

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

NEW.YORK, SATURDAY, MARCH 22, 1856.

10 of lch

ng) our

s to

his the

will

up-

nnd

ful,

the

de-

me-

the

ıd**i.** 

ite, vor

der

the

eat

our

### Spiritualist, oristian

PUBLISHED BY THE DIFFUSION OF SPIRITUAL KNOWLEDGE. va 553 Broadway. New-York. THIS SPIRITUALIST IS published every Saturday

absenders. Two DolLARS per annuin eirst half year. Susule Copies-Five Cents. armadvance for five subscribers, to one hars to one a litresh 10 00 tors and communications should be addresse

WE ATHE DIFFUSION OF SPIRITUAL KNOWLEDGE, TAN SPIRITUALIST, No. 553 Broadway, New For the Christian Spiritualist.

HARMONIUS. athe Gennan of ZSCHORKE. EV CORA WHEFTRN.

construction in the pleasant spring time -des f Harmonius ; never have I seen a caable of loviaz, truly and purely, born one more worthy of the tenderest

molium of seventy, he was still the sam mid, contented, innocent being, he had that did of seven years. With the same d by the destroyer's hand.

sed in no suffering, only in varying grades oquiness.

real belongs to us, only in as far as it pre- misery has brought forth science."

is forms and colors, through the camera obof our senses to our reflection. Man is Spiims, but with souls. But souls are in affi- he had spoken.

with each other, and all are fraternally allied.

for us, what we are to it. The world does not with faith, it is different. It is not portioned out, to me. It would sometimes fly out, but would ing what and how these manifested powers are, or ever-enduring laws. The laws of Nature are, (to possesses it; he that believes not in a God, for him there is none. Since we can become the creators rood.'

Then one of us asked, "I have found but few persons who consider themselves altogether happy. Must I believe that they were not sufficiently virtuous and pure?"

"I will not judge the hearts of mankind!" anwered Harmonius; "the learner in the art of painting understands not the value of shade; he will either banish it altogether, or give too much.— Even so with the half-developed being, he knows

not the worth of privations. He will endure nothing. Neither is man so envious of the happiness of another, as of his means for the attainment of happiness. To every one's circumstances is given

the equal right, and equal strength is given to form his resting-place soft or hard. "But," said T. "even if every one possess equal right and equal strength, yet has not every

one received an equal consideration, how to find the highest good. You know, Harmonius, how many

theories of Happiness our Phisophers have written upon, and how they dispute their theories among nothe dang to all things good and true, as themselves. Harmonius answered me : "Whoever and days. The fresh spring heaven searches out of himself, for what can only be Evel accompanied him, through the heat found within him, will always be seeking, and losing mer into the verge of the cool winter of himself. We have all received one good teacher, Includ touched the outward form, and we in Europe, and our brothers on the Indus and inducationed it, but the inner spirit was the Mississippi; this teacher is nature and her laws; and that being that lives within those laws.

smalless Universe was to him the great possesses peace ; who scorns one of her laws, loses drelling of God, and of his divine children ; the rose, and feels but the thorn, and wounds himearth-ball in this dwelling only a school self. Pain is the best remody for Error. Why car his time a brantiful, but wearying hour does man invent remedies that render him unconsciity. He believed in no crime, nor criminals, ous toward the uses of pain? Those remedies are in error and ignorance that caused both; he unnatural, and but cause deeper wounds. And so we lose ourselves still further from the paths of

Nature, and accuse her in, place of accusing our-Ma must live within himself, not out of himselves. We have invented a horde of systems and self he, often; we have nothing to do with sciences that were not necessary to our happiness. ent world, only with the inner life. The Science has not rendered mankind unhappy; but

111 When Harmonius ceased speaking, there was a effected upon what deep silence among us, and all reflected upon what

Next to me sat Vitalis, who seemed deeply all dealaye animals, for we have no reason moved, and who, as he looked towards Heaven,

render us happy or unhappy, we make our world and not received. It is a Spiritual flower, bloom- return chirruping. happy or otherwise. He that believes in virtue ing out of the strength, the weakness and the wants

rough touch this beauteous blossom, if it please the soul, and then it will ennoble its faith.

his hands through the moonbeams and blossoms, "but I believe in thee, unending, unknown, namewhere retribution and happiness dwell. I believe

in unchanging love in all forms!" As Harmonius spoke these words, he turned his neath its wing, as if in sleep. gaze from the Heavens, and turned it upon the

### marble group before the arbor.

"O Harmonius, how happy am I, to share your belief," cried I, "but I have not clearly un derstood the meaning of your last words. I be- would hop off the bough to the floor, and, as weak seech you to give their meaning clearly."

"And if I do so," said he, "shall I not stand be- the coming parting; as if it, too, would caress me fore you with such a belief, as an idle dreamer ?---But my faith is the fruit of my life experience, as it is with all mortals. And as my life is not as yours, so my faith also cannot be yours. But if you will night, and had come to me to die near me. look deeper into yourselves, to your own being, and into the Divine pervading all things, perhaps my faith will come to you of itself, the belief the ancients nurtured, that Pythagoras and Plato loved me so soon?

"Long before I knew Pythagoras or Plato, the with of these divine men had blossomed out of my own life. I must therefore unroll to your view some threads from the woof of my experiences. I found it. So I buried my beautiful dream of a will, if you tire not, relate a few events from my year and a half,-all my childish joys." own life.

"I can look back, far back in the vista of memory, through the path of seventy years. But in the far distance, the objects begin to dim and grow wavering and shadow-like. I recognise, though indistinctly, the venerable form of my father. My mother, I have never seen. She died a year after my birth. My father six years later. I was an

orphan and delivered to stranger hands. "To be an orphan was a sad fate to me, but then only sad, because I was not blest like my compa-

and by myself. Every feeling developed itself in "It is true," he began, "that many have left tenderness, and I lost myself in dreams, of the pathe firm land, to embark in the frail vessel. I, too radise of my little past world. "Of all I knew, none loved me. None hated me so small on which fate has placed us? Why our either. I was alone. They called me a dreamer. desire for knowledge so great, that we cannot be was as nothing with my playmates. In Summer satisfied with what we have ? Why is it that we I wished for Winter, for its solitude seemed soothdesire to penetrate into the lands beyond our Life's ing to me; in winter I desired the Spring, that I island? Wherefore are the most beautiful and might find some playmates.

what these manifestations are, and how they exist. speak it in human language) the thoughts of God "Do not smile that I speak with so much plea- These are childish, human distinctions, empty in which all lives, in which is His being. The of the soul. It is therefore different in all beings. sure of such a triffe. It belongs to the loveliest words. What Is finite and infinite? They are but direction of the Spirit, to affinity with lower beings Faith is a blossom of the soul, and by the blossom dreams of my seventy years, when the God of poor words and signs, and nothing more. For all and union with them, - the lowering of the Spirit of our own world, so let us remain the creators of thou cans't know the tree. Do not destroy with a sleep renews for me those scenes of my childhood. is infinite, only the change of the existences of the to the animal nature, to the dominion of the senses. "The little animal died, after a year and a half infinite. This change we call finite, which in itself degrades that Spirit; its aspirations for holy, wise, thee not in another, for thou incurrest the danger of fidelity and friendship. Several days before its is infinite. We have the unhelping words, "tem- divine, and loving joys, elevates it. It parts with of destroying the whole tree. But would'st thou death it had lost energy and cheerfulness. It poral, fleeting, mortal, finite," and more of the all that would lessen or degrade, illumined by the do good, give it a better soil, fitting food, ennoble wandered not about, but sat sadly upon its perch, same, borrowed from the changes of those powers higher, it dwells with them. This is called in huand most liked to be upon my shoulder. At last it that, through the eyes, ears, and feelings, are in man language Virtue; the other Sin, and depar-"But I," continued Harmonius, and he lifted up was so weak it could not reach there. I held it in affinity with our eternal power and Spirit. But ture from the Divine.

my hand; I carried it in my bosom. When I these powers, in themselves, continue for ever and wept, and held it caressingly, it would look at me ever, and are not mortal. What, then, is created then always been, and shall I remain unchanged less one! I believe in the holy world of Spirits, with its little eyes, as if it felt the approaching fare- and uncreated? They are merely words, and noth- and unprogressed in my selfishness, as I am to-day? well; as if it would thank me for my love and for my tears. Then it would conceal its little head be- rived from the works of his hands. He imagines

he can create, when he makes use of the ever pres-"The last evening, I carried it to its corner, and is to another aim, and puts it together with another placed it upon a freshly-gathered bough. I wept aloud, and kissed it a thousand times. "I went to bed, and often got up to return to it, to see it once more, and as often as I came, it as it was, would come towards me, as if it knew of etèrnal."

Harmonius ceased. We, too, were all silent. for the last time, for the last time see me and thank wondrous. We had a hundred questions upon me. It was late before I slept, and amid tears. "In the morning it lay dead upon the floor. It our lips, but ventured not to interrupt him. lay before my bed: it had left its place in the

"You are silent and astonished," he continuedafter a while, " that I call the changes of these pow "Oh, thou loving, faithful little creature, thou ers, not the powers themselves, finite, mortal, and fleeting? Cannot your reason coincide with me? mute angel of my childhood, why didst thou leave

Or do you find it noble, and more in order, to place the highest, holiest, living God, on an equality with the life and pursuits of mankind? that He too, should put together and toil as we do? Or same pear tree in the garden where I had first do you find it comprehensive to your reason that he should bring anything into being that in itself is in the realms of nothing? That is to the human understanding an unthought of operation, because After a pause, Harmonius spoke again :-- "He it is absurd and contradicts itself, that nothing that loves aright, loves faithfully. Fidelity is the should become a being; so is it impossible that any breath of love. Whoever loves without fidelity, being should become annihilated. Do you, then, wish to call that God's mightiness which to you is an absurdity? Know you not that the unchange-"Do vou mean, Harmonius," asked he who sat able conviction, out of nothing cannot something, next to the old man, "mean you that in death we out of something cannot annihilation take placepreserve our fidelity ?- that after the dissolution of even from this does come the necessary conviction our bodies we still love our beloved ones? Of what of the Eternal and Infinite, that if it were possible nions. I had no father to teach me, no mother to use were to us this love for a few earthly moments? that what is could end, it were possible, too, that

draw me to her mother heart. These privations The cold insensibility of the stone were a more-to- God would end, cease to become nothing? But as continually wounded my heart. I wept silently, be-envied gift of Nature than the flame of love in this is impossible and absurd, the eteraity of God us without its eternity." is that which is possible, real and necessary." "Thy question," answered the venerable man, "Where will you lead us at last with these borders upon a land into which our gaze reaches thoughts, Harmonius?" asked one of us. not. But I could question back. Meanest thou "There again," answered the venerable man, that we live on earth for the first time?-that we 'where we began our conversation, namely, that love for the first time on earth?" our souls and Spirits are eternal, uncreated beings "Where can we have lived, who and what loved? in God, because He is all; that our soul and our What good is to me life and love that no more ex-Spirit did not spring out of what was not before. but were, before they joined the life powers, and ist for me?" "What for is the loveliest dream of a summer's the other perceptible matter we call the body, night, if I forget it when my eyes open ?" so spoke joined together in the so-called hour of human birth." Harmonius pressed my hand. "Not so, thou "We were, are, and will be? beloved one," said he; "so must we not ask. This 'You ask when? how? or what? Friends, question we can ask of a thousand things that surwe are not God himself, but of God. Let us be round us, whose aim is hidden from us. But I satisfied; that is our happiness, that the consolation of eternity! Whoever would comprehend all aside. There is much revealed to us that is incomknow and believe that once there will be great light out of darkness, for we are of God, and thereand the highest, and the life and motions of the prehensible; it were presumption to attempt to fore Godlike beings. But God is light in Himself. eternal household, he would be God himself." We ourselves are not God, but we are of God, and "Then I closed my eyes. The cold tears are therefore eternal, as Himself, as all is; for all is know not what, discouraging. If I have always must endure these enigmas here, as in the material been, and can never end, then is my eternal being world. not of any higher worth, as the shortest, because I know as little of the past as of the future." the eternal and divine, as long as we are human, God can be nothing limited, nothing finite, or he only dimly through a veil that envelopes our Spirwould not be God." it, and this veil is called, and is, space and time, parents, on beholding them at the first meeting, To this veil once removed, then we behold eternity, although unknown, will be moved by strange emo-"But Harmonius," cried I, in astonishment, "all s God? How mean you? Nature, the world, without space or time, as one and all, before us. But I carry with me through life a high consolation, than merely legend that separated friends have suf-"Dear friend," answered the old man, "not Naa conviction that I, a Spirit, am capable of higher ture, not the world, not the dust is God, but  $a\mathcal{U}$  is. affinities, higher power, capable of perfection. I see many powers in the infinite that always were and are what they are. Some develop forms of net that here attracts soul to soul so wonderfully stones, metals, lights, and other matters, others the should not beneath other changes continue the life and forms of plants, others the forms and souls same. I hope, therefore, in another world, in anonumbers fail? Not one of the millions of little balls in thy veins is the human being, but thine all of animals; and these stones, these plants and animals, are yet what they, from the remembrances of history, were many thousand years ago. But forms I meet them again. Enough, we belong to "You say, Harmonius, there can be nothing the human race, the world of our Spirits, has not one another; we are in affinity for all eternity : out of God, that would limit him to the finite. Then emained the same. There has been incomprehen and our love continues unchanged beneath all the finite is in God?" sible development, progression from knowledge to forms. "And where then, elsewhere, if it be impossible knowledge, from the human to the Divine. And that the finite can be out of Him, and could therefore limit him? Are not the thoughts of thy ever as I behold not only the human race, but mysel still progressing, am I forced to believe that I have bird. The continuation will not appear more imcontinuing Spirit with thee in thee? are they not been but more undeveloped ; I shall continue to be portant than what preceded it, but it may tell you also wandering and finite? Art thou, because o. in the future, and develop still further according as what brought me to a faith that has cast a heaventheir wanderings, less enduring, and remaining, I take my direction in affinity with higher or lower | ly ray upon my whole life, and illumined the darkand endless? No, my beloved. So dwells all in God, even the so-called finite. But, mistake not! | natures in the divine all."

"I, whose being has ever been in God, have I

NUMBER 43

ing more, that the childish human being has de- I, that since my childhood even have not remained unchanged, and have progressed and become ennobled. No, no, even the experience I am capable ent powers; when he makes use of what already of attaining in my present state of being convinces me-I once stood lower; I was once more undeobject. He has not created anything, but has veloped; I stand higher; I wander now even in a formed from what already is, a house, a book, or heaven. I, eternal with God, have lived united to any article of use or necessity. All is uncreated, lower beings; I live in union with higher ones; I because all is in God, and he is uncreated,-that is, shall continue to live with far higher and superior beings. To me ever remains God, and my development in Him. What I have, is His; for I am The speech of the old man sounded strange and His; I can lose nothing in Him, for he cannot be lost. I have lived before inhabiting this human form, which now is fading. I have lived and loved,

and shall continue to live and love what I have loved before. "For the living God is eternal love in Himself.

and my love is but the reflection of His through me. Love is the affinity of the Divine in itself, the unity of that which is ever-existent wish Him. It is, as with the lower powers of the universe, there is friendship and attraction among the affiinities; so among higher natures in the universe, there is a Spiritual affinity, a penetration of the same divine ray of eternal love. I have lived and loved, and that which I have lived and loved will remain to me; for nought is lost in God."

"You speak consolingly and sublimely, Oh Harmonius." said I. "But if memory should not here reflect the past, then have we lost forever the beloved ones we saw fade and die ! How painful is this thought to us!"

Harmonius was silent. His eyes rested upon the figure of his lost wife. As a Spirit form appearing to our childhood's dreams, was the marble statue gleaming in the moonbeams.

