Spiritualist, ristian

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For the Christian Spiritualist. ORGANIZATION.

tendinations of sectorian christians. eleters in the Spiritual phenomena have been gressive growth and development. Unand without effort recruited, a remarks. There is a general reform paper called the good unity prevails among them, as to Photone Boot, published weekly at Portland, Me.,

which have crept into all the institutions of formers including Spiritualists. The argument runa thus, institutions grounds, therefore the institutions are the the evils under which society is laboring, ficings, selfish and unscrupulous, and and good will. that power to enforce their edicts, seek to To every lover of the race acquainted with the And the principal cause why the church tion of the genuine needs of the times. and since established the blessed origin of Clearth and good will to man."

that Spiritualists agree as to the signi- "new cloth into an old garment."

us again glance at the position of the several

while all as a consequence of these fears, ground-THE THE PHEFUSION OF SPIRITUAL less as the "baseless fabric of a dream," regard as they would—they cannot enjoy the free circulations tion, Socialism, Infidelity, Religion. What folly is make effective, without corporate effort, their labors here manifested? In what do all these consist? | for universal justice and harmony. Are we not all socialists, all skeptics, all religionists: Are we menus of justice, or fore, or frede, may, and the no Logical state will be a subscribers, to one 37 50 in favor of changes, of development for all, of equal gotten in the souls of its readers, there will be a 10 00 rights and equal opportunities? If so, then are gradual convergance of aims and purposes, until resile communications should be addressed we all socialists! Do we require a personal expe- conditions shall result, that will be productive of and a conscious existence beyond the grave?- tions. Then are we by orthodox standards, all infidels ?-And do we believe in God, do we love the neighbor, and are we merciful and charitable? Then are we all religionists! What folly then to hope grad when all things are to be for, or to desire uniformity, when the degree of dethe chall remain but the pure seed velopment must determine the state of the con-However much short sighted mortals sciousness. Man is responsible within the sphere or between arbitrary aggregations of individuals Statecess cannot be avoided. Change, of his consciousness alone, outside of which he respect of the day. Nothing is to be cannot roam, nor take cognizance of the entities association, the law of which, when discovered and are but relations are to be changed, and there existing. All that society can do for the applied, will provide for all essential wants of huand subserve present essential needs, benefit of its members, is to leave them at liberty ear to more perfect ones. The great within that sphere, requiring of them neither more in the way of reformers, especially those nor less than what their own consciousness imposes. But society is also responsible within its disposition or tendency to regard all sphere, and if it would progress, it must see to it, for present sime as the resultants of orga- that at the same time, that it casts off the shackles On the contrary, I apprehend the pre- which fetter the individual, and prevent a higher of advancement of the race is the re- development of the consciousness, it must provide secury organizations, past and present, new societary arrangements, which in character de that all would overcome or avoid, are shall correspond to the present degree of developof the imperfections of societary arrange- ment of society, and as capable of expansion, as through which all prior development has society has now become to the conscious soul of mradad. Had not such organizations existed, the individual. Then every amelioration, every imbecressonding development could not have been provement will be adopted as soon and as fast as had and the aspect of society at this time must the consciousness of society expands sufficiently to a presented a face far less intelligent, far less discover the needed amelioration or improvement.

elv. It is not because of organizations, that Organization may be said to be the language of s exist in society, but it is because such organ- Deity, and through it our Heavenly Father exadoms as have existed were not perfect enough, presses himself to his intelligent children. This is hew much soever organizations may be decried manifest through every department of nature, and meak and unphilosophical minds, still it is appa- in the human organism, Man is created in the that change only is sought for, not abolition, image of God saith the book, and as inevitably expressive development is the destiny of the race. presses himself in the same manner through or-Here it will be found on investigation, that ganizations, and the imperfections of the organizaarters in Spiritualism may be divided into tions through which the race expresses itself, as e classes, and were drawn principally from the compared with the perfections of those of Deity, while named classes in the community, and in correctly mark the difference between God and der of time mentioned, viz: First, from that man. God is the great originator, and man the persons known as reformers, abolitionists, limitator.

Leades, &c. Second, from the class. We must need therefore, have organizations.raligious skeptics, and third from the Let us have then, the highest and best our consciousness can take cognizance of, and see to it law of the sources from whence the ranks of that express provision is made for change, for pro-

said fiels, and also as to the philosophy of which I highly esteem, but which I considered at maken. The difference of opinion which see without rudder or compass, as regards this very and, is respecting the externalities of the subject, and therefore, I was induced to contribute init, and as to the precise forms through a series of short letters, which have lately appeared dithe renotation of society is to be accom- in said paper. As a finale to the foregoing observabe krather than as regards the power and qua-tions, I propose to incorporate them with this. I of the heavenly philosophy to ultimately pro- desire this the more, because the subject is receivwe the longed for harmonization of man in so- ing at this time, and justly I think, much attention in various quarters, and because the particular his autoredents of these several classes suffil views presented differ from others that have hereof account for whatever antagonisms and want tofore appeared, and also because a specific prosamply there exists. The first class mention- gramme is offered, applicable, as I conceive, to all Taileast, many of them, take pride in being phases of reform, and adapted to harmonize, and aditated come outers, because of the corrup- to render effective the efforts of all classes of re-

October 17, 1855. ESTEEMED FRIEND: At this time, when so many a down with institutions. The second class of your subscribers are giving expression to their After their opposition to ecclesiastical or- satisfaction with the "Pleasure Boat," it may not be The persecutions of the church, say amiss, on renewing my annual subscription, to acto rethat the religionists who established cept your kind invitation to write you a word, to de and are without heart, without huma- encourage and cheer you in your labor of love

and with many words to darken counsel, Boat, it is as a harbinger of wisdom, love and pro-Together various organizations they may gress. When I subscribed for it two years ago, I General and Spiritual despotism. There- remarked that, so far as I was able to determine, organizations are the cause of the from the few numbers. I had then perused, that Therefore are they chary of or with one or two exceptions, it was a paper after The third class have been taught to my own heart. On a more intimate acquaintance rethanhold of the first mentioned classes are with it, I have come to regard the spirit of it, as rganizers, opposed to good order, forming to- all that could be desired; and I have watched with The great standling block in the way of the the deepest interest, its growth to fuller apprecia-

