

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

VOLUME 2.

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

GENIL DEMONS, SPIRITS. NO. II.

CONCERNING MEN WHO HAVE THE VI SITS OF GENII, D. EMONS, OR SPIRITS.

We continue the subject commenced in our last issue, and follow our author in his order, using still his words, where necessary, otherwise contestified." densing his matter.

Men who have been said to have familiars, have been accused of magic, Socrates especially. Of his genius, testimony has been given by many of the truly learned but a similitude of notions and the ancients, as Plato, Nenephon, Aristophanes, his cotemporaries, and these have been confirmed by Plutarch. Cicero, and others, as also by the moderns. Socrates says : " by some divine lot, I have a certain Dæmon, who has followed me from my so in respect to brute natures appearing in menchildhood as an oracle, and this is a voice which always dissuades me from the thing I am about to the natures of the brutes had passed into them.-Origen says: "nor will there ever be wanting cado but never prompts me to do any thing," and relates how a person lost his life through not following its dictate, and this he considered the sign of God. Some supposed he not only heard but the genius of Socrates as a thing feigned." saw his guide, for it was a common thing with the Pythagoreans to see Dæmons, and they wondered if a man said he had not seen one. This was imputed to their silence, for Paracelsus says : "silence is the jey of all Spirits."

Naudanas speaking of the Genii of Socrates. Aristotle, Plotemus, Phorphyrius, Jamblicus, Chicus, Scaliger and Cardan, says: "these persons may boast of having been led into the temple of them." Can it not be replied, "that a mountain glory, and immortality by the assistance of some was made choice of by Moses to receive the law of genius or familiar daemon, a discountenancer of God, and that no man under pain of death was to

"fou

ed with those they call Genii, Angels, Spirits or rius, is not like that of a sound mind, but rather of Dæmons, they appearing to me in human shapes." | a mind grown mad with melancholy. When such persons meet in history or hears such Naudæus speaking of his Spirit guide, speaks things related, they proceed in two ways, either also of others to which he gives distinguishing qua-'being tender of the authority, or excogitate va- lities; "Cæsar, Brutus, Cicero, and Cassius, had rious explications of the fact," as fancy suggests, evil though illustrious Spirits; Anthony's was gloso they allow somewhat of the truth, and after a rious but pernicious; that of Josephus was of rare way explain it," "Though the primary object of excellency for warlike valor, giving him a foresight

good angels be to direct" men in things regarding of future things." These, he says, "were Dætheir eternal salvation, "yet why should they not mons," but his, he believed "was a good and mersometimes direct and inspire them in things relatciful Spirit; and although long persuaded he had one, 'yet not until after his 74th year, so many eminent As to the observation of Maraviglia that Socrates things were known to him, that he became certain

to gain authority &c., "it is poorly grounded, for he no where imputed the doctrine he delivered to myself," which I cannot understand, "but the the suggestion of his genius as Nuna and others

thing is myself, though I do not perceive such "Xenophon and Plato, it appears to me, things proceed from me. It is present, but not may be looked upon as unexceptionable testimonies when I will have it. That which arises thence is in this matter, for if what they delivered as heargreater than my abilities, and was first discovered say is to be looked upon as suspicious, and rein me in 1526. I perceive a thing from without mote possibilities of fraud, and contrivance of such enter into my ear with a noise from that part directly where people are talking of me. If it tends men--all historical truth shall be eluded when it consists not with a man's private humor and prejudice to admit it." "As to divine voices being heard, left, it penetrates to the right, and an orderly noise it is no more than what all the ancient prophets vonderful contention. If it inclines to evil, in the

Joan Ruechlin writing of the Pythagorean Meleft side, it comes exactly from the part where tain you. tempsychosis says : " they signified nothing among these tumultuous voices are. It enters both sides of my head, and when the thing falls out ill, the voice on the left side when it should end, grows One thing is very certain-a man should be carestudies which were formerly in some men, and sprang up again in others." Euphorbius was relouder, and the voices are multiplied." born in Pythagoras, "because the warlike valor "If the things happens in the same town, the found in him" someway reappeared in Pythagoras,

voice is scarcely over, when a messenger comes to by reason of the love he bore to the athletæ, and call me to them. If in another city and a messenger comes, on computing the time, the occcurence is found to have happened at the time I heard first breath. I shall be extremely careful after this, the voices. This state continued until 156S." lumny to the uncandid, who have a malicious sense In 1534, I saw in dreams, things about to happen, and this continued to 1567. In 1573, the vi-

even of the best men, since they make a sport of ion was a splendor which was perfect. "It is Van Dale in his treatise upon the origin of oracomposed of an artificial practice and a circumcles, over-argues himself, charging the Gentiles with fluent light which is very pleasant, and alone perimposture, he says: "they generally contrived the forms more than the other two together, and does seats of their oracles on mountains, where there not take a man from his studies, but makes him were some vaults and subteraneous caves, partly ready at all things; is most excellent at composing

books, and seems as it were the utmost reach of our am beginning to be a practical Psychologist. Is helpless. He brushed the dust from her dress, made by nature, and partly by art, for carrying on their cheats, and that none but kings, princes, and nature, for it represents all things together that great men, conscious of the cheat, were admitted to make for the matter under consideration, and if it be not a divine thing, certainly it is the most perfect of mortal works."

evil, an approver of good." The author does not approach the mountain but himself and Aaron, and give this opinion as detracting from the merit the Jews kept their sanctum as private, and adof these men," and argues, the Platonics, ac- mitted none but the prince, the senate, or some great person to consult the oracle of Unim and he execution, the mark disappeared. So also he

For the Christian Spiritualist LEADINGS OF THE SPIRIT. IN A SERIES OF LETTERS. LETTER IV. FURTHER EXPERIMENTS. New YORK, Oct. 3, 1849.

DEAR LOUISE: I have received your note through the wihdows, which we had refused admittance by the hands of Mr. H----, and comply with the request it contains, without any delay. No doubt you need the cough mixture, both on your own especial account, and for those of your friends, with a vengence. who you say are also in a suffering condition. of its presence. He says: "I find something in Now hear my advice; and, mind you, it is profes-

lous things he was made to do, see, and believe. sional! Take care of yourself. Take medicine. Eat At one time he was told that his mother had come well; sleep well; keep your mind tranquil. Don't from a great distance in the country; she was be hysterical-(nervous, I mean.) I beg of you waiting for him at the United States Hotel, and he to throw the icicles out of your breathing appalieve that it was exceedingly cold and stormy, ratus, and afterwards blow up enough fire in the interior of the whole concern, to save you from though the night was quite warm and clear. He another such a ancura. Do all these things; bebuttoned his coat with a great deal of care, turned to good, in the right side, or if it comes from the lieve in a good destiny; and then tell me, if you head almost into it, like a turtle. Thus equipped, can, why you should not be as well as any body is made. If the discourse be contentious, I hear a else around you? Meanwhile, I will see what can he marched off with an air of the most serious earbe got up in my behalf, to cheer and enter nest. But when he got near the end of the stage,

> Would you believe it? I am really getting to be a Psychological experimenter, if not practitioner. ful, especially in these days, what opinions he makes light of; for, with the changes of another day, it may fall out that he is ridiculing his own this was chiefly understood through his action, though the Professor occasionally put in a few doctrines-innocently making a cord to strangle his philosophy of the Future, perhaps in its very suggestive words, or controlled his action by

> speech as well as thought. what apparently unquestionable absurdities I question, for the follies and falsehoods of to-day may our boarding-house," said he. Upon this our be the wisdom and truth of to-morrow. There is hero very respectfully offered his arm to the void certainly a great change going on in the very elespace which he had embraced so fervently, and ments of all faith-all society. I feel that it is so, which he imagined to be filled by the venerated more and more, every day. But I am reminded form of his maternal relation. He escorted her by this, that I began to tell you of a little change with great solemnity. But in spite of his care, she in myself. No; you will criticise me if I am not fell down. He lifted her up with great apparent exact-and so I will say a great change. Yes; I effort, as if she had been much hurt and nearly

that the word? and inquired after her bruises with the utmost Last evening I made experiment of my positive concern. Finally, she was safe on her feet again ; forces on a child of my friend, Mr. G-----. The boy and he having become persuaded that things were is about twelve years of age, and has suffered all not so bad as they might have been, proceeded on On an occasion when his son was beheaded, a his life with a disease of the brain. He becomes his way, now supporting his unfortunate parent, red mark, fifty-three days before, in the shape of a at times greatly excited, and is almost crazy. In by passing an arm respectfully round her waist. flaming sword, appeared at the root of his ring such condition he was when I went there; and as In this way he conducted her to the middle front

finger, which gradually reached the top; and, on every thing else had been done for him, I suggest- of the stage, and there released her.

NUMBER 4.

his hand one of the coins-a five cent piece, set in whole scene was inconceivable. The sensation besome kind of metal, zinc, I believe. He took it, as came so intense that no ordinary sound of mirth or if he thought that the idea of his being affected pen could express it; and occasionally groans and was almost too rich. He was so infinitely amused deep struggling cries were heard among the audithat he shook, and I really expected he would roar dience. It was actually distressing. You will reoutright. Poor, unfortunate youth ! little did he member that he had been all this time reclining know what he was bringing upon himself, as he upon nothing, and gesticulating and speaking with sat there unconsciously, letting in the enemy by great vivacity.

We could not have held out much longer, for it the doors. He proved, in fact, to be a very re- had really got to be intolerable, when the spell markable subject; and then the Professor had his was broken in a most remarkable manner by the revenge, and insulted Psychology was vindicated Professor calling out-"You crowd rather hard upon the old lady! Move along a little, and give her more room."

He started suddenly, and attempted to obey, but at the same instant came to the ground apparently in one solid lump, as if his whole system had been charged with lead. Imagine his dismay, must go and fetch her. He was also made to be- if you can, when restored in a moment to full consciousness, sprawling upon a high stage, brilliantly lighted, and exposed to the full gaze of innumerable rays. There were now and then some pithy up the collar, and, in a fit of shivering, drew his and pointed remarks from individuals who were completely carried away with the wonderful vivacity and truthfulness of the whole scene. But to do the audience justice, they seemed to pity the cresthe was suddenly aware that he had got there, and fallen hero; for although convulsed with a terrible that his mother had come out to meet him. She sense of the ridiculous, they were struggling to was standing on the steps of the hotel. As soon as control their mirth. Several young men surroundhe saw her, he ran towards her, clasped her in his ed and sheltered the unfortunate representative of arms, and kissed her repeatedly, every salute being Common Sense, while he, (pardon the vulgarism. audible over the whole house. You perceive that it is so very appropriate,) "sloped." And if he has only a tolerable degree of penetration, he has probably by this time discovered that there really is something in it.

I am delighted to learn that you expect to be here the early part of next week, provided the weather is good. This is a judicious proviso. Let us continue to have good weather, if we can, and especially while you are here. What can be more delightful than those pleasant days, when every thing seems to be tempering itself, and Nature is preparing for her change. It produces in me a kind of dreamy state. I could sit all day long, lost in abstraction or reverie, and look on the blue sky, the mild sunshine, and the variegated shrubs and trees. Every object around me seems tranquil, and invites to a like repose. My Spirit* folds up herself within herself, and seeks for rest, after the feverish struggles and strifes, the pains and agoeics which it has passed through during the last annual round of time.

1 am getting poetical, on my word, and that is not my forte. Ever thine, T. L. D.

Jamblicus and Fexius supposed sorts of rational animals, under what they called the first Being, or the first good, the pure author and mover of all things; the Celestial gods or angels-Demons inferior to them, Heroes and the use of by some writers against the religion of the souls of men-the office of the Dæmons being to lead men to the gods," they serving as guides, and because of the resemblance souls have been termed Diemons." Apuleius saying "the mind of man even whilst in the body is called a Dæmon;" and thagoras who lived before Socratee is avered to Heraclitus, "that the Spirit of man served him for have made his great proficiency in learning from a genius;" Plato, "that God has given us the su- his converse with Spirits." As to Socrates being a perior faculty of our Spirit as a Dæmon to guide us; and he may rightly be called an Eudiemon his Dæmon is said to have attended him from his that takes wisdom as a watch tower to guide him infancy. Piccolomini speaking of Aristotle having in all the actions of his life, which might be an an- allowed the existence of Dæmons, he says :--swer to all that is said about the Dæmons of the above persons. Considering the reputation of Socrates, called as he was, "the great old man, the dasmon, so we may say with Aristotle that the reversed master, the mind vested with virile mind coming from without and governing man is strength, the old man of divine wisdom. It must his Eudæmon, so in his book of Divination by be supposed he had signalized himself by his wis- Dreams. Dreams are not sent by God, but are dædom. Apuleius calls his Dæmon a God; Tertulian a devil. Various opinions were also given as to the mode the genius manifested itself. Maxi- is God's messenger, is powerful and works secretly mus Tyrins said it was "remorse of conscience and wonderfully," the same power which is ascriagainst the promptings of his natural temper.---Plutarch is charged with having said it was "by sneezing to the right side or to the left;" others that it was " the stars which ruled his nativity."-Montague was of opinion " that it was a certain im-

the connect of his discourse." The author is of opinion that the Damon of Socrates was nothing more than the wise rule of his conduct which guided mons," may "be said to have had a genius explainthe acts of his life, in other words, that it was the soul of the philosopher, purified from passion, and by an orderly influx from the intelligences that chriched by virtue, which was the true Dæmon. Maraviglia writes: Socrates who was a teacher of morals, ascribed all his good to his genius, hoping to give a greater weight to his arguments; but which was in truth, the inward voice speaking to and this "because he treated of natural things, him, and these who heed its promptings have no the consideration of which lies in the sublunary need of a separate genius. Van Dale in his book of oracles denies the Daemon of Socrates.

Le Loyer says : "those who examine the doctrine of the Egyptians find they are but Hebrew a more eminent guide of life. He thus "strove "Per concealing their authors whose doctrine they with all his force to bring that which is divine in follow,-they had learnt that the patriarchs had us to that divine being who is only truly so when angels who guarded them," and that they were in- he got his name of divine."

visible, their voice alone being heard. From these Hebrew traditions, the Egyptians forged their Ge- works by Ficinus, he says : " An Egyptian priest bil, confounding them with the angels, though the coming to Rome, and being soon made known by Genii are but Dæmons who gave them a voice by a friend of his to Plotinus, and desiring to show : which they advertised men." From the Egyptians specimen of his wisdom, invited Plotinus to go with Plato took the genius of Socrates, invisible, dis- him, on a promise to show him his Dasmon or famicernible by the voice; "yet I take him but for a liar Spirit. The invocation of the Dæmon was

devil who led Socrates to an unhappy death," and made in the temple of Isis, for this, Plotinus says, concludes : "Socrates was a magician, because he was the sole place in Rome the Egyptian found used divination." Our author then discusses the foregoing obser- Damon, a God appeared, which was not of the

vations and says: that these persons not having species of Diemons. The Egyptian thereupon cried had personal experience of such a thing, and not out, you are happy, oh! Plotinus, who have a God the testimony of men in all ages, they are thus of an inferior kind. At another time, Plotinus

Thummin, and the high priest only saw the sign of perceived a strange smell before a death occurred-God upon the breast plate dictating an answer?" the person being present with him. I am sorry to say I find too many arguments made At the end of his work on Wisdom, he says,

speaking of Genii: "All men seem to be led by Gentiles which fall indirectly on all religion. some divine Spirit or Dæmon." Socrates had As to Le Loyer's argument that Plato in respect warning of his death, the day before, in a dream. to the genius of Socrates took his notions from the Dion saw a spectre in his house. Cæsar's door Egyptians, I think it also groundless, "since Pywas opened the day before he was slain. Brutus was visited by his evil genius, who said they should meet at Philippi. An august figure was seen in

Cassius' tent. like to Cæsar. Scylla was foretold. magician, this need not have been feigned, since in a dream, of his imminent death. What was the voice from the Mausoleum which called Nero? What admonished Caligula of his death? Anthony heard of the departure of Bacchus from Alexandria "Nenocrates affirms him to be an Eudæmon who the night before his death. What was it that has a studious mind, for this to each man is an Eu- mixed a sleeping potion for Adrian, the night before his death? Why, the Dæmon which was in them, for human nature when higly exalted rises to

the force of a Dæmon. These foresaw their deaths, but could not premonical, because nature is dæmonical, not divine vent the violence of them.

Paul, aided by the divine Spirit, could see the intimating that nature by a metaphor, because it secrets of God. Stephen saw the Heavens open. Philip was carried invisible through the desert, and bed to Dæmons, "so when the name Dæmon is these died by the hands of others.