"Thou wilt not again behold the dust," said Harmonius; "if thou hast loved the dust, then is thy yearning hopeless. Dost thou love the Spirit? it lives with thee in the great House of God, and is also a dweller of our Spirit-world. "But we often deceive ourselves. We too often bestow our love upon the outward, not upon the inner. We wish more for the form than for the Spirit, and it is so human, it must be forgiven ; but the human will not avail in the Spirit-world. There are no fathers, mothers, sisters, wives, there; we are all equal beings, and God's children and brothers. "The Spirit-world, with its surroundings, powers and laws, is veiled for us. We know but our human world. But even here, and amid the darkness, there seems to us many a presentiment of the future-that is all! We dare not throw it solve, but presumption also to regard as supersti-"But," said I, "there lies something therein, I tion. We know too little of the Spirit nature. and "As in visible nature, congenial beings assimi late, and even inanimate objects are unconsciously "Friend," replied Harmonius, "we acknowledge attracted, so that force alone can separate them. so is it in the Spirit realm. It is more than a mere legend, that children who have never known their tions, and feel attracted towards them. It is more fered sympathetically, although the suffering of one was unknown to the other. I know of no reason that would disprove the belief that the holy magther life, to be reunited with those whom I have loved in this life. It is the same to me, in what "Allow me," continued Harmonius, " to continue the story from where I left off-the death of my ness of its path.

ab their possession of souls ; perhaps these sighed heavily. ant emper brothers and sisters.

ler, was an arbor in the garden of Harmonius, d traing honey-nekle, and before it a belong to the wandering. But why is the island grap. It represented a young and lovely baing against a funeral urn, on which All'abird; a dog lay sleeping at her feet. where h tal upholding this group, were enrelidewords, "Imperisable love within all

When we met for the first time in the garden of must we remain ignorant of what is most worthy amoning, and beheld this group and read the in- of our knowledge ?" ption, we believed we had found the key to "Thy wherefore," answered Harmonius, "I canmeaning, when Harmonius told us, that the not answer, as I am not thy Creator, but only a the figure was dedicated to the memory of his child of His, as thou art. But is our desire for who had died in the bloom of life many years knowledge really too great for the limits of our the dog appeared to us as an emblem of fide-life's island? Is this world too poor to give food and the bird upon the urn, as the emblem of for our Spirit, that we must seek another island ?-

and, which arising from the earthly dust, wings O, you cannot have meant to say this. You are my toward better and fairer worlds, When we seen after entered his room, we disrelamong other paintings there assembled, Wer than the rest. We beheld the same its beauties, in the most fleeting manner. See, I die. if f-male, adorned with loveliness and grace, elde her, resting upon a leafy bough, the late bird, which we recognized by its plu- proaching departure from them; but my Spirit is whe Bull Finch; a little brown dog with as yet undeveloped, my thirst unquenched. I weast and paws, lay watchfully at the fect learn daily and am still a learner in my seventieth Benaiden. The eyes of these three figures year. Thou cannot number but twenty and some !

a so skiifully arranged by the art of the be that they seemed to follow the beholder here to an unlimited degree, and yet we cannot exerrory point that he regarded them from.

Is the study of Harmonius, which was the callest desire for knowledge, I should call curiosity, methantaeut in the house, with an extended and curiosity is an ill. She desires not to enjoy "Fract the scene around, we beheld the same only to taste; not to investigate, only to flutter heip to press, only differently arranged. Three from unknown to unknown things! Curiosity is

"ereplaced close to each other, entwined never satisfied, as the asthmatic cannot find air around with a flowery chain of every reens and enough beneath the wide expanse of Heaven. Cu- $\frac{1}{1}$  the first picture represented a riosity is a moral asthma.

like the one we had seen before; the second "Thou hast now thrown thyself within a frail Take brown deg, but the size of life; the boat, hast sailed about, striving to discover the un- and feed you, and no one shall harm you." the departed wife of Harmonius. Under- known land? What hast thou found? What subtle planes were painted the letters in gold knowest thou more now than thou didst on leaving uton a sphile ground : "Imperishable love the shore? Wouldst thou search for the true home if it had understood me it looked down upon me, within all formers?

lathe other apartments of our venerable friend, that with other paintings, but many of them enjoy the magic of musical sounds, without thine the state in cription. ear attuned for them, and , would'st gaze into Ely-

sium without eyes 11. the state of the second "Return home from thy fruitless endeavors; assembled around the venerable man.--fruitless, not because there is no other land beyond thy life's island, but because thy boat was too frail infolded above us her thousand suns. The <sup>la broke</sup> through the veil of clouds, and her to reach it. Or wouldst thou, blind one, deny the that light, streaming upon the blossoms of the glorious colorings of Spring, because sight is denied Hartree, fell over like a flood of elysian rain. thee.

Amid the deep stillness, seldom broken even by melodious sighs of the evening breeze, waning through the flowery meadow, our souls tience." ack into a thoughtful sadness.

"But what shall we believe?" asked several of Such evenings as this are a solemn call unto the us at the same time. tion heart; they are reflections from other

orlds; like a foreshadowing of the blissful sumers on the shores of the Beyond !" So spoke one ask ! Or would ye try me? Believe, what reason us, who sat nearest to our friend.

llarmonius turned his eyes from the stars, and be commanded or forced upon you. It is different would fly to me, and take its food out of my hand. the manifestations of the outer upon us, through oke: "Thou art one of the happy ones, and I am with reasoning principles, these only need to be I sat down to my lessons, it would hop about my the medium of the senses. The manifestations of appy with you, because I feel the evening as thou spoken, and they will be received and acknowledged. table, on my shoulders, and about the room. Even these powers, as witnessed by the senses, nothing

my maxim bids thee; Faith, Love, Hope and Pa-

most desirable objects impenetrably veiled? Why "When I was twelve years old, on the morning of my birthday, I laid me down beneath the tall

pear tree in my father's garden; I fell asleep. My heart was tormented by yearning dreams. Tears forced their way through my closed eyelids. I looked around and saw through my tears, and through the green wilderness of boughs, the serene Heavens. "I am alone in the wide world. No one knows me !" sighed I. " No one will love me, and yet I am not bad. Is there none related to convinced as I am, that the world at present is too me? has nothing ever loved me?"

abundant in materials for our Spirits ; that our sostreamed over my glowing cheeks. I wished to one, and this one is God, and there is nothing out journ here is too short, even for the enjoyment of

number seventy years; and people call me an old upon my chair, and playfully pick my lips with his be two Gods, two Unrevealed Ones, two Causes for man, and with these words, remind me of my apbill. I was frightened, and when I opened my all things, that would touch upon each other. But eyes, the little bird flew away.

"I raised myself up. The bird sat on the tree near me. It seemed to me that it regarded me at-The desire for knowledge can be indulged in tentively.

"Oh, what would I not have given to possess it ! haust the abundance existing. But what thou I called, whistled, but in vain. It did not fly away, but came no nearer. I searched in my pockets for crumbs, and strewed them for the bird .---Then it neared me timidly, took a few, and looked at me, as if to thank me. But at my slightest movement it flew off.

"O little bird, dear little bird," cried I, and weeping I stretched my arms towards the tree, to is." which it had flown, "I am not cruel; I will love

"So called I, although I knew that the little creature could not understand by entreaty. But as

of the Spirit; for the world from which the death tripped from one bough to another, looked at me, moment parts us? O, my beloved, thou would'st flew down from the tree to me-upon my arm. "How shall I describe my joy ! It is impossible. The joys of life are always greater than its sorrows-in joy there is a forgetfulness of self; in sor-

row there remains enough of self to cause self-pity memory for our joys, a true one for our griefs. " I showed my captive to all my acquaintances. I could not call it a captive. The little creature had given itself to me. I carried it to my room.

"Return home. Take the divine medicine, as I kissed it a thousand times. I fed it, and allowed it to fly about undisturbed. "I was as if in Heaven. I was more attentive

cheerful among my playmates. Every one came; Harmonius smiled, and gazed silently upon us every one admired my tame bird, its fearlessness, for a while. Then I spoke: "How childishly ye its love to me, and its fidelity.

"Every morning the little friend wakened me

of Him, all is in Him, and belongs to Him. Could "At this moment, I felt a little bird seat itself there be anything existing out of God, there would

"Spare me the portrayal of my sorrow for the

loss of the bird. I buried it sobbing, beneath the

wanders solitary through life, and only forms pass.

ing traveling acquaintances."

the dust, all is God ?"

But do you know this infinite all, of which you know of the pale distant stars but the smallest part, for whose distance human measurement and

and approbation. We have, therefore, a failing the finite is in God Himself, and thy coming and disappearing thoughts, thy changeful opinions, may well be thine own, and are in thec, but they themselves are by no means thy Spirit, thy whole." "And so you would not, Harmonius, make a difference between Nature, the world, and God ?

not make a difference between the created and the at school; more agreeable in the house; more from the infinite, material things from Spiritual?" man. "I do, that I may distinguish as a human being, to define my meaning in poor human lan-

guage. But then, what is material? what Spirit? bids you, and your heart counsels. No belief can with its song. Then I would leave my bed, it All is strength. We call material the Spirit can take in its affinity with higher or own wings, and soars by its own living power. So Ves, Yes, indeed, beloved ones, the world is that The law of reason is the same with every one. But by open windows would the little favorite be true else, we call material things, without comprehend-

"Can there be higher and lower, noble and ignoble natures in God?" interrupted my neighbor.

"Certainly not!" answered Harmonius. "But why asked thou of me, since I must speak to thee the elevation of the soul. Without this it matters in human words, with a human tongue? Man is a nothing where a man stands, or what he possesses ; noble being; his body, his soul, his Spirit, are no- and with it, he towers-he is one of God's nobility, ble; wonderful their association and unity. And no matter what place he holds in the social scale.uncreated, the creature from the Creator, the finite yet we call one part nobler than another; the There are not different kinds of dignity for different Spirit higher than the body; the head superior to orders of men, but one and the same to all. The "Wherefore should I not?" answered the old the rest of the frame. With all this, it is yet all only elevation of the human being consists i that stamps the being as man; and so is all that is and powers of his soul. A bird may be shot upincluded in the being of God."

> lower natures in the divine surrounding all " asked a man may be thrust upwards in a conspicuous another.

[To be continued.]

HEMAN ELEVATION .- "I know," says Channing. "but one elevation of a human being, and that is wards to the skies by a foreign force, but it rises in

"What do you understand by the direction that the true sense of the word only when it spreads its place by outward accidents, but he rises only so far as he exerts himself and expands his best facul-"The powers of matter, the beings of the uni-ties, and he ascends up, by a free effort, to a noble verse, separate, unite, and seek each other, by region of thought and action."

an tha children an thai

## Christian Spiritualist.

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

NEW YORK, SATURDAY, MARCH 22, 1856.

"SPIRITUALISM VS. CHRISTIANITY." The above assumption has been so often and frequently presented, echoed, and re-echoed by the theological and party organs of this country, that its repetition has got to be "stale, flat and unprofitable." Still, it is persistently repeated and prophets or seers ; there was the Urim and Thumkept before the public by men who think ignorance bliss-if not a virtue-when Spiritualism is under consideration. This, in a measure, is natural, and should be expected; for there are men so entirely and severely sectarian in "heart, soul, might, mind and strength," as to disqualify them for all Moral, Spiritual and Theological discrimination. Abundant proof of this has been in the past two---to make no mention of the remaining five-years that enters into the history of modern Spiritualism.

And yet, here is one of the most marked cases of mental perversity and moral obliquity, it has been our fortune to meet with.

We quote from the Review department of the Philadelphia Saturday Evening Post. The writer. in introducing Mr. Daniels' "thorough expose of Spiritualism," sets forth his qualifications, as reviewer, after the following fashion :

"We have not ourselves the least knowledge experimentally of any of these phenomena, small or great. We have never joined a circle, nor witnessed the table tipping or other absurd performances; none of the wonderful sights or sounds of the new faith have come before us. Nor have we felt the impulse to approach the subject. It has a revolting aspect as of meddling with forbidden things; and all the marvels trumpeted abroad, pass us by as so much "sound and fury signifying nothing." For we have waited in vain, we still wait, for any good result from these investigations. Bad results we have in abundance. Every newspaper chronicles cases of madness and suicide directly caused by this tampering with the unknown agencies of the Spirit world."

Now this reviewer may be as honest as he is postlike in " waiting for any good result from these investigations," but we venture the opinion, that the writer of the above would no more make this display of his ignorance, than he would be tempted to cut his neighbor's throat, did he not expect approbation for so doing. The idea, however, is so preposterous, intellectually dishonest, and morally pernicious, when thought of in detail and reduced to practice, that further remark is unnecessary, the reviewer having made himself, his position and pretensions ridiculous and contemptible.

The work under review in the Post, however, is

"Within the last two years, Spiritualism has in- a great change has come to many of them, for creased in strength and stature, with a growth un- whereas they were once modest and respectful in precedented in the history of mental giants. If it tone; yea, apologetic even for their very virtues; be a lie, there is every prospect of its enveloping they have now "waxed fat and kick" their this world, and, by its weight, sinking this world younger brothers and sisters, for imitating their one degree lower in the depth of degradation. If it examples.

be alie, it has come in so lovely a garb that men For instance, an individual who, no doubt, glowill seek it, unless they be warned by a strong ries in the name of Reynolds, writing to the Chrisvoice; men will flee to it as though it were an tian Ambussador, from Buffalo, attempts to justify angel sent from Heaven-will become enveloped in his own short comings, by finding fault with those its false light, and will be borne down to death by who are consistent enough to extend a practical mislead in Spiritual things an ignorant nation. Prothe weight of its fulse glory. If it be a lie, ye men tolerance to the Reformers of the age. He calls it fession abounds, but of the fruits I cannot speak. of America, who have one thought toward the good | a "fallacy," and says :

of your fellows, it is your duty to come forward as "We have had already a number of ministers ventional notions compels hearers-and also proone man, to tear the veil from the face of the lie, fatally possessed by this fallacy, and they have en- fessors. However immoral a man may be in his and expose it in all its hideousness. We challenge gineered in the air in behalf of impracticable isms, life, yet he would feel insulted if accounted other street. you, as men-as carnest men, as men desiring the to the neglect of their proper functions, and the re- than a Christian; and so it must be whilst error good of your fellows-to come forth and meet us in

tions of his deceased grandfather; whereupon the pencil traced, in a legible hand, some suggestions, which were complied with, but which proved disastrous to the scholars.

Spirit intercourse-the point being a condemnal event not to be lost sight of-for its circulationtion of the practice rather than an ignoration of the however limited-can not fail of good to immediate facts. This is evident from the following :

reform and prospective progress. We hope, theremim. God having thus made provision even for relations will admit of.\* the infirmities of the people, all other modes of ob-Our London Correspondent, in a recent letter, taining a knowledge of future events were forbidden under the severest penalties; to be stoned to death effect for England after the following fashion: "In this city a step has at length been made in was the punishment denounced against diviners and those who consulted them; and it is to be ob- the right direction-a monthly periodical, called After dinner, at about nine o'clock, Mr. Home proserved that none were likely to do so save those the Spiritual Herald, has been published by Messrs. posed that himself, I, and a gentleman present, who, on account of the unlawfulness of their de- Bailliere, the publishers in Regent street. The first shade of Samuel: 'God is departed from me, and larly significant-'This is truth though opposed to

answereth me no more, neither by prophets nor the philosophy of ages.'-'Read not to contradict 15.—Biblo Cyclo. Art. Divination. This being the argument of Mr. Daniels, the book is made to illustrate one opinion, and that opinion

is not Christian but Mosaic-in logic, authority and desire-but then it is to be considered in what on the furniture, raps and thumps on the tables and Right, co-existent, co-eternal with God-every conclusion. We write this advisedly, for we do not think a of the Church's dogmatic decisions. In a place proached us, until we were literally encompassed

single passage can be found in the New Testament, where all are considered-not infidels. but someprohibiting Spirit intercourse-the "possession of thing very like-who do not go to church and levils" notwithstanding.

ists in saying Spiritualism is against Christianity, It is a beginning, and for this the friends of human large and heavy round table, placing our hands on s beyond our comprehension; since his own reas- progression should be thankful. It professes to it: we had loud raps from all parts of this table, tions were directed against those only whose pur- lift the human race from the musty abuses which "they did not come to hold conversations, but to poses were "unlawful" and "designs" bad.

nay sympathize in his conclusions, that we wish for every churchism assumes to be infallible, so sired to know if they would give us some music. the book every success, for those acquainted with infallible, indeed, that discussion of its peculiar Reply, "Yes." One of the ladies brought a gui-Spiritualism will find in it much to confirm their tenets is only permitted under a penalty little short tar, and placed it under the table; as the table belief and authorize their conclusions -- Mr. Daniel's of excommunication." theory of Christianity to the contrary notwithstand-

## REFORMERS AND THEIR DETRACTORS.

Among the many things we have been, and still are, unable to comprehend; is the by no means The concluding portions of our friend's letter. how- rose from the floor, our hands resting upon it : it uncommon antagonism of the self-styled "liberal ever, may be suggestive-as they relate to the rose at least six inches, and remained in a state of times. We cannot comprehend it, because the early says:

history of every sect that we are acquainted with' stands in marked contrast to their present surrounding and pretensions; and is by no means complimentary to many of their leading members.

worthy of a passing notice, as it purports to be an fancy of these sects, were necessarily reformatory; answer to a "challenge" sent forth by "The So- and were as obnoxious to the then ruling sentiment ciety for the Diffusion of Spiritual Knowledge," of society, as any of the reforms-however ultra accounting the things of this world as mere rags, shortly after its organization. It reads as follows: or radical of to-day-can be. Since then, however, in comparison to the imperishable riches of that

As we do not know the standing of Mr. Reynolds,

acceptable to the "Christian Ministry."

rulgarity speaking "the truth in the love of it."