I complained in a former letter, that it did not give expression to the necessity of organization be wondered at, that a diversity of views corresponding to the new life infused into the souls that in the such direcumstances or that it of reformers. That intense desire so often ex- are infinite. If this be true, have we not found a i leathand difficult at once for Spiritualists to pressed through the columns of the Boat, for perto the a practical measures that should be sonal and social communion with congenial Spi-That the furtherance of the cause of uni- rits still on the earthly pilgrimage, or the spirit of in the past, did not provide in any of its arrangelove and brotherhood which prompted the aspiraand be questioned that the prejudice of tions, could not find natural, unbiased and fervent gress—and all progress has been made, in spite and the habits of thought engendered expression, through the old forms of organization. A new life demands a new body. "Do men gather All the old forms have been imposed as finalities. source of action on the part of the grapes of thorns, or figs of thistles?" Neither The inevitable expansion and progress, in conforto the new harmonial dispensation. But should they "put new wine into old bottles," or mity with the law of movement, was made in the

"s Japus, to be given to the movement, pect ever to realize corporately, the fruits of the fears of revolution—and the removal of the old elevation of the race, and with re- Spirits, so long as we cannot harmonize temporal combinations, always producing apparent evils, to the instrumentalities by which they interests and that the first thing to be done, after prevented the universal acknowledgment of the the heart has conceived a desire, or felt a want, is good done for years and possibly for centuriesthat the difficulties in the way are not insur- to arrange external conditions, that will make it yet good was done. As soon as the bands of asintable, but by timely and intelligent efforts may possible to realize such needs, or gratify such sumed finality were broken—social, political, eccledesires.

abilishment of another sect of religionists, and the cause of humanity—so long as they are remoted upon all creed crafts, whether imposed by priests growth. It is not resonable to expect rapid and of congenial reformative minds, to unite their hopes are remoted upon all creed crafts, whether imposed by priests growth. ther of the institution of new authoritative creeds, ly situated from each other, with no common stand or politicians.

and the other of the setting aside of the Scriptures | point, -with no common aim-existing in external as the only authoritative rule of faith and practice, antagonisms, without sympathetic co-operation,it is reasonable to suppose, cannot do the good that an evil to be guarded against any form of organiza- of love, and of life, as from "vessel to vessel"-or

ists? Are we friends of justice, of love, of virtue, way; and let us hope that as the same life is berience on which to base our faith in a future state, corporate sympathy and ultimate brotherly rela-

In the living faith, thine,

LETTER II.

ESTEEMED FRIEND: Your remarks on organization, annexed to my letter of the 17th of October, as published in the Boat, No. 46, induce me to draw a line between organization and combination brought together for selfish ends, and that kind of manity on our globe.

But I am admonished by the small space that can be afforded in so small a craft, that I must make up my freight in as compact a form as possible, in order that the more valuable parts of the cargo may not be left behind. I shall not attempt to define what the true applications of the law of organization are, but leave that, hoping some of your numerous passengers who are better qualified to do the subject justice, will take it up.

In my former letter, I inferentially demanded a form of "organization corresponding to the new life infused into the souls of reformers." The essential response to this demand, is contained in the following extracts from your remarks :- "The mind or spirit, or whatever we please to call the inner man, must enter into the work; there must be inner life, and whatever that life puts forth in the way of outward organization, will be goodall that is got up in the way of outward organization, independent of spirit life, will only retard the progress, or growth of the life, and be worse than no organization at all." And again: "It is true the almost deathless yearnings for companionship, so often expressed in the Boat, never can be realized, through any of the old organizations." I would say, old combinations. "Yet a new organization, built up faster than the inner life builds it, will be no better than the old. I scarcely need say, that these are precisely my views, and now that the wants of society demand, and that the ability exists in the "mind or spirit life" to develope a form of organization, that corresponds to the inner promptings of the soul, why shall not the gifted ones of the earth, be encouraged to draw together, as a band of brothers, and apply their deathless energies to the work of harmonizing the material interests of society, and to thus provide a sphere of action, wherein man may be progressively and harmoniously developed?

Man is a three-fold being. He possesses a physical, intellectual and spiritual nature. In these three divisions are comprehended all the sensitive, effective and distributive attributes of man. This tri-unity of the human organization, so complex and so beautiful, and beautiful because so complex, exists in its primal condition, and, when subject to favorable circumstances, in perfect harmony .-All disorder manifested-all depravity, all aberation, all disease-we at once attribute to evil conditions. Man is said to be a microcosm. If so, should not the human organism afford the form of organization adapted to the wants of the race; and ones, who may raise the stereotyped objectionsif so, are there none who can apply the law?-And, again, if this be so, what is man about, with all his morals, his religion-aye, and all his inner life, his spirit life-to say nothing of his science, that this, the most important work, is not accomplished?

If that old doctrine of darkness-total depravity -be not a truth, then all disorder, all ignorance, and all crime, result from bad conditions, and lack of development-from violations of the law of organization, and the combinations of men, called society. What say reformers to this? Will they acknowledge their share of the guilt? Aye, are we not all verily guilty?

All revelation-whether through thunderings on Mount Sinai," or the "still, small voice," heard in the depth of the cave-after the whirlwind and earthquake had passed by-whether through ancient prophet, modern medium, or the inner light-all demonstrate the deathless nature of man, and that his capabilities of expansion and progress method of disposing of, or of accounting for, all the evils of the organizations of the past? Society, ments, for the most essential want-that of proof all the efforts made through the old organizations. face of the conservative prejudices and fears of the

What say, reformers of to-day? Are ye stronger common or united efforts in the required direction. a common focus, there are more who must remain love-and are ye better, and therefore more pow- rate interests depend, shall be made. erful for good? "Oh, ye of little faith!" Up, up, tions," but stick no stakes, adopt no creeds, But the life in the Pleasure Boat, tends all that impose no finalities. Let your organizations be pand, to develope—as subject to growth, to progressive development, as man himself is.

Once more, what say you, reformers? In the love, wisdom and power of God, which is in you all, is there not "a tower of strength?" And now, for your encouragement, and to inspire anew, faith poor poet, John Critchly Prince-

"Did God set his fountains of light in the skies, That man should look up, with tears in his eyes? Did God make this earth, so abundant and fair, That man should look down, with a groan of despair? Did God fill the world with harmonious life. That man should go forth, with destruction and strife Did God scatter freedom o'er mountain and wave,

That man should exist a tyrant and slave? Away with so hopeless, so joyless a creed, For the soul that believes it, is darkened indeed." Thine for the right.

To the above, the Editor made the following response, whereupon the following letters were forwarded, and were published:

"In reply to the above, I will only say, propose some plan of association, and let reformers see it. Anything that our little crew can do in the work of progression, will be done with pleasure. Tell us what can be done."

LETTER III.