Scaliger, speaking of the Genii that attend men. given to a part of the mind leading us, we may say with Aristotle, two Dæmons are born and live writes: "We read in the books of the Pythagoreans, with us, reason and sensual appetite,"-the former enriched by the Platonics, that we have two Genii "may be aptly enough. defined an animal having attending to us-a good and a bad one. By the pole of his will that juisented itself to him without a reason and understanding superior to man, using a guidance of the good, good and elect persons join subtile body, and mediating between God and man." themselves to God-from whom they have received Aristotle, admitting "the facts to be ascribed to Dæhim as a mediator. By some, he is seen; by others, heard; by some, neither seen nor heard; but se ed by an intellectus agens coming from without or introduces and presents himself, that, by his light, he discovers an intelligence of secret things for men

move the heavens," and which is more consonant to write, wherefore it often happens when that celestial heat is over, that they either admire the to christianity than the hypothesis of Plato. Rhodiginus writes: "Plato had the symbol of writings or disown them, and do not understand some things in the way they were directed and dicthe divine given him, Aristotle of the dæmonical,' tated."

"I never act upon meditation or writing, unless invited by my genius, who speaks inwardly with world where it was thought Dæmons had their me, showing the spacious fields of the divinity in abode. Plato raised himself higher; being addicted the mind, which is abstracted and suspended to the contemplation of intelligent beings, got him from the offices of the body to other functions. So it would not appear that he spoke wholly at random who thought Aristotle's intellectus agens was the same with Plato's genius."

Henricus, in a manner, says the same thing of As to the genius of Plotinus in the preface to his himself as Scaliger: "Here are some things of myself I am not able to aspire to, which, after the heat has left my mind. I consider as a reader of another man's works." "These things uninitiated persons do not understand."

Scaliger, also, writes Jamblicus in his mysteries. says: "He that being inspired, has a sort of appearance of fire before its ingress, and the God, either coming or parting, is seen. The Spirits who purc. When the Dæmon was called, instead of a apply themselves to our mind with darkness, bring frivolous, wavering and doubtful things.'

S. B.

" Philosophers have seldom striven to show being convinced that other persons have, despite for your Diemon, and have not light from a guide God's connection with his Creation. Content with showing what they could comprehend of effectsunwining to yield the point. "I must here say, being with Porphyrius, who was meditating sui-I have hundreds of times seen, heard, and convers- cide, Plotinus said : "what you meditate Porphy-I have hundreds of times seen, heard, and convers- cide, Plotinus said : "what you meditate Porphy-Healing of the Nations." on to him. Accepting this polite challenge, the I have hundreds of times seen, heard, and convers- cide, Plotinus said : "what you meditate Porphy-Healing of the Nations. their effect upon other effects-they have made

ed that we should try the effects of this new won-"She is timid said the Professor der-working power. In a few minutes he became you not offer her a seat?"

quite tranquil. I had so far affected him as to "There is no seat," he said, although there seal up his eyes in obedience to my will; and I were chairs and benches all round. He had been could partially fix his hands on his head. And willed not to see them.

"Let her sit on her trunk, then. O, by-the-bye, though when I began, I had no expectation of succeeding with him, the result of my experiment her luggage must be brought up; it won't do to was highly encouraging. I am a Mesmerist. leave it there in the hall. Can't you find a Now I think of it, let me say that I am taking waiter?"

especial care of my health, according to request; Subject looks round anxiously: no waiter to be and you know not how grateful I feel for your found.

I could not begin to tell you half of the ridicu-

"You will, of course, bring your mother home to

kind solicitude. I know it is no idle affectation, "Then you must bring it yourself." but a meaning fact, within which I comprehend Accordingly, he next believes himself going and anticipate blessings unspeakable. I am happy down stairs, making a most ludicrous figure with to say, that during all of last week I was free from the motion of stepping down, and at the same head-ache; I escaped a whole se'ennight. The time bringing up with every step against the level fact was so wonderful, that I really began to think floor. The trunk is an extremely heavy one. He something even more terrible must be the matter, tugs at it several times before he can start it from scrape, was the daughter of a Scotch baillie who for the old malady had become almost constitu- the floor. Finally, with many writhings, and strug- carried on a considerable traffic with a mercantile tional. Unfortunately, or perhaps to show me gles, and groans, he at length get the trunk upthat I am still mortal, I had a return of it on Sat- stairs-now stepping up instead of down, and dium of a traveling clerk, with whom he was peurday, and it has continued till to-day, though now | coming down at each step with a force that almost | riodically accustomed to settle his accounts. The I am free again.

October 5. Last evening I went to hear a celebrated lecturer on Psychology, a gentleman whom that you could conceive of. (You understand he that he insisted on the bagman's staying all night. I had once met in Baltimore. There was the usual had not left the stage at all, though he imagined as the weather threatened. To accommodate the amount of tactics, such as desperate efforts at he had been down stairs.) And when the audi- guest, the young daughter, a girl of eighteen, was jumping over canes and the like, when the operal ence saw him, bringing in nothing, with such a sent to sleep in a small chamber which was seldom tor suddenly electrified the audience, and intro- tremendous strain, they burst into a roar, which occupied, and her room was given to the young duced a perfect panic on the stage, by converting seemed to me the most genuine and hearty I had clerk. Some time after the family had retired to his cane into a big snake, which chased them in my life ever heard. But he, not perceiving it rest, he was sitting in a loose wrapper, again inabout, and almost frightened them out of their at all, set down his trunk, puffing and blowing as specting his accounts and assuring himself of their senses. It was at once ludicrous, and pitiful to if greatly relieved. witness.

"There," said the Professor, "see your mother and the girl walked in ; and going up to the table There were many experiments, which went to is glad enough to sit down," and at the same in- at which he was seated, put her candlestick down. show the complete possession and control which a stant the young gentleman took his seat in the placed the extinguisher upon the light, and got ingood operator may obtain of his subjects conscious- void where he supposed he had set his trunk; and to bed. The astonishment of the bagman was onness; or, in ether words, the power of mind over there he was fixed, sitting upon nothing but air, ly quelled by observing that the fair intruder was mind, and mind over matter. There were many with as much ease and composure as if he had re- fast asleep, and with a sense of honor and centlethings came up, which are very interesting to a clined on the most luxurious divan. Then he fell manly feeling which reflected the highest credit upphilosopher-topics in which might be elabora. to a rehearsal of his wants, such as young men are on him, he instantly retired, made his way into the ted the thoughts of life. But I am not going apt to confide in the care of good mothers, and not parlor, where he slept on a settee till morning, to inflict any such penance upon you now, dearest, to the public. Stockings undarned; handkerchiefs leaving his chamber in the occupation of his host's as you may fear. No; but if I had you here, I unhemmed; coats out at elbows, and pantaloons daughter. Fortunately the first person he saw the would have you try the Laughing Cure. Since laboring under various disturbances, followed each next morning was the baillie himself, and he he that cannot be, I will do the best I can to affect other in rapid succession, with the most perfect explained the cause of his appearance by relating you at this distance. Then let me take you, good faith, while the audience alternately listened the facts; at the same time, from a sense of delithough but in retrospection, to the lecture of last and roared, without in the least disturbing the sin- cacy towards the young woman, he desired to be evening. Of these representations, which I have cerity of his confidence.

in a former letter attempted to describe to you, At length he began to take two parts in the the most remarkable that I have seen, was the one drama, the character of the mother being reprereferred to. There was the usual amount of by sented by a small but exceedingly sharp voice, a play, and then came off truly a great scene. Perhaps the comic is the most successfully delinity, and a general change of the whole physiogneated in these scenes, or else we are more ready nomy. The transitions from one character to the neated in these scenes, or else we are more ready nomy. The transitions from one character to the us to the uncommended young woman; and to laugh than we are to cry, or to remain placidly other were instantaneous and complete—I thought although the felt acutely the difficulty of her situapleased. It is impossible to give much idea of that Valentine had really found a rival. His extra- tion, she made no opposition to her father's wish these things, for on paper the answer is inevitably vagance, thoughtlessness, and carelessness were that she should come down to breakfast. The molost; but I will try to set forth a few points. As the lecturer called upon the audience to seemed so astonished at the charges, and he was self; she put her hand with ingenious frankness come forward, any who chose, and scan his pro- in such an affectionate mood altogether-so over- into his, and said-

ceedings, a young gentleman, who certainly ap- joyed to meet his dear mother thus unexpectedly, ceedings, a young gentleman, who certainly ap- joyed to meet his dear momer thus unexpected, pears to be a very large swell, presented himself, that he was completely "shut up." But after a The clerk looked first at the blushing girl and saying, with rather less elegance than his broad- few moments he rallied, and made a very respectcloth seemed to indicate, that they couldn't tuck it able defence. In this way, he alternately scolded

* Do you smile because I speak of my Spirit, when I don't telieve-or didn't believe I have any? I'sychology has made the dying body; and for convenience sake, I christen it in the old name. Hope on, Darling! for I may believe, even yet!

SLEEP WALKING.

A CEMARKABLE INSTANCE.

It is curious to remark how a drama may travel unappropriated over the world, before it ultimately assumes the form of a play. The plot of La Somnambula affords a remarkable proof of this. The occurrence upon which it is founded took place early in the present century, in Scotland, and was related many years ago, during a promiscuous after-dinner conversation, by the Ettick Sheppherd. "The lassie," said Mr. Hogg, "whose nocturnal propensity to ramble had brought her into a serious house in the West of England, through the mesent him over headlong. The sincerity of the per- day of reckoning came, and with it the bagman. former made it the most irresistibly comic thing and the settlement was so satisfactory to the baillie correctness, when the bed room door was opened

allowed to depart without recalling to her mind by

his presence the awkward situation in which she had been placed. The baillie would not suffer it: and not only insisted on his remaining to breakfast. but that Jeannie should make her appearance also. little mouth, pursed up with a great deal of dig- Jeannie, on waking in the morning, soon found where she was, and a very few words set her right as to the dilemma in which she was placed. She laid over the coals without mercy. At first he ment she entered the room she walked up to the

"You must come again soon and fetch me home

then at the baillie, who, though taken by surprise. played his part in this little drama with true poetic

Christian Spiritnalist.

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

NEW YORK, SATURDAY, JUNE 2, 1855.

OPPOSITIONAL PHASES.

An individual, who evidently glories in the name of Timothy Snobbs, writes the editor of the Senora Herald an expose of Spiritualism. He is a very modest man, this Timothy, and no doubt means to be logical as well as philosophical-for after stating his modest (?) conclusion about Spiritualism, in its themselves so much credit for sense, candor, and modern form, he thus logically backs it up in the following manner :---

In the first place 1 do not think there is any such thing as Spirits, visiting this earth to hold converse with men for this reason—if they are now happier than when here, they would not again desire to visit this scene of sor-row—and if they are undergoing punishment for the short-comings while on earth, they would not be permitted to es-mark for their transformed to the shortapproved of her children." cape from their punishment.

As Mr. Snobbs has "had considerable experience as a Medium," we wish to be both cautious and respectable in venturing an opposite opinion, for he evidently feels himself to be, and speaks "as one having authority." Now it is generally acknowledged to be good sense, as well as Testament ritualism," at the Stuyvesant Institute, Thursday evening, May 24. teaching, to affirm that "out of the abundance of the heart the mouth speaks," since the ruling and prominent loces, not only give character to, but seemed unfavorable to the occassion, but before make the man. When, therefore, Mr. S. reasons, the hour for lecturing arrived, the Institute was "if they are not happier than when here, they crowded. Appropriate music was sung at the would not again desire to visit the scenes of sor- opening and close of the lecture, which contributed row," we are bound to believe this to be the soul in no small degree, to the cheerful and social spirit of Mr. S., that informs us what he would do under of the evening. like circumstances.

And the statement to us is decidedly snobby, since it breathes the spirit of selfishness, indiffer- sophic and authoritative in the schools of Science ence and inactivity in the superlative degree. It is and Natural Theology. The position of Dr. plain, however, that he is oblivious of the teachings Paley, as to the watch proving a desiner (since of the Testament regarding the "loves of the means were adopted to ends,) might be called the Angels," for, we are there informed, that God text of the lecture. The general argument was "gizeth his angels charge concerning thee (Christ) conclusive, and we think convinced most of the lest at any time thou dash thy foot against a stone." audience, that, if Dr. Paley was philosophic in pre-Matt. iv. 3-6. It may be Mr. S.'s affinities, for the dicating the existence of God, on the laws of external world has caused him to be forgetful of adaptation, as seen in the human body, and nature the divine and loving sympathy of "men made generally,-the argument held equally good in perfect"-but it is difficult to conceive how he could Spiritualism, since the facts stated, and the drawforget the suggestiveness of the "rich man's ap- ings exhibited, were equally significant of intellipeal," who, being in torment, lifted up his eyes, and gence in a finite degree. supplicated Father Abraham, that a messenger be sent to his father's house to warn his brethren, " lest they come into this place of torment." Luke xvi. 35 - 28.

The poverty of Mr. Snobb's soul, as well as the stupidity of his theology, does not warrant a more extended notice of either his philosophic (?) or Mesmerie reasons for pronouncing Spiritualism a consolations of his faith unmolested.

We would suggest, however, that he makes use of the first favorable opportunity to read the Bible, more respectful tone to his future communications.

York Daily News of May 25th, favors Spiritualism with a notice, and modesty (? ! .) commences by naming it a "humbug." As a general thing, when a man is so poor, both in soul and in reputation, as not to own a name, or be so far destitute of spirit as which we invite the reader's attention-as all lar speaking through Mrs. Sprague, three times objections should be known, let them come from each week. The hall is crowded, and our numbers

what source soever they may. The first is as follows :---

of an excitable and nervous temperature. The hale, the harty, the strong-minded, the non-effeminate are passed by uninfluenced, and remain with their reason unimpaired,

half through his article, the believers and Mediums "SPIRIT MANIFESTATIO IS." are all fools, dupes or knaves. This is made to appear from the statements that tables are caused to move and rise from the floor by means of some steel springs or other machinery in the legs of the articles used by the Mediums. It may be the most marvelous things had been done in his preswriter is unused to long excursions in mentality, and forgot Spiritualism in his stronger love for the mechanic art, for he certainly evinces a larger ap

But strange as it may seem-before he gets DR. LUTHER V. BELL'S REPORT ON

the increase of insanity, and point out how far, and of this city : titude for, and a better acquaintance with the in what way, Spiritualism had to do with its delatter, than the former. The most conspicuous velopment, if insanity was found to be on the infeatures of the three cases we have thus examined, are vanity and ignorance. Vanity in giving honesty, and awarding so little to others. Ignoof the Insane Asylums in and about Boston, have rance, in presuming to do what they were not had their yearly meeting; and although the usual of the whole thing."

qualified to perform-since they neglect fact for amount of talking was done on the occasion, no hypothesis, philosophy for fancy, and give no evithing touching the vexed issue of Spiritualism and dence for their conclusions, but the most reckless insanity has been brought to light as yet. What the practical fruits of that meeting will be, we may the above named book, originally published at and extravagant assumptions. Verily, "wisdom is the practical fruits of that meeting will be, we may the acceleration of any address, postage paid, of St. Bartholemew. not be permitted to know; but we are free to con- \$1 25, will be sent to any address, postage paid, of St. Bartholemew. fess, that a little information on the increase of in- on the receipt of one dollar. The reason for this MR. S. B. BRITTAN'S LECTURE AND sanity during the past two or three years, and the reduction of price is in the fact, that the editor (Br. predisposing and actual causes of such developments-if such there are-would be very desirable hands of those who may need its facts and philos-According to notice, the above-named gentleman delivered a lecture on the "General Phases of Spi-

> and Insanity, as if the latter was unknown among tuitously distributed. It is a good sized volume of men until the former came. It may be, however, that when we get the full type. The work should form a part of every Spirreport of the meeting, that this information will itualist's library.

come; for it seems Dr. Bell read "an elaborate" paper on Spirit manifestations and its influences. Of this paper, the Herald gives us the following summary:

Mr. Brittain's, lecture was a detailed eleboration Dr. Luther V. Bell read an elaborate paper on Spiritual mani Dr. Luther V. Bell read an elaborate paper on Spiritual mani-festations and its influences. After stating various experiences, he summed up his present conviction, as follows: 1. That there is abundant evidence that a novel influence or power exists through certain persons, known as medlums, by which extraordinary results follow. 2. That objects of considerable wight are moved without human contact, though at considerable distance—in the experi-ence of the narrator, up to fifty feet at least. 3. Questions yut mentally are answered correctly, involving too many circumstances to be explained on the idea of coinci-dence, provided the true response is in the mind of the questioner or some one at the circle. of principles, held in general esteem, by the philo-

r some one at the circle. 4. In no instance, in his experience, were correct replics given

them to be, not as they are. 6. There is no evidence of any Spirit existing in these extra

6. There is no evidence of any Spirit existing in these extra-ordinary phenomena, nor have they any connection with a fu-ture state of being, so far as his observations warrant an oplnion. 7. The explanation must be admitted to be beyond out knowl-edge, yet certain analogies existing between states of dreaming, certain changes in manner, &c., would seem to point to the duality of the brain as connected with some of these phenomena. S. The subject is worthy the rigid investigation of all those whose duties are connected with our speciality. Whether re-carded as a physical novelty or a wide-spread epidemic of the mind, the subject is of immense importance, and deserves a many more assnectful treatment than it has generality met with ind, the subject is of immense importance, and deserves a inch more respectful treatment than it has generally met with. A majority of the gentlemen who took part in the discussion the second question concurred in the discussion e second question concurred in No specific action was had. on concurred in the views expressed by Dr

It seems from this that Dr. Bell admits the phenomena, in the fullest sense, but does not come to any conclusion as to the cause of its development. This may be both prudent and philosophical; for friends, that while I boped for a future state, I was no man should seek a conclusion before facts lead no less skeptical respecting the evidence of witthe way. We shall not make issue with the Doctor, therefore, because he does not see, eye to eve with us, but rather rejoice that he has got so far. The concessions in the above must silence for ever in the latter, intuitive proof; or the consistent tes-A harmless fraction of an individual, in the New the darkness, and tried to be witty at the expense many of the would-be philosophers of the age, since the gentleman who gives testimony in the case must be accepted as a reliable witness, both both of these tests have been afforded to me; so from his position and culture, as well as for the that I now believe now in a future state no less limitations he gives to his evidence. It is to be hoped, therefore, the learned Doctor will take the subject more to heart, and show us how he learned nary phenomena "-for great will be his reward in opposite effect. this and future ages. Should the report be published, we will return to the subject, as we should tious, truthful and well informed, how is it to be like our readers to know what was said, and why it relied on, with respect to those of whom we know was said.