NATURAL CLAIRVOYANCE.

Christian" to the Reform and Reformers of our present need of mediums and means for the fur- suspension some time, then tipped backwards and ther development and spread of the cause. He forwards; this was succeeded by a vibration in the

nor to find talk and discourse; but to weigh and

"The work may not be all a Spiritualist would

place the publication is issued-in the very hotbed

consider.'-BACON.

"Above I have given you a summary of the contents of this most unpretending publication, and I erful fluid were escaping. The sensation, as of the cannot forbear congratulating the friends of progress upon the first stone being laid in this city, of party successively, followed by very loud raps from We mean by this, that the early history or in- a fabric which will, I trust, eventually overcome the table. A little before twelve o'clock we reerror and prejudice; and induce men not merely to moved to a room upstairs, and took our seats at a reflect and assent to, but live the things of the spirit, life which the Spirits are momentarily heralding. "Mediums and lecturers should come here, not with mercenary views, for that would only throw odium upon the cause, but in pure love for the advancement of the species, which is only to be ob-

tained by the dispersing of error, and making the Our host, who is a learned and most accomplished truths known to us of easy attainment,--that it gentleman, watched the phenomena with a jealous may be truly said. "The poor have the gospel preached to them." We have pulpits and isms in abundance-professions of all creeds and kinds to

A paid priesthood must talk, and custom and con-

ed a medium. I sat down with her to a large li- and rob the widow and orphan of a protector, he PROPHECIES AND FACTS CONCERNING MANIFESTATIONS IN ENGLAND. brary table, on which we placed our hands. She suggested a reform in the administration of our Among the many good articles in the second SPIRITUALISM. number of the Spiritual Herald, is the following, enquired if the spirits were in attendance, and was Penitentiary system : That the convict be allowed

which to us is both interesting and instructive, answered by three very distinct taps, that appear, so much per diem for his labor, and that the pro-The italics in the above point out the emphatic since it outlines the history and some of the phases ed to proceed from the centre of the table. She ceeds be given to his wife and children, if he have its logic into a prohibition, rather than a denial of tion of the work, however,—in such a city—is an intelligent answers, by means of the raps and by dependant upon him for subsistence. This policy the help of an alphabet and pencil. I ventured to ask the name of the Spirit in at- tion of the criminal, and give to the innocent suf-

tendance, and received for answer, "Afflick." I ferer that which would, in some degree, soften the "There were some lawful means among the Jews fore, onr readers will cherish as friendly an inter- desired to know where a deceased relative had died pangs of violated affection; and at the same time it for inquiring into the future. There were the est, and sustain as active and earnest a cooperation a few months previous. The reply was, "Devon- would satisfy the demands of justice. The State for its success, as their means and other Spiritual port." As none in the room but myself knew this, should act as a merciful mother instead of a re-I was certainly surprised. The position of this lady vengeful stepdame. Profit and loss should not be places her beyond the suspicion of any contrivance taken into consideration where the moral welfare speaks of this publication and the work it is like to deceive. About a fortnight after this I met Mr. of our citizen is to be subserved. The State should Home at the same house in the country. Mr pay a proper value for the labor, whether the labor Home had then only just arrived from America. is remunerative or not.

Avarice is the cause of all crime. It sears the heart; sunders the fraternal relations of nations should go upstairs in the dark. We did so, and creates animosities between neighbors and friends. who, on account of the unhavitudess of their de- Dannere, the puolishers in regent street. The first should go upstars in the dark in the to whom, on account of their offences these oracles not yet learned who are the projectors of the pub- stood and joined hands, remaining some time in si- is this which has precipitated this nation on the were sealed. Thus, we find Saul declaring to the lication. The motto they have adopted is particu- lence. At length, on being questioned by Mr. Home, very verge of civil and perhaps foreign war. Op-"the Spirits" made us aware of their presence by preseion to the poor, and violating the religious very loud raps and thumps all about the room, on rights of a class, not the fancied freedom of the by dreams, therefore I called thee." 1 Sam. 23: and confute, nor to believe and take for granted, the furniture, oaken ceiling and floor. We moved African, will dissolve the Union and break it into into the state drawing-room, our hands joined, and, fragments if it is ever done. In giving a moral destanding there, these extraordinary noises were finition of crime, he said that it was not a violation more remarkable and more manifest. Scratching of Law but a departure from an Infinite Rule of

ceiling, sounds as of many feet, which gradually ap- where working, every where felt. No man can violate a law of God-his laws are immutablewith these tramping sounds. Mr. Home received a always the same. Man departs from the laws governing his being when he tresspasses upon the his deceased mother, who told him, among other blow on the shoulder, and my companion on the practice its external forms, and receive with impli- thigh. We adjourned to the library, and number- rights of others or perverts his own nature. He wonderful things, that within fourteen years from With what propriety, therefore, Mr. Daniels per- cit belief all that churchmen are pleased to teach. ing seven, two of the party, ladies, sat down to a lives in God, therefore, he is under God's govern- that time a book would be published, originating ment, which is just and true in its operations ----His nature is pure in its essence and a departure oning shows conclusively that the Jewish prohibi- disseminate those ideas which must eventually up- and from the oaken bookcases. We spelt out that from this purity creates conditions and circumstances which mar the soul's happiness and conse-

have crept into the church through centuries of in- make manifestations," and they asked that "we quently the happiness of others; for all are linked We close by assuring Mr. Daniels, and all who tolerant domination. This is the correct phrase, would investigate with fairness and candor." I de- in the bands of a Common Brotherhood-as eter- prediction, A. J. Davis's "Nature's Divine Revela. nal as God; and as broad as humanity. Individual tions," dictated in the clairvoyant state, and by harmony-harmonises us with our own condition aid from the Spiritual world, was placed before and brings us in unison with man and God-extant. the public. This work certainly did come "from was large it was easily seen; presently the strings In the discussion of this department of his subject, a source whence it was little expected," and way Following this is a general notice of the contents were faintly agitated, the sounds became gradually he was truly eloquent-at times grappling with the the initiament of the "great revolution" preof the first number-a synopsis of its most promi- louder, and a tune was fairly played out by invisible subtle sophistries of speculative thought-at others dicted.

nent articles-which we omit, as we have already means. I observed the instrument to move twice, rising into the regions of pathos, melting the hearts 5. Less than twenty years ago William Miller quoted sufficient from its pages to make the reader but I am sure no one touched it. After this, the of his auditors as he recited the wrongs inflicted became deeply impressed with an impending upon his kind. The hopeful view of the future change in all mundane and ecclesiastical affairs acquainted with its spirit, method and philosophy. heavy table at which we were sitting gradually gave a relief to the dark and somber back- which, according to the ideas of his sect, he supground of the past, and in sublime strains he pic- posed would be the literal conflagration of the tured forth the dawn of the day when the laws of world, and a second personal coming of Christ nature will be administered according to the divine and he predicted that this event would be fulfilla table, that was communicated to our bodies and the principles of Right and Justice-when man will about the year 1843.

recognize in his fellow-man, a brother; in God, a 6. About the year 18±3 several events occurred chairs upon which we were sitting, as if some powuniversal father; and the nations of the earth learn which, though differing in form from those which grasp of a hand, was felt on the knee of two of the war no more. This day he believed was at hand Mr. Miller anticipated, may be considered as a -even at the door. But before it came the world must be purified by dire conflicts. The premoni- rior and more correctly interpreted premonition tions of the struggle are borne on every breeze-in On the 7th of March, in that year, A. J. Davis fa large square table; here we had loud raps on the the terrible commotions of the Old World, and in into a protracted trance, during which his future table, and from some parts of the room. The lady the upheavings of free thought in our own beloved work as a Spiritual medium was indicated. Aber. to whom I have before alluded was sitting next to land. In the axiom of his lecture-deep is the the same time multitudes of departed Spirits rime. and we were both of us, with the chairs on ocean bed of thought-wide as humanity and eter- ited the different societies of Shakers, took posses which we were sitting, forced violently from the table, nal as God." nearly to the end of the room. and then drawn round

#### PERSONAL.

followed us, leaving the rest of the circle behind it. 6th, writing us from Nashville, says: I am leaving for the principal cities of the South, induced so to eye, and he has since tested Mr. Home, and is satisfied that there could have been no trickery; he | do, by most earnest and repeated solicitations. I leares it for science to explain. I am convinced there shall be absent some six weeks, and spend most of time became sensibly acted upon by a special Spr could have been no collusion or delusion. The the time in New Orleans. Mr. Champion accom-Vicar of Ealing published a sermon attributing it panies me.

all to Satanic agency : this has been most ably an-The renewal of Humanity's Hope by the graswered in a pamphlet, "Thoughts on Intercourse with Spirits," published by White, 36 Bloomsburv

Your's.

The Rev. William Lambert, of Ealing, in a letter to the Dispatch, Oct. 7, says: Although I readily

We extract the following from the cover of Tiffany's Monthly, as the facts and reflections are well calculated to interfaces and presence and guardianship of that The italics in the above point out the emphatic since it outlines the history and some of the phases led to proceed from this control of the phases led to proceed from this control of the phases led to proceed from this control of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to proceed from the source of the phases led to phase led to proceed from the source of the phases led to proceed from the source of the phase led to phas Divinity whose wisdom respires the sevence of the issues of life. These taots bespeak the presence of God in history, and set forth His handiwork as clearly and would hold out a strong incentive for the reformamanifestly as if they were written in the granite characten of our solid earth.-[ED.

1. It is traditionally reported that Emanuel 1. It is trautionary reported, in 1/82, on being asked if he still adhered to the doctines taught in his books, answered emphatically in the affirmative, and added that in about eighty year from that time events would occur which would demonstrate their truth, and make them extensively known. The eighty years expired in the vear 1852.

2. Within the last twenty years a general and mysterious presentiment became developed amone the more Spiritually inclined portions of Christen. dom concerning some impending divine unfoldings which would usher in great changes and fulfill the ancient prophecies concerning the end of the age and the second coming of Christ. This presentiment occasionally broke out into distinct prophecies, which assumed forms generally much characterised by the types of thought educationally pre-existent in the minds of those who conceived and uttered them.

3. About the year 1836, a young man of the name of Buck, then residing at Fredonin, N. Y., fell into a trance, and held a communication with from a source whence it would be little expected. and that the book would be the initiament of a great revolution in all human opinions respecting spiritual things.

4. About eleven years after the date of the above

commencement of the verification of his more intesion of the bodies of the brethren, and made extensive and important communications, which are set on record. Not far from the same time Spin BRO. J. B. FERGUSON.--Under date of March visited and made free communications to a "circle" of investigators in New York city, of which He Silas Jones was president; and we know of different distinguished individuals who about the same itual influx.

7. The burden of the prophecy of the Spirits who visited the Shakers, as above, was that a similar dual, but certain dawning of this New Era, is visitation, attended by similar phenomena, would claiming and securing the attention of the best occur extensively among the "world's people" if minds of the South. Of our own progress, it be- no distant period. In December, 1846, and parts cometh me not to speak, save that we know that two years before anything was known about a man in the flesh may converse with his angel- "Rochester Knockings," A. J. Davis, in die friends face to face. I would promise to write you from the trance state, his "Nature's Divine Ree witnessed facts which surprised me, and excited oftener, but our time is at present, and must be lations," uttered the following remarkable passe my curiosity, I never expressed any opinion as to for a year or two to come, a time of the most care- "It is a truth that Spirits commune with one are the agency which produced them." Probably the ful and constant action. But whether you hear ther while one is in the body and the other in the opinion spontaneonsly expressed by Sir David from me directly or not, know that our progress, higher spheres-and this, too, when the person present trust and unshaken confidence grow out the body is unconscious of the influx, and here every effort that looks to a just and hely appre. cannot be convinced of the fact; and this truth a ciation of this divine cause. God in his infinite ere long present itself in the form of a living day mercy and help bless you and prosper your sacred stration. And the world will hail with delight it readers may remember the cruel persecution of devotion to the truths now claiming the ear and ushering in of that era when the interiors of man Elizabeth Squirrell, at Shottisham, in 1852, who the heart of a polluted but never deserted race will be opened, and the Spiritual communication Here and forever, whether to labor or suffer, be established." See Nat. Div. Rev. pp. 675,675 J. B. FERGUSON. 8. These various prophecies, pre-intimations foreshadowings, each being independent of them SOME REMARKABLE VISITATION FROM THE INVISE WORLD, which should be attended with most stu pendous and important changes in the exist tunity of witnessing any Spiritual demonstrations, state of things. If, therefore, these predicing have been, or are in process of being fulfilled " racts of their fulfillment, proven thus to have be foreseen, predetermined, and expressly provided in

the fight, expose our errors, draw the shroud away, and enable the world to see us as we are. We practice the platitudes of the "Harmonial Philchallenge you to come and do that thing."

How far Mr. Daniel's book ("Spiritualism versus selves to Fourierism, under the generous but not Christianity, or Spiritualism Thoroughly Exposed") | very rational hope of an immediate Millenium .-not say, not having seen it. Nevertheless, if the vagaries and insipidities of Spiritualism. And such title of the book is significant of its philosophy, and are they. I fear, who encourage the turbulent inanthe extracts we have seen in our exchanges fairly ities of certain female agitators, and who mistake represent its argument, we should infer it is far their noisy shrewishness for intellectual superifrom being either conclusive or satisfactory. In- ority."

deed, the conclusion is in the opposite direction; for it teaches the doctrine of Spirit intercourse in a we cannot say how far the above vulgarity and bad most emphatic manner-in illustration of which we taste may be acceptable to the denomination with make the following extract from the Post :

#### SPIRITUALISM IN CHINA.

The Overland China Mail, of June 6, 1854, contains an account of Spirit manifestations in China, by Dr. Macgowan, of Ningpoo.

He says they have had the table-tippings, or ceive the communications.

ing things altogether unknown to the operators.

say the least must be admitted to be extremely that not only mar the social harmonies of society, die, and so must its authors. curious; for, say they, if you invoke the presence but percent the instincts of the soul. We say this, thing occult and mysterious.

Soon after our arrival at Ningpoo, in 1843, such a wonderful impulse was suddenly given to the custom, that it could only be compared to the prevalence of an epidemic. There was scarcely a persons endowed with the mysterious natural gift house in which it was not practiced, for a season, of discovering, by a peculiar sensation, the existalmost daily. The cause of this remarkable revival ence of subterranean waters, metals, or fossils. I subsidence, after a short period, was explained by the marvellous talents to the proof. One of these was amount of mischief occasioned by those who followed or the Abbot of the Convent of St. Urban, in the Canconfided in the communications from Hades, and by ton of Lucerne, a man of learning and science; and the complaint that little real advantage ever accrued another a young woman, who excelled all I have rom this form of divination.