Dec. 20, 1855. FRIEND HACKER:-In response to your request for a plan of association, that reformers may look at, and consider, permit me to premise that the everything else of real value. As each individual is composed of many members, so is society composed of aggregations of individuals, and like an ndividual, must necessarily pass through many stages of development, ere it reaches its ultimate

Man, by virtue of the laws of his being, must necessarily strive, to the extent of his individual wants and general sympathies, for better conditions and happier results for his labors, than may at any prior time, have been realized. It matters not, that mistakes are made, that apparent evils are developed, and manifold failures attend his course. Every failure is a step towards success; for the wisdom developed by sad experiences, provides for more perfect processes in the future; every evil, and every act, suggests new methods of procedure that are fruitful of positive good; and the mistakes incident to new undertakings, impart a knowledge which eminently qualifies for subsequent successful labors. Thus, also, is it with society, the grand man. The corporate experience of the race—or, of the different aggregations of already, separately. What we want is one—all in man, which we call society—bears strong correspondential resemblance to the development and progress of individuals. While, therefore, we have faith in the "good time coming," it should not excite a smile of incredulity, because, if we believe in the perfectability of man-and this, relatively, has become a cardinal point with reformers -we should also have an abiding faith in the perfeetability of society.

Thus do I forearm myself against any faithless it has been tried, it has failed, and will fail againobjections, moreover, I have faith to believe, which are more to excuse a reprehensible do-nothingism than to express any positive unbelief in a success commensurate with the facilities-material, intellectual, and moral,—which are applied to the production of desired results, for-

> " Can evils glaring, long endure, Despite man's power and will to cure? And must not cures of ills arrive, For which both will and power strive? And earth at last all good attain, That power unites with will to gain?

And thus, too, do I anticipate, and answer in advance, any complaints on account of any failure to meet the immediate and large success, that oversanguine and unphilosophical complainants may make; and so I desire to ward off the reproaches which, perchance, may be awarded the humble writer of the following suggestions, should any of them be attempted unsuccessfully to be reduced to practice. Rely upon it, that such attemptswhether all hoped for be actualized or not-will yield a rich harvest of blessings. There will result a strength of character, an appreciation of difficulties, and a riper judgment, as to the required preand the good of mankind."

of the new unfoldings, and disagree only It has ever seemed to me worse than folly, to exsiastical—and scattered to the four winds, the good a destiny, is believed to be, joint endeavors to es- and a lack of congenial associations. While many Individual reformers, however ardent their aspi- sprang forth, radiant in the spirit of freedom, and tablish economic mutual instrumentalities, to pro- are ready to pull up stakes, and move to a centre of believers. One class is afraid of the rations, or however qualified to do good service in gathered new strength, for more powerful onsets, duce material wealth, social harmony, and spiritual of attractions, rendered so by an aggregation

than ever before—do you see clearer—is yours a The common weal demands, that mutual endeavors wisdom of wider scope, of a more comprehensive to establish the conditions upon which the corpo-

As there are three phases of development, so and at work, build anew your "beautiful habita- there are three principal methods of procedure, each of which is susceptible of expansion, corresponding to the infinite variety of human wants.free-as man by nature is free-free to ex- In my last letter, I attempted to show, that the living and laboring in two principal directions. principal cause of dissatisfaction with the organi- The first, as relating to scattered reformers, who zations of the past, was their imposition as finali- must necessarily remain in their present situations, ties. Expansibility according to growth, was not subject to all the disabilities, uncongenial surroundthought of. It suited the priests to inculcate, and ings, and lack of sympathetic companionship, the kings to confirm, the doctrine of the divine incident to their isolation; and, second, as relating right of the strong, that the people might not rise to those already associated, or those who have the and hope, let me ask, in the inspired words of the out from under their despotic jurisdiction, but re- means and the will to associate, as soon as an opmain the passive subjects of authority, "hewers of portunity presents, promising reasonable prospects wood and drawers of water" to their oppressors .- of success, in realizing higher and more soul-satis-Progress was out of the question, so far as it de- fying conditions in new social relations. pended upon the institutes of the times, for these were framed to hold the masses in abeyance to are steadfast and immovable, ever hopeful, never the scriptural dogma that "the powers that be despairing. They are the salt of the earth. Their are ordained of God," which, though undoubtedly numbers are but few, and are the remnant left, a truth, was nevertheless wrested to the advantage of a venal priesthood, by rendering almost uni- carried back the thousands who set out in the road versal the conviction of a divine necessity for the of progression, but who were not able to stem the perpetuation of the foulest wrongs, and the direct popular waves which have engulphed them. calamities, that kingcraft and priestcraft could in- | The second are like unto the first, but have hapvent and inflict. The canon of scripture was pily escaped the maelstrom of popular errors, and closed, and its authorized expounders were those, who assumed to receive the grace of God (what lize a better future, by the actualization of their blasphemy!) by the laying on of assumed holy favorite schemes of reorganization, or those who are hands, claiming the prerogative to do so from God brave enough to unite with them, as soon as suitable himself directly, and indirectly, by continuous descent in a direct line from the apostles and priests whether they were woives in sheep's clothing or as much as the last, and the question arises, shall not. Thus all truth was wrapped in a napkin, and they be provided with this requisite of happiness, was not to be unwrapped, except according to the whilst doing battle against the common foe? Their will of the priest, who thereby eat bread. But the labor is principally that of propagandism, and to inherent principle of life and growth, could not be render it at once effective and satisfying, a form of always suppressed, and though the people "eat organization must be devised, susceptible of adaptawork of association is a mighty one, one of ashes for bread," yet the law of movement, re- tion to the wants of any number, from three to growth-and only to be realized gradually, like gardless of whatever convulsions, lifted by slow three hundred, and which, by the expansibility of degrees the mighty pall of darkness from the its character, will eventually ultimate in all localmental vision, and glimpses of new light-or the lities, in a realization-but by slower stages-of the old—became apparent, and the race moved for objects and purposes of the second class. ward to gain new victories over the ministers of misrule and oppression. Light has dawned-

> world. Let us thank God and take courage. But the question comes up from all true hearts, organization adapted to the wants of a separate comwhat of the future, and how shall we prepare to munity of reformers. Thine for progress. interests of unborn millions, which demands of the men of to-day, an answer. May that answer correspond to the light of life and of progress which inspires the hearts of reformers. May it be at once practical and comprehensive, covering the varied wants, and adapted to the variety of organizations, tastes and exigencies of man.