Rev. T. C. Benning will lecture at Verplanck The infatuation is fast taking hold of very many who are have given away six hundred Spiritual papers in Point next Sunday, June 3rd, and on the Sunday ed by a convocation of spirits, whose approbation this place, which has proved like the bread cast following, Mr. J. B. Conklin will lecture at the was manifested by means which no mortal could same place.

THE GOOD OF SPIRITUALISM.

of the many ways Spiritualism is working for those

We publish the following letter, as it outlines one

Some months ago, we were informed that the general reform, to see good in the agents, organs. above named gentleman was investigating Spirit- and instrumentalities of Spiritualism,-since the ious to popular sense. The Walworth County Reence. We have been looking, therefore, with some porter, of May 19th, in noticing the second volume

hopes that Dr. Bell would give us such statistics on character, and the mission of the Spiritual papers Catholic Church, but are ascribed to Satanic

"It is an earnest advocate of 'a living inspiration.'-neath printed and always full of choice original communications. If those who are so willing to condemn what they know nothing crease. It would seem, from a report in the New about, (and yet nearly all profess) would look over the columns York Herald, of May 26, that the Superintendents of the SPIRITUALIST and TELEGRAPH they would learn the moral effect of a movement that is destined to overrun the world and which they now tremdle at, because of their utter ignorance

"SPIRIT COMMUNION."

A note from Br. J. B. Ferguson informs us, that Ferguson) and the publishers wish the book in the to many, who are tired of hearing the empty-head- ophy. These gentlemen have, however, been aled and superficial objector associate Spiritualism ready liberal, as over 1000 copies have been gra-

272 pages, printed well, good paper, and clear

From Fitzgerald's City Item. PROF. HARE'S LETTER,

We present below, a communication of singular interest, from Dr. Robert Hare, of Philadelphia. Coming from a source so eminent and respectable. it will, no doubt, create a profound sensation :---To the Clergy of the Episcopal Convention.

Reverend and Dear Sirs-Having from my youth been on friendly terms with the Clergy of the Episcopal Church, within the pale of which I was porn and christened; having, in fact, had among the Clergy of that Church some excellent friends and relatives, it has been a source of regret that I that I never yet know what way to steer my where the response was unknown to some one present. 5. Replies, supposed by the interrogator to be correct, are given, as he believes them, true, even when afterwards they are not been able to see doctrincs deeply affect-ing the happiness of mankind, in the same light. I am, however, fully sensible of the kindness and I am, however, fully sensible of the kindness and conrtesy with which I have been treated by clergymen in general, and especially by those of the Church above designated. I have always been under the belief that in no part of the globe, nor at any period of human history, has a priesthood existed as moral, as sincere, and truly pious as attacked me in Portland last Spring, increases upon those of my country, and among that priesthood, I me daily, so that I deem it more than probable believe, none have stood higher in these qualifications than such as are of the Episcopal Church.

It is happy for me that of late I have in one repect, found myself more in accordance with the me a very thorny road; but, thank God, I know Christian Clergy; I allude here to the awakening of perfect confidence in the immortality of the soul. There was on this subject heretofore, this difference between my sentiments and those of my clerical nesses who lived some thousand years ago, than of those who have in modern times alleged themselves to have witnessed supernatural manifestations. I required in the former case, no less than imony of independant observers, having sufficient sense, knowledge and integrity to make reliable witnesses. Happily in the case of Spiritualism, firmly than the orthodox christian.

Like St. Paul in the case of christianity, I entered upon the investigation of Spiritualism, with a view to refutation; but the very instruments I

If human testimony is not to be taken when advanced by contemporaies known to be consciennothing available, besides what their own writings mention.

I am prepared to submit a communication repervert.

SPIRITUAN ORGANS .- It is cheering to know that persons of every grade, who believe that they have July, and then go to the city of Florence to wake there are editors friendly enough to progress and communicated with their Spirit friends, as I have the priests, scare the nuns, nettle the monks, with mine, and who, like me, have believed themselves to have held communion with the Spirits of some of the most distinguished men who have de- stir up the Catholics generally, and the Pope in nalism, and was like soon to come out in favor of majority of the editorial press, pass all these, ex- parted this life. A faith in the miracles of the New particular. He will, if he acts with caution, do the manifestations and Spirit intercourse, as the cept they can find occassion to make them obnox- Testament may as well be adduced as insanity, as belief in spiritual manifestations under these circumstances

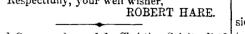
The fact that manifestations have been made anxiety for the promised report, as we were in of the Christian Spiritualist, thus speaks of its and truthfully described, has been admitted by the very well calculated to get along alone. Let us

Let the doctrines of Spiritualism and those of the Church in question be compared in order to de-termine which owes most to Satan. The existence of a Devil being admitted, was cured.

there ever a more fertile source of diabolical intolerance, than the idea that a peculiar belief being necessary to save men's souls from hell fire, any temporal evil to which mortals might be subjected

to coerce belief, would be as justifiable as the forcible extirpation of an incipient cancer from the body of a child unwilling to submit to the operation. If ever there was a Devil's agency, it may be seen n the auto-da-fe, the inquisition and the massacre

ion of Servitus by Calvin, or the persecution of the Quakers and Witches by the Puritans. Respectfully, your well wisher,



[Special Correspondence of the Christian Spiritualist.] PASSING GLANCES .-- NO. 5-

LONDON, England, May 7, 1855. DEAR TOOHEY :--- I promised to write you from his side the Big Pond, and tell you what I saw of interest to your readers, whose name is "Legion." On Wednesday, the 18th of April, I went on board the good steamship Baltic, bag and baggage, bound for Liverpool. And as I stood upon the deck of the noble vessel, I could not resist the melting mood-and I dropt a tear at the thought that, per-

perchance, for ever. My life has been a strange series of stranger vicissitudes, like its fabled argeant, I know no rest; but ever on the wing, I live comes. on the excitement of the passing hour. Singular

So far it seems to me a bad experiment to at. as the statement may seem to you, yet it is a fact tempt to evangelize Great Britain at five dollars a head. I don't approve of Spiritualistic speculation, course through life, never followed any plan, and and shall strenuously oppose it, dead or alive. If never saw my way four weeks ahead since I was halls are paid for to speak in, it is right and proper born. Consequently, I am not surprised at finding that the people pay the expenses, but to make a myself in this city, at the very moment that I was human soul pay five dollars for the proof of its imexpected to be lecturing in Illinois or Ohio. I mortality, is a gross outrage on humanity. I write regret to tell you that the disease of the heart which thus with reference to Mediums, on both sides of the water.

that I shall be a rapping Spirit in less than six months, but I do not repine, for life has been to that I shall live beyond the grave, where the wicked cease to trouble and the weary are at rest. A pang, a groan, a tear, and I shall go to that everblessed land—

Where changeless Summer for ever beams, And a fountain of Love for ever streams Where Music dwells in the very air, For the Spirit of Joy is everywhere. Where the feet of the Pilgrims bleed no more. For soft are the paths of the Spirit shore; And the heavy Cross is left behind, And Amarinth wreaths the temples bind : For he, who the weariest paths has trod, Will nearest stand to the Throne of God.

I had hoped ere I came to England that I might recover, but the best physicians tell me here that it is impossible for me to get well, as the stomach, heart and arteries are all involved, and consequentthe Spirits have no "existence in these extraordi- contrived to accomplish that object produced the ly I am told to be "always ready," for the summons will probably come very suddenly.

* * * The first three days we had very rough weather, and we lost one man, a sailor, overboard. The poor fellow was washed from the deck, and doubt less was killed by the ponderous wheels of the steamer. We had a very large list of passengers, who took a collection for his children of about 100 pounds sterling. We reached Liverpool on the

wake up the cardinals, rouse the primates, and more good than any Spiritualist this side of the water. He ought to have some good, strongminded men to hold the reins, for I judge him not

wait and see! Mr. and Mrs. Hayden are not in town at present,

consequently they have not commenced business ret, but will as soon as a proper house can be pro-

Speaking Mediums are at a decided discount in this country. I think I see a smile on your face as vou read this, and hear you exclaim, "Alas, poor Yorick !" in reference to P. B. R. Not so fast, good friend. I can assure you that I came to England not to speculate on my gift-if gift it be-so that I care not how the Medium market may be, I shall do well to let others take the trading part of Spiritualism to themselves; for if I am spared, I shall simply speak of its philosophic, scientific, and theologic merits in propria persona.

I predict a failure for Miss Emma Jay, professionally, and before the public, but as an adjunct to Hayden's private sittings, her aid will be ex. tremely valuable as an illustration of one phase of

Spiritualism. As for myself, I shall not appear as a Medium any more in any land, under any circumstance, for the simple reason that I think my work is done. I know my health is gone, and feel that life is ebbing fast. I am only able to walk about a little, say two or three hours a day, and even that with great pain. However, I can say with Walter Savage Lander, that "I strive with none, for none are worth my strife. Nature I loved, and next to Nature, Art. I warmed my

haps, I was leaving the land of my forefathers, hands as best I could before the fire of life. That fire sinks, and I am ready to depart; or,

like Logan, I feel brave as the day of sorrow

Fair play is right all over the Universe, but to sell raps at so much each is most damnable. There are two female Mediums in Liverpool, with a man who lectures, and they see and speak, but they charge twenty-five cents instead of five dollars. I can assure you that I refer to no person in particular, but to all in general. One of the English Mediums, to whom I refer, entirely eclipses any thing I ever saw in the shape of a Seeing or Clairvoyant Medium. Mrs. Metter, your correspondent, and every one else, Davis included, not excepted. The English people wont take any but the best evidences. Therefore, I advise ambitious Mediums on your side of the water, who anticipate fame and wealth from a visit to this country-to stay at

home. The Mediums to whom I refer, are much similar to Mrs. Porter in development, with the peculiar quality additional, that they absolutely see (not feel) all they pretend to, and prove it on the spot, by telling dates, names, &c., quantum sufficit-Table tippers are also at a discount here, so far as I have learned. John Bull is hard headed, and must have the truth rapped into him, therefore, yon may send along as many rapping Mediums (with consciences) as you please, for they can do a deal of good, and will be fully appreciated and abundantly rewarded beside. If I were to give my advice. I should say, give free circles, and trust to

Providence, for I have found that checks or drafts on that bank are never dishonored. Owing to)th, and I trod the soil of Queen Victoria for the

being developed. During the past three years I

a screen, through the medium of an oxyhydrogen

of the Spirits.

SPIRITUALISM IN ALBION.

Mr. Brittan, is a calm, methodical reasoner, generally faithful to fact and premise-while seeking the good of the cause he advocates. The lecture was listened to with marked attention, and evident satisfaction. The exhibition of the spirit drawings contributed much towards the enjoyment of the

EXHIBITION.

The weather, in the early part of the evening,

evening, for whether they are considered as spiritual or psychological productions, they are equally "humbug"-and so we leave him to enjoy the curious. Darkness being necessary, the gas was turned off, that the drawings might be thrown on

microscope, during the exhibition of which, a moas it may tend to refresh his memory, and give a derate light was reflected over the audience. The exhibition was generally free from interruptions, although some of the baser sort, took advantage of

CALHOUN COUNTY, MICH. Friend Elmer Woodruff, writes from the above to attack conclusions, without personality, fact, or place, that "the cause is moving onward finely, in argument, it were best to let such a one alone, this place of churches and creeds. During the since, morally, he is unworthy of recognition. There last eight months, our ranks have been swelled from are, however, in this article, two assumptions, to a dozen to four or five hundreds. We have regu-

fast increasing -while most kinds of mediums are

upon the waters-for indeed it has returned after

and their faculties, mental and physical, moving ragularly and well.

The only thing that saves the writer of this from the charge of deliberate Julsehood, is the charitable supposition that it was conceived in ignorance-for in New York city alone, there are men Mediums that will stand a fair comparison with the majority of their fellows, let them come from what department of society they may.

Reasoning from our limited knowledge, as to the sex and physical development of Mediums, we are impressed and influenced by Spirits.

Any one doubting this statement, will find the necessary proof, by visiting the Circle for the development of Mediums, held at No. 555 Broadway, on Thursday evening of each week. Were it an object, the names of several Mediums might be fore the public, whose efforts in healing, writing and speaking, furnish all necessary proof.

The second assumption is summed up as folfollows :---

I would venture to say that if the ghost of Horace him I would venture to say that if the ghost of florace num-self, were called to throw some light upon the ode in ques-tion, that he would be a long time before he would respond unless the medium were a good Latin scholar—in this event he would be on the table in less than no time.

This remark is predicated on the supposition, that if there is no "*linguist*" in the Circle," there effectual for the conversion of those who cannot feel yet be emancipated from Spiritual death, through its which may justify the clergy in declining to hear will be no communications except they are in the Divinity of Jesus through eighteen centuries, teachings and culture :--English. This seems to be a revamping of Dr. nor believe in the infallibility of the Bible. When Bell's conclusion, which the reader will find in ano- will the churchman acknowledge that there may

ther place. It seems singular that any thoughtful be such men, honest seekers after truth, that would subscription to your paper has expired, and I have been mind can be so reckless of assertion, in sight of the be happy to believe, if they had the necessary evi- intending for some time to renew it, but have put it off from fact, that communications have been, and are re- dence, and rejoice that in the fullness of time, the 1 don't think I can well do without the paper, or some received in different languages, of which the Me- economy of God has given such eridence to meet the other of a like character. It has formed a part of my weekdium and the company are alike ignorant. This is necessities of the case? When? When the ly food for the last year, and of a very digestable nature for one of the best attested points in the history of the churchman, like the skeptic, is made to feel, that the most part. I am much pleased with the spirit and tone modern manifestations. The following fact stated our ways are not God's ways, and ALL thinks of your editorials generally. There is a forbearing and by Joel Tiffany, Esq., in his recent debate with work together for the education and progress of christian feeling manifested in them that is worthy all President Mahan, at Cleveland, Ohio, will prove the race. this :---

There was a colored girl in St. Louis who had never learned to read or write, and who became a medium of a very peculiar kind, writing in different languages, Latin, Greek, Hebrew, &c. and yet knew not a letter of any kind. One evening at the circle she wrote a communica-tion in some kind of language which no one in the circle understood, but after the circle broke up, she wrote a com-munication in English, saying that if they would go to a certain tobacco store, they would find an individual that could read it. They went in the morning and found an in-dividual who stated that it was a measure from the circle could read it. They went in the morning and found an in-dividual who stated that it was a message from his sister in Italian, who had died crossing the Atlantic on her way to this country, and that he knew her hund-writing. The family circle, so dearly was he loved by his this country, and that he knew her hund-writing. The family circle, so dearly was he loved by his this country, and that he knew her hund-writing. The family circle, so dearly was he loved by his this country, and that he knew her hund-writing. The family circle, so dearly was he loved by his morrow;" for they know that death, like all the his own amount of evidence to produce conviction. I had

will he acknowledge his ignorance of the *facts*, and ing of the lesson its mission was designed to teach; his presumption in judging the philosophy of Spi- but the consolations of religion, which are the comritualism? We will " wait and see."