A club of literary graduates were in the habit of with me through several districts entirely unknown assembling in a Tanist temple, for practising the to her, but with the geological formation of which, Ki, as the coremony is called; and many and man- and the position of its salt and sweet waters, I was vellous are the revelations teld of the "Spiritual quite familiar, and I never once found her deceived. manifestations" which they elicited. It was con- The results of the most careful observation have tinued for a long time, until the arrival of an inten- compelled me at length to renounce the obstinate dant, who disapproved of the demonalty ; he ad- suspicion and incredulity I at first felt on this subdressed the party as a friendly adviser, urging the ject, and have presented me with a new phase of discontinuance of such practices, on the ground Nature, although one still involved in enigmatical examine for themselves, especially in the path of pists and office-seeking patriots who froth and tered. We have read the article several times, and mer's book : "There is much goodness in the that he had never known any good, but considerable obscurity. To detail circumstantially every experevil, to result from them. His counsel was follow- iment I made to satisfy myself on this point, would ed; and since that time this sort of divination has take up too much space at present; but I think it been tried only occasionally, and by individuals. right to mention some of the causes which have led

A poor graduate, after worshipping and employ- me occasionally to vary from others in my views o ing incantations, invoked the presence and instruc- Nature and of God.-Life of Zechokke. 1

proach of their common sense. Such were they and ignorance walk hand in hand. If a daily paper who became disciples of Mr. Jack Davis, and who could be published in London, with, at first, a large gratuitous circulation, I feel convinced in the end it

osophy." Such were they who committed themwould pay its expenses, and do incalculable good. "The Mormons set an example which should be followed by all who believe they have the truth. may be considered an answer to the above, we can- Such were they who abandoned the Gospel for the In almost every village their lecturers have been heard, and in most they have made converts. Under the name of Latter Day Saints, they have made quite an excitement. If they can do so much, what would be the success of the doctrine of truth, supported by facts and precepts?

"In brotherhood, believe me, yours, "S. B."

### which he seems in some sort to be related; but | To the Editor of the Spiritual Herald :

we will say, that every intelligent and honest Univer-Sir,-The publication of a series of letters in a salist will regret the necessities that make such men morning paper, emanating from a gentlemen of character and position, who came forward to give

We say rearet, because the presence of such men evidence of the truth of Spiritual manifestations, necessitate the very extremes complained of; for as witnessed by them in England, has given birth rather whirlings, and Spirit-writings there for a long they either have not mind sufficient to see the need to the Spiritual Herald, and I trust it will meet time. Writing is performed with a pencil or a of such reforms; or else they lack the good sense with liberal support. It will probably excite the chopstick, on a table which has been covered over and moral honesty, to say the fitting word, that minds of qualified men to explore the long-nethinly with bran, flour, dust, or any powder, to re- gives a "rational purpose" and "christian basis" glected fields of psychology. No harm can pos-

to all such enterprizes. This has been so often de- sibly accrue from laying bare the truth; on the In a great number of cases the characters thus monstrated in the history of the "Church," that contrary, infinite good may be the result, under traced will be found in perfect accordance with the we will not now attempt even an illustration, al. proper guidance. There is a class of minds always best style of composition, accurately communicat- though materials abound in the history of Univer- active to oppose the introduction of anything that salism for doing so. But we do wish to call the es- does not happen to harmonise with their precon-There is probably not a native living-Pagan or pecial attention of the intelligent reader to that class ceived ideas. A man may have written a book on Christian, Jew or Mahomedan, or anything else- of Preachers and Lecturers, who are ever prone to magic or sleep, which has extended his fame for who does not religiously believe it to be owing to do the dirty work of prejudice and intolerance; for wisdom; he is naturally sensitive, and not ready to supernatural agency; and in support of that belief, they keep alive the antagonisms that make the surrender opinions that have earned favor in the almost any of them will give narratives which, to "Gospel of none effect," and perpetuate discords eyes of the world: but, nevertheless, error must

It would be a curious investigation to trace the of a ghost by suitable religious ceremonies, you not to screen the defects, or hide the "insipidities of history of bigotry, impartially given. Such a work the synopsis will abundantly repay for an attentive perusal, will almost invariably have characters traced on Spiritualism;" but to remind our reviewers that may one day appear. Of one thing I am quite sure as they suggest an immense field for labor, and outline the the table by a Spirit, which generally reveals some abuse is not argument, nor is popular cant and --that to find a solution for these marvelous manifestations that have produced a literature so pe- Spinitualism are practically and tooling your and the same. This is measurably true now in theory, but theory and logic culiar, it is necessary that men enter upon the study at best are but the frame work of the mental ladder, by with minds free from prejudice and convention- which the Spirit climbs from the plane of self, to the sphere In almost every canton of Switzerland are found alism.

When forks were first introduced into England, some preachers denounced them "as an insult to Providence not to touch our meat with our finof an old custom could not be ascertained; but its bave known many of them, and often put their gers." The establishment of the Royal Society was "The Lecture of Rev. J. B. Ferguson, on the is an attempt to controvert the will and Word of missed a rare and refreshing intellectual treat.ever known. I carried her and her companion

God, and to revoke his sentence on the chosen peo- His theme, so prolific in thought, was handled ple; and yet we have a Jew Lord Mayor. Even this with all the fervid eloquence for which this gentlewhich could not possibly have been performed the polemic, he marched boldly up to his subject because we are "impressed" by the profundity of the under chloroform, we have a Dr. Sullivan, of Ilford- like one who was conscious of his strength. He writer, or astonished at his experience, but because these matters. In May last, being at the house of a gentleman the address when it is published.

of distinction, I met there an English lady, a visi-

admit that on one evening, at Mr. Rymer's house, I Brewster to Mr. Cox, "Sir, this upsets the philosophy of fifty years," is nearly the truth. Sir David's ungenerous attack upon Mr. Home has been well answered by Mrs. Trollope. Some of your exhibited phenomena that have not yet been explained. There was another girl in a similar state

I tried to resist this, but without success ; the table

of disease, near St. Malo, a cataleptic, who had MISS EMMA F. JAY .- We learn from the Hartpassed six months without taking food. There is ford Herald, that this well known medium was to ers, thus concur in designating THIS PERIOD OF E now a girl at Prickwillow, near Ely, a cataleptic, speak in Odd Fellow's Hall of that place on last MAN HISTORY AS ONE IN WHICH SHOULD COT who has occasionally exhibited phenomena anala. Monday evening. The writer adds: "This being gous to those produced by Mr. Home: she falls the first time that our citizens have had an opporinto trances; during her sleep loud noises have

been heard in her room in the night, lasting many there will no doubt be a large attendance. One hours. Her case appears in the Zoist of October last. The effects of table-turning upon a young mitted." lady in 1853 are still remembered. These four sensitives are undeveloped media.

I am, sir, yours obediently,

GREAT MALVERN, Feb. 11, 1856.

\*We intend to keep the work on sale, and shall be pleased to send the same to as many of our subscribers as nay desire it. Price 121-2 cents.

#### "CAUSE AND CURE OF CRIME."

We give place to the following, from the Union and Amer can, (one of the most widely circulated papers of the South,) as it points out a department for Society and Law Reform, while paying a well merited compliment to an earnest and devoted Reformer. The thoughts contained in kind of Gospel that must be preached when Christianity and Spiritualism are practically and lovingly one and the same .--

Let us hope that others, seeing his good works, " will go and do likewise," that the unfortunate may be blest, and the earth prepared for the advent of "the Kingdom of Hea,

the German mind, and many of the peculiarities opposed, because it was asserted that "experi- above subject, before the Nashville Lyceum, at the that of late have characterized the German literamental philosophy was subversive of the Christian Church, on Tuesday night, was largely ture, that its study, as a mental curiosity, would faith." In our own day, many good people op- attended by the most respectable and intelligent abundantly recompense the reader. It will be con- these phenomena, BUT WITH THE UNIFORM EST pose the emancipation of the Jews, pleading that it of our citizens. Those who were not present cluded in another number.

> "SPIRITUALISM-PHYSIOLOGICALLY CONSIDERED." An article with this heading will be found on the

month, so stubborn is prejudice and bigotry, that man is distinguished. Discarding the thread-bare fourth page, which should be read by all who wish in the face of 400 painless operations, many of aphorisms of the priest and the thrice-told tale of to study Spiritualism critically. We say this not

coming forward in the Critic, denouncing mesmer- called things by their proper names and gave some it is due to the pros and cons of the argument that ism as a sham. How necessary it is that people severe home-thrusts to those rose-water philanthro- this gentleman's views be attentively read and masscience to which the Spiritual Herald is devoted! foam more than they act. A bare notice of the should have put our reflections on paper for this is- world, although at a superficial glance, one is de With Verax I urge that you have no overmen in main points of his lecture is all that we can give - sue, were it not for sickness in our family. As it is, We leave our readers to a more careful perusal of we will give them at the earliest convenience, as is echoed back from side to side, newspapers in

After showing that the State has no right in mental investigation with which imost Spiritualists what is good goes at best, like sunshine, quite tor, whom I discovered to be what is usually term- punishing crime, to steal the labor of the convict should be more familiar.

cannot fail to appear to all thoughtful and and minds in the light of a STUPENDOUS PROTOENTIAL AND DIVINE INTERPOSITION in the affairs of our not, subject of Spiritualism, and adds: "Prof. B. is a which should be carefully examined and studied, gentleman of superior abilities and a popular lcc- and whose obvious philosophical and religious intiturer, and cannot fail to interest the most intellimations should be reverently and practically heeded gent as well as the most skeptical citizens." by all.

JUDGE EDMONDS has been lecturing to large and 9. In a particular manner that was unexpected appreciating audiences in Boston and Lowell durby all, a series of events in which the prophecial ing the past two weeks. and premonitions aforesaid are having their com-He lectures next Sunday, March 23d, at the

plete fulfilment, commenced in the year 1845, t Brooklyn Institute, commencing at 3 o'clock P. M. an obscure family in an obscure village in Wester MR. HOME.-We are informed that Mr. Home,

New York. Despite of many obstacles, they form the medium, has formed an engagement with a themselves upon public notice, gained const Polish nobleman, and is now travelling with him in among the most inveterate skeptics, assumed verse forms, developed other mediums of min Italy, after which he will accompany him to Potation, and spread themselves from town num from state to state, and from nation to nation " they became known in all Christendom. In have arrested the attention and compelled the first of philosophers, theologians, judges, governors, a legislators, as well as of the more simple and learned; and they now number among their b lievers certainly not less than three millions of \$ man beings. Every subtle argument, and etc. torturing experiment that could be devised, but OF STRENGTHENING THEIR CLAIMS AND WEAKEN THE CAUSE OF THEIR OPPOSERS.

> 10. In view of these considerations, we feel we have a right to regard an open and opening tercourse between men and Spirits as a me FACT.

GOOD IN THE WORLD .- The following true # posed to doubt it. What is bad is noised abroad there is a phase of argument, and a department of social circles find much to say about it-whit through the world."

land ; his return to England is consequently, indefinitely postponed-Spiritual Herald. of angel harmony and Spirit Manifestation. "HARMONIOUS." The "outside" article of this issue is well worthy of attention, as it is deeply Spiritual, although professedly "a story." It, however, so fully reflects

good feature is that there are to be no boys ad-PROF. S. B. BRITTAN.-The Portland Transcript savs, the Spiritual Association of that city, engaged Bro. Brittan to deliver two or three lectures on the JOHN JAMES BIRD.

# REVIVAL OF FAITH.

discussion is at product gauge the landing typis- tively small pow discussion in reference to the proper punctuation of dually restored. of allans in relations to the proper punctuation of words in what is known by them as the these works in "The Holy Catholic Church," "lostics or course of Saints." This printing, with a many authorities put a semicolon after the the start of the s ed church, this since prese a sepaentities or communion with deceased as well as

Tecip this from among the "Religious News" tice saints. We cap in the tribune, as it may be good news to is d'un friends, is in may be good news to Episcopal friends who have had to stif d'our for a "consciention". sur the Charch for a "conscientious" belief in the with them, however, it hs long transitions for significant authority of his long statistical to acpend on the authority of productive and happy community ef other days, so that they can now the having authority." lose

sthe revival will extend a little further ne direction, that the members may learn of their sins, since they profess to believe in and peace may characterize the church the and forever. Amen.

### THE DISTANT LAND. ET MIT CAELTLE.

encided coase from troubling, and there the 1 el 103 - Jeb 3, 17. Lind on the surging billows, Wentled in the storms of life; Binased by the world's commotions -Eadly struggles, earthly strife; With the bibling hearts we turn our gaze Icads the regions of the blest, This the wicked ecase from troubling. Anithe weary are at rest.

for to the eye that angel home-Breat and dazzling forms are there, Indeet the plains of Heaven they roam, Happy beings-free from care ; Gilian of the King of Kings, of a land they are possessed, Wintertie wicked cease from troubling, A-life weary are at rest.

Rochwe be docuied to years of toil, In trials over hard to bear, the but nought-for are there not Argels ever polating there : Lini, up to us the veil Enand that land of all lands best. Where the wiched cease from troubling, In the weary are at rest.

and sheather sands of life run low, At the parking hour is near, Plaim sich not, on that shore he's the clit meet those friends so dear ; Littlet van regrets ofertake thee, Eshape the ancher to thy soul, Apl make realy for the journey. For they land thy future goal : Then some 'ay thy body down, Hatds folded meekly on thy breast, And pairs to where all cease from troubling. And the seary are at rest. Flog of our Union.

## TEAD, YET UNDIVIDED.

BT (HAELES STAINE. They are together still-The parted still are one ! The lot our being's home can fill, Although the loved be gone ! The mystery of the Spirit's birth

Cut-fathens human skill;

glasses, he can now read with those of compara-LEVIVOL of among Epis-discussion is at present going on among Epis-tively small power. His hearing is also being gra-

When I look on and see the works of healing thus performed, I think of the words of that great medium Jesus of Nazareth. "The works that I after church, is now generally preferred, do, shall ye do also," "and greater works that I The same works are being done, the greater ones are to come, and come they will, as assuredly as midday succeeds the dawn.

Yours for Truth and Humanity, J. W. MAYHEW.

For the Christian Spiritualist. OBSERVATIONS ON AN "OBSERVER. BROTHER TOOHEY: Having always had a respect

for the literary opinions of the New York Observer, I was led by the very judicious and fair criticism and happy communion with the Age," to reperuse that poem, which I had very unpossibly have formed too high an estimate of the poem from my intimate acquaintance with the writer, whose pure and noble life is itself a poem of exceeding beauty; or I might have been deluded (who knows?) by that " roaring lion" who puts on so frequently the appearance of a lamb in those days in order to "devour" the babes and sucklings.

It could not be helped, reading it again did not drive away the delusion. Perversely enough I remained, after the last reading quite as much a lover of the poem and believer in its grand and beautiful truths as before. Passage after passage startled

me anew, and caused me to ask myself repeatedly the question, "why had I not seen this beantiful thought before," or "why had my ear hitherto been closed to this strain of music."

O, angry sea of intellectual and sectarian criticism rage as thou wilt, and strive as thou wilt to sink the fairy barques of poesy, whose very frailty and intangibility to thy gross touch are their best defence. God will best protect these to which thou sayest "anathema marantha," and the waiting and famished Spirits of men to whom thou hast only offered husks, will be nourished from the stores which they contain !

ant one. I see this critic of the New York Observer taking into his hands the "Lyric of the Morning Land." He turns the leaves, he reads a line here, a line there, all to bim is unexplored ground. Of course to him it means nothing. If it had spoken of certain proprieties of external religion, if it had piously striven to prove that "slavery was the happiest of institutions," if it had spoken of woman's cord. proper relation to man as that of meek silence and obedience, if it had laid great stress on the necessity of sprinkling the face of an infant with water,

or had glorified the peculiar privileges of men here, over those of the " benighted heathen" upon whom it supposed the loving God to frown in wrath of condemnation ; would he not have understood these things? But while the book was as unintelligible to him as Shakspeare may be supposed to be to one who cannot read; a worse consideration was that it pretended to come from Spirits! Blasphemous presumption !