The form of organization best calculated to subserve all these wants, is not a religious one solely, nor a political one, nor yet an educational one, for these we have in various degrees of imperfection, one-but that one in its incipient stages, must be like a babe just born into the world. Its brain and its channels of influx must not be in this, its heart and its channels of distribution in that, nor yet its stomach, with its organs of digestion and assimilation in still another place, but the several parts must be kept together, imparting and receiving strength, that it may grow, be strong, and become a true conservator of all the interests of all its

But you say this is too metaphysical. What shall I say, then, to be comprehended? Let it be understood that there are no two alike-no two standing in the same path, and that, though all are stern brother. "When the morning dawn breaks bound to the same final goal, all are taking different in," exclaimed he, with cheerful innocence, "the roads. Then what do the times demand? In an world will praise me as its friend and benefactor.—
O what joy, unseen and secretly to do good! swering this question, respect must be had to the circumstances which surround all, and which are the good Spirit! How beautiful our silent vocaas inexorable as ever. No great scheme of social tion salvation must be mapped out, for immediate realization, with its phalansteries, its phalanxes, and its The Angel of Death looked at him with silent sadzation, with its phalansteries, its phalanxes, and its industrial armies. These, in some form, are his large dark eye. "Alas," said he, "that I obedience to purer conditions, which increasing world calls me its enemy, and the disturber of its appreciations of human needs will provide, will be joys.", appreciations of human needs will provide, will be Sleep," will not the good man at his awaking re-realized as forms of expression of the fraternal cognize in thee his friend, and gratefully bless But we are now to view the subject from the stand- one Father?" point of the present-to consider what modes of action are adapted to unite in fraternal efforts, all classes of reformers-to determine how to provide efficient and attractive instrumentalities, to create and diffuse a corporate sentiment, which through the various channels to be opened, may ultimate in a thorough harmonization of all, in the labors necessary to a realization of an integral reform.

requisites to future efforts for the "glory of God, ering causes of evil, they have, unfortunately, not all seems dark and dreary in the future. It enering causes of evil, they have, unfortunately, not ters the homes of the poor and lowly, shedding seen so clearly the path by which these may be light and comfort, where darkness and want had We believe in the Fatherhood of God, and avoided in the future. Reformers are indigenous long been an unwelcome guest. It kindles a cheer-the brotherhood of man; and as we have seen to no locality, but are scattered through all neighthat man is a triune being, we also believe in a borhoods in greater or lesser numbers, proportional within the breasts of the sons and daughters of and the spiritual-corresponding to the physical, They are situated like the rest of community, an intellectual, and moral nature. On this knowledge are not all masters of their own movements. They is predicated a faith that the ultimate destiny of are shacked by their pecuniary relations and man on earth, is corporate wealth, harmonic social connexions, as well as restrained from at once putship. The appropriate means to accomplish such considerations, by want of unity of sentiment, valuable acquisitions to the common stock, without and labors with those already concentrated around reap an eternal reward.—America Times.

in their old positions, to battle on, amidst the conflicting elements of disorder, and be the partakers, in a greater or less degree, in the strifes and antagonisms, inevitable under the present order.

Now, in order to meet the wants of all, there must be instituted different modes of action, and these must be adapted to two principal classes

The first live by faith without fruition. They after persecution, neglect and proscription have

false social relations, are quietly laboring to reaopportunities present,

The first yearn for sympathetic companionship.

Space will not permit the sketching of this form of organization in this number, and it must, thereglorious and effulgent are the rays of truth which fore, be deferred. With your permission, in my already illume the eastern horizon of our western next, I will give my views of what will supply this desideratum, as well as the outline of a mode of

To be continued

DEATH AND SLEEP

Translated from the German of Krummarcher: for the American Baptist.

The Angel of Slumbers and of Death, in brotherlike embrace, were walking over the earth. It was evening. They laid themselves down upon a hill not far from the habitations of men. A melancholy silence reigned around, and the Vesper-bell in the distant village ceased

Still and silent, as is their custom, the two beneficent guardian angels of the human race, sat locked in each others arms, and already night drew on.

Then the Angel of Slumbers arose from his mosscovered couch, and scattered, with noiseless hand, the invisible seeds of slumber. The evening wind carried them to the quiet habitations of the tired husbandmen. Now sweet sleep enfolded in its arms the inmates of the rural cottage, from the gray-haired sire, who walks leaning on his staff, to the infant in the cradle. The sick forgot his pain. the mourner his grief, and the poor man his cares. Every eye was closed.

Now, after his task was ended, this beneficent guardian angel laid himself down again beside his

Thus spake the friendly Angel of Slumbers .wanted, and doubtless, in the course of time, in cannot enjoy, as you, the cheerful thanks! The "O, my brother, replied the Angel of spirit, which will more and more pervade society. - time? Are we not brothers, and messengers of

So spake he; -then the eye of the Death-angel brightened, and the brother-like benefactors ten derly embraced each other. FAIRFAX, Vt.

SYMPATHY.

To sympathise with a fellow mortal in distress, or when misfortunes lower, is the noblest attribute of the human character. How it cheers the desponding soul when the cares and perplexities It is precisely here that most reformers have of the world weigh down the spirits! and like failed. Whilst they have not been slow in discov- what a balm is it poured in upon the heart when hushes the wild cry for bread, and soothes and softens the wild auguish of despair. About the cheers the soul when Hope almost forsakes the

> How smooth would be the rugged path of life, how easy would be the rudest task, and how much lighter would be the tollsome burden of our earthly pilgrimage, were this heavenly virtue more practised in every department of life .-Sympathise, then, ye whom God has provided for more bountifully than your neighbor, with those less favored, and in the Great Future you will

NEW YORK, SATURDAY, APRIL 19, 1856.

SPIRITUALISM "CONSIDERED AND ANALYZED PHYSIOLOGICALLY."

experience as a "writing medium" to a "dream," Dr. Norton's theory. well as the method employed in the investigation, action of the mind. mystery was to be solved.

The conclusion, therefore, is both impotent and unprofitable, since obviously, there is no explanation in making "the medium" and "the dreamer" convertible terms, when the revelations and other teries of Spiritualism, since the experiences of the and development of the soul. medium, and the phenomena developed through him or her, is both unknown to, and unrecognized the following extract: by the prevailing philosophies of the times.

As, however, Drs. Carpenter and Norton recognized the phenomena of "automatic thought" and "involuntary cerebration," we will illustrate some of said phenomena, by physiological, phrenological and mesmeric facts, that we may ascertain, if possible, what are the characteristics of "involuntary cerebration," and how far, if at all, they antagonize the philosophy of Spiritualism. It should be borne in mind, at the same time, that Dr. Norton acceptad the theory of "automatic thought" and involunfor the varied and wonderful manifestations, developed through him and other media, without recog-

The argument turns therefore on the possibility of such manifestations, independent of these known agencies.