"A Second Daniel" has presented his judgment sends to sorrowing humanity, has long since comthrough the columns of the Belvidere (Ill.) Stand- menced the chastening work of reconciliation to Doubtless, to witness the facts themselves would still more ard, of May 22d, with the desire of illuminating the Providence of God. Their faith has been confirm my faith, and increase that consolation which a bethe darkness of the Northern minds on the subject | quickened and intensified by the ministration of lief of the manifestations affords me. It has been a great of Spiritualism. He comes to the work in hand, angels, and through the mediation of loving and benefit to me. I have more confidence in God, in his govwith some candor, judging from the following :-

To contend that Spiritualism, or any other such wide To contend that Spiritualism, or any other such wide a spread ism is all "humbing," would be like contending that all dollars are bogus because we had tried one or two and found them worthless. Thousands of men have "poohed" at the idea of bringing about certain scientific and artistic results; but the actual existence of the steamboat, the railroad, the telegraph, Δc_{c} , has successfully demonstrated that the opinion of thousands even can be outweighed and overcome by the indefatigable research and labor of a few men of genius. O! grave, where is thy victory?" the Minister of Consolation on the occasion. overcome by the men of genius. their last sleep" in Greenwood Cemetery.

many days!" This is cheering news, and will be welcome to the friends of progress. papers or letter to send him, during his stay in Friend Woodruff-Your manuscript is with us, Europe, to direct such to the care of Dr. Hayden, and your request will be attended to at an early op-Cox's Hotel, Jermyn street, London, or Paris, portunity.

PROF. HARE'S LETTER TO THE CLERGY Sunday, June 3rd. OF THE EPISCOPAL CONVENTION.

The above production will be found in another column, and should be read with attention, as it free to say that all phases of character seem to be not only reveals the mellowing and chastening influence of Spiritualism, but gives the reader an op- who most need, and, consequently, know best how

GONE TO HIS SPIRIT HOME.

portunity of comparing the charitable and candid to appreciate its blessings and its virtues. Doubtsentiments of the writer, with much he may have less there are thousands who could tell a like expeheard from the pulpit, and seen in "the papers" rience, who, during the past year, have had their against the ministration of Spirits. Surely, if Spi- fuith in God, man, religion, and Providence inritualism tends thus to make men tolerant and creased through the mediation of the Spirits. given-but it is not. There are those already be- charitable, its popularization is desirable, since it is It is consoling to know that such is the fruit of generally confessed, that neither chasity nor tole- Spiritualism, that we may feel, that daily and an interest in our wellfare with an augumented rance enter extensively into the policy or practice hourly, it is appealing to "the light within," in be a solace to us in despite of Death. of most of our church organizations and govern- favor of the Brotherhood of the race and the har-

France.

ments. The significant lesson of this letter, how- mony of God's government.

ever, is in the fact, that a gentleman of Prof. Hare's Let men harmonize on these two great Spiritual education and standing, could pass through a long principles, and the Kingdom of Heaven will be inand laborious life, without faith in a Spiritual exist- deed "at hand." And should Spiritualism, ultience, since it rather pointed tells the Churchman mate no "new truth," its mission will be consethat his method is defective and his argument in- crated and made sacred by the millions, that will queries which may be made.

NICHOLASVILLE, Ky., May 18, 1855. EDITOR CHRISTIAN SPIRITUALIST: I know that my

praise, and as becomes a true philosopher. The question has often been asked and answered, "o what use is Spiritualism ?" In addition to many other reasons that might be given, I can answer in one particular, so far as I am myself concerned, that it has been the

Edward L. Sweet, aged 10 years, son of Gilbert means of rescuing me from a far advanced and apparently and Elizabeth Sweet, of this city, died at the resihopeless degree of skepticism. It has enabled me to redence of his parents, on Monday morning, May 28. new my confidence in, and better to comprehend the Bible, The sudden and unexpected death of this child The sectarian divisions and antagonisms, and what appearhas, for the hour, cast the shadow of gloom over | ed to me to be the monstrous doctrines as taught by some the family circle, so dearly was he loved by his of them, had well nigh destroyed my faith in the common

Will the objector investigate this statement, and other agents of the Divine economy, comes only lost confidence in the Bible because I failed to believe the his own amount of evidence to produce conviction. I had convict Mr. Tiffany of bearing "false witness," or for good. True, they may not see the full mean- witnesses of soremote a period. I attributed it to magic, superstition, sleight of hand, trick. Spiritualism explains the Bible to a very considerable extent, as well as many pensationel blessings a kind and loving Father other matters that were to me inexplicable before. I he lieve Spiritualism upon the evidence of living witnesses.

loved spirits; so that, indeed and in truth, they had. I can look upon the operations of Nature and Proviernment,-more confidence and hope in man, than I ever can say with Paul—"O! death, where is thy sting? dence with more faith in their justice and adaptedness to

the wants of man; and upon the errors and sins of man The funeral was numerously attended by the with more charity and allowance than I ever could under Spiritualists of this city-Judge Edmonds being any other system of belief. In a word, it seems to be the philosophy that is best adapted to my mind and feelings, and I can only hope that it may prove ultimately true, and The remains of Edward Sweet now "sleep that it may ultimately triumph over all opposition Yours for progress, H. F.

The practical influence on my mind has been to B. P. Randolph desires those who may have any make me far more happy, to remove all fear of death, and to render me far more watchful as to my deportment in life. I know that my sainted parents, and other relatives and friends, my children who died in infancy, are around me, witnessing every act and exercising a limited power over J. H. W. Toohey will lecture in Troy, N. Y., next my safety and my health.

> Mourning for the dead now seems to be groundless, and at all events can be indulged only upon selfish considerations. But who would grieve deeply at a transient separation, even if for years, from friends made happy by the change, when sure of a happy reunion ultimately.

No evidence of any important truth in science can be shown to be more unexceptional than that which I have received of this glorious fact, that Heaven is really "at hand." and that our relatives friends and acquaintances who are worthy of happiness, while describing themselves as ineffably happy, are still progressing to higher felicity, and while hovering aloft and in our midst, are taking zeal or affections, so that by these means they may

As the Rev. Clergy of the Episcopal Church are about to meet in Philadelphia, I deem it my duty to afford them an opportunity of hearing the evi dence on which I rely; and which with due effort they can have subject to their own intuition.

my exposition, I shall be ready to answer any

me. I have never in my own case deemed it wise to seek abstract rights at the expense of practical evil. I would not urge persons in certain official stations to become converts to spiritualism, lest it should by consequent unpopularity interfere with their usefulness, as in the case of Judge Edmonds, and a like objection must arise to the conversion of a clergyman, so far as to bring their convictions they were on top of a chair back, while their in comnetition with their professional vocation .--Orthodox christians are generally educated to believe not only the revelation on which they rely, is true, but that no other can be justifiable. Hence they are evidently displeased that spiritualists should allege themselves to have come by other means to that belief in immortality which is admitted on all sides to be the greatest comfort under the afflictions to which temporal life is liable.

There is, moreover, this discordancy in doctrine. now, I reckon you is. I 'spect you're Fred. Doug-Agreeably to scripture, man is placed here for pro- lass, that all-fired Babolishinist, aint you?" I told ors will be consumed by the power of fact, our enbation, and is liable to be eternally punished if he prove delinquent. According to Spritualism, man is placed here for progression, and when he goes I had not that honor, but that I was a distant rela- dence.

to the next world, still will have the opportunity tion of his, (by Adam,) whereupon he asked me to progress, however wicked he may be when he "what I'de take?" "My departure," I replied, departs this life-

It is conceived by Spiritualists that if, as the or-thodox allege, God be omnipotent, he can make his creatures to suit his will; if he be omniscient, he must know what they are when made; and if all along Shore," as he informed your humble _____. he must know what they are what they will be, He reckoned it'd cost a couple o' thousand dollars and consequently cannot have the smallest conceivable motive for exposing them to probation. afore he got round agin. To me it was an excel-

avail yourselves of my offer; since I have a sanc- the world ! tion from a higher source, the spirit of the immor-

tal Washington, the proofs of whose communion with me, I am prepared to submit to any respectable inquirers.

I am aware that this language would, a few years ago, have made me attach the idea of insanity to vulgarly 'yelept Mediums. He is decidedly in his n ago, have made me attach the idea of insanity to vulgarly yelep: neurons. He is decidedly in his defined with the author; but this cannot, nevertheless, in the element here, for he is quite the pet of the Peers and Peeresses of this mighty realm. His rooms and in my hallu-entertained by any two persons, and in my hallu-cination, if it is to say, there are a multitude of seanes are all private. He will visit France in

second time in my life. Were I to judge Eugland by my experience hitherto, I should most unhesitatingly pronounce it the paradise of extortioners and rogues. The word "enough" is totally unknown to them. And for the first three days I was almost afraid to speak to an English worker or coachee, for fear he'd charge me "two bob threepence-ha'penny, yer honor," for the privilege. The hotel charges are perfectly awful to attenuated purses like my own, which had to be submitted to for a few days, till better arrangements could be made in private lodgings. There is a striking familiarity, and an equally striking dissimilarity between London, Liverpool, and New York or Boston. The streets are generally better and cleaner than ours, but the shops and houses are not to be compared to ours; for we leave them so far behind that you can't see them-(to use a Yankeeism.) In

other things we are behind them. Their docks, public buildings, monuments, works of art, beefsteak, mutton-chops, and educated pigs, paupers, beggars, fine carriages, and thieves, squalled poverty, and disinterested grandeur, public cheap people's bathing-houses, bridges, tunnels and bal-Should the clergy deem it expedient to listen to lad singers, bad water, and strong horses, and by report, equally strong beer and porter, to say nothing about their perfectly magnificent gin palaces, where *women* go and drink blue ruin at a penny a glass;-in all these England is decidedly in advance of us Yankees. This morning I called on Hume, the Medium, at his rooms, No. 20 Jermyn street, Piccaddilly, and on my way, stopped in a hotel, attracted by a pair of boots which I saw. I knew the said boots belonged to a Yankee, because

> owner sat in another chair at an angle of sixtysaluted him, and my suspicions as to his nativity were instantly confirmed, by his reply to my question-"If he was from America?" "Well, I ravther guess I am, old hoss." Upon informing him that I too was an American, he exclaimed, "Well

and left Mr. C. to pursue his way to the remotest

It is conceived by Spiritualists that if, as the or-

Daniel Hume is destined to create a tremendous

certain causes, I have resolved to attend the Con vention on the 14th, as my own representative; therefore, I shall not present the credentials of any ists, or ites, or ologists, whatever. Since my arrival, I have learned that many of the greatest men in Europe are expected there on that day, who are not prepared to admit the claims of a Spiritualist to a seat or voice in that Convention-therefore, my course is changed of necessity. On the 13th of May, I attend a grand Tea Party at St. John's Chapel, in honor of Robert Owen, where I expect to meet several liberal lords and ladies, and little lordlings. I shall transmit an account to you. I dine with the Hon. Mrs. Tucker to-morrow night, if well enough to ride. I expect an introduction to the celebrated Dr. Ashburner on that occasiona man than whom a greater or better can scarcely be found.

> To conclude this introduction to my travels, let me say that I shall leave England before June, to spend a few weeks with John Baillie, Esq., a friend of mine, who lives in Lincaux, (Lishu,) France. He thinks that grapes (from the South) and bran bread will go far toward restoring my health. Drowning men catch at straws, so I shall go and trv it. My address will be at Paris, France, till I inform you otherwise, and I shall be glad to have my friends in America write me there, it will be so sweet to hear from my native land.

Trusting God will bless my country and her people, I remain, my Brother, yours, for Justice, P. B. RANDOLPH.

FACTS AND PHENOMENA.

It should be borne in mind that many of the facts, and most of the phenomena reported in this eight degrees with the horizen. I dropped in and department of the paper, are taken from the secular press, and can not therefore be the fabrications of those interested in the spread of Spiritualism.

We make this remark, for many suspicion, that these statements of fact are manufactured, or at least exaggerated for the purpose of proseliting. The bad faith and superficiality of this class of object-Mr. Henry Collingson, of Iberville, Kentucky, that emies bearing testimony and furnishing the evi-

> A SPIRITUAL SAMPSON.—A servant girl living in the family of Sheriff lyins, at Tom's River, Ocean County, not long since commenced acting so strangely as to excite the attention of every one who saw her. She was question-ed in regard to her conduct, when she said, she was under while under the influence alluded to, her strength seem-

ed almost equal to Sanson's, and there was nothing about the house but what she could more without the least diff-I forsee that it may not be deemed expedient to lent illustration of our national characteristics, inc nouse but what she could move without the least difficulty. She would pick up a barrel of flour, and with the ground the propriety of my putting it in your power to the model.

her in a quandary, from which she was only relieved by sev-eral persons assisting in taking the flour down stairs. She would place her hand upon a table and tell it to trasensation in England; that is to say, provided he vel, when it would move around the room and out of doors, will stay put—which you know is not exactly the habit of that remarkable species of genus homo, fants.

The Dutch men in the neighborhood, when they convers

Spirits had nunicated it to her. is entirely destitute of education, but frequently,

She is characteristic of calculation, our frequency, when the Spirits took possession of her, she would go up to her room and write in a fair legible hand what they had crated. The family at last became afraid of her, and notwith-

The family at last became arrant of her, and notwith-tanding she was the best girl for work they ever had, and atrunwillingness to leave, it was found necessary to dis-large her, and she reluctantly departed to her father's re-tinene at Bergen from Works. e, at Bergen Iron Works.

We have at Bergen from Works. We have had positive assurances of the truth of these statements, direct from the family, and yet after all *we nusst* statements. We should like to learn more of this girl's set to talleer set a former, the show it the Spirits continue their inter-

angle with her. These are strange times, and we need not be astonished which no one can dethrone him. But comments These are strange times, the weater had be astonished at any time we hear, but certainly these Spiritual developon his writings, though a most delightful task, at any thing we near, our vectoring to test Spiritual develop-ments, which are coming to light in various parts of the ments, which are coming to right in various parts of the country, so alread of every thing we have ever seen or lo and of -Monat Holly (N-Y.) Mirror. would be spun out necessarily to so great a length, that it is not our purpose now to speak of him so A TEST OF INDEPENDENT INTELLIGENCE .--- We find much as of the new star that has arisen on the

A TEST OF INDERISSION County Journal, Roxbury, Spiritual earth-Charles Linton. Besides, Mr. Harris has been so ably noticed by those fully

MR. EDITOR ; It is efferturized by the opponents of Spi-MR. Entror: It is often used on the opponents of Spi-atualism, that all communications clauming to be from de-partial Spirits, are easy the reflection of the mind of the able to appreciate and point out his beauties, that it is not so necessary that much should here be said of him.

menous as received. Permit no to give an instance in measure size received. Permit no to give an instance in which the theory will not hold good, and which I think which the theory will not hold good, and which I think goes to estal hearing a period. A period good hearing a period on Standay trains, denies of the city, on her returns a set of the one state is a set of the city, on her returns a set of the set of th The new book, the "Healing of the Nations," is truly a book, the like of which was never seen be-A centry, April 20th, Mrs. Brooks, wile of R_{12} with this city, on her return from lec- R_{12} with a solution induced to sit down and R_{12} a writing inclum.) Through her hand R_{12} a writing medium.) Through her hand R_{12} a writing medium.) fore. Written in concise sentences, like the Pro-WARDER BE ture, telt mars 5 write, ester bender roar verses of poets verbs of Solomon, the whole book is at the same time a unit; a regularity and system characterize ing, which was given by the Spirit r it, which rarely is so well maintained in any book; tated that he formerly lived in Bangor the Walte The states that he formerty fived in Bangor, it at the had been tour years in the Spirit land. He was used at they should write to Bangor, and who to Sp He particularly one of that nature. It is highly Spiis and it fats smaller while to bangor, and who to to to ascertain the truth of his statement. He an-d that the medium should write Monday morning.fact mostly in the form of precept to man, and vecondaries in the morning, Mrs. Brooks, after having fin mostly written in the second person.

satidown to write. She was soon under a consecutive sector was written and White, and only the rutinits of her own red under tas: the letter was then put in an by Spirit impression was directed to Mr It would take too much room to give it all here, influx. , Maine, Maine, Mrs. Brooks received an an-Biers, Bandor but we cannot forbear making an extract or two. of List Week. which Mr. Bates states that there wa

is the principal which are backs states that there was a a hash as Martin White, that he was a brother-in-law is, and the died four years ago, as stated by the Bet is the analds, "You did not give your name, but He says vrite, to feel the sweet influence enveloping me as at a year name. I an coming to Boston, and I shall a service your Your name is Mary Maria Brooks." t flood of light, in which was all that I could imagine as necessary unto heavenly happiness."

