never nions? The woman with the javelin was Hatred feels while absorbed in carnal ambition for momentthe young girl reclining in the chariot, Indolence and the woman with the flask, Intemperance.

THE IRVINGITES.

Dr. Burchard, in a series of letters on the religious denominations of England, gives the following account of the disciples of the celebrated Edto their own souls, Spiritually dead, in an external ward Irving: righteousness, void of a living faith, and of such it

Of the Christian sects, which owe their origin to was said, "Let the dead bury their dead." And the nineteenth century, the Irvingites are perhaps the most remarkable, both for their system and Hell of Eternal Wrong, or a sleepy unconsciousthe personal characters of their members. They ness of Hadean prisons, that they fancy it is the disclaim the name by which they generally go, and Devil, or some haggard witch, that comes to speak call themselves the "Catholic and Apostolic of Spirit-life beyond the misty veil that hides their Church," not in an exclusive sense, however, but all. To all such we would say, in love and hope, simply as belonging to that body which embraces let the dead in ignorance and fleshly scheming bury all the baptized. So far from professing to be anbody and soul, but we bury only the body, which other sect in addition to the numerous divisions of Christians, they believe themselves called upon to reunite the scattered members of the one body of little objectionable as possible. Christ. They hold that the peculiar offices and supernatural gifts of the apostolic church were instoried urn, nor sepulchral creeds, nor fabled Hatended to be perpetual, that they have not been entirely lost, but greatly impaired by the fault of the church, and that they are now revived again church in holiness for the second coming of the Lord, which is near at hand. They have 12 apos-

tles, not elected or ordained by men, as they believe, bnt called and sent forth immediately by God-(one of them, Mr. Drummond, is at the same time a member of the English Parliament, a rather singular combination of offices,) and under their supreme guidance a number of prophets, evangelists, angels, presbyters, and deacons. They acknowledge only the three ecumenical creeds, the Symbolum Apostolicum, Nicæno Constantinopolitanum, and Athanasiaum. They agree doctrinally more with the Roman Catholic system, while their personal sympathies are more with the Protestants, especially the Episcopalians and Lutherans. Their liturgy is a very skilful compilation of the old Catholic prayers, and the whole worship is of the high lethargical and ceremonial order, as much so almost as the Roman mass. But it is conducted, of course, in the vernacular tongue, and leaves room at the same time for the manifestation of the extraordinary gifts of the brethren, such as prophesying and speaking in tongues. Their progress thus far has

been rather slow. The obligation of the tithe, and especially their high claims as to the revival of real apostles, stand in their way.

gations in Scotland, Ireland, Germany, Switzerland, France, and in the state of New York.—Gospel Herald.

SPITTING.

Will the time ever come when the spittoon, that who chew tobacco should feel a delicacy in having

The habit of spitting is probably one reason why the Americans are so meagre in person. They sp themselves to death, and then talk wondering about our climate-swell the numbers of those w die of consumption, and look like scare-crows dm ing the period of their natural life. Women and girls rarely spit-from an instinctive sense of its indelicacy; but men look solemn, talk grave and spit. They finish a sentence in conversation by a spit, just as we close a paragraph in our editoriz' with a period.

Boys, as soon as they are installed into a brail collar, spit. They practise in order to do this well -shooting forward the body, and the under lip, f they become masters of the art, and able to hit 1 spittoon at the greatest possible distance.

If spitting must be done, the pocket handkerchief is the only legitimate medium, and this can be used in a manner as little obvious to the spectators# possible. Those who have this habit inveterately established, should carry an extra handkerchid that the one "wisely kept for show" may be s

Seriously, our secretions if healthful, are never in undue quantities; the habit of casting the salin from the mouth causes an extra secretion, which must in its turn be ejected, and thus nature is set verely taxed to supply the waste-the gums shrint -the teeth fail-the throat is parched-bronchitis first, and finally consumption, or some other dear of a weak organ, comes in to close the scene.

An Arab would run a man through who shead presume to spit in his presence. The bird new spits, the toad squat to the earth, and the sener secrete saliva as a deadly poison. If we weep# sionately, the saliva is bitter-it is punger.¹⁰¹ scanty in the action of the baser emotions, while love renders it sweet and abundant. The salira's associated with our whole animal economy, and follows closely on the action of our minds, symps. thetically, and intimately with all its moods.

Sensitiveness inclines us to swallow down out saliva, while disgust disposes us to spit it out. The scent of roses moisten the lips more than the tongue, lemons cause the mouth to be filled with saliva. The sight of one hateful to us dries the mouth, while on the contrary one who is agreeable moistens it. Hence, those who weep much have not only dry lips, but an acrid mouth. Here is a beautiful philosophy in all this, and those who waste the secretions by spitting, lose not only the action of these glands, but unguestionably weaken the fine sensibilities associated with them. Show apostles, stand in their way. They now number 32 congregations, with about whose sensibilities are not to be trusted. 100 members in England, and some small congre-gations in Scotland, Ireland, Germany, Switzerland, generally for man; she will beautify him; whereas us a man of uncertain characteristics, and one now she is obliged to be continually patching him up.-[Mrs. E. Oakes Smith.

From the Christian Secretary.

THE MYSTERIOUS TRAVELERS. In ancient times there lived at Hanheim a young but incapable of bridling his own desires. When

interest in human trial? Verily, the man who