Men who have predetermined their judgment cannot be looked to as judges. It is easy to see how these men of the Observer and kindred critics, cased as they are in an iron sheath of Presbyterianism, could not fairly judge or patiently speak of anything that taught truths different from the therefore, wonder that they should look upon a book like this, as an unholy thing, not even worthy to be read, much less criticized-only worthy to be anathematized. The easiest and safest thing they could say of the "Lyric," was that it was "downright nonsense." This is a cheap substitute for

criticisin. I have been rather curious to know what parts of the book have given the critic this impression,

O, it is fiend-like to behold the young Frighted with pandemonium till they curse With their young lips the day that gave them

birth, And ask annihilation in their fear. And in their faith that little children die. And wake among the damned in endless fire. Fathers, and Priests, and mothers do these things,

With awful reverence and godly fear, And think that they are doing all the while An act of merit."

"When the dark Ethiop learns to change his

skin, When the fierce leopard takes away his spots, When wolves turn shepherds and protect the

sheep,

When frosts grow kind and kiss to life the flowers,

When tyrants fall in love with liberty, Sectarian creeds will cease to stab the soul. Assasins of the intellect! not long Shall ye pursue your execrable trade. God stands within the reason of the race, As if he wore a glory robe of suns, And flashes forth great day, whose burning light, Drives you despairing to your evil dens."

It is not among men who are bound to creeds. body and soul, that we are to look for just and was he. He violated the holy Sabbath, ate with manly criticism in regard to our Spiritual produc- publicans and sinners, denounced the hypocrisy tions. We do not look for it from them, we know of the times, and taught truths which the Scribes that they cannot give it. New truth maddens such and Pharisees did not teach. And was the ubi-

the perfect day." UNDINE.

### THE BIBLE OUR THUNDER.

DEAR UNIVERSE: The oft-repeated communication of Angels with Earth's inhabitants, is a point a caricature of Human Progress! readily conceded by Bible believers. The inquiry "Who are these Angels?" becomes a very import-

sort of demi-gods, or seraphic beings, created as Fogvism was greatly incensed, and he swore a such direct by God, and for his special use, and terrible oath that he would have Luther burned, coming to their present state by the law of develop-

**PROOF**: If the orthodox idea on this point is correct, it would be clearly improper and absurd to apply the term "man" or "men" to these messengers; and yet nothing is more common : Daniel 9: 20, " And while I was speaking and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God, yea, while I was speaking in prayer, even the man Gabriel whom I had seen at the beginning, being caused to fly swiftly, touched me about the time of

the evening oblation," &c. And so Daniel received his visions and communications from the man Gabriel," once an inhabitant of earth of course. Matthew 28: 2-"And behold there was a great

earthquake, for the angel of the Lord descended from heaven and rolled back the stone from the door and sat upon it." Mark, this is an angel, stereotyped dogmas of their faith. We do not, and a pretty strong one-for he "rolled back the stone.

> Mark 16 : 5-"And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long, white garment, and they were affrighted." Was not this the angel of Matthew? If not, there is a good bit of a contradiction here few noble men to the Demon of Fogyism. In time,

for "Divine Revelation." Luke 24 : 4-"And it came to pass as they were

From the Social Revolutionist. THE ELF OF FOGYISM.

As our popular theologies are abundantly peopled with elfs, demons, or "devils," as they call John Bovee Dodds wrote a book to prove that the them, their votaries must not be offended if I give a running history of one of them.

The Elf of Fogyism has figured in all ages of the world. He is always respectable, always popular, ity which is a matter of wonder even to its friends. always in a majority, or else in authority. His In some parts of the country, whole congregations especial mission on earth is to oppose all change are turning from Orthodoxy to Spiritualism, and and innovation; to quash all reform, and war with their churches into temples for free investigation. progress at every step. His devotees are the "fo- And thus the Elf and his coadjutors are foiled, as gies," and they do the work which their master in the days of the Wesleys. Wesleyism was one instigates. step in the pathway of Human Progress; and Spir-

itualism is another. Progress is the law of the A long time ago, the fogies in Greece held to faith in a multitude of gods; but Socrates had doomed, and he will persevere to the last in a faith in only one. He was a disciple of Human fruitless war against God, Truth and Progress. Progress and Reform, and when he taught the unity of God in the face of the Greek Pantheon,

Socialism is another step toward universal har which contained no less than 30,000, the fogies mony and happiness. It is disorganizing and re charged him with corrupting the Athenian youth. volutionary, as well as reconstructive; and the Elf becomes unusually rabid. Aspirations for har-Baffled in argument, they resorted to ridicule, just as the fogies do now. But ridicule had no terrors mony and fraternity, and practical attempts at reafor the calm old sage, and the fogy rulers gave him lization, reproach the isolation, antagonism, discorthe juice of hemlock to drink; a summary method dance and sordidness of Fogyism in general, and of putting a stop to Reform, which, thanks to are singularly offensive to the sanctimonious Elf; Human Progress, fogies can't use now-a-days. Afterward appeared a certain man among the torture the good and brave.

Jews, named Jesus, and a most noted innovator

gies were indignant. It was heresy, they said;

and the Elf raged in the Pope and Cardinals;

and Mr. Galileo had to recant. He did indeed

gious instruction; but all this was unpardonably

" irregular" at that time; it was a step in human

tongue of slander, and it told lies about the Wes-

in a regular way, as the regular preachers did, but

church was closed against them. They taught some

This alarmed the emissaries of Fogyism; they

thought there must be something bad in it, and

they invented ingenious modes of persecution .-

They assailed the field preacher with noisy horns,

and rowdy jeers, besieged their meeting places

pulled down houses over their heads, and spouted

men, as Christ maddened the Jews, so that they asked him "Whom makest thou thyself?" and they by reason of the insanity of their interiors cannot see the light of pure unfolding truth. But of perverting the people, and brought him bound Christianity. In the name of the Christian reli-we know so well that the day cometh when all the before Pontius Pilate. There was no evidence to gion did they take each others lives. There is con-world shall see it and rejoice, that we are not sustain the accusation, the Governor declared, but start strife still among the sector but hermicide of the thermicide of thermicide of the thermicide of thermicide of the world shall see it and rejoice, that we are not sustain the accusation, the Governor declared; but stant strife still among the sects; but homicide no

troubled. The light "shineth more and more unto the fogy people cried out the more, "Away with more, and why? Simply because the Race is prohim! away with him! Crucify him!" And when gressing: and in consequence of this very progress which Fogies try to ridicule, the Nineteenth Centhe was nailed to the cross, they passed by and

railed on him, wagging their heads-the fogies wy enjoys a bliss of freedom the world never knew mocking the man Jesus. They could have daubed of ore. Liberalism is gaining daily; men may think, speak and live true to their highest ideas of right Centuries after, when Christianity had sadly deand none can hinder.

But still lives the Elf of Fogyism, though his dogenerated, came one Martin Luther, who published minion is passing away. And the same spirit which heretical theses, inveighed against priestly corrup-It is held by the orthodox world that they are a tion, and strove manfully for Reform. The Elf of induced Aristophanes to ridicule Socrates, and the Athenian Judges to pass sentence of death; the same Spirit which induced the Jews to arraign Jewere never the inhabitants of Earth or Planets, as Huss was for the same offence, one hundred sus for breaking the Sabbath, and teaching strange years before. But in this the Elf failed, and the doctrines; the same Spirit which burned Huss. ment or progression. But here, as in many other Angel of Progress began a new song; and the Servetus and Latimer in the sacred name of relipoints, orthodoxy is clearly at fault with the re- carth has rung with one eternal pæan of triumph gion, and hung the Quakers; that Spirit which brought false accusations against the Wesleys and from that day to this! beset them with mobs :---that very same Spirit has Galileo was no sort of a fogy, but a reckless inactuated our Orthodox brother to ridicule Spiritualnovator and revolutionist. He didn't hesitate even to upset the heavens and turn the planets topsy

ism and Human Progress. Had he lived in the days of Jesus Christ, he would have exclaimed in deriturvy. He changed the centre of planetary mosion. wagging his head, "Hail, king of the Jews!" tion, fixed the sun, tore up from its deep founda-He would have done the bidding of the chief priests tion this big earth of ours, and set it in giddy whirl, and elders and cried out with the multitude, " Cruto usher in the morn and eve, and ever-varying cify him ! Crucify him !" seasons of the year-a paltry errand; and the fo-

perimenting to prove electricity the agency; but

he unexpectedly proved it to be Spirits; and now

agency was not Spiritual, but now he has re-

nounced his book, and become a Spiritualist. The

"heresy" of Spiritualism is advancing with a rapid

### MISS KATE FOX. FREE COMMUNICATIONS.

point his telescope towards the heavens, and It is with pleasure that the Society for "THE show the moons of Jupiter and the crescent shape DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the of Venus; but the Elf so "biologized" his subpublic of the continued labors of Miss Fox at the Rooms of the Society, subject to the direc-tion and pay of the same. She will in this, as in her former engagements, sit, without charge public of the continued labors of Miss Fox at jects, that they would'nt believe what their own eyes saw. And when poor Galileo died, they would tion and pay of the same. She will in this, not allow his body to be buried in consecrated as in her former engagements, sit, without charge ground. Such a pattern of a long face is this same to the public, for the benefit of SKEPTICS or such Elf of Fogyism! He always affects sanctity, and ENQUIRERS as are not yet convinced of the reality pretentiously assumes to be the especial guardian of Spirit-intercourse, and know not the consolations of all that is holy. of Spirit Mediation.

Protestantism was struggling for life, in England. Hours, from 11 to 1, every day, Saturday and and Queen Mary and Bishop Bonner sacrificed a Sunday excepted.

The Society wish it distinctly borne in mind that the High Churchmen became Fogies, and then it MISS Fox is employed for the purpose of converting was their turn to persecute, and they pounced up. the skeptical, rather than to contribute to the pleaour book list.

he unexpectedly proved it to be Spirits; and now he and his book are converting their thousands. THE WORKS OF EMANUEL SWEDENBORG, the Greater and Philosopher, will be furnished to our friends at the osopher, will be furnished to our i

Beer and Fniosopner, will be furnished to our inlends as the chortest notice, by sending in their orders.
NATURE'S DIVINE REVELATIONS. By A. J. Davis.
Price \$2.00. Postage 48 cents.
THE GREAT HARMONIA. By A. J. Davis.
Vol. 1--The Physician. Price \$1.25. Postage 20 cta.
2. " Teacher. " 1.00. " 19 "
3. " Beer, " 1.00. " 19 "
4. " Beer, " 1.00. " 19 "
The action is just published, and treats of Physiological
vices and virtues, and the seven spheres of marriage.
A LYEIC OF THE GOLDEN AGE: a Poem. By Rev.
Thost. Harris, author of "Epic of the Starry Heavend," and "Lyric of the Morning Land." 417 pp.; 12mo. This Poem, one of the most remarkable productions of the Inister, side by the those works have rendered them immortal.
Price \$1.50. Pestage 20 cts.
EPIC OF THE STAREY HEAVENS. By Thos. L. Harris.

race; but the Elf of Fogyism is infatuated and race is but the Elf of Fogyism is Postage 12 cts.

LYBIC OF THE MORNING LAND. By T. L. Harria. LYBIC OF THE MORNING LAND. By T. L. Harria. Prices as above. THE LILY WREATH OF SPIRITUAL COMMUNICA-TIONS, received chiefly through the mediumship of Mrs. J. 8. Adams. By A. B. Child, M. D. Prices, plain 65 cts.; calf glit, \$1.00; full do. \$1.50.

[\$1.00; full do. \$1.50.
 THE BOQUET OF SPIRITUAL FLOWERS, received chiefly through the mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. Prices as above.
 MODERN SPIRITUALISM: its Facts and Fanaticisms; its Contestancian and Contradictions: with an Appendix. By E.

Consistencies and Contradictions; with an Appendix. By E. H. Capron. The above is the most orderly and anthentic state-ment of facts, connected with Spirit manifestations, from their earliest development. Price \$1.00

are singularly offensive to the sanctimonious Elf; and he lets loose the asp of calumny to sting and torture the good and brave. The Spirit of Fogyism has been the same in all ages, but the weapons of its warfare are not as offentual norms in calibration and the state of the spirit spheres; with Incontestible evidence of Personal Identity; presented to the public, with Explanatory Observaj tions. By J. B. Ferguson. Price 75 cts. LIDA'S TALES OF RUBAL HOME; A Collection of Sto-Interesting tales for very small children. A pschage contain one copy of each series, 40 cents; postage 10 cents.

ANSWEES TO SEVENTEEN OBJECTIONS against Spir-itnal Intercourse, and Inquiries Belating to the Manifestations of the Present Time. By John S. Adams. Price 25 cents; cloth, 85 cents.

48 centa. Since writing the above work the author has changed 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 sectarianism is avoid-ed, no doctrinal opinions are introduced; but the "answers" vest on the fundements! est on the fundamental truths of scriptural revelation and un

disputed facts. EPITOME OF SPIEIT INTERCOURSE. By Alfred Cridge, of Canada, Writing Medium. Boston: Bela Marsh, No. 15 of Canada, Writing Medium. Bost Franklin street. Price 871-2 cents.

SPIEIT VOICES: Odes dictated by Spirits of the Second Sphere, for the use of Harmonial Circles. E. C. Henck, me dium. Price 48 cents.

dium. Price 48 cents. SPIRIT-WORKS; Beal 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 facis causes and peculiarities involved in Spirit-Manifestations. To gether with interesting phenomena, statements, and commun. cations. By Adm Ballon. Price 50 cents: in cloth, 75 cents. DESCRIPTION OF VIEWS CONCEPTUACION OF New York, Statements, and New York, Statements, and Commun. FREE THOUGHTS CONCERNING RELIGION, or Na-ture versus Theology. By Andrew Jackson Davis, The name of the author is a sufficient inducement to all interested in Spir itualism and its teachings to purchase and read the work. Price 15 cts

FAMILIAE SPIRITS AND SPIRITUAL MANIFESTA TIONS. Being a series of articles by "E. P." supposed to be Enoch Pond, Professor in the Bangor Theological Seminary Together with a Reply by Veriphilos Credens. Price 15 cts.

THE PHILOSOPHY OF CREATION. Unfolding the Laws of the Progressive Development of Nature, and embra-cing the Philosophy of Man, Spirit and the Spirit-World, by Thos. Paine. Through the hand of Horace G. Wood, medium. PHTSIOLOGY OF DIGESTION. The Principles of Diet etics. By A. Combe, M. D.; 50 cts. SPIEIT-INTERCOURSE: Containing incidents of Persona Persona and Antoneous and Persona of Solid

SFILITION ILLOODINGS: Containing interferences of Spirit Thought and Action; with various Spirit communications through himself as medium. By Herman Snow, late Unitarian Minister at Montacue, Mass. Boston: Crosby, Nichols & Co. New York: C. S. Francis & Co. 1538. THE SPIEIT MINSTREEL A collection of livmns and Music for the use of Spiritualists, in their churches and public meetings. By J. B. Packard and J. S. Loveiand. Price 25 cents.

cents.

In addition to the above, may be found, at the Society's Room

Letters containing orders should be post-paid. A RIVULET FROM THE OCEAN OF LIFE, an Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an ACTTAL INSTANCE, the influ-ence of man on earth over the departed. With introductory and incidental remarks. By J. S. Adams of Chelses, Mass. Price 25 cts.

A LETTER to the Chestnut street Congregational Church Chelsea, Mass., in reply to its charge of baving become a re-proach to the cause of truth, in consequence of a change in re-ligious belief. By John S. Adama, "He answered and said . .

a. One thing I know, that whereas I was blind, now I see. . And they cast him out." Let all Spiritualists who have become released from the bonds of the churches read this little book. Price 15 cents.