We think the impossibility of such manifestations, without the presence and influence of an ab extra force on the mind, has been already made evident in this review, but to demonstrate the argument we submit the following facts:

Dr. Beddees in his experiment on the inhalainferred that the exide must be a specific for palsy, a patient was selected for trial, and placed under the care of Davy. Previously to administering the gas, Davy inserted a small thermometer under the tongue of the patient to ascertain the temperature. The paralytic man, wholly ignorant of the process to which he was to submit, but, deeply impressed by Dr. Beddoes with the certainty of its success, no sooner felt the thermometer between his teeth and, in a burst of enthusiasm, declared that he already experienced the effects of its benign influence throughout his whole body. The opportunity was too tempting to be lost. Davy did nothing more, but desired his patient to return on the following day. The same ceremony was repeated: the same result was followed; and at the end of a jortnight he was dismissed cured, -no remedy of

lustration:

at a public test-examination in Fairhaven, laughed, and talked, and seemed as unconcerned as faith. Massachusetts. December, 1837, before an audience of ever two hundred persons. It being a blindfold test-examination, some anti-phrenologists had gone several miles to procure for the occasion a mathematical fool. After having examined Captain Bennet, and ascribed to him superior talents and moral worth, this fool was sent up as a gentlemen, you must excuse me from proceeding." "Go on, go on," was the unanimous response. I replied, "Well, if I must, I must, but I tell you what, if I do, I shall make a big hit, or a great mistake; that is all. First, then, his reasoning powers are small, so that he cannot think, or reason, or understand anything. He is a natural fool, and destitute of the moral organs at that. Secondly, but here is large calculation. He delights and excels in rechoning figures in his head.

Here Dr. Sawyer interrupted, by asking "how he could be a fool, and yet excel in arithmetic .-This is contrary to reason." I replied, "Reasonable or unreasonable, it is the sact. I appeal to is a perfect master of arithmetic, and will sit up half the night proposeding and solving sums, and rity. takes the greatest pleasure in it; but doesn't know enough to take care of himself," said one who she began with him the discussion of some legal

to the messages from the land of spirits arise from inadequate items of the nature of the soul? We need to reconsider our p-yenology; there is nothing inconsistent, there is everything consistent with Christian revelation in the idea of spiritual appearances. Our notions of the spiritual world have all been indefinite; they have commated from misbelief;

† A. Combe's Principles of Physiology, pp. 272-3.

of it, and reckons figures, is very large, and he is

This latter thought finds ample, almost endless explaining his own experience. Both of these, the economy of a just God seeks by this method however, we had a right to expect, considering the to compensate for individual defect and limitation .pretensions made to physiological and psychological* | So uniform indeed is nature in preserving mental | of these twin sisters of a reliable anthropology, the Mesmerism and Biology, we find her true to herself, however varied and wonderful the phenomena.

Thus the mesmeric or biologized subject is made to see and feel things; experience joy and sorrow as well as eat and drink substances at the will of the operator. At the same time, nature observes the psychological experiences of the latter, have ever law of uniformity, and does no violence to the orbeen as much a mystery to the learned world as ganic structure or capacity of the mind. Indeed, the manifestations of the former are perplexing to the very idiosyncracies, as well as the hidden and the savans of our age. Confessedly, therefore, undeveloped traits of character, are made to illusscience has but little light to shed upon the mys- trate the need of an ab extra force, in the expansion

This phase of Spiritual life is finely illustrated in

"In the mesmeric state, the character of a sleepwalker (E. A.) presented generally a strong contrast to its waking exhibition. Good talents and a good disposition had in him been warped by an unfortunate education; and, young as he was, he had imbibed at Paris certain infidel opinions of the worst kind, which he scarcely studied to conceal-I asked him once in his waking state what he thought became of us after death, and his answer was, "Des qu'on est mort, on n'est plus rien du a language unknown to these persons in the natural tout. (After death one is no more anything at all.") state, have been frequently repeated in this city. tary cerebration," that he might be able to account This extreme ignorance on most subjects was ac- They were moreover, practiced in the ancient Pacompanied by a vain belief that he knew a great deal; and if one stated to him the commonest facts nizing the agency of the will, or the ministry of of philosophy (the distance of the sun from the earth, for example,) he suspected a design of play- tiplied, but these sufficiently illustrate the impos- and effectual means to convert men from the ing upon his credulity and entrenched himself in sibility of intelligent communication, common or absolute unbelief.

In sleep-waking all this was changed. His ideas of the mind were correct, and singularly opposed to such manifestation of mind. The fact that the to the material views he took of all questions when in the walling state. He once chided me for call. ing the soul "une chose;" and said, "Ce n'est pas une chose, c'est une pensee." "Can the soul ever purely impossible to get communications that will address itself to reason, still experience and abunddie?" I asked. "Certainly not. It is the soul not in some degree reflect the idiosyncracies of the ant testimony prove that presentiments and "im-"Sir Humphrey Davy, early in life, assisted which is "conly true existence, and which gives medium. Indeed to expect more than a partial pressions" have in them a significance at times that existence to all we apprehend." Whence came tion of nitrous exide. Dr. Beddees having the soul?" "From God, who by his thoughts created the universe." Is there a future pun ishment cal life, is to overlook the analogies of Nature, and idea, may be mystical to the external reader, but for evil-doers?" "Undoubtedly, a great one." "In what will it consist?" "In seeing themselves universal law. as they are, and God as he is."

"The same sleep-waker, thoroughly unsentimental in his natural state, seemed always, when mesmerised, to take pleasure in losing himself in imaginations of another world. Beautiful are the meric sleep waking all the hard incredulity which away, and all things become new?" any kind except the thermometer having ever been characterized E. A. when awake was gone. His Verily;—for the perishable in life and time The phenomena in this case, was so obviously mility; and in precise proportion as he seemed to favor of the progressive and divine prediction. the result of external impressions, made on the knowmore, he appeared to esteem himself less .sensitive organism of the man, that it suggested to Often would be regret the errors of his waking fore, as "glad tidings;" for they bespeak the need priety of converting "an accident" into an exper- ence apart. Often would be exclaim in sleep perfect love and great joy will cast out all fear, iment. The phenometron, however, although essential- waking, "How I wish I could always see things as ly spiritual, was dependent in a measure, on the I do now?" There is not a person who saw him in automatic action of the nervous system, simply the mesmeric state but remarked the change for some of which are outlined and illustrated, by the because, so long as the Spirit is connected with the better that his physiognomy underwent. His following from the New York Evening Mirror: the bedy, there is a mutual and reciprocal action affections were also enlarged. Egotistical in genof the one upon the other. This must be conce- eral and displaying but little sensibility, he in the ded, for all we know of man, psychologically and mesmeric state showed all the warmth of a kindpathologically, enforces the conclusion. Indeed, hearted nature. Shortly before leaving me I mesit is only by accepting these facts, that we have merised him. Immediately on passing into sleepeven a proximate philosophy to account for the waking, his countenance assumed an expression It is high time such a monstrous myth should be variations, limitations, and fragmentary devel- of the deepest sorrow, and he seemed scarcely exploded. The Orthodox may shudder at this opments of the mind. Take the following as an il- able to speak. When asked the cause of his sadness, he said, "I am going away; how deeply I "I will relate a single fact, which occurred feel it!" Restored to his waking state, he usual." §