Spirit of Love. He says, also-

and Centre of all Life. He says-

and is not God the perfect Centre of all things?"

harmony and removing discord, is thus of God;

Again, speaking of God as Creator-

of necessity prove his own fallibility."

as any outward object."

police (vol. - plon hand its first sharp infinite process), second table to a double test of Spirit presence. In expression data Martin, White a and in the second, no region instacle ther by which Mr. Bates could pos-local Mis Brook's name, excepting only that the ini-tation and were placed under the name of Martin is thermany were placed under the name of Martin Again-"The one thing necessary for the obtaining of praver."

and yet by inspiration given by the Spirit, Mr. as all tures of her names online an What kind of toe and knee-joint . Litter to la L = was has done by electricity alone 2 answer = $N_c |E| = S_c estimated.$

A Sections

A STRUE ALLY PROFES ED LETTER .- During a recen A Stitute and purposes, to Vorplank's Point, N. Y., so the location purposes, to Vorplank's Point, N. Y., where Spiritualism has lately received a strong impulse, purpose was tool of the following occurrence: At a cirnotice in the village a few evenings previous, the room ing darkened on parts div so,) and while all were seated sing darkened out para day so, cand white all were scaled grie table, using what bullbant light, was seen upon the port and it the same time something, flew from that direcwhen when upper examination proved to be a letter. If was real, when upper examination proved to be a letter. If was oblessed to the modulum, and purported to have been writ that by the Span of a young man with whom she was for-It was in the handwriting of the young activity regulation - it was in the numewriting of the young man and basics speaking of other things, answered a gap to which the medium had given expression a few mi-At the moment this letter thus invsteriously a_{10} are done of the company was clutched by the back of a_{10} are done of the company was clutched by the back of a_{10} are by what appeared to be a preternatural hand, are consident that these occurrences could not, under commistances, have been the result of any trick, even ad merebeen a person present, thus dishonestly disposed.

Huma some acquaintance with, and seen the parties to whomand through whom the above letter came, since Br. Followich wrote the above for the Spiritual Telegraph, we Contestimony the facts are as stated.

The following from the Spiritual Telearaph was read a the Conference by Mr. Partridge, to whom the letter was aldussed. Much good would result if persons cending statements so startling and positive, would send the names of newitnesses also, that the evidence might be perfect Lokiar nothing.

STREET POWER -I am one of a party of gentlemen who chart fowers, — failed of a party of the purpose of chartenmannearing with Spirits. We hold our meetings of Mr. A. H. Frank, over his Sash and Blind

 $_{a,ch,co}$ of Mr. A. H. Frank, over his Sash and Dindo $_{a,tactory, situated}$ at the corner of Oak and Chinon $_{a,ts}$ At our meeting of last evening we had some very stability and stations. The table, a very heavy one, was a need a south to room rocked to and fro, and finally was resed into the sur, where it floated like a feather for several seconds, and all without the contact of mortal hands. The one of the company, and the key taken as we bested by each of the company, and the key taken it and had upon the table. The Spirits were then re-assist noncen the door, and in a few minutes the key was a metable and move slowly (on the air) tothe door i when there it was inserted into the key-ic door thrown back, and the door thrown open; and that not least, the steam engine below was put in mo-

I manearly three minutes. by the watch, after we r can reached to get down stairs to it. Respectfully yours, etc.,

"Neither is there isolation, for all things being P. S.—There was certainly no steam in the boilers, for the mass a that there had been no fire, under them for three cars. part of God, must all blend in Him in unison. This is, to say the least of it, pretty straightfor-He parks the skeptic, however ingenious, must use more ward reasoning! erodality to get around facts like these than the believer. Speaking of Light and Love, he says-"Love being the most powerful cementing es. sence, binding kind unto its kindred, producing

active.

savs--

tion.

wany one. Upon being asked how she knew this, she said are better and longer known. The sublime "Dis- elevation can come from a reliance upon the Spirit, closures" concerning the Unfallen Universe, the and the laws in which it moves in harmony.' many wonderful productions from his pen, the On reward and punishment, he discourseth interior meaning of which remains to be developed; thus-

but more especially the two wonderful poems "Every man knoweth there is condemnation which cometh not from man. There is also elevawhich spring so like miracles to light, and which are able to stand the test of criticism, in regard to tion, or an inward exaltation, which all the favors of man cannot equal." their externals; (though we doubt whether any These are the reward for fulfilment, and punish-

critic could comprehend their internals) have ment for transgression of the laws of God." placed Mr. Harris on a literary eminence, from There is something sublime in this simple appeal

to what "every man knowth." Again, he recognizes the law of communion-"God, the unlimited, can be at one time in all places. Man, the limited, can send his thoughts rior, the fictitious heavens and unreal earths being

with unerring precision to any given place instantly." "This is not all. Those thoughts can, by a pas

site, harmonious Spirit, be comprehended and immediately answered. This can never be accomplished without harmony, for the same channels must be roots have been severed, needing only that the which they have already erected. In consequence used in which Deity views instantly his whole Creation.

Here then we have the communion of the Saints! Little do they who habitually mouth the apostle's

creed, discern its true interior meaning ! Time and space would quite fail us to quote all the gems in this book. Suffice it to say, there are scarcely any topics either Spiritual or practical, that are not touched upon. Much of the book is ritual, yet practical to the greatest degree, being in given to the subject of the manifestation of man's love in outward uses. Some beautiful thoughts on the fine arts occur; and the impossibility clearly Of the manner in which the book was written, shown of any man attaining perfection in any of he gives a very simple and satisfactory account. these, without first becoming a simple recipient of

Enough of imperfection can be found in this book to prove the weakness of the human instru-"It was always sufficient inducement to me to ment-of the high Spiritual origin of most of it. few, we think, could candidly doubt-knowing all the circumstances. We would recommend also to

matter of Spiritual research, the able and manly this feeling-this holy influence-was calm, quiet arguments of the editor, Gov. Tallmadge. The facts he brings forth are worth the price of the

We are the more rejoiced that he has thus mentioned this fact, because we think that in men's of it who have any desire to taste the fruits of enthusiasm with regard to enfranchisment from Spiritualism. forms, they have somewhat lost sight of the fact

that prayer is the golden key that unlocks Heaven. That good desires and sincere purposes are prayers, we believe; but they are negative prayers; and there is a positive and direct communication be-

tween God and man which should never be lost New Church, will be more apparent if we consider sight of; and which is necessary in order that man the state and characteristics of the Old in this the should, to any extent, become a recipient of His day of its decline and desolation. Its utmost efforts are towards a decorous observance of outward moralities and forms, and strict adherence to "I have tell and seen all that I wrote. I have experienced most holy joy, most serene happiness; its own theological tenets. It would thus maintain its integrity, and go forth to the conquest of and again have felt the keen despair of the tortured Spirit. I have viewed the operation of essences the world. But it fails to attain either of these. and principles, apparently as seeing them as distinctly It can neither control its own members nor leaven with its doctrines the communities where its sway This last, which would mean nothing to the is least disputed. The poor Irish Catholic is still materialist, would be full of meaning to any one superstitiously obedient to the dictates of his who was either a Medium himself, or had seen a Church; but the French, the German, and even Medium of a high order in the trance state. the Italian and Spanish, year by year, shake off "Words," he says, "cannot tell how this high and more and more her yoke. The emancipation of pure Spiritual influence feels." The book opens the Protestant is still more complete. Does the with a chapter upon God as the Great First Cause, reader know of an orthodox Protestant community? An indifferent assent or ominous silence is "He came in his might of Power, and in the still the utmost the obsequious clergyman can gain quiet voice of the central essence spake forth creafrom the intelligent merchant, the sturdy, sensible Then he speaks of man, and says-

yeoman, or the energetic and progressive me-"Limited is he, yet master of his own limitachanic-the husbands and brothers of the Psychotion. He is in his own independent circle of existlogized weaker members of his Church. It is with ence, which, completed in all its parts, is as perfect no cold sneer that we write this, but with sorrow as his Father in Heaven; for is not the circle of an and tenderest pity. There is in woman's trusting atom as perfect as the boundary of the Universe nature, in the guileless affections of the young and sensitive, an almost inevitable tendency to receive, with unquestioning confidence, whatever comes

"God doth destroy, because a necessity for deto them in the name of religion and virtue. The stroying, proveth imperfection in creating; and hence did He destroy His own works, he would of tendrils of the vine will clasp the nearest object, though it be a decayed and falling trunk, and

green only with the moss of ages, though its poi-

oppressor. So, too, the goods and truths of the mourning, and to my mind with as much propriety to have Contributors, who are well known to the Church, to a great extent, but minister to denomi- as are human beings, when they array themselves reading public, for ease and delicacy of style, as well as for depth, and liberality of sentiment. national pride and aggrandizement; and the piety in the habiliments of blackness, mourning that a

We swiftly float

We gaily go,

In this our goodly boat

Over waters dark of life,

Over the turbid water's flow-

Thus may we sail

Without trouble, without strife,

And list the hail

Of the lost, the lost,

Who wearily and drearily,

But tempest-tost.

Those mistaken,

Hope forsaken.

Who, on muddy waters sailing,

Find their trust and strength are failing

appears like a pleasant haven of rest, "high and

dry." My impression was, that it must possess

beauty of the surrounding scenery has to me been

Thursday, 19. An old-fashioned canopy of grey

Not gaily and cheerily,

and virtue of the voiceless many are made the de- spirit soul is born into a higher condition. (Were fence of wrongs and abuses in which they would it not for these dismal hangings, the trees would not willingly participate. Robed in the rich fleece of these, the wolf, in guize of the shepherd, o - moss, that hangs like a pall of external woe, is a great article of trade, and is used for mattrasses, proaches to devour.

But the day of decision and separation at length cushions, &c.; it is passed through a process of comes, and all things are tried and proven as by curing after it is gathered. To day we pass many fire. The judgment which Swedenborg describes fine plantations. The negro quarters have the apas occurring in the Spiritual world, must ultinate pearance of small, neat villages. I would suppose

in the natural. The sectarian societies of the intethat the owners of these plantations would require all the services of all the negroes, aside from the dissipated and removed, the mighty Spirits who cultivation of the cane, to secure themselves against

ruled there and thence, Psychologized and infested similar organizations in the external, being cast appears washing the ground from under them to down, the latter become like trees, whose deep an alarming extent, notwithstandingt he Levies soil be loosened about them, or that the tempest

of this continued washing of the deep rich soil of play among their hoary branches, and they will the banks, the river is one immense flow of mud. how in the dust. Toward the sweet and sunny South,

It is thus that Providence has prepared the way for the introduction of a higher form of the one divine religion. By the New Church, which the Lord is now establishing in the earth, we do not mean any mere nominal, external organization, so called; though the disciples of Emanuel Swedenborg have been instructed in many of its doctrines. But that which is essential with the New Church. that which is properly first, is not its doctrines. but its spirit. It is a life and not a creed; a domain where love rules, and even truth is but a form of its manifestation. It will, indeed, be abundant in truths, which are the leaves of that tree which were for the healing of the nations; but in

Serene and beautiful this afternoon, we round one fruits still more abundant, of which they, who indeed partake, shall therewith be filled and satisfied of the loveliest points in the river, and touch at Vicksbourg. This town is delightfully situated on

for evermore. It is of this Church that the Prophets everyan eminence, many feet above the level of the where speak, describing its unveiling glories in the river, ornamented with a profusion of trees. It rapt language of a divine symbolism. It is as the sun in its brightness and the moon in peerless advantages over many places as it regords health beauty; as the stars that shine for ever, and the mountains that cannot be moved; a city descendbut was informed that throughout this low couning from God out of heaven, and a bride adorned try, that places thus situated were more exposed

for her husband. to the miasmee which, like a besom of destruction, "And I saw no temple therein: for the Lord slays its thousands. The evening has been sur-God Almighty and the Lamb are Temple of it. passingly beautiful. The taper moon, with its at-And the city had no need of the sun neither, neither of the moon, to shine in it: for the glory of ness, and they two were in nearer proximity than

God did lighten it, and the Lamb is the Light I have ever before remarked them to be. Myriad thereof." Its special characteristic will be the stars shone in splendor from out the heavenly blue. manifestation of the Divine Presence. As its The night was glorious, and in its solemn splendor foundations, unlike the structures of the past, will the soul could drink of that water of life which not be granite or marble, but precious stones, by should render it a fit recipient of that Spiritual inwhich is meant that even the ultimates of man fluence which enables us to talk with angels. The will be redeemed and holy,-as its very atmosphere and life-element will be love, as in the day enhanced by the harmony of surrounding minds, of its full manifestation and glory it will combine both in and out of the form. There has been kind the Eden innocence, with the maturer perfection and loving words exchanged between congenial of manhood unfolded, through all the planes of a souls, and naught that is inharmonious is percepharmonic humanity, the Lord who can be imme- tible to disturb the equanimity of peaceful minds. diately present only in that which proceeds from It surely is a mistaken expression, that we realize himself, can pervade and permeate it, and manifest a foretaste of heaven. There are occasions when his divinely glorious appearing, as he could not we enjoy as much of heaven as our condition adto the MOST ANCIENT CHURCH, or even in the days mits. According to promise, between eight and of his cutward sojourner upon earth. The multi- nine we were in spirit with the loved ones at home. tudes whom he instructed and fed, the women of It was our circle night. Our Spirit friends inform-Galilee who ministered to his wants and followed ed us that the distance was of no consequence to him even to the Cross, the beloved disciple who them or to us; that they could, and at that very leaned upon his bosom, enjoyed not so inward and moment were sending a powerful magnetic current perfect a sense of the Divine Presence, as in the upon us; and that the harmonious volume which day of final and complete redemption all shall feel arose from our minds ascended in an unbroken and know as a living reality. For all men shall be column, precisely the same as if we were all seated taught of God by conscious opening of the inmost bodily in the same circle. interiors, and so sweet, perfect and blessed shall

be the communion, that even intercourse with clouds this morning was over us, but they could angels shall seem comparatively cold and external. not withstand the penetaating glory of the sun, For man, the Church of the Future, the universal which now shines upon us in dazzling splendor. humanity of the planet, shall be married to the The earth, in this more southerly clime, is clad in

Lord, and in that ineffable love and joy, all others a full suit of green. The sugar plantations, with comfortable-looking mansions, and the perfect neat-

As the Society issues the paper for the "Diffusion of Spiritual Knowledge," few advertisements show but the newness and life of spring.) This will be admitted into its columns, thus furnishing

room for more reading matter per week than any other paper now published. Every effort will be made to get such facts as nay best illustrate the various phases of Spirit

phenomena, that all in love with progress may find something to interest and instruct them. We pledge ourself to see that every effort is

made to send the paper regularly, that it may be with our subscribers by Saturday.

As we have some back numbers on hand, if the the depredations of the impetuous river, which friends will send us names, we will most cheerfully send them papers, that they may know the character of our issue.

Friends, let us hear from you, as we shall continue to send the paper until directed otherwise.

THE HEALING OF THE NATIONS

PUBLISHED BY THE SOCIETY FOR THE " DIFPUSION OF SPIRITUAL ENOWLEDGE."

A New Work on Spiritualism. 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 Christian Spiritualist, at the Rooms of the "Society for the Diffusion of Spiritual Knowledge." 553 Broadway, N. Y.

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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. Coan, No. 5, Hayward Place, Boston. C. Hughes, 236 Grand st., corner of Bowery. Miss Kate Fox, at the Rooms of the "Society for the Diffusion of Spiritual Knowledge," 558 Broadway, daily from 10 to 12 A. M., and from 3 to 5 P. M. Wednesday and Saturday afternoons excepted.

tendant satelite, looked upon us in exquisite loveli-David Mackay, Clairvoyant, Rapping and Tipping Medium, 483 Broadway.

SPIRITUAL MANIFESTATIONS. MISS SEABEING, the well-known Test Mcdium, assisted by Two excellent Mediums, will hold Circles for Investigation, at 571 Broadway. Developing Circles on Mondays, at 3 P.M., also on Tuesday and Friday evenings, from 7 to 9. Test Circles every day, from 10 to 12, 8 to 5, and 7 to 9. no

SPIRITUAL MANIFESTATIONS.

C. HUGHES, MEDIUM FOR TEST PERSONATIONS, C. In CORLES, INFORMATION FOR TEST PERSONATIONS, by which the actual presence of the departed can be realized. Examinations and Prescriptions for Discases, Eclieving, and Healing, by laying on hands, almost instantaneously. Also, Developing Medium, may be seen at his office, No. 236 GRAND STREET, corner of Bowery, N. Y. Circles for Development meet on Tuesday and Friday Evenings at half-past 7 o'clock. v² 4t

THE GREAT PIANO & MUSIC ESTABLISHMENT OF HORACE WATERS, NO. 333 BROADWAY.

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MRS. WISE begs leave to announce to the public that she has opened her Rooms for the INVESTIGATION OF SPI-RITS, as a Rapping and Writing Medium, at No. 653 BROAD-

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DR. RICARDO **DR. KICARDO** Is ready to give lessons in modern Languages at the Harlem Academy, 120th-street, near 3d Avenue. Young gentlemen and ladies from the neighboring country, disposed to learn during the day or in the overline classes muy come and trust with AD the day, or in the evening classes, may come and trust with full confidence in Dr. Licardo as a practical teacher. Terms by agreement; but very moderate. Please to address, Mr. Steele Director of the Harlem Δ cademy. 5 ness of the white cottages which compose the negro quarters, gives life to the scenery, which REMOVAL. REMOVAL. MES. ANN LEAH BROWN, of the Fox family, will re-move on the 1st of May from No. 64 East Fifteenth-street, to No. 1 Ludlow Place, corner of Houston and Sullivan streets. PTBLC CreCLES every Tuesday and Wednesday evenings, commencing at 5 o'clock. otherwise would appear tame, on account of the monotonous level of the land. We stop a few mo ments at Natches. The new town is built on the PETRATE CIECLES every day and evening, except as above may be engaged by parties for private investigations. MESMERIC.