A RECORD OF COMMUNICATIONS FROM THE SPI- If DFHEREDS when Active the Explanatory Observations,
 by J. B. Ferguson. Bound, price 75 cents: in paper, 50 cents.
 DISCOURSES ON THE MINISTRY OF ANGELS: The Discourses Wrong an Abomination; Self-knowledge the mischief had John and Charles Wesley done? O, nothing, only they did good by a method of their own; and that is a high crime in the penal code of Fogyism. They had a little Society at Oxford for THE CHRISTIAN CHORCH OF VASHVILLE. By 5. R. Ferguson. Frice 10 cents. MACEOCOSM AND MICEOCOSM; or, the Universe Without and the Universe Within. By Wm. Fishbough. A Scientific Work; 62 cts. MENTAL ALCHEMY; a Treatise on the Mind and Ner vons System. By B. B. Williams; 62 cts. Any or all of the above works may be sent by mail to pur-chasers, on receipt of the price as above marked. Orders from our friends at a distance will be attended to promptly as soon as received.

le's in Leaven and e ine on earth. Buy are together still.

Esthere's a feeling that unites. The distant and the dead ; Belief sweet bloom that winter blights, Plane the clarshed!

difficult affection lives beyond Poath's dark and withering will ; pewer hath he to part the fond -They reset, in spirit, still!

Jugaiet thought, in lonely prayer. That split all pervades ; It leads a gory to the air When every planet fades. it circles all with holmess, It blants the barb of ill; And e'en the parted it can bless. And End together still!

### NOTES BY THE WAY. NO XXVIII

Webelsten, Mass., March 17th, 1856. man Toomer : My last letter was dated at view Habered, I hope, for good during he days. Many minds are opening to he truth in that village and its surroundthe Tuesday of that week. I was gratiting our highly estoemed sister and felone llawkins, who has been well as this part of the country as a and a This sister has been raised and extreme suffering in many re-Stating to that of Mrs. H. F. Huntstilling by Splrit influence. She is in very allow health, but better than she sbeen for years with still improving from day an I tell you personaly of a certain youth and helperinden a helper in demonstrating maturits of piritualism. I was much disaphat I could get no demonstrathe standard qualify him for public You know my mind previously exstategard to dark circles. Hoping, how-I taight ultimatedy succeed in getting the light, I retained him for one and the conclusion of the matter is, that I blas medium, but of that very uncer-42000, that the cause would be more hinas helped, by allowing him to come before There, therefore, returned him to his istical de les to meet with some one who denticit beyond all curpicion, to aid me in

"the last tree Sundays, I have been lecturing City Hall in this city, and shall do so next by after which I proceed eastward.

I resterday afternoon attended a public Circle, ere considerable interest was shown by many and listened with pleasure to an address in the lips of Mrs. Nickerson under Spiritual inthere was also a work of healing being formed through the mediumship of Mrs. Marble the person of Mr. D. Perry, who has been long own here as the deaf and blind musician. His es have already been much helped, so that from a inability to read with the most powerful

or whether he really has read the book at all, which I believe I am at liberty to doubt. It has occurred to me, however, that his eye may have caught some of the following passages, which no doubt, would be nothing more nor less than " downright nonsense" in his eye.

"Is God asleep that he should cease to be All that he was to Prophets of the past? All that he was to Poets of old time? All that he was to Hero souls, who clad Their sun-bright minds in adamantine mail Of constancy, and walked the world with him. And spake with his deep music on their tongue And acted with his pulse within the heart, And died, or seemed to outward sight to die, Evanishing in light, as if the sun, Gathered its image back into itself? Is God less real now than when he sang And smote with his right hand the harp of space, And all the stars from his electric breath [him : In golden galaxies of harmony Went choiring out heart-flushed with life from Open thy soul to God, O, man, and talk Through thine unfolded faculties with Him Who never, save through faculties of mind, Spake to the Futhers.

It must certainly be a most remarkable class of school boys that the Observer is acquainted with, who could write such lines as these. We congratulate the gentleman on the precocity of his young of its own, which nothing on earth can mar. Never failed. The Methodists made their opprobrious friends, and think they must see much further than he does. Here again,

" Critics will vainly strive to uncreate And nullify that soul-life wise and great, Of inward consciousness wherein I dwell, While Heaven itself, like some re-echoing bell Vibrates in all its flamy crystalline With wisdom, life and melody divine, Till, as the sand pervaded by the sea, Soul, Spirit, form, that flood of harmony, O'ercomes. O thou great Human soul, to thee, Who art Love, Justice, Knowledge, Liberty, Devotion, when thyself, whose hopes aspire Above the sunshine, thou interior lyre Of melody, thou heart in human breast Close veiled, thou inner Spirit, God possessed, Sitting enthroued in consciousness, be thou, Judge of the source from whence these heartnotes flow."

Ah poet, thou hast chosen to be thy judges, the poor and the lowly of the carth, rather than the wise and great; for these alone for the most part judge from the "interior consciousness." Thou hast little indeed to hope from those who are wise a broad vista of exceeding beauty. only in the wisdom of mon, and who see the things

of God only through the veil of human tradition. Here are some specimens of pretty strong nonsense, rather more highly seasoned than ordinary.

"Tis terrible to see the mother take The little child upon her knees, and tell Of hell and devils, of th' abysmal fires That cat forever through the quivering hearts Of human beings; damnable to hear The Priest impressing on the infant mind Such terrors as the strongest minds receive Deluded, as they might a thunderbolt Crushing the brain, and withering up the soul.

much perplexed thereabout, behold two men stood

At length came the Wesleys, and both churchby them in shining garments." A good deal of a men and dissenters persecuted them. But what contradiction for infallible, plenary inspiration; but nothing at all unlikely, or against the intent of the mischief had John and Charles Wesley done? O, narrators, to present facts as they understood themif we admit what is true, that these persons wrote own; and that is a high crime in the penal code of many years after the occurrence of the events nar, rated, giving, in part, their own observations, and mutual improvement; and they visited prisons and should, avail themselves of the services of other for the balance, the traditions or commonly-receiv- poor families, to dispense charities and impart reli-

ed opinions of the times.

John says they saw two angels sitting, one at progress, and the meddlesome Elf tickled the the foot and the other at the head where the body of Jesus lay.

leys; and the dupes of Fogyism believed all that Acts 1: 10-" And while they looked steadfastthe envenomed tongue of slander told. ly toward heaven as he went up, behold two men The Wesleys took to preaching-not in churches, stood beside them in shining garments.

John was about to fall down at the feet of the angel that showed him these things, when lo! his in private houses and the open fields, for the angel was one of his brethren the prophets. These few cases out of the many that might be novelties of doctrine, and ten thousand people cited, show plainly enough that the angels of would flock together at one time, to hear them.-Scripture were no more or less than the spirits

of men who had once inhabited Earth in the form. E. F. CURTIS. Respectfully, &c., Farmington, Feb. 22, 1856. -Spiritual Universe.

### IS RELIGION BEAUTIFUL?

water from engines to drown out their religious Always! In the child, in the maiden, the F- zeal. But the Elf of Fogyism grows weaker as the ther. religion shines with a holy, benignant beauty world grows older. In the case of the Wesleys, he vet was the female character perfect without the name honorable; but the Elf is a wily one, for steady faith of piety. Beauty, intellectual wealth! when he could not quash the innovation, he set They are all like pitfalls, dark in the brightest day about it as usual, to make fogics of the innovators, unless the divine light, unless religion throws her and at last he succeeded. Leading Methodistssoft beams around them to purify and exalt, mak- and I am sorry to have to say it-are no longer for ing twice glorious that which seemed all loveliness innovation and progress, as in the days of John before.

Religion is very beautiful; in health or sickness, their standard bearer. in wealth or poverty. We never enter the sick chamber of the good, but soft music seems to float arose with a power it had seldom or never manion the air, and the burden of their song is, "Love, fested before. And what is Spiritualism? Simply neace is here."

where discontent sits fighting sullenly with life, we cation are various, the most important of which should find the chief cause of unhappiness, want or are by images, writing and speaking. On the day religion in woman. of Pentecost, the Spiritual mediums there "spoke

And in felon's cells-in place of crime, misery destitution, ignorance, we should behold in all its most horrible deformity, the fruits of irreligion in woman.

O, religion! benignant majesty, high on thy scoffing still. throne thou sittest glorious and exalted. Not above the clouds, for earth-clouds never come between thee and the truly pious sonl; not beneath the clouds, far above thee is heaven, opening through

Its gates gleam in the splendor of jasper and pre- ity and given themselves to the oblivior of Spiritual cious stones, white with a dewy light which neither flashes nor blazes, but steadily proceedeth from the throne of God. Its towers are bathed in refulgent of joy to many of these. It has restored their glory of ten times the brightness of ten thousand faith in immortality, and "given them a blessed

whispers, "Rest-up there-forever." Art thou sorrowing? "eternal joy." Art thou weighed down with ignominy? "kings poor! the very street be-fore thy mansion shall be gold. Art thou friend- is going on to conquer and make glad. Its maniless? the angels shall be thy companions, and God festations are so obvious and demonstrable, that thy friend and father." Is religion beautiful? We answer all desolation and deformity is where religion is not. - Mrs. Den. dence of Spiritual agency. Professor Hare, one of nison.

ure of the Spiritualistic believer, and it is expected, RIT SPHERES, with Incontestile therefore, that those who are CONVERTED will NOT occupy the time of the Medium.

Mediums.

### AGENTS.

THE CERISTIAN SPIRITUALIST, the HEALING OF

THE CHRISTIAN SPIRITUALIST, the HEALING OF THE NATIONS, and other Spiritual works and pub-lications, are kept on sale by the following named persons, who are authorized to receive subscrip-tions: DEXTER & BROTHER, 14 and 16 Ann-st., New York. ABBE & YATES, 25 Ann-st., New York. BELA MARSH, 15 Franklin st., Boston, Mass. SAMUEL BARRY, 221 Arch st., Philadelphia, Pa. MRS. E. S. FRENCH, Pittsburgh, Pa. JONATHAN KOONS, Milfeld, Athens Co., Ohio. GLO. BURCHELL, Williamsburgh, N. Y.

#### RESIDENCES OF MEDIUMS.

J. B. Conklin, 134 Canal st. Mrs. Jennie E. Kellogg, 625 Broadway. Mrs. Anna L. Brown, 1 Ludlow Place, corner of Houston and Sullivan sts.

Mrs. Bradley, Healing Medium, 94 Greene street.

### THE HEALING OF THE NATIONS.

PUBLISHED BY THE SOCIETY FOR "BL "DIFFUSION OF SPIRITUAL ENDY ADGE."

A New Work so justialism. Charles Linton, Medium. The work is beautifully electrotyped, contains 550 pages, octavo, and two splendid steel engravings-Mr. Linton and Gov. Tallmadge: the latter has written an elaborate introduction and appendix to the work.

The book is now ready for delivery, price \$1 50, postage 30 cents. Orders from the trade and others will be attended to, by addressing the Society for the Diffusion of Spiritual Knowledge," 553 Broadway, N. Y.

SPIRIT MEDIUM.

MES. KELLOGO receives visitors for investigating the Spirit Manifestations daily, Sundays excepted. Her attendance with Private Circles at her Booms, 625 Broadway, may be secured by Previous engagement. Hours, unless engaged for Private Circles, 9 A. M. to 2 P. M. Friday and Saturday evenings engaged for the present. No sit tings on Wednesday after 12 M.

SPIRITUAL CLAIRVOYANCE.

SPIRITUAL CLAIRVOYANCE. MRS. LORIN L. PLATT, has taken Rooms at No. 184 CANAL STREET, where she offers her services in the examination and treatment of Diseases by means of Clair-voyance. Terms – For Examination and Prescription, if the parties are present, \$3; if absent, by autograph or lock of hair, \$5; Psycometrical Reading \$1. Mrs. Platt will hold Circles for Spiritual Communication, when not otherwise en-gaged.

HOME FOR SPIRITUALISTS, HUME FUK SPIRITUALISIS, NEAR UNION SQUARE, in a house with all the modern improvements—bath, gas, range, &c. Two or four rooms to let, with board. Also, an Office in the basement, suitable for a Physician. Mesmeric, or Clairvoyant. Inquire of D. G. TAYLOR, At 145 West 16th street, near 5th avenue.

#### SPIRITUALISTS' HOME. 20TNYLIN MOVSB.

BY DE. H. F. GAEDNER, Corner of Harrison Avenue and Bcach-st BOSTON.

MRS. LINES,

CLAIRVOYANT, HEALING AND DEVELOP ING MEDIUM,

Will give examinations daily, (Sundays excepted,) upon ALL DISEASES,

At No. 1 Bible House, Ninth Street, between Third and Fourth Avenues.

Her long experience enables her to decide with great correct-ness, the nature, location and character of a disease; and advise that mode of treatment calculated to prove of great utility to restart.

atients. Those who cannot sitend in person, would do well to end a lock of hair, for examination. Charges reasonable. P. S.-A small fee to be sent in all letters containing hair.

### TO THE AFFLICTED.

TO THE AFFLICTED. THE astonishing error that have been performed by MRS. METTLER'S MEDICINE, of Hartiord, Conn., and those of MRS. FRENCH, or Pittsburgh, Pa., when all remedies have failed, and the priments given up by their respective physicians as hopelest and attested by thousands upon thousands, to whom relief has been afforded. Both these hadles are Chairwoyants, any while in that state the Medicines are propared. The various myredients of which their Medicines are composed are all from the vegetable kingdom. It is but faint praise to say that of all the numerous specifies that have been prepared for all the dis-eases that the human system is subject to, none have been so universally successful as the Medicines prepared by these two ladies.

adiea. Sold by SAMUEL BARRY, Sole Arent, Periodical Book itore, No. 221 ARCH STREET, Philadelphia. St

## MRS. E. J. FRENCH,

Late of Pittsburgh, Pennsylvania, CLAIRVOYANT & HEALING PHYSICIAN,

Office. 443 Broadway, Second Story. Hours, 10 A.M. to 1 P.M. and 2 to 4P. M. All morbid condi-tions of the human organism delinested and prescribed for with an accuracy hitherto unknown in the annals of Mesmaric Phe-

#### DR. RICARDO

Is ready to give lessons in modern Languages at the Harlem Academy, 120th-street, near 8d Avenue. Young gentiemen and Iadies from the neighboring country, disposed to learn during the day, or in the evening classes, may come and trust with full confidence in Dr. Ricardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by confidence in the reliardo as a practical teacher. Terms by

#### A. C. STILES, M. D.,

PHYSICIAN AND SURGEON, BRIDGFPORT, Conn.-Clairvoyant and Psycoometric Delineator of Character. Ex-amination for disease, with prescription, \$1. Those who cannot personally visit him can forward a lock of their hair.

"Dr. Stiles's superior clairroyant powers, his thorough medi-cal and surgical education, with his experience from an exten-sive practice for sixteen years, eminently qualify him for the best Consulting Physician of the age."

Dest Consulting Physician of the age." Psychometric Delineations of Character, with Conjugal Adap-tations, \$2. To obtain this, the autograph of the individual must be forwarded. To secure attention, the low price here asked must always accompany the letter. Willing that those who are "not rich," should ahare in God's gifts, has been the inducement to offer these low prices.

suns, yet soft undazzling to the eye. And there religion points. Art thou weary; it votaries of the Elf say all this is evil, and Spirit-

the most scientific men of the age, commenced ex-

this day, often do the same thing. But the fogies scoffed in the days of the apostles, as they are Many of our day who have been outraged by the selfishness, sordidness, exclusiveness, aristocracy, profligacy, and hypocrisy of the churches in

with tongues," and the mediums amongst us at

general, had renounced the doctrine of immortai-

annihilation. Spiritualism has been a messenger

their master's work not to be done. Spiritualism few who investigate are able long to resist the evi-

'E I. GAEDNER.