> and in some degree effect our development and des- change positions. tiny, if we deny the Spirits a like power of manifestation?

outline the mode, and develop the characteristics lower and a more external form of Spiritualism.

In the very infancy of Mesmerism in this country, we find facts illustrative of some of the most brood." marked phases of mediumship, Thus, the followthose who know him if it is not." "It's so, it's ing manifestation was given in Hartford, Conn., in the fact," respended several who knew him. "He 1842, "the subject being an interesting married lady of high intellectual cultivation, most respect-

knew him weil. I replied, "You see doctor, what question, astonishing us by the clearness of her I am yet in the land of the dying, but I hope soon to the first is. Now, will you have the goodness to conceptions, or keeping us in a roar of laughter by be in the land of the living." the lively sallies of her wit. During this conver-* "Yes; for does not our skepticism in reference sation, some one behind her placed his hand near her head, without touching it. She instantly evinced embarrassment, forgot the subject of discussion,

‡ Fowler's Practical Phrenology.

§ Townshend's Facts in Mesmerism, pp. 117-121.

"The phenomena of magnetism, which a few years the year, others upon long periods of time. -Buffalo Re-

explain how this is, for you are under just as much and could not go on until the hand was removed.obligation to do so as I am." It was a poser. He The magnetizer then placing his hand upon her gave up beat. "Now, sir, said I, "I will explain forehead, her recollection was restored, and the conthis matter. The mind consists of a plurality of versation renewed. The magnetizer then touched age of persecution and fanaticism has not gone independent faculties, each of which is exercised the organ of veneration, when she abruptly ter- byby means of particular portions of the brain. In minated the discussion, assuming an attitude of dethis case, causalty, which thinks, is small; hence votion, and refused all further communication with he is a fool; but calculation, which is independent the physical world. Her devotions being ended, of April 12: she was put in communication with a scientific This fact, although seemingly illustrative of "au- gentleman, with whom she held a long and intertomatic thought" and "involuntary cerebration," esting conversation on the subject of Animal Mag-When Dr. Norton reduced the analysis of his has two peculiarities about it, which are fatal to netism; boldly controverting his arguments and giving her own view of this extraordinary science giving her own view of this extraordinary science medium of the astonishing musical definition in the astonishing musical definition of defining happiness, but who shall attempt to extend to which we have often alluded—was set on fire of us. At the third sitting, the influence was not of defining happiness, but who shall attempt to extend the first of th he virtually abandoned the scientific platform and list. The capabilities of the mind, though limited, with great clearness of thought and beauty of to which we have often and determined beauty of the which will as before. Mr. Reed said in accounting plore the field of differences? What would be inductive philosophy to become a theorist and a act in consort with the will; and 2d, the will is all expression. dreamer. His own concession is proof of this, as the stronger, because of the special and concentrated being—a being of another creation—and in the being—a being of another creation—and in the to destroy the file of that young may:

It is not a personal enfluence was prompt and powerful, but when cured, for one is happy if he can feed the body; another that the has not a personal enfluence was prompt and powerful, but when cured, for one is happy if he can feed the body; another that the has not a personal enfluence was prompt and powerful, but when cured, for one is happy if he can feed the body; another that the has not a personal enfluence was prompt and powerful, but when cured, for one is happy if he can feed the body; another that the has not a personal enfluence was prompt and powerful, but when cured, for one is happy if he can feed the body; another that the has not a personal enfluence was prompt and powerful, but when cured, for one is happy if he can feed the body; another that the has not a personal enfluence was prompt and powerful, but when cured, for one is happy if he can feed the body; another that the has not a personal enfluence was prompt and powerful, but when cured, for one is happy if he can feed the body; another that the has not a personal enfluence was prompt and powerful, but when cured, for one is happy if he can feed the body; another that the happy if he can feed the body; another that the happy if he can feed the body is not a personal enfluence was prompt and powerful. language of the eminent divine to whose church said of Mr. Breoks, that he has not a personal the said of Mr. Breoks, that he has not a personal the said of Mr. Breoks, that he has not a personal the said of Mr. Breoks, that he has not her object could be mattered not how passive the person might be, if he can cally another she belongs, "she appeared perfectly sublimated." emy in the world—and what other object could be mattered not how passive the person might be, if he can cally another emy in the world—and what other object could be mattered not how passive the person might be, if he can cally another emy in the world—and what other object could be mattered not how passive the person might be, if he can cally another emy in the world—and what other object could be mattered not how passive the person might be, if he can cally another emy in the world—and what other object could be mattered not how passive the person might be, if he can cally another emy in the world—and what other object could be mattered not how passive the person might be, if he can cally another emy in the world—and what other object could be mattered not have a several rule. for he has not only failed to throw light on the phenomena of Spiritualism in general, but fails in illustration in every department of nature, since After this she astonished all by determining with the perpetrators of the round ladd? She manifested.

This latter thought finds ample, almost endless she belongs, "she appeared perfectly sublimated." emy in the world—and what other of the possible gold, while others work exclusive.

After this she astonished all by determining with the perpetrators of the round ladd? She manifested.