UNDINE. [For the Christian Spiritualist.] (Concluded.)

But the necessity of the establishment of

book; and we truly hope all will avail themselves THE OLD CHURCH AND THE NEW.

the earnest perusal of all who are candid in the

From the Portland Eclectic. ANGELS.

BY EDWIN PLUMMER.

and from Him receiveth strenth." "Holy Angels are all around me, and I see a Heavenly light. [Words of a dyiny one

Why is it that we see no angel faces, Nor mark the pare light in our pathway lying, Until we hear the summons from our places. And feel the certainty that we are dving

The angels are not less around the living. Than near the souls that tremble on life's border: Their love, their strength, their consolation giving. They come and go in heaven's screnest order

We enter a bourt with a second which is heaving Where er a heart with sorrow's weight is howing. Or where a Sparit wassiles with its trial : Where er clean bands the seeds of truth are sowing. Or lift the burden of a load dealed

When human faith creets its steadfirst altar, Where human love embraces earth and heaven, Where goodness leads the weakly ones, who falter, Back to the source whence nobler strength is give

There come the angels. Patient, meek and tender. Vith speechless loving and with long forbcaring, About us each walks an unseen defender. Our earnest thought and aspiration sharing.

If but the clouds were hund from our vision, It means of our Sparits had refining, Each would reveal before the realm Elysian, The plessed serupts and their heavenly shining

For der the paths our wayward feet are wending. In all our moments, how soc er unblest. one angel formabore as still is bonding, To make life neb with some divine bequest.

For the Christian Spiritualist, THE FRUITS OF MODERN SPIRIT-UALISM.

" A tree is known by its fruits,"- Eible

The Lord, when he dwelt upon earth, made so frequent use of this figure to teach great truths to man, that it is sufficiently familiar to all who have now the more gladly for the precedent, to prove demn thee.' the fact, that Spiritualism is not the contemptible farce some would represent it to be ; nor the terrihle "delusion of Satan it has appeared to the comprehension of others "

"Has it produced fruits?" and "what quality of fruit?" are questions which we think can now be as from this new source, a literature grander and more periect than any that ever came from unassisted man. It is going into the heart of science, and laying bars the hidden springs of all life; making plain at a glance subjects which it has man to comprehend, and then only in the ex- be infinitely above and independent of both mind sternal.

If we leave out Swedenborg, who alone is proof of the glorious and mighty results which Spiritualism can accomplish-if we leave him as belonging to the past, and to the peculiar sect who have appropriated him, but to whom he does not belong so much as to us; we shall still have the results of laws or rules it is capable of framing." still more distinctively modern Spiritualism to chronicle.

We will, therefore, select from the many who are now contributing through Spiritual impulse to It longeth after its home, which is ever above and bethe present day literature the, two, who in our yond its present." eyes, stand pre-eminent by their fruits: and these as fixed as the laws which develop the grain, the two are THOMAS L. HARRIS and CHARLES LINTON. bush, or the great tree."

The life and literary productions of the former

life it receives. For it is, alas! but too true, that the divine inmost of them all.

many young and generous natures now enter these once sacred enclosures, as the lamb the thickest of its enemies, or a bird within the sphere of its charmer, only to be defiled and devoured. How, think you, would Margaret Fuller have developed

"Light being the essence of all wisdom, Spirit her noble womanhood in the cold, hard spheres of tame, however, as we approach the sweet or instinct, and having power at all times to refute Calvinism, or in the coarse and vulgar exciteerror, and lead into truth; having power over darkness is, therefore, one of God's pure causes." | ments of the other extreme of modern theology? "The mysteries of Creation lie hidden in the In New England it is not uncommon for young ments of the other extreme of modern theology? depths of these pure essences, simple and eternally men and women of the most exemplary life, the hope and flower of the Church, but carnest and evening, at which place we left several of our pas-He has the highest conception of the dignity of progressive, to say to their brethren-" We do not man, and of his consequent responsibility. He find that which we sought among you; we feel

neither free nor happy in your sphere; we depart tion on Spiritualism, behind the bulwark of an "Thou art the grand sum of Creation. Placed as we would from our father's house when it on earth as the link perfecting harmony, with ceases to be a home to us, as we would emigrate powers to obey or disobey, progress or retrograde, yet always thyself responsible." to fresher soils when the old fails to furnish us "Thou alone dost admit within thee the pure with bread."

and brilliant light, and sweet nourishing love of The Church is also still more powerless to stem God, or invite the dark hosts of ignorance and the evils and crimes which are flooding the age. her interior development will not be sufficient, for hatred."

"Thou alone canst call angels from High Heaven to commune with thee, or canst call up from a take the lead in any of the counter movements of from darkness. Yet occasionally an accidental distempered imagination the durkened fiends thy the day. The prevalence of profanity, of intemhute hath created.

"Marvel not that thou hast powers great. Thou art the summit of God's power, the Keystone of communities where her sway is most potent and to vegetate, and after many days we observe that undisputed, bear testimony against her. the Arch, without which the Temple had never Thus, on every side, from within and without. stood !

"Perfection produced thee, and there rested, for the task was great.

I had intended in this article to make but few extracts, but it is impossible. Beautiful thoughts, clothed in pure and poetic language so abound, and practical industries and inventions received that it is difficult to stop. There is an oriental that quickining life which the Church refused. style about the book, that very much reminds us The writings of ecclesiasticists, the "ministrations

of the Book of Job. Again, discoursing of thought, he says-

"Thoughts live, and thou will find them the read the New Testament. We use it, therefore, swift and sure witnesses, that shalt exalt or conserpent. "God doth not wait for the consummation of

thy thoughts in action, for all action in thee is charnel-house and a prison; where the dead outward, but in the immutable laws in which moulder and the living grope amid stifling exhalathought moves, art thou recorded precisely as tions. We do not speak without charity, though high water would immerse them. A large buildthou art.

His moral philosophy is deeply searching. He light of heaven, and in the eyes of the angels, we eagerly recognizes the great Spiritual needs of man. are all as dead men or the ----- inmates of a vast most triumphantly answered. There is opening to which can never be supplied through any merely external Medium. He says-Sisters of Charity and Brothers of Mercy, who has- and low. As the sun sets, the sky assumes a mag-"The laws of Mind are the combination channels, connecting the highest developed matter with ten to our relief; and our Lord as the Master Phy-

sician, who comes to heal and restore each meek glow of rose color, which gradually fades into a that of lower development." He represents mind to be the mediatorial princirequired years of study for the understanding of ple between matter and Spirit; yet holds Spirit to within the Church are found many of the finest pure azure. Presently the slender outline of the and matter. On this subject, we find these

> thoughts-"Let thy Spirit free; bind it not in chaining laws-thou art above all thou canst produce. "And should the Spirit be anchored fast on earth, because its house is there?"

"Mind cannot be governed correctly by any "The human mind cannot live in a stationary

position. It must grow and develop, or contract be unwisely directed. The despots of the earth and die.

sonous exhalations give only death for the young seem swallowed up and lost, but which is, indeed, S. E. B.

> [For the Christian Spiritualist.] STEAMER HENRY CHOUTEN,) Tuesday morning, April 17.

nificent beauty. Along the horizon an exquisite

top of a high bluff. We were unable to see it from Yesterday's scenery was with little variation the boat, but the dilapidated remains of a portion of the old still stands, telling a tale of the insuffi-"sunny South," the trees in greater profusion ciency of the works of man to withstand the conhang out their robes of green, and the softened atvulsions of nature; and as we sailed over the mosphere speaks to us enticingly of a more genial waters which mysteriously swept over the desolaclime. We reached Memphis at about seven last tion, where once was the homes of thousands, the fearful scene was again enacted before my excited

sengers; among whom was the lady who, on a imagination. A short distance below Natches, we previous occasion, so safely listened to a conversaplainly see indications of recent earthquakes in the broken appearance of the bluffs which border the open Bible. During her stay on board, there river.

seemed in her mind, in spite of herself, an awaken-Friday, 20. At an early hour I was on the ing interest in the cause of natural truth; but the upper deck, enjoying the beauty of the scenery. teachings of the old school had so hedged her On both sides of the river, the plantations present about with fear of wrath to come, that I apprehend an exceedingly beautiful appearance. The family mansions are here large and elegant, embosomed The reformer will tell you that she does not even a long period yet to come, to enable her to emerge in trees; they appear the abode of independent affluence; and the negro quarters, in their tasteremark is retained in such minds; and however fulness and neatness. look the abodes of peace and perance, impurity, and unexampled worldliness in sterile the soil, the forces of naturr cause the seed plenty. Each plantation is a kingdom within itself; and although to this Government there may be. a conviction of truth is firmly rooted, and is perand is, hard and ungraceful features-although forming its saving office-by its very presence, there may be no silver lining to the cloud, yet come complaints and criminations against an effete eradicating error and mistake. To-day the sun, in along the edges of the blackness there is light. It and desolated church. Long since she ccased to regal splendor, shines upon us from a cloudless is a moral impossibility that utter wretchedness can assume so fair a seeming. There is no power which one man, or set of men, can assume over others which can suppress the natural outflow which indicates, and surely too, the real condition. Do not, then, let us, in our sympathy for the African, forget that slavery is not confined to that race of men-it is frequently the case that slavery exists

emerge out of a lower condition into a higher, slavery of one kind or another must and will exist. Let us cease to censure a particular kind of servitude, or the use or abuse of power which some strive to elevate the universal family of man with

FRANCES E. HYER.

PROPOSALS FOR THE NEXT YEAR. As we have received such words of encouragement and hearty sympathy from many, who have sub-"The Society for the Diffusion of Spiritual Knowledge" will continue to publish the Christian Spirit-

Single copy per year, - - \$2 00 5 copies to one address, - - 7 50 10 " " ** - - 10 00 The above cannot fail of commending itself to

DR. BERGEVIN, graduate of the Medical School of Paria member of the Philosophical Institute of France, and assistant operator of M. Cahagnet and the Baron du Potet, has an office at No. 100 Prince-street, where he will receive patients and initiates visitors.

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RACTEE. To read the character of persons by holding the handwriting to the forehead, is a gift which may be employed in numerous instances for the promotion of good, and to prevent fraud and imposition upon the unwary. Cases are of constant occurrence, in the business of life, where a previous knowledge of character would not only save much trouble, veration and pecuniary loss, but would often prevent the most runnous consequences. In order to ebtain a delineation of character of any one, noth ing more is required than to possess a specimen of their hand-

In order to obtain a delineation of character of any one, noth ing more is required than to possess a specimen of their hand-writing, (it may be a letter, note or any other document.) This must be enclosed in a blank envelop, taking care that there be no other writing, either upon the envelop or the enclose, let h be carefully sealed up, put into an outer envelop, and directed to Dr. CHASE, corner of Greene and beventeenth-street., Philadelphia; which may be delivered personally, or sent thro' Blood's Despatch; in the latter case, a fee of $\$2^\circ$ is expected to be enclosed. Persons residing in the country, at any distance, should write hy mail, not-naid conforming to the directions eshould write by mail, post-paid, conforming to the directions a

should write by man, post parts, constrained, with diagnosis above given. Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be en-closed in an envelop when the patient cannot attend person-aby

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MES. KELLOGG receives visitors for investigating the Spirit Manifestations daily, Sundays excepted. Her attendance with Private Circles at her Rooms, 625 Broadway, may be secured by provides a concentrated

previous engagement. Hours, unless engaged for Private Circles, 9 to 12 M., 2 to 5, and 7 to 9 P. M. Friday and Saturday evenings engaged for the present. No sittings on Wednesday after 12 M. 47

TO THE AFFLICTED.

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MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA. These Fluids are divided into classes adapted to the diseases specified under toch number, and are separately or in com-tination a safe and certain cure for all the diseases named under their respective heads, and many of which have for acces, balled the skill of the tearned, among which are SL Vitus? Dance, Tie Dolorenx, Neuralgia, Rheun, atism in all its varied forms, Lock-ed Jaw, Epilepsy or Falling Stekness, Pulsy, Nervous and Sick Headache, Dyspepsia, Diseases of the Kidneys and Liver, Diarnhosa, Irregularities of the Female System, Tetter, and all Cutaneous Diseases, Chills and Fever, Cramp, Cholie, Cholera Morbus, Cholera, Quinsy, Influenza, and all Acute Pains and Nervous Diseases. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living witnesses to whom we can refer.

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s first stages. Feeling it my duty to make known to the afflicted these in-duable remedies, not only in obviliance to afflicted these in-Feeling 11 my duy to make known to the allifeted these in-valuable remedies, not only in obedience to the positive com-mands of my Spirit-guides, but from a thorough conviction that they are all that is claimed for them, and from a desire to relieve the sufferings of afflicted humanity. I propose to place them in the hands of all at the most reasonable rates, and shall, as far as I have the ability to do, cheerfully supply it without charge, to all who may not have the means to pay for it. For further particulars, address T. CULEFERTSON, Agent, Pittsburgh, Pa.

a. General Agents: Partridge & Brittan, 300 Broadway, New ork: Federhen & Co., 9 and 13 Court street, Boston; W. M.

and waiting Spirit. We most cheerfully grant that rich violet tint; which, in its turn, melts into the specimens of piety. Its very name attracts the crescent moon appears, attended by Venus, glow- scribed during the progress of the first volume, that good and truthful. So a bank, long after it has ing in brilliant beauty. The eye no sooner conveys ceased to be sound and solvent, continues to re- to the soul the beauty of the scene, than, one by ceive the hard earnings of the prudent and indus- one, the stars look through the glorious blue, like ualist, offering the following liberal terms to the

where freedom is most vaunted; and until the race

without much embellishment, and as if the first times might, and not right, has conferred, and out favoritism. Salvation and emancipation is for the whole world, and not a portion only of the

the remark may seem harsh and sweeping. By the ing, from whose top floats a banner, is more expensively built-it is a marine hospital. The Arkansas river here empties into the Mississippi. The hospital, and our kindred of the skies are as the country, as far as the eye can reach, appears flat

dwellers of the earth.

Wednesday, 18. The progress which we have the reader, and we hope induce him to get " Clubs" are maintained by extortion and plunder; they be- made during the night has brought us into a region for the circulation of the paper, as the object of its

trious. The armies of the Czar, doubtless, con- love's glances thrilling the whole being with delight. reading public. To be paid in advance. tain many noble and patriotic men, yet the power The river has doffed its muddy hue, and majesti-

of Russia is none the less oppressive and hostile to cally glides in the borrowed lustre of the rose, the genius of Liberty. Faithful laborers are found violet and blue, which are canopied above, even in every field, though the fruits of their industry reflecting the burning stars upon its placid bosom.

 $\begin{array}{c} \text{Into at ises from the Spirit's connection with it, longeth after its home, which is ever above and be- ond its present." \\ \text{``Matter grows and belevelops in man, under laws shich develops the grain, to the great tree." \\ \text{``And as these laws are arbitrary, man's only} \end{array} \\ \begin{array}{c} \text{are maintained by extortion and plunder; they be- one weak and contemptible in the eyes of all to bind the bands is fixed as the shield, the faithful Swiss guard of the trees upon which it grows are literally dressed in \\ \text{``And as these laws are arbitrary, man's only} \end{array} \\ \begin{array}{c} \text{are maintained by extortion and plunder; they be- one weak and contemptible in the eyes of all there only is the strength of the paper will be second to the$

be a channel for even such inspiration as could sky of azure, and the cheerful aspect which nature still find place in the world. Literature and art, assumes enables us to lift the dark curtain which sometimes will heavily hang between us and the cheerful and beautiful reality of life. Only lift a corner of this dense hanging, and light from a of the sanctuary" do not feed the hungry, who never-fading source of love and wisdom is sure to cry for bread and receive a stone; who ask for shine upon the soul, with happiness and healing truth and are offered the wily subtleties of the on its wing. The country appears still flat, and but small show of cultivation perceptible. "Na-Spiritually viewed, the Church is seen both as poleon," a small town at the mouth of the Ar kansas, as we see it from the river, appears built

From the Portland Advertiser. FLOWERS.

Oh flowers ! smiles of the angels are ye call'd, Whose very breath seems prayer, Borne up like incense, on the dewy wings Of the blue air.

Rare ministers are ye unto us, sweet flowers, Refreshing the fevered heart, As wild woods and cool water brooks Revive the panting heart.

Lifting your fragrant chalices, ye tempt the sun To kiss their perfumed lips, While wooingly, the enamored bee, intoxicate, Their honied nectar sips.

The fair young bride seeks thy pure lovelmess Her beauteous brow to clasp, The little child stops on his todhing way Thy nodding charms to grasp.

And still, ye gentle ones, ye are content Your sweetest breath to shed, Round faces pale and sad, that give no sign— Even the coffined dead.

We love ye, gentle flowers—and also him Who with such layish hand, Scatters your gold and purple garniture Over the smiling land.