Wesley; they are fogies now, and the ugly Elf is

In the progress of human events, Spiritualism

## the belief that Spirits can and do communicate with Could we look into thousands of families to-day, persons still in the flesh. The means of communi-

For the Christian Spiritualist, THE THREE SPIRITS. BY ÆLFREDE.

While the wind without was wailing O'er the forest and the stream, From the sight their icy gleam, And the wintry stars were veiling

And the storm-rack gathered slowly, Shrouding o'er the evening sky, By the pleasant parlor fire Lay I franced in reverie.

Speaking to myself the fancies, Clothed in strange and stately rhyme, Quaint conceits and ringing measures Of poets of the olden time.

Railing at my fate so paltry, Leading on a humdrum life, Toil unending; toil and traffic All with selfishness so rife.

Longing for the fair ideal. Grotesque though it be, of youth-Throwing off the marble real-Seeking fairy forms of truth.

As enwrapped in shadowy fancies, Sat I silent, and as still As the flame that erst was dancing With an almost human will,

Suddenly I felt a presence "As of some one in the gloom, Though around me there was silence In the fire-lighted room.

Then, before me stood a Spirit, Clear and well-defined her form, With large eyes that seemed to 'herit All the night and all the storm.

Dark her features, and forbidding Was the frown that on them lay, And an inward voice spake chiding, As I recognized To-Day.

Then once more my sight 1 lifted, And I saw another form, Dim and indistinct the features, But with love instinct and warm.

And she gazed upon me loving, With blue eyes, wherein were blent Purest loveliness and kindness, With a childlike wonderment.

Gazing in those eyes of beauty, There I saw my childhood's heaven, Ere the battle-cry of duty Was unto my being given.

All pure hopes that ere had filled me Now aside as useless cast. Saw I in the eyes reflected Of the Spirit of the Past.

Then another form before me Rose in majesty most grand, Weaving magic circles o'er me With a snow-white, mystic wand.

Tall her form was and majestic, Faultless in its symmetry, And her eyes seemed looking upward, Far into the depths of sky.

Then as I still gazed upon her,. Visions rose before my soul Of the fair and stately Future, And the ever-radiant goal.

Stately palaces of glory, Towers, fair and grand in height, Veiled in morning haze, dim-outlined, But rosy-red with morning light.

Then the glowing, radiant Future,

From the Journal of Medicine. SPIRITUAL WRITING. Considered and Analyzed Physiologically. BY JOHN C. NORTON, M.D.

We copy the following and last expose of Spiritualism as its length comes within the limits of our columns, We do so because the reader should know what can be said against this phase of Spirit manifestation, the opposition being intelligent and respectful. We bespeak for it, therefore an attentive perusal, since nothing but candor, will inamine, much less expose whatever error may be associated with the philosophy of Spiritualism. For our own reflections see the second page of this issue.-Ed. Ch. Spt. Seating myself, one day, by a table, alone in my office, I determined to try an experiment .--I had heard much, and seen a little, of the so-called Spiritual writing, and did not wish to cry out humbug until I had fully investigated the matter, being well aware that though I might, by observing the operations of the mediums, and applying to them appropriate tests, satisfy mysely that the communications were not from the Spirits of the dead, I could not form a definite opinion as to their real nature, without testing the matter in my own person.

I had been told in one of the circles which I had had the curiosity to visit, that I was both a writing and a rapping medium. I therefore resolved to try my hand at conversing with the dead, if such a thing was possible; so, taking my pen in hand, and placing it upon a sheet of paper before me, I called upon the Spirits, if any were present, to move my hand. To my astonishment, my hand immediately began to move, but made no intelligible characters. I then said, if this is a Spirit, write the letters A B, etc., which was done, until nearly the whole alphabet was written. My hand moved very slowly at first, but the movement was altogether involuntary.

I did not stop here to inquire the cause of the movement, but, my curiosity being fully aroused, I continued my invocations to the Spirits. I asked the Spirit to write its name, and at the word, in an old-fashioned hand, was written the name of B----tion for me?" when the following was written: "Come to Ireland; Wm. C---- is dead, and has willed you all his property, amounting to thirty thousand pounds."

I did not stop to ask myself the question whether such a thing were possible or probable, but continued my conversation with the supposed Spirit. I was informed that on the next Monday evening I should receive a letter from the executor of the will, J. Crawford, of Dublin, making me acquainted with all the circumstances. In a short time I began to receive communications purporting to be from other Spirits, suggesting that I might would probably be destroyed. "Oh no!" says another Spirit. "Crawford will never give up the will. It is safe in his hands."

And so, for my edification, the Spirits would hold animated and lengthy discussions upon the subject; but soon came the announcement, "The will is defriends, however, informed me that I might obtain possession of the legacy by commencing legal proceedings, and were kind enough to write for me the names of some fifteen or twenty different persons whom I must employ as witnesses in my great suit. Of these, the places of residence and occupaname of a college class-mate of yours, Mr. Editor, to learn from the Spirits, is doing very well.

Trumy (the principal witness) is dead; he has been on that they may be accounted for far more philothrown from a carriage, and is now being carried sophically, without referring them to any such home." I was shortly, however, convinced that source.

writing these communications for about one week, What useful information can we then obtain from during which time it may well be supposed that I the Spirits? They lend us no assistance in regard was not in a condition for calm and sober reflection to the things of time; and in regard to the weighty little time, then vanisheth away, -James iv. 14. tion. At the end of this time I made up my mind matter of eternity, they tear our chart in pieces. to stop and post up, square my books, and see take away our anchor, and leave us in the midst of where I stood. I assure you it was no easy mat- a fearful storm, to be driven about by the waves of ter for me to stop. There was a kind of enchant- conjecture among the rocks and shoals of error. ment about it, which it is impossible for me to de- But enough of this,-let me not hear again the scribe; and I was bound by a spell more potent plea that there are lying Spirits. Fifthly, I have been told that if we called upon duce intellectual and competently qualified minds to ex- than that by which the son of Ulysses was kept upon Calypso's Isle. But, thanks to my watchful the Spirit of a person still living, we should get

mentor, I did break away, and that entirely. I no answer. I can assert from positive experience now proceed to give you the result of my reflect that this statement is false. I have repeatedly tions and self-examinations.

I venture the assertion that no one has had any stronger evidence of Spiritual intercourse than myself. The writing was altogether involuntary ; not only so, but the mental operations which accompanied the writing were equally involuntary. Almost any one, unacquainted with the principles of physiology that neither the thoughts nor the writing were his ing; in other words, that we commune not with life of man.- Dr. Spring. the dead at all ! own, and would have immediately attributed them to disembodied Spirits; but my conclusions were

far different. It may be said that my mind was influenced by prejudice in forming my conclusions -that I had previously determined not to be convinced of the truth of Spiritual communication; but I solemply aver that this was not the case. On the contrary, I was disposed to treat the subject in being much more vivid and forcible. Besides, fairly, and was anxious to satisfy myself whether there was anything in it or not. It seemed to me that if it were possible to hold converse with our I have seen. There were some ideas, it is true, in departed friends, it would be the most pleasing reference to mediums, Spiritual intercourse, etc., thing in the world. But let us see how my conclusions were drawn, and what were the premises upon which they were founded.

In the first place, that the ideas originated in my own brain, was evidenced by the waste to which my whole nervous system was subjected, and the effect upon the process of nutrition and secretion throughout the body. Although engaged in writing only one week, during that time I lost ten pounds in weight; my whole nervous system was so affected that I could scarcely hold a pen. I was atflicted with palpitations and tremors, loss of appetite and constipation, disturbed sleep and frightful dreams. Involuntary muscular movements, and inability to fix my attention, with giddiness and

headache. Any one to have seen me would have said that I had passed through a long siege of sickness. In fact, I am satisfied, by looking back upon my condition, that I was on the very borders of insanity. Every medical man knows that these are precisely the effects of long-continued and severe mental exertion. Now, if the motion of my hand was produced by the influence of Spirits exnever receive the property after all, as the will ternal to my body, I do not see how the effect upon my body and mind should have been so great. How should the mere exercise of moving my hand, when produced by the agency of another person, thus affect me? It may be said that I was frightened, and that my nervous system was thus operated upon; but this was by no means the case. I stroyed, and the property is taken." My Spirit could talk as familiarly with the supposed Spirit as with an intimate acquaintance. I could joke as much as I pleased, and really enjoyed those con-

versations remarkably. Secondly, I always knew what I was writing, and although the thoughts passed through my mind unbidden, I could always tell before I finished a tions were detailed with the greatest minuteness. I sentence what it was to be, and often, when asked was not a little surprised to find among my list the a question, I could answer it just as well without writing at all, as after writing the answer. Some (I. R. C.) who, I was informed, was teaching in may say that these were impressions made upon South Down, and who, you will, no doubt, be glad my mind by the Spirits. I reply, it is an assumption to say that the Spirits had anything at all to Now came the important intelligence that "Thos. do with these impressions, and I shall show further

no more dependence can be placed upon the reports Thirdly, if I was requested to write a name them. They exist whether we will or not." Here of the Spiritual telegraphs than upon our material which I did not know, I could not do it. I was we have the same idea of involuntary cerebration, told to call upon the Spirit of Lewis Hanchett, and request it to write its name. It was immediately written, "Lewis Hanchett." He had a middle name, says the person, tell him to write it. "Lewis George Hanchett." "Not correct." "Lewis William Hanchett." "Still wrong; the name comcongratulations, the counsels, the plans for the fu- menced with B." "Lewis Benedict Hanchett." "Not right." " Lewis Burton Hanchett." Wrong

LIFE. What is life? It is a vapor that appeareth for Like the falling of a star;

called up the Spirit of a person now living, and

style of the composition only differed from my own

my philosophy was unlike any other system of

which correspond very nearly with what we find

in works upon Spiritual philosophy; but those I

had no doubt derived from others. One thing is

worthy of particular notice. Take any two medi-

ums unacquainted with the system of Spiritual phi-

losophy now in vogue, and let them, without any

opportunity of comparing their views, call upon the

Spirits for a system of doctrines, and these systems

will not only differ from the prevalent system, but

from each other, and that most materially; and

this I have often remarked, a Universalist medium

will obtain a Universalist philosophy, a Methodist

medium a Methodist philosophy, and so on. This

is evidence that the doctrines obtained are not those

A few words, by way of explanation of the phe-

that much of the writing will come under the de-

nomination of emotional action, and it may be a

question whether the intellectual operations which

precede the writing do not, in every instance, in-

fluence the muscles through the medium of emo-

tions. We have been heretofore accustomed to

class these actions, to which the mind gives rise,

under two heads-voluntary and emotional. Shall

we introduce still another class, to cover those ac-

tions which are the direct result of intellection? I

leave this question open for discussion. I beg

leave here to refer my readers to the chapter on

the Nervous System, in the fourth edition of Car-

penter's Physiology, as they will find it reviewed

in the July number (for the year 1858) of the

thing as involuntary cerebration, as automatic

thought. This idea is comparatively a new one,

though I think not altogether so. I find in Up-

ham's Mental Philosophy, under the head of

the somnambulist.

long-forgotten thoughts of former years were re-

of decomposition within my brain.

of the Spirits, but those of the mediums.

- Or as the flight of eagles are;
- Or like the fresh spring's gaudy huc, Or silver drops of morning dew;
- Or like a wind that chafes the flood.
- Or bubbles which on water stood:
- Even such is man, whose borrow'd light Is straight call'd in, and paid to-night.
- The wind blows out, the bubble dies,

The spring entomb'd in autumn lies;

- The dew dries up, the star is hot,
- The flight is past-and man forgot.

held long conversations with it. The only reason, then, why mediums say they cannot converse Bishop King. with the Spirits of the living is because they think The flying cloud, the evanescent vapor, the arthey cannot, and therefore do not try. What rows just propelled from the string, the wintry does this show? To my mind, it is conclusive grass, the flower whose beauty scarcely blooms evidence that we no more converse with the Spirits ere it is faded, and whose fragrance is scarcely perone, unacquaintee with the principles of physiology of the dead than with those of the absent liv- ceptible ere it is gone-are apt similitudes of the and psychology, would have unbesitatingly declared of the dead than with those of the absent liv-

We live in deeds, not years; in thoughts, not breaths;

Sixthly, I am satisfied that the ideas contained in my philosophy and poetry were my own; and In feelings, not in figures on a dial:

the thing that leads me to think so, is the fact that I could recognize trains of thought that had forlives

merly passed through my mind: moreover, the Who thinks most, feels the noblest, acts the best. J. P. Bailey.

He lives long that lives well; and time misspent is not lived, but lost. Besides, God is better than philosophy purporting to be from the Spirits which His promise, if He takes from him a long lease, and gives him a free hold on a better value.-Fuller. How short is human life! The very breath Which frames my words, accelerates my death.

Hannah More. Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be at age; and then to be a man of business; then to take up an estate; then them with more reverence than they did out of to arrive at honors; then to retire.-Addison. An aged Christian went lottering by, And white was his head, and dim was his eye; And his broken spirit seem'd ready to fly.

As he said, with his faltering breath : "It is life, to move from the heart's first throes, Through youth and manhood to age's sorrows In a ceaseless circle of joys and woes,-It is life to prepare for death."

Charles II. Drake.

nomena of Spiritual writing. Being careful to Many men pass fifty or sixty years in the world, avoid any roluntary acts, the will is placed in abevand when they are just about going out of it they ance, and thus full play is given to emotional and bethink themselves, and step back, as it were, to them should deposit a pledge for its safe returnother mental acts. It must be remembered that do something which they had all the while forgot, Oxford, the seat of English learning, possessed in the emotions may have an internal as well as an exterviz: The main business for which they came innal origin. Intellections give rise to emotions, and to the world, to repent of their sins, and reform tracts chained to the wall, or kept in the chance emotions, in their turn, render the process of their lives, and make their peace with God, and in of St. Mary's Church; and even so late as the fit thought more rapid and clear. I have no doubt time to prepare for eternity.-Tillotson.

Nor love thy path, nor hate; but what thou liv'st.

Live well-how long or short; permit to Heaven. Milton. They who are most weary of life, and yet are

no purpose-who have rather breathed than lived. American Explisi. C larendon.

Age should fly concourse; cover in retreat Defects of judgment, and the will subdue; Walk thoughtful on the silent, solenin shore Of that vast ocean it must sail so soon. Young.

Old age, thine evening twilight, for him who has a Saviour, blends so undistinguished with the sun-British and Foreign Medical Chirological Review, rise that there is scarcely a night between .- Prof. where he takes the ground that there is such a Tholuck. \*

In him we live and move, and have our being.-Acts xvii; 28.—Puritan Recorder.

THE PROGRESS OF TEA DRINKING.

"Dreaming," the following words: "A train of In the meanwhile, the love of tea was on the inconceptions arise in the mind, and we are not concrease, and had made its way far east of Temple scious of any direction or control whatever over Bar. Every year enlarged the consumption, and he knew not how to use it, so he gave loese to the drinking of it was no longer confined to the re- to his appetites and passions, and ran at a million to his appetites and passions, and ran at a million to his appetites and passions. fined and wealthy; the community at large were although expressed in a little different language beginning to appreciate the precious beverage, behold him-a broken down man, bowed r from that which Carpenter used. Dr. Carpenter, which refreshed and strengthened, and at the same infirmity, a mere wreck of what he was, to however, goes still farther, and takes the ground time exhilerated their Spirits, without any of the that cerebration may go on without either volition after consequences of ordinary stimulants. or consciousness. This would seem to be true with From the year 1710, the importation had gone regard to the somnambulist, whose actions are on increasing, and in 1737 had reached to such an doubtless the result of cerebration, although he is extent that the ruin of England was predicted as entirely unconscione of what he is doing. If he is certain to ensue, from the general use of so effemunconscious, of course the actions must be involinate and unnatural a drink. untary; for there can be no volition without con-

SCAROITY OF BOOKS IN THE DARK-AGES In this age of steam printing presses and eral education, we can scarcely conceive the great ness of the literary disadvantages under which the people labored who lived before the art of printing was invented, and especially in the dark ages. In his lives of the British historians, Mr. Lawrence says:

"The libraries of Italy, were so totally ruined by the invasions of the barbarians, that the popes were often obliged to borrow books from Germany. In France they were so scantily supplied that, in the ninth century, the abbot of Ferriers sent to Pope Benedict III., to beg a copy of Cicero de Officiis, as there was none in all France. At the beginning of the tenth century, copies of the Bible were so rare in Spain, that one copy often served for several monasteries. It was a rule of the English monasteries, in 1072, that the librarians should deliver to each monk one book at the beginning of the year; and if at its close he had not read it, he was obliged to do penance. The bishop of Winchester's cathedral library consisted, in 1824, of seventeen books. This prelate borrowed from the convent of St. Swithin, a copy of We should count time by heart throbs. He most the Bible, in two folio volumes, giving his bond for its safe return. The Bible had lately been bequeathed to the convent, and so valuable was the legacy, that a daily mass was could for the soul of the donor.