D. Baremore. wonderful accuracy, the phrenological character of view, but the destruction of the young lady? She manifested. various individuals present, and describing with occupies, at this moment, a high and influential most minute exactness, their secret diseases, acute position among the chosen instruments for spreadknowledge, as it was in the name and by virtue and Spiritual equilibrium than in all the facts of or chronic, incipient or confirmed. A gentleman ing abroad the great truths of Spiritualism; and present was requested to sing and play a German for that reason, and doubtless for no other, she has song for her. The first note struck brought her to of late been assailed in various ways; and now her the piano, when during the prelude she persisted in very life is sought, by heaven- hating, blood-thirsty standing, but the instant he commenced the song, devotees of bigotry and intolerance! Of this last she sat down by him, and with a full, sweet voice. accompanied him in the very words he sung, al- fully warned by their spirit friends; and Mr. though in her natural state she has no knowledge Brooks, in obedience to their suggestions, had of that language. She then accompanied a French kept watch, till a late hour in the night. But about gentleman in one of the songs of his country, and one o'clock the house was entered, and set on fire! afterward began again the German song, which the Fortunately, it was discovered, in time to prevent pianist had been requested to sing once more.— During the performance of this, she was demagnetized, and, of course, discontinued her accompaniment. Being asked by the writer why she stopped, only say that the kindest sympathies of scores of and if she would not still accompany the other

> This manifestation was so unexpected and wonderful, that Dr. Sherwood could think of it only in connection with the ancient mysteries and more marvelous developments among the apostles and primitive Christians. He says:

nor the air." &

These feats, in the somnicient state, of understanding and speaking in unknown tongues, or in gan Temples, and by the apostles of the christians. See acts of the apostles, chapter 2.

The number and variety of facts might be muluncommon, normal or abnormal, without the active neighbor. and controling power of some intelligence adequate mechanical and automatic side of nature associates itself with such manifestations, is no argument sity of discriminating between emotions and feelagainst the philosophy of Spirit agency, since it is ings, before obeying any influence that does not emancipation of the Spirit, while incorporated with, should not be ignored, although the mind may fair and relatively subject to the organic laws of physi- to comprehend it. This language, as well as the expect her to contradict the order and harmony of the following will illustrate the value of impressions,

Dr. Sherwood's Motive Power, pp. 173. [Concluded next week.

MORE HERESY.

Evidently the age of theological thunder, and than he concluded the talisman was in operation, things he has said to me respecting the soul's rethe disgrace consequent on excommunication; for church excommunication, has gone by; or rather cognition of those it leved on earth, and of the priv- men turn heretics, and glory in their unbelief in ilege of departed friends to watch over the objects seeming forgetfulness of the power of the Vatican, of their solicitude while toiling through the pilgri- and in total indifference to the authority of the mage of life; but, were I particularly to record "thirty-nine articles." Doubtless, protestantism hese speculations, as the, would be called, I should has done much to bring about this state of things; probably be deemed a visionary, or branded as an but there is no help now; for, is it not written in enthusiast .. It is enough to say that under mes- living letters in the soul, - "old things shall pass

hu- confirmations strong as proofs of holy writ,"

We hall every honest utterance of disbelief, theresuperstition and intolerance.

Signs of progress in this direction are abundant;

"At the risk of being denounced as a heretic, we must flatly avow our honest unbelief in individual devilism. The hideous hobgoblin of the picture books, with his horns, hoofs and tail, is but the foul phantom of some diabolical i magination.-Summary annihilation of one of their principal divinities-at this blasphemous blow, aimed by a secular hand, at one of the very pillars of their speak for itself:

The mesmeric influence in this case, superin Evil. There is a portion of it in every human Greenough, a skilful cameo cutter of this city, of luced or developed the characteristics of the Spirit, heart. It is the moral darkness contrasted with respectable connections, was arrested for attempting Major Howe: because the agency was both external and super the ineffable brightness of the Spirit of God. It is to stab B. F. Edmunds, a jeweller of that city. He rior to the normal development of the mind. This the antagonism of God-the midnight blackness was taken to the Chy Marshal's office, and evident- am still often with you. I have been well pleased will serve to illustrate the method by which the compared with the meridian splendor of the day- ly being in an insane state, was heavily ironed. He with you, but would have been better pleased Spirit acts on the mind of the medium; for is it not the negative nadir dropped to an infinite depth has since been taken to the insane asylum at Con. you did not use profane language." contrast. At first I hesitated, saying, "Ladies and absurd to suppose that all things in nature from the from the process of cord. His insanity is supposed to have been a reFrench's several times to communicate to you, but plunets to the plants, have an influence upon us celestial revolutions, destined to meet, or perhaps, sult of his intemperate habits, added to which he have found her otherwise engaged. I will write

We trust none of our readers are quite so ossified | ton Bee. is removed by the positive testimony of facts, that forded by the antiquated dogma of individual dev- is well expressed in the following: ilism. We are always sorry to disturb the foundaof other and superior intelligence than the medium. tion of any man's consoling faith; and regret, even The devil must vanish with the whole hobgoblin

well-known Dr. John Owen, by many termed the

CONDITIONS OF MEMBERSHIP.

enough to be initiated into the mysteries of the Christian faith, and sanctified by my first participation in the sacrament of the Lord's Supper .been indefinite; they have chanated from misbelief; in our talk of the next world we have rushed into two of the most opposite extremes, we have sensationalised the next world until we have made it sometimes gross and stagnant like that on which now we live, or we have made it an abstraction, of color, nay of life, had passed away from it."—E. P. Hoof's Dream Lead and Ghost Land, pp. 16-17.

"The pienomena of magnetism, which a few years ago were only recognised as existing in iron, and in a slight degree in other metals, are now known to belong to all matter; and with those of electricity, with which they connected either in the relation of effect and care, or the concomitant effects of a more general principle, are probably displayed in every part of the material unit levery vestige of reality, of form, of empty it."—E. P. Hoof's Dream Lead and Ghost Land, pp. 16-17.

"The pienomena of magnetism, which a few years ago were only recognised as existing in iron, and in a slight three following facts, therefore, that others of the asked at all. The Christianity of our enlightened gasked at all. The Christianity of our enlightened asked at all. The Christianity of our enlightened for the most part mere matter of ceremony and habit, and the present representatives of the Apostles among our Christian Congregations, trouble themselves often about little else that on which have a made it an abstraction, until every vestige of reality, of form, of empty of the following fact through your paper, believing it is also now known that the magnetic influence upon the earth—little else the following fact through your paper, believing than their own emoluments and dignities, while produced where the following fact through your paper, believing it to be one of the many benefits resulting from the produced where the following fact through your paper, believing it to be one of the many benefits resulting from the produced where the following fact through your paper, believing than their own emoluments and dignities, while it to b divine spirit.-Life of Zschokke, p. 13.

ALARMING FANATICISM.

It seems, from the startling and painful intelligence we have to lay before the reader, that the over, caused as is supposed by "cold."