Ye are his smiles. The good All Father Sends to us from above Your delicate fragrance and your tender grace, Sweet signets of his love

PRIDE.

BY JOHN G. SAXE.

'Tis a curious fact as ever was known This a currous fact as ever was known In human nature, but often shown Alike in castle and cottage, That pride, like pigs of a certain breed, Will manage to live and thrive on "feed" As poor as a pauper's pottage

Of all the notable things on earth, The querest one is pride of birth, Among our "fierce Democracy !" A bridge across a hundred years, Without a prop to save it from sucers-Not even a couple of rotten Peers-A thing for laughter, fleers, and jeers, Is American aristocracy

Depend upon it my snobbish friend, Your family thread you can't ascend, Without good reason to apprehend You may find it waxed at the farther end. By some plebeian vocation ! Or, worse than that, your boasted line May end in a loop of stronger twine That plagued some worthy relation !

Because you flourish in worldly affairs, Don't be haughty and put on airs, With insolent pride of station ! Don't be proud, and turn up your nose At poorer people in plainer clothes, But learn for the sake of your mind's repose. That wealth's a bubble that comes—and goes ! And that all Proud Flesh, wherever it grows, Is subject to irritation

[From Dream Land and Ghost Land.] THE WINDOW OF THE TEMPLE.

THE EYE .- The window of the temple we call it. Who can explain it? How far do we get towards ror. It has been very often reprinted : we remema knowledge of its powers, and properties, by talk- ber when we were a boy, how frequently it was darkened chamber magnificently fitted up with re- letter on Animal Magnetism." flectors, and glasses for the purpose of painting all towards the wonderful connection between the Lawyers, Academicians, &c., and according to cus- and of our sex." eye which is a mere machine like any other opti- tom, there had been a magnificent dinner. At deswhich is really the eye.

May we not say that the eye is framed as much which is sometimes forgetful of bon ton. We had difference whatever." to conceal objects, as to reveal them? Is it not arrived in the world, just at that time when anystructed, so as to reveal more to us, than it does? Chamfort had read to us some of his impious and world." It might have been more telescopic,-it might have libertine tales, and even the Ladies had listened

to discover,-not the essences of things, but the the philosophic lines of Diderot,more hidden and subtle vestures in which essences hide themselves, instead of being an unending

and annovance?

ed into the right eye of a person, she saw behind peared neither to be her own, nor that of the person in whose eye she was looking. She believed it to be the picture of that person's inner self. If whatever internal disease existed, whether in the had only a left eye, she saw both his inward mait may be said that the eye sees as the mind wills visions than ever can reach ordinary eyes.

us seeing beyond a certain distance. But opacity other temples in France than the temples of counting for it. We may look out through the spent little enough of its own time in sifting evi- always will contain 900,000,000 inhabitants, and is no barrier to internal sight; objects to which the reason."

mind is directed, either designedly or spontaneously, will be equally visible through doors and walls, sarcastic smile, you will not be one of the priests enter more at large upon the probability that every such evidence as may be set before him, and it is 270,000,000,000 inhabitants. as if placed directly before the face. Nay, to the of those temples."

higher stages of clairvoyance there seems, comparatively speaking, no bounds; for whether the obratively speaking, no bounds; for whether the ob-sect sought be in the same house or town, or coun-you will open your veins with twenty-two cuts of the thing, the event, and the long chain of cir-sect sought be in the same house or town, or coun-you will open your veins with twenty-two cuts of the thing, the event, and the long chain of cir-sect sought be in the same house or town, or coun-you will open your veins with twenty-two cuts of the thing, the event, and the long chain of cir-sect sought be in the same house or town, or coun-you will open your veins with twenty-two cuts of the thing, the event, and the long chain of cir-sect sought be in the same house or town, or coun-you will open your veins with twenty-two cuts of the thing, the event, and the long chain of cir-sect sought be in the same house or town, or coun-you will open your veins with twenty-two cuts of the thing, the event, and the long chain of cir-sect sought be in the same house or town, or coun-you will open your veins with twenty-two cuts of the thing, the event, and the long chain of cir-sect sought be in the same house or town, or coun-you will open your veins with twenty-two cuts of the thing, the event, and the long chain of cir-sect sought be a room 16 feet high, for each person, and yet there try, or across the broad Atlantic, or still remoter a razor, and yet you will not die till some months cumstances beyond it. Pacific oceans, it appears to be found and seen afterwards."

with equal facility : and to be equally near to the They looked at each other and laughed again. internal perceptions of the truly clairvoyant indi-"You, Monsieur Vicq d'Azir, you will not open vidual. The human body is seen as clearly, and your own veins, but you will cause yourself to be its living actions described as plainly, as if the ex- bled six times in one day; during a paroxysm of ternal and internal parts were alike as transparent the gout, in order to make sure of your own end, as glass; and this also, without any bodily connec- and you will die in the night. You, Monsieur de it was evident, from many things observed, that tion, such as by bringing the clairvoyant and the Nicolai, you will die upon the scaffold; you, M. she could see such things as her mind directed to, inexperience. person to be described together; but, as I have, Bailey, on the scaffold; you, Monsieur de Male- without any contact. As an experiment, small pic- round of visits to those persons whom he attended group, what conclusion must we come to with reproved, when more than one hundred miles have sherbes, on the scaffold !"

intervened between them."* "Ah! God be thanked," exclaimed Roucher "It seems that Monsieur has no eye, but for the box; and these she told, at times, as readily as This guides us to Pre-vision-to the powers which many have had of predicting things to come and though not as many may do by the possession cution; and I thank Heavenof unwonted powers of judgment, and keeness of "You! you also will die upon the scaffold." discrimination; but on the contrary, by an en-"Oh! what an admirable guesser," was uttered trance in virtue of their visionary insight into the upon all sides; "he has sworn to exterminate us reality of events and occurrences. We have heard all."

of Seers and Prophets, not merely those especially, "No, it is not I who have sworn it." endowned by a miraculous function, but men, who "But shall we then be conquered by the Turk,

in consequence of their highly magnetic suscepti- or the Tartars? Yet again,bility, have beheld the whole current of future "Not at all; I have already told you, you will events. Dr. Gregory quotes the prophecies of set then be governed only by philosophy-only by veral in Westphalia, and says-" The predictions reason. They who will thus treat you will be all above alluded to, refer to in general, the events to philosophers, will always have upon their lips the tomed name, and would always describe them in an original, just as a pseudo-Raphael looks as if tants beyond an angel's computation.—Bradstown there were a genuine picture of the kind; or in Journal. after the introduction of rail-roads, and especially forth for the last hour, will repeat all your maxims, mon name. As an instance, the following may be the same manner as the many false religions of the to a dreadful general war, in which the final Con- and will quote, as you have done, the verses of given. At the second public lecture, in the Temqueror, or great Monarch is to be a young prince, Diderot and from La Pucelle."

who rises up unexpectedly. The war is also to break out unexpectedly; and suddenly, after a period of disturbance and revolution, while all the this time the most serious and solemn manner.)world is crying Peace Peace? I need not here "Do you not see that he is joking; and you know enter into more minute details, for which I refer that in the character of his jokes there is always of a cat was selected, and put into a card box; she to the article above mentioned. I shall only add much of the marvellous?"

that the state of Europe and the events which have "Yes," replied Chamfort, "but his marvellousoccurred since that paper appeared are much in faness is not cheerful, it sayours too much of the vor of the general accuracy of the opinions and gibbet; and when will all this happen?" predictions, whatever their organ. Time alone can "Six years will not have passed before all that show how far they are to be fulfilled. But their I have said to you shall be accomplished." "Here are some astonishing miracles," (and this it is a Cat." existence, as authentic and generally received traditions, is, at all events, a remarkable circumstance. time it was myself who spoke) "but you have not But one of the most remarkable instances of preincluded me in your list."

dinary miracle; you will then be a Christian."

"As for that, then," observed Madame la Duchesse de Grammont, "we women we are happy

"Your sex, ladies, will not protect you this ter; but are we eligible to the condemnation of

"But what, then, are you telling us of, Monsieur man sees something more of the laws and prin-

window of the soul upon spectacles of the future. dence. Dr. Whately at least ought to be no mean that a generation lasts 33 and three quarter years, "By my troth, though," said Chamfort, with a A few pages farther on, we may have occasion to authority as to what is a fair logical deduction from making 2,700,000,000 every century, and that the action of life prints its shadow somewhere, and not creditable to the temper of the medical profes- there were 100 such worlds, equal to this, in num-"I do not hope it; but you, Monsieur de Cham- this shadow is beheld in all its colors and details, sion that a physician whom it once set proudly ber of inhabitants and duration of years, making a fort, you will be one, and most worthy to be so, and the inner eye has a perfect consciousness of enough in its foremost ranks should be treated al total of 27,000,000,000,000,000 persons. Then only the more surely an ornament now that he has would be room.

Dr. Haddock, speaking of Emma, his wonderful sacrificed his worldly interests to the upholding of This calculation, with regard to the number of patient, of whom we shall give a more lengthy ac- unpopular convictions, rather than selfishly make inhabitants that may exist on our earth, from the his sacrifice the other way. count shortly says-

"By the commencement of 1848, her power of internal sight had become so developed, or she had become so familiarized with her new faculty, that tures, and various small objects, were placed singly, first in a card box, and afterwards in a wooden times, more difficulty was experienced in satisfac-

torily determining that she could see them. This difficulty arose from two causes: first, from the manner in which she would describe mesmeric influence from external habit and control. Her usual manner was to describe things as they appeared to her in the internal state, regardless of the names imposed upon them by custom; sometimes she refused to call things by their accustomed name, and would always describe them in

perance Hall, Bolton, on the 9th of March, 1848, a one. Long have the Mesmerists been aware of the "illusions" and "collusions" on which the cuckoo

They then whispered among themselves, "You gentleman in front of the platform suggested that changes have been rung. But it is the puzzling see that he is gone mad;" (for they preserved all a picture, from among others lying on the floor, residuum that, after all deductions, Coleridge acshould be put into a box, and given to her; she knowledged, with which the true Mesmerist is ochad then been bandaged for some time. A print | cupied.

nuine—this may be relied on !"

as credulously believing everything.

But Wisdom is justified of all her children.

With this residuum, the small volume now beput the box over her head, felt it carefully with her fore us is concerned, and what sort of obstacles in right fingers, and then, having by a smile and ejaculation, evinced that she saw the contents, she that he has to clear away, may be gathered partly began: "it is a thing; it is a dark thing; it has from the succeeding sketch of the existing posifour legs, a tail, a head and two eyes; things round tion of the Mesmerist in the opinion of the public. "Not many years ago, the induction of sleep by its mouth, and it sits by the fire and says mew, and

Little indeed do we know, and scarcely can we stumbling-block: for that sleep, the proverbially ever surmise the method, by which the concious capricious deity, should descend at mortal bidding, ness seizes the circumstance, the shape, the color; upon weary or unweary lids, seemed a marvel in but we can put our modern beside our earlier in-but we can put our modern beside our earlier in-evidence the sleep was admitted. Then came a religious matters? Ought anybody to be allowed Vehement exclamations on all sides. "Ah!" replied Chamfort, "I am comforted; if is an eye it seems which all have not,—there is a ing about the various humors and lenses? It is a published, and Dr. Gregory has reprinted it again, we shall be a method by which the mind becomes fully and agreed about that, but as to the phenomena said clearly cognizant of things hidden from the sense. to be developed in that sleep, all stuff and non-The eye with which we behold the other world is

but the entrance to the outer court; as we said, it are themselves allowed to be true. And of that for a few only, then it will be necessary for them conceals as much as it reveals-it only shows us comes one farther good. Once, we Mesmerists when we have said this, we have exhausted our was at the occurrent of the counter for nothing, it is not that we do not the husks of things—it only admits us to the veskuowledge, we can say no more, and how much man of considerable wealth and genius. The com- always mix ourselves up with them a little, but it tibule of the temple, and all that it can do for us, premises, and only wrong in our conclusions. then religion, as it has been heretofore understood. have we discovered? we have made no progress at pany were numerous, and diversified,—Courtiers, is a received maxim that they take no notice of us soul, it can suggest a world lying beneath the let- Theory.

But the most important admission of all is rethe world, on Review-authority, is now not only permitted, but encouraged to use; though, indeed,

for bringing both together. By that eye it appears (but that does not signify,) under another name. If we call it Hypnotism, we may do as we please about it, and by it cure as many sick folks as we can. I extract the important information. 'The with the vesture, and the fact; it is Spirit and it peculiar (?) concentration of the mind in the Hypno-"I know nothing on that subject; but what I do may grasp Spirit. It beholds all things in new re- tic state may produce still more striking results, i. e.) than the phenomena of 'expectant atten-It is found, accordingly, that the pulsation tion.' of the heart, and the respiratory movements, may be accelerated or retarded; and various secretions

A lady, who was leaving off nursing from defect of milk, was hypnotized by Mr. Braid, and, whilst she was in this state, he made passes over the right breast to call her attention to it. In a few minutes, We clip the following review of "Mesmerism

her restures showed that she dreamt that the baby

expression, 'squeezed it like an orange.'

was sucking, and, in two minutes, the breast was distended with milk, at which she expressed, when satisfied till every sentence and word is so trans-

world will stand 100,000 years, making in all Then suppose there would be a room 16 feet long, 16 feet wide,

beginning to the end, may be considered as something near the amount, considering the time he

Mr. Townshend writes on this subject as follows: allows. But he has failed in giving anything like "My valued friend, Dr. Elliotson, astonished me an adequate description of the extent of heaven, in the beginning, when I was but a tyro in Mes- and of the number of worlds and their inhabitance merism, and, perhaps, too ready to be delighted When we consider that our system is twelve mil-with all I saw, by the checks that he put upon my lion years in moving round its centro, and that it I remember he once took me a is comparatively near the centre of our siderial mesmerically—(and to his honor be it spoken, gra-tuitously; for he always has gone on the high prin-penetrating power passes beyond. No human fancy in its ideal flight can roam over the vast ex-Still the space whatever from that science by which he has lost panse; yet it is all peopled with worlds, and these Academy; of it, he has just made a terrible exebeautiful sleep-waking girl, who sang and played writer has considered that there are only 100 apparently by clairvoyance with the notes covered. worlds, that are peopled, and that the total numwas delighted with the phenomena which she ex- ber of inhabitants created by the Great Ruler is hibited ; but what was my surprise, when, on leav- 27,000,000,000,000,000. Dr. Dick, on this same ing her, Dr. Elliotson whispered to me, "It is subject, assumes as a data the existence of what she saw; and secondly, from an obstinacy sham!" Again, with respect to less pretending 2,019,100,000,000, or two billions of worlds within of temper frequently displayed, when removed by cases, with which, perhaps, I was not so much in- the bounds of the visible universe. Then he calcuterested, Dr. Elliotson would say—"This is ge- lates that the number of inhabitants in these world would be 60,673,000,000,000,000,000,000,000, that And is this the man (thought I) who is branded is, sixty quartillions, five hundred and seventy-three thousand trillions. Then, if we circumscribe our selves to the literal building the Revelator had in

Every genuine philosopher knows that there is a view, it would fail to furnish room for all. Hence, true and a false-nay, that the counterfeit implies heaven is everywhere, and the number of inhabi-

From the New York Sunday Despatch. THE NECESSITY FOR A NEW BIBLE

Shocking or strange as it may sound to the ears of the faithful, there is a vast amount of infidelity in the so-called Christian Church. The "Holy Bible," which is impiously termed the "English Bible," is discovered by a large body of the religious world to be sadly in need of revision, for the purpose of expunging its manifold errors, which the reason and not the religion of man has brough: to light. Skepticism, indeed, proposes a revision of the Bible, in order to make its wording conform peculiar methods was scoffed at. Nor, indeed, was more nearly to the teachings of science and the it wonderful that this first step should be the great light of reason! So, if there are really thenty of thirty thousand errors in the Bible, skeptics are entitled to the credit of having made the discovery. are important questions. If answered in the affirmative, there arises the no less important quetion, "Who has the right to indulge in free-think-Now, however, most of the ridiculed phenomena | ing on religious matters ?" If the right is claimed

them to establish by what authority the right is litely informed, that we are generally right in our claimed. If free thinking is the right of all men, and not religion, becomes the guide of mankind specting the curative powers of Mesmerism, which But we merely raise the question, leaving it open for popular decision.

The St. Louis Intelligencer contains reports of the late meetings of the "Bible Revision Association" in that city. This Association seems to be auxiliary to the "American Bible Union," a society formed in New York for the purpose of securing the publication of a revised edition of the Bible. The meetings were presided over by the Rev. Dr. Lynd, of Kentucky, and participated in by a number of clergymen and divines of that section. The platform of the society contains, among others, the following significant admission :--

"1. The word of God is written in Hebrew and Greek. Translations are the opinions of men as to its meaning. The Church ought never to rest nity Hall, Cambridge, from the London Weekly awakened, the greatest surprise. The flow of milk lated as most clearly and unmistakably to express Examiner of April 14th.