Books, in those days, were the most costly of possessions, yet no price could in fact exceed their value, since they contained the germs of civilization and advancement. In those few manuscripts, so reverenced and valued, was shut up the great spirit of modern progress.

But even had the simple monks beheld clearly all the vast results that were to flow from the influence of books, they could not have looked upon pure superstition, or for the sake of their rarity .--If any person gave a book to a holy house, he was thought to have deserved salvation. Formidable anathemas were pronounced against any one who should alienate or injure one of these costly possessions. The sale of a book was attended with as many formalities as that of a vast estate. Persons of character and importance were invited to witness the transfer; and a formal record was made of the transaction. In 1225, Roger, dean of York, gave several Latin Bibles to Oxford, with a condition that the student who borrowed one of fourtenth century, a library consisting of a few teenth, it was ordered by the statute of St. Mary's College, that no student should use a book longer than an hour or two at most, so that all might profit by the scanty collection. In France, at the opening of the fourteenth century, the royal library of Paris contained but four classics, one most unwilling to die, are such who have lived to copy each of Cicero, Ovid, Lucan and Boethius-

## LIFE AS IT IS.

Let us make an excursion down the street at! see what we can learn. Yonder is the wrech of: man's son. He was permitted to grow up with out employment, went and came as he pleased and spent his time in the gratification of spontancous passions, desires and inclinations, with p one to check him, when his course was evil, crecourage him in the ways of wisdom. His father was rich, and for that reason the son thousand he had nothing to do; no part in honest labor t perform.

Well, the father died, and the son inherited; portion of his abundant wealth, and having neg earned money by honest toil, he knew not the value of it, and having no knowledge of busines physically and mentally. His money is gone, a he lives on the charity of those whose hearts? open with pity. Such is the fate of hundreds a are born to fortune.

And the sweet and saddened Past, Turned toward the glooming Present, And their arms about her cast.

And the Trine stood fair before me, And upon me bent their gaze, While the trembling firelight fickered On the wall its ruddy blaze.

Then, I noted how the beauty Of the Future and the Past, Flowed into the Present's being, And a glory round her cast.

Vanished was the sternness wholly From the forehead of To-Day, Shone instead a high and holy Look that turned to Heaven alway.

Then before me, arms enwreathed, Radiant to the very feet, Stood the Trine in perfect beauty. Undivided and complete.

And the lesson I remembered, That the eye true-seeing might Find all life one glorious poem, Filled with music and with light.

SIR WALTER SCOTT'S ADVICE TO HIS SON CHARLES. -"I cannot too much impress upon your mind, that labor is the condition which God has imposed on us in every station of life. There is nothing worth having, that can be had without it, from the them is, that the poor man labors to his appetite,the rich man to get an appetite to his dinner. As man being. The style was not vivid, but fiery and fruits of his own studies; and the liberal and ex- upon which I was writing. tended acquisitions of knowledge which he makes, are all for his own use. Labor, my dear boy, respected and desolate.

Again: "Read, my dear Charles, read, and reap poor; and why is this, but because our eye is enabled to look upon the past, to improve upon our ancestors' improvements, and to avoid their errors? comparing it with passing events.

ones in this lower world, for soon came the following dispatch : "Thomas Trumy is not dead; he was only stunned, and is now better."

I should weary the patience of my readers if I were to mention one-tenth part of the communications that were written upon this one subject. The ture, the jokes, and the sober suggestions were without end.

darkness was explained to be ignorance.

ingly, I received six or seven communications, each covering from three to four pages of foolscap; each commencing with a series of aphorisms, and closng with poetry; and I must be permitted to say, bread which the peasant wins with the sweat of that the idea and the style of these productions were his brow, to the sports by which the rich man must of the most remarkable character. Many to whom get rid of his ennui. The only difference betwixt I showed them, declared their decided conviction that they could not be the composition of any hu- per.

for knowledge, it can no more be planted in the tempestuous. I must confess that I was utterly human mind without labor, than the field of wheat bewildered, and knew not what to believe or say. can be produced without the previous use of the I called upon different poets to write for me, upon plough. There is, indeed, this difference, that cir. subjects which I should designate; and, in this cumstances may so cause it, that another shall way, in one afternoon, I wrote more than ten pages reap what the farmer sows! but no man can be de- of poetry, and that while I was engaged in converprived, whether by accident or misfortune, of the sation upon other subjects disconnected with those

I also invoked the Spirits to explain many obscure points in physiology, and explanations were therefore, and improve the time. In youth our immediately given. I supposed cases of disease. steps are light, and are ductile, and knowledge is and prescriptions were forthwith given, with full dieasily laid up. But if we neglect our spring, our rections for the management of the cases; upon my summer will be useless and contemptible, our inquiry whether cancer was a curable disease, I have been imposed upon by lying Spirits." Very harvest will be chaff, and the winter of old age un- was answered in the affirmative, and was told that likely; but how, in the name of all that is sacred, sulphur was the remedy.

I called for the autographs of the signers of the nicating Spirit is? I call upon the Spirits of those compare all the circumstances. I was engaged in often transform himself into an angel of light? of Shinar !- Carlyle,

again; the name was Lewis Beebee Hanchett." It In addition to these, I received a great number was then immediately written correctly. Numerof communications, purporting to be prophecies of ous other experiments of the same kind were tried, future events. I was told that the millennium was and always with the same result; showing that it shortly to dawn upon the world, and the glorious was absolutely necessary that I should have the "thousand years" would commence in 1856; that idea in my mind before it could be written. Did before that time there would be wars, such as had | not that Spirit know its own name? If it did, why never before been known. These wars would com- did it not write it without being told what it was mence in Germany, and rapidly spread over Eu- Here is another fact bearing upon the same point, rope and Asia, and would result in the universal which I have just been illustrating. In regard to diffusion of civil and religious liberty. Kings and the signatures which I wrote, whatever idea I had emperors would be hurled from their thrones. in my mind of those signatures was faithfully writ-Louis Napoleon would be assassinated in his bed. ten out. If I had formed a correct image within, chamber, and France be deluged again with blood. that image was immediately transferred to paper, The princes of the world were emphatically termed and in this instance the autograph was correct. the princes of the Power of Darkness, and that On the contrary, if I had a wrong impression of the handwriting, the autograph would be wrong

I was told that I must believe in the Spirits and If I never had seen the signature, the writing would their philosophy. I requested that they would be nearer like my own than anybody's else. Hence communicate to me that philosophy; and, accord- it was that although some of the signatures were strikingly correct, a great majority bore not the least resemblance to the true one. Upon this principle we may account for the fact (if fact it be) that children and persons not knowing how to write will make very good autographs while calling upon the Splrits. It is the idea which influences the muscles, and thus imprints its image upon the pa-

> Fourthly, to test the reliability of the prophecies, a record of the weather for a week to come was called for and written. The sequel showed that either the Spirits were most infamous liars, or else they were miserable almanac makers, for they did not come within forty rods of the mark. In fact, my Spirit friends never gave me one particle of informution in regard to matters of which I was ignorant, upon which I could place the least dependence. I need not say the whole story about the legacy was a fabrication; the letter which I was to receive, somehow, never reached me, and the dead relative was only Spiritually dead, for he is now alive and well. "Ah !" says the Spiritualist, "I see you am I to decide what the character of my commu-

that which is useful. Man differs from birds and Declaration of Independence and of the deceased whose character for veracity and candor on earth beasts, only because he has the means of availing Presidents, as well as of many of my deceased was unimpeachable, and, relying upon their statehimself of the knowledge acquired by his prede- friends; and in many instances the signatures thus ments, I find myself most egregiously deceived. cessors The swallow builds the same nest which obtained were very good imitations of the true "By their fruits ye shall know them," says the its father and mother built; and the sparrow does signatures. So you see that I have had all the Spiritualist. "True Spirits speak of things divine; ther remarks. not improve by the experience of its parents. The evidences, so far as writing is concerned, which false Spirits talk of things of time." What you son of the learned pig, if it had one, would be a mere brute, only fit to make bacon of. It is not Spirits who are convince Charles Beecher of mean to say, then, is this; that those Spirits who so with the human race. Our ancestors lodged in Spiritual agency. I may say, indeed, that I have tell us of anything we are capable of testing are so with the human race. Our ancestors lodged in opinious agency. I may say, made, that I have be a distance of the second for the rich, and comfortable dwellings for the about this writing of autographs. It may be asked, which we shall never learn the truth or falsity as our own, have been swallowed up by time, and was I not convinced by them? I answer, I did till we pass to that bourne from which no travel- there remains no record of them any more; yet was I not convinced by them? I answer, I did un we pass to that bounder from when and Orion, Sirius, and the Pleiades are it was the tashion to resort on Sunday evenings, not make up my mind in any way until after I had ler returns, are true Spirits. But how do you still shining in their courses, clear and young as when, in deference to morality, the only amuse ancestors' improvements, and to avoid their errors? not make up my mind many way until and i now that even these are true? Does not Satan when the shepherd first noticed them in the plains ments were tea drinking and the card table !--

"If we compare the nature of tea," says a writsciousness. The dreamer is conscious of his inteler of the Grub Street Journal of the latter date, lectnal operations, although he "possesses no con-"with the nature of English diet, no one can think trol over them." The intellectual operations of the it a proper vegetable for us; but were it," he conwriting medium come under the head of cerebratinues, after pointing out various evil qualities, "as tion involuntary, but accompanied by consciousentirely wholesome as balsam or mint, it were yet ness. I say incoluntary, but do not mean to be mischievous enough to have our whole population understood by this that the will is incapable of conused to sip warm water in a mincing, effeminate trolling those operations; I mean that the will manner twice a day," &c. ; and he goes on imputstands aloof from them, as it were, and they go on ing all the political evils of the preceding twenty without the direction of volition. The same remark years to the drinking of tea; and ends by prophewill apply to the act of writing. It is involuntary sying that, if the use of it is continued for another only as the will is kept in abeyance, and the hand century, the English will have to hire formoves without its control. There was no time eigners to do their hard work for them, and will be while I was engaged in writing when I could not incapable of defending themselves in case of need. stop the motion of my pen, and direct my thoughts This attack was followed up by others equally then go down to untimely graves. iuto a different channel, if I chose to do so. I canoverwhelming. A writer in the Gentleman's Manot help thinking that in my mental state, while gazine of the same year informs us that it affects by all means, either by fair or foul, accumulation receiving communications, there was something adults, who take it for the first time with dejection very analagous to dreaming, and that my involunof spirits, palpitation of the heart, trembling, feartary muscular movements were much like those of fulness, and other symptoms common to narcotics, such as poppies, nightshade, and other poisonous This assertion must, of course, be taken with simples; and the children bred with it are only fit timely end. - York Republican. ome limitations. What a beautiful dream was

for footmen and chamber maids-and in fine, that of the legacy ! Alas! it vanished just as all threatens an ultimate end to the population, if its our dreams depart ! The rapidity with which the use is not in some degree prohibited by govern- graph informs us of the fact-or we ought, perha ment.

called to my mind, the glowing colors in which these old thoughts, and the new ones which folits rendering them childless ; it was also said to be a red-hot poker. We suspect this is a variation lowed them, were painted, go to show the activity fatal to their complexions, making those who were the old story arising out of the old worn ca nike of a cool constitution, pale, or tawny, or swarthy of biting an inch off that popular fire-iron in s I said that I wrote much poetry; and this is just -and conferring on those who were of a warm of red heat, a process that must be family what might have been expected, when we consider temperament, red, ruby, plain-looking faces, with every nursery. A man must be very tired index that poetry is the language of strong emotions; and red noses; while, at the same time, they were told of life, and especially hard up for the mention these were continually agitating my mind as the it shrivelled up the skin, and brought wrinkles be getting rid of his burden, before he could state tempest stirs the ocean's waters. I can now look fore age. Surely, if such threatenings had no avail to deliberately cat the poker, after having inside back and see how, in the storm of my mind, with the fair tea-drinkers of those days, any more liberately heated it. We are quite satisfield many principles of psychology were beautifully than the loss of strength, and courage, and manli-ness with which the male portion of the popula-given sufficient time for any one present to bit illustrated. Here I may study at pleasure the operation of association and suggestion, memory tion were menaced, the love of the Chinese drink seized the tongs and drawn the red-hot for and recollection, comparison and reasoning, doubtmust have become a deep-rooted predilection with out before the unhappy suicide could have for ing and dreaming, and all of those as going on the people. But, despite these direful fulminations, time to swallow it. We are strongly inclined without the control of the will. Here I may anawhich were now reechoed and now opposed in the believe, that if there has been any suicide in lyze the various emotions, and view their connecliterary atmosphere of Grub street-one of the de- case, it has been by drink; and the constant tion with other mental actions. When I look at all fenders averring, amongst other virtues, that it ing down of grog of the very hottest and sur these things, and see what a boundless field of nquiry is thus opened up before me, I confess "preserved from accidents, from ill air, and to description has suggested a red-hot poker to that I know not when to lay down my pen. But which divers ambassadors residing in these parts remembering that I have already trespassed too (the East Indies) use it every morning"-the popumuch upon your good nature, I close without farlarity of Gun-powder and Bohea remained undiminished; the rich luxuriated in them more than of the sort down his throat, and we confess er ever, and the poor would have the latter, whatever | tal inability to swallow it -- Puuch.

When I gaze into the stars, they look down upelse they went without. So much, indeed, had the on me with pity from their screne and silent demand increased, that the French began to import spaces, like eyes glistening with tears, over the lot it, and established a trade to this island, which was another thorn in the sides of the anti-tea-drinkers. At this period, Ranelagh was in the height of its vogue, and there, in the days of the "Connoisseur," Arcturus and Orion, Sirius, and the Pleiades are it was the fashion to resort on Sunday evenings, Sharp's London Magazine.

And there on the opposite side in that coming able mansion, lives the son of a poor cobble-Fifteen years ago he left the humble room of parents, and went forth into the broad worlds to seek his fortune. All his treasures consistent his chest of tools, a good knowledge of his mi honest principles, industrious habits, and tweey five coppers. Now he is the owner of that eless mansion, is doing a thriving business, possesses unbroken constitution, and bids fair to live to good old age. Such is the lot of hundreds at thousands who never boasted of wealthy parentes Go into the city, and you will almost invariate find that the most enterprising men are of per parentage-men who have had to row again wind and tide-while on the other hand a major of the descendants of mediocrity in talents, littl short time like drones on the labor of others A

What a lesson should this be to those when we treasures for their children.

If the rich would train up their children to re? ular habits of industry, very many of them were be saved from intemperance, misery and an "

A HEATED IMAGINATION,-A newspaper W to say the fiction, for we don't believe it-this Women were warned against its use, on pain of man the other day committed suicide by swallow imagination of the writer of the paragraph. are satisfied that nobody has ever forced anything

> HEART FURNITURE .- No house, says Henry W. Beecher, is complete without two pieces of f ture-the cradle and the old arm chair. No be is full that hath not in it a babe and a grandfa or grandmother. Life becomes more radiant \*\* its two extremes keep along with it. The twok which watch the cradle and serve the chair are