" Et des boyoux du dernier pretre. Serrer'le con dec dernier ro

neal not be a conjurer to see that.' 'Be it so; but

"At first astonishment was most marked, but it

is not so agreeable as your ' Diable Amoureux,' (a

"This is exactly what I say to you; it is in the

be the reign of terror, for then she will have her

quence to all of you, who are here present?

means of delight and amusement to us, might it for the sake of applauding them. A third rose, not, by being fitted to see the hidden movements and holding his glass in his hand, exclaimed, "yes go, like you, in the common car, with their hands of life, have been a source of never ending pain gentlemen, I am as sure that there is no God, as I am tied behind them."

sure that Homer was a fool; and in truth he was as When Mrs. Hauff, the Secress of Prevoust, looksure of the one as the other. The conversation became more serious; much admiration was expressthe reflected image of herself, another, which ap- ed on the revolution Voltaire had effected, and it she looked into the left eye, she saw immediately ante-chamber as in the drawing room. One of the mont, in order to dissipate the cloud, took no nostomach, lungs, or elsewhere, and prescribed for his hair dresser, had said to him, "Do you observe, ing, in a careless toneit.--" In my left eye," says Dr. Kerner, "she saw sir, that although, I am but a poor miserable barprescriptions for herself, and in that of a man who ber, I have no more religion than any other." We sor." concluded that the revolution must soon be conlady and the image of his inner man." The eye summated,-that it was indispensable that superappears to be the great source of all the wonderful stition and fanaticism should give place to philoso- this favor will be afforded, will be differences between men and men; in the enter- phy, and we began to calculate the probable period prises into the world of Spirits, objects are not when this should be, and which of the present seen in glasses, crystals and bubbles; they are but company should live to see the reign of season. The to whom this prerogative will be given ? the media, the fitting atmosphere on which the oldest complained that they could scarcely flatter form within the eye projects itself. The eye again themselves with the Hope; the young rejoiced that tained—and that will be the King of France." represents the differences between mind and mind. they might entertain this very probable expecta-Darkened windows represent gloomy inhabitants. tion; and they congratulated the Academy espe-Windows stained, and soiled, begrimed with the cially for having prepared the great work, and for and addressed him with much emotion. accumulated deposits of the road, and the weather having been the rallying point, the centre, and the represent unclean inhabitants; and thus in a figure prime mover of the liberty of thought. One only of the guests had not taken part in all it to do. Look at the clean, vivid, bright eye; does the joyousness of this conversation, and had even you are, and from your own character." it not reveal to you a soul; and that heavy and gently and cheerfully checked our splendid enthuunglearning one, does not it also. The soul deter- siasm. This was Cazotte, an amiable and original mined or fitted to look abroad cleans its windows man, but unhappily infatuated with the reveries of -thus, without question, then, come to it more the illuminati. He spoke and with the most serious

vision on record, is the celebrated prediction of "But you will be there, as an equally extraor-Cazotte, concerning the events of the reign of Terwonderfully constructed camera obscura-it is a from the posthumous memoirs of La-Harpe, in his Christian, we are immortal." "It appears as yesterday; yet, nevertheless, it

truthful representatives of the outside world; but was at the beginning of the year 1788, we were to be counted for nothing in these revelations.-

cal instrument in relation to it, -- and the mind sert, the wines of Malvoisin and Constantia, added time; and you had better far meddle with nothing; dreamers, when we say that there is another eye, to the gaiety of the guests that sort of license for you will be treated entirely as men without any and another world, and another light-the medium

most obvious how easily it might have been con- thing was permitted that would raise a laugh .- Cazotte? You are preaching to us the end of the ciples of things-the outer eye only acquaint him

been more microscopic-in either instance, the without having recourse to their fans. From this know is, that you, Madame la Duchesss, will be lations, it beholds a new heaven and new earth, source of how much happiness to us? Can we arose a deluge of jests against religion. One quot- conducted to the scaffold; you and many other new glories, and new beauties. There is no death not conceive how it might have been framed so as ed a tirade from the "Pucelle;" another recalled ladies with you, in the cart of the executioner, where that eye rests-no materialism, it passes beand with your hands tied behind your backs." youd skin, bone, pillar to the rich inhabitant—and altered both in quantity and quality. "Ah, I hope that, in that case, I shall have a of the temple and building.

carriage, hung with black."

"No, Madame; higher ladies than yourself will

proved true" by the Rev. Chauncy Hare, of Tri-"Higher ladies! What? The Princess of the blood i "Still more exalted personages." Here a sensible emotion pervaded the whole was agreed that it was his first claim to the repu- company, and the countenance of the host was tation he enjoyed :- he had given the prevailing dark and lowering. They began to feel that the tone to his age, and had been read as well in the joke was becoming too serious. Madame de Gramguests told us while bursting with laughter, that tice of the reply, and contented herself with say-

Does it not appear certain, now, that we must speak of an internal, as well as an external sight? and it is to this power of internal vision, which cannot be explained at all, on the usual principles He was answered by the common rejoinder, one of optics, we give the name of Clairvoyance. Dr. Haddock remarks on this:

"The moment we attempt to pass beyond the retina, science is at fault; no natural philosopher what will be the consequence to all of you, and has been able to explain how the optic nerve conveys the image to the brain; we know that the mind is conscious of the images formed on the retina; or, in more familiar language, of the things seen by the eyes; but in what manner an opaque half suppressed smile, "let us hear, a philosopher nervous cord, differing in no essential particulars as not afraid to encounter a prophet." from other nervous cords, conveys that impression to the mind, we are entirely ignorant. Ordinary sight, has, therefore, a psychological basis; and this is admitted by the best psychologists.

"Clairvoyance, or internal sight, assumes the same BASIS, necessary to perfect ordinary vision ; your person." but as it acts independently of the external visual organs; so it is not trammelled by those natural laws to which they are necessarily subject. Thus liable to dreaming, though wide awake. But what by this internal sight, and by light issuing from diable has put into your head this prison and this within, and not from without, as in common sight, things may be seen which are out of the range of natural sight, and altogether above its nature. For reign of reason?" A hearty laugh is the conseinstance, our physical sight can see remote starry quence. Monsieur Cazotte, the relation you give orbs, placed at the distance of, perhaps, thousands of millions of miles, because the undulations of novel of Cazotte.) light, proceeding from them in a straight line, can impinge, or strike upon the retina of our eyes .-

Yet the intervention of any opaque body, imme-is under the reign of reason, that it will happen to placed in close connection with us; so that if our you thus to end your career; and it will indeed penetrating powers of sight were immensely increased, whether naturally or artificially, still the

rotundity and opacity of the earth would prevent *Somnolism and Psychoism. " You see that he will not leave me even a confes-

"No, madame, you will not have one, neither you nor any one besides. The last victim to whom He stopped for a moment.

"Well. Who, then, will be the happy mortal

"'Tis the only one which he will then have reery one with him. He walked up to Mr. Cazotte, ercised by certain persons upon certain others, but

has lasted long enough. You carry it too far; Till we have actually reached the principles themeven so far as to derogate from the society in which selves, however, many of the plenomena depend-

ing to leave, when Madame de Grammont, who with the main body of our present knowledge .-restore the lost gaity of the party, approached him, tone. 'Gentlemen,' said he, be 'satisfied; you saying-

will all see this great and sublime revolution, which inclined to prophecy: I repeat you will see it.'own.,

cast eyes.

perhaps we must be a little more than a conjurer, rusalem in Josephus?"

what will be the immediate result; the well es- as if I had not read it."

tablished effect; the thoroughly recognized conseescape from execution; from poison which the un-ing army, struck him, and destroyed him." And, age of discovery, sail in the same boat with Mr. seem most proper. certainty of that time will oblige you to carry about after this reply, Mr, Cazotte made his bow, and re- Chauncy Townshend. As for the men who will

tired. A few years since, probably a story like this but the land of fable, Mr. Townshend very proper-

was soon recollected that the good Cazotte was would only have been received, as the prophecies ly reminds them of the couplet, were probably received, as vulgar hallucinations. poison and these executioners? What can all of But it was believed by many, and was frequently related, both before the horrors of the French Rethem have in common with philosophy and the volution and after it. It will be seen by those ac- Townshend's answer to an inadequate argument

cessary to append to it, that Cazotte died on the exceedingly well as an independent assertion of c. 16.

markable pre-vision.

temples, and indeed at that time there will be no the faith sufficiently to receive this, upon the reve- general acceptance, are not without gross injustice 30,821,848,750,000,000 rooms.

Examiner of April 14th.

THE PROGRESS OF MESMERISM.

"Mr. Townshend, separating his idea of Mesmerism altogether from the superstitions and absurdities which have been too much associated with it, for nine months, (!) and holding aloof from electrobiology, which, in his view, is to Mesmerism as quackery is to medi- and her flow of milk, I give the following, which did occur under Mesmerism :cine, produces facts and arguments to prove the existence of that human influence visibly exerted by some people upon others, which is called Mesollowing occasion. merism after the first person who observed it .--

A poor woman had an abscess of the breast, to The attention of Mesmer himself was first directed attend which Dr. M—— was called in. The com-plaint was of the worst kind. The patient could to this subject upon noticing that the flow of blood from a vein opened by him was greater or less in not bear the diseased part to be touched ever so proportion as he approached or retired from the lightly : yet a speedy operation was essential. Dr. natient's body. The extent and nature of such influence have vet to be defined. This only is certain, that an accumulated mass of observations struck the Doctor that he might try to Mesmerise made during the forty years which have elapsed the patient. Having merely gained her consent to infidel would bring the English Bible against them. since Mesmer's death, brings to us an assurance make passes over her, which he said would do her The speaker here cited numerous passages which. "The master of the house rose hastily, and ev- not merely that the influence exists and can be ex- good, he proceeded, without further 'suggestion' by being translated wrongly, attributed to the to the work. Where Nature requires the Mesmeric sleep, it is

that the discovery of it sets men on the trace of not slow to come. In ten minutes the poor woman "My dear Monsieur Cazotte, this mournful joke some new principles in the economy of nature.-ent on them are, as a matter of course, unaccount the patient was awoke, she would not, till she had

operation had been performed. ing to leave, when Madame de Grammon, who with the main body of our presentation of the next day, in furtherance of the cure, br always sought to dissipate serious thought, and to But although all truths are indeed reconcilable to M - M wished to Mesmerise the patient againone another, that is the fact only of whole truths. $\frac{M}{m}$ wisned to mesimerise the particular again but, mark the sequel. The woman had, in the meantime, learned from a neighbor that she had "Monsieur, the prophet who has foretold us of that will hinder it from coming fairly into contact been 'Mesmerized !'-that the soothing and simple the belief that the Bible was written and printed in you so much admire. You know that I am a little our good fortune, you have told us nothing of your with surrounding knowledge. It is little enough operation of hand-waving, whereby she had been the English language in heaven, there bound, and

that we know. Doubtless there is a new world called "Mesmerism"—that witchcraft, of which He remained silent for some time, with down- of science yet awaiting its Columbus, and the the patient had heard always with trembling. In chart of our existing information will seem, a fine, her husband forbade any further application "Madame, have you ever read the siege of Je- thousand years hence, in the eyes of philosophers, of the beneficial "gift of God.

quite as inconsiderable and as full of blunders as Mr. Townshend's argument is enforced by a large been discovered and compared, and they revealed "Yes. Who has not read that? But answer the Orbis Veteribus notus appears to the Arrow- number of cases drawn from personal experience; many errors, both in the Vulgate and present smiths and Johnstones of to-day. The man of and although there are many points connected English versions."

"Well then, madame, during the siege, a man, science who now floats out into Mesmerism appears with his subject upon which he has convinced himfor seven days in succession, went round the ram- to leave all his own world behind, and has before self, but upon which we have not yet, for our own a correct version of a book which we prize so parts of the city, in sight of the besiegers and the him a wide sea, on which he may be wrecked parts, attained conviction, we nevertheless hold the highly as we do the Christian and Jewish wribesieged, crying incessantly, with an ominous and while pushing forward. But so it was with the first entire argument to be entitled to respectful hearing, tings," says a cotemporary, "we cannot help askthundering voice, 'Woe to Jerusalem;' and the mariners who left all the known world behind, and and believe that every fair inquirer will be benefit- ing whether, after all, the new translation we are "You Monsieur de Condorcet, you will yield up thundering voice, woe to Jerusalem, and the mariners who leit all the known world beauty and beauty for any thing more than the opinion of turned their prows towards the fabled mysteries ed who shall study both the arguments and the exyour last breath on the floor of a dungeon; you to myself;' and at that moment an enormous stone, and wonders of the West. They also needed to be periences set down in Mr. Townshend's book, and *men as to their meaning*? And as the opinions of will die from poison, which you will have taken to projected from one of the machines of the besieg- hardy as men need to be, who, bent upon a voy- give to each item in the account such value as shall men vary with their educations, temperaments,

not venture on a sea that seems to lead to nothing

DIMENSIONS OF HEAVEN .--- We find in an exchange this old but interesting subject treated on. Although the writer has gathered a foundation for his re-

"Croire tout decouvert est une erreur profonde : C'est prendre l'horizon pour les bornes du monde." The book before us is the second edition of Mr.

his calculations below : "And he measured the city with the reed, to quainted with the history of this revolution, that against Mesmerism in the Quarterly Review. It is twelve thousand furlongs. The length and the it is a correct narrative of events. It may be ne- not merely an answer to the reviewer, but serves breadth, and the height of it are equal." Rev. 21,

cessary to append to it, that Cazotte died on the exceedingly with the respect which should be con-scaffold, at the age of seventy two. This most re-markable pre-vision is endorsed by Madame de ceded not only to the study of Mesmerism, but to it ability to append to it, that Cazotte died on the exceedingly with the respect which should be con-being cubed, is 496,793,080,000,000,000,000 cubic feet. Half of this we will reserve for the Throne Genlis and Madame Beauharnais; the latter lady every man who pursues it philosophically. Men of God and the Court of Heaven, and half of was one of the company who listened to this re- like Archbishop Whately, Dr. Elliotson, and Dr. the balance for streets, leaving a remainder of and that, whether or not he will eternally progress Gregory, who boldly accept proofs which they are 124,198,272,000,000,000 cubic feet. Divide in happiness, this progressing in discovery will But difficult as it would have been once to tax unable to resist, of facts that have not yet found square, and 16 feet high, and there will be this by 4,096, the cubical feet in a room 16 feet

prehensible numbers, yet he has certainly failed to

approximate at anything like certainty. We give

to the common reader the sense of the original. symmetry to her figure,' (rien que ca?) Mr. Braid "2. The learned and good of all denominations subsequently produced the same change on the other side; after which, she had a copious supply have acknowledged and deplored the errors and obscurities in King James' version; and they have As a pendant to the Reviewer's case of the lady by their translations, commentaries, and pulpit corrections, exposed these mistakes to the world. The circumstance was told me by a medical We propose to correct them in the text as far as man, who has the boldness to believe in our art, the present state of learning in the world will enathough I believe he never practised it but on the ble us.

"10. Great improvements may be made in the

English Scriptures, without a dissenting voice." One of the clerical speakers on the occasion, said-"Several parts of the common version put weapons into the hands of infidels. It was useless -, from circumstances in the patient's constitution, had fears of chloroform, and opiates were to deny the fact, that, though they might write out of the question. In this dilemma, suddenly it ten thousand works in favor of Christianity, the Deity qualities entirely at variance with those which the Scriptures generally taught us to be lieve were his.' was in the deepest trance: and then and there,

Dr. M lanced the breast, handled it without Another clergyman remarked-"King James exciting the least sensation, and, to use his own translation had been already revised by the print-When ers. The orthography and punctuation had been Cazotte answered not a word, and was prepar- able; and some of them appear irreconciliable ocular and palpable demonstration, believe that an changed. Why might we not correct the gramma: also, and the other mistakes which pervert the The next day, in furtherance of the cure, Dr. meaning of the Holy Scriptures?"

Another speaker thus alluded to the populat prejudiees on this subject-"Many labor undet made to sleep, was that horrid, wicked thing then presented to us, and that to disturb it in the least was rank sacrilege."

It was also stated that since the translation of the English Bible, four ancient manuscripts "had

"Without at all underrating the desirableness of and grades of intellectual and Spiritual development, are we any more likely to have an authoritative standard of truth than we now have? Will it not be as safe for one to rely on his own Godgiven perceptions, as to trust to the 'opinions' of marks from the Bible, and brought into use incom- others?" Verily, Christians cannot marvel that there is infidelity in the world, when they themselves throw open so widely the doors of skepti-

The Christian Freeman, in an editorial has

the following language :---"I am a Progressionist, an eternal Progressionist. That is, I believe that man eternally progresses in discovery, in knowlenge, and in admiration;

constitute eternal and ever-renewing food for happiness, that pure and rational enjoyment shall

lations of clairvoyance there is no difficulty in ac- to be decried for credulity by a public that has We will now suppose the world always did and never become stale, or decay, or perish."