As we have not the original account at hand, we extract the following from the Spiritual Universe

"We learn from the last week's Age of Progress that on the night of the 20th of March, the dwell ing house of Lester Brooks, Esq., of Buffalofather of Miss SARAH BROOKS, the well-known medium of the astonishing musical demonstrations The object of the incendiaries was, as he delected for this, that when the person was curable, the in happiness to me, might be the opposite to another. outrage the family of Mr. BROOKS had been faiththe destruction of the dwelling and its innocent inmates! Whether this is to be the end of the matter or not, is of course not known. We can friends in Cieveland, are extended to Mr. Brooks, voice, she replied that she knew neither the words and his family; and that, if a hair of their heads shall be injured by the misguided fanatics of Buffalo, the execration of uncounted thousands will fall upon the perpetrators of the outrage."

We cannot but hope, some other explanation will be given for this deed; as we dislike to think there are men among us, capable of such fiend-like exhibitions of wickedness.

If, however, there are individuals in society, capable of cherishing such feelings, and performing such deeds, the sconer the world knows it the better; for, such revelations will go far towards convincing the candil that a belief in ecclesiastic dogmas, and church observances, are not the true error of their ways, and cause them to love their

OBEYING IMPRESSIONS.

Although common prudence suggests the necesand we hope suggest the need of having eyes that see and ears that hear; for those having such are more apt to understand the Spiritual as well as

the natural impressions made on the mind. A letter from Vienna, in the Zeit of Berlin, contains the following:

An event has just taken place here, which has been much talked of. A clerk in a merchant's of fice, while working at his desk, felt a sort of presentiment of coming danger, which led him suddenly to return home. He there found his wife in bed as she had been confined of a son only three days before. She was dressed. Her eves were haggard, and her looks animated by fever. She said to him, "It is well that you came, for I will now roast the goose, which will be ready at once." At child in the kitchen. He rushed to the spot, and found the new-born child tied up, and lying in the frying pan. The mother, taken suddenly with white milk fever, had mistaken her child for a these two learned and experienced Sarans, the pro- hours, and speak of his natural state as of an exist- of, and point to, a better dispensation, in which goose, and was about to put it to death. The father happily arrived in time to prevent such a catas-

INSANITY AGAIN.

The ignorance-to give it no worse name-tha associated Spiritualism with insanity, has been so often exposed and so frequently rebuked, that we cannot understand the policy of the anti-Spiritual party in keeping up the "hue and cry." It may be, however, to put on a "show of virtue," since persistancy in a bad cause often obtains for men a reputation for consistency and sincerity. Whether the Editors of the Boston Ecc are of this class or not, it were unnecessary to say, as the following will

A VICTIM OF SPIRITUALISM.—At Manchester, N. We do not deny the existence of a Spirit of II., a day or two since, a man named John A. has lately become a believer in Spiritualism. - Los- vou again soon. God bless you.

This has been frequently illustrated in the higher more, to deprive the devout imagination of one of the cases of suicide, insanity and other less terrible ber. And now comes the Major's reply, which is speedily the work of your hands, for these phases of Mesmerism, because that science is but a its most cherished acquaintances. But the night of mishais which occasionally occur in our large to prove the truth or the falsity of the statements. superstition is past. The morning cock has crowed, towns and villages. Young men come from their It was as follows: homes in the farming towns to our cities and by degrees fall into dissipated habits. If they really fall in love with anything, it is the mug and pipe, A SIGNIFICANT DISTINCTION.—It is related of the rather than any fair damsel. After they are to my camp on the 13th instant, I received your as for the good. God being the author thoroughly saturated with bad liquor and tobacco prince of divines, that when the was on his dying juice, if they become insane, take arsenic, or atably connected, and of an unimpeachable integ- bed, awaiting his speedy dissolution, he dictated a tempt to throw themselves into the canal, it is very short letter to a friend. The amanuensis had writ- convenient to attribute to love or Spiritualism what for I had forgotten where Plum Creek was, if there "An eminent lawyer being introduced to her, "I am yet in the land of the living." He at is actually caused by midnight revels and gross was interested to her and do it as soon as learned, that time may be a soon as learned, that the soon as learned, that the soon as learned, the soon as learne once arrested him, saying, "Stop, alter that; write Idrunkenness. The case of Greenough is not a soitary ins tance of this kind .- Manchester Democrat.

HEALING MANIFESTATION.

what degree the healing manifestations are the work of the Spirits, the effects produced and the cures resulting, are none the less desirable. We give

"ministry of angels." About ten days ago, I called on Mr. Reed, a healing medium, residing 107 East

24th street, about a boy 13 years old. who had been afflicted by loss of hearing for eight years or

The affliction was characterized by gathering in the head, with a gradual increase of pain. These continued to grow worse, until it became difficult less of the flight of time; but weeks make months, for him to be useful in business. Mr. Reed thought months years, and years absorb earth's labors, and for him to be useful in business. It. Leed thought the majority fall into the grave without realizing if he should be influenced properly at the time.-

there was an improvement. After the second ap- be to the majority, since those live longest, who live plication, he could certainly hear as well as either happiest and wisest. This suggests the necessity

SPIRIT REVELATIONS.

From a series of letters published by a Spiritualist in the N. Y. Sunday Courier, we extract the following, as the facts and suggestions are pertipent to much that is now being said among Spiritualist as to the possible and probable fate of the Pacific. The writer says:

Knowing as I do that the most profound secrets are occasionally made known to the living world by Spirits, and occurrences otherwise inexplicable explained, and distant events reported, when the object to be attained is of sufficient importance to warrant their interference; I have sometimes urged on Spiritualists the propriety of publishing some of these announcements to the world, in advance of other means of intelligence, notwithstanding the obvious risk there is of deception. The view I have taken of the question is this: Should an an; noucement of this nature prove false, it would not overturn Spiritualism or seriously affect it; while, if it proved true, it would farnish an evidence which would be obvious to all, and very difficult to gainsay. My opinion has been that, without claiming so very much for the reliability of communications, the better course for Spiritualists is to spread out the facts of the case, with all their contradictions and errors before the world, and let each one make what he can of them, and form a judgment for himself.

Under this aspect of the case, I shall not hesitate to put on record a communication relating to the fate of the missing steamship Pacific. The communication was made at the house of a highlyrespectable gentleman of Brooklyn, my informant, both by a pantomimic representation, and words spelt out through the tipping of a table; and was to the effect, that the steamer, when eight days out on her return voyage, was disabled by running against the ice. Those on board of her did not at once perish; and the communicating Spirit stated that he himself came to his end from the effects of the cold while on the ice. It was his belief that some were taken off alive, and that this account would ultimately be confirmed by living witnesses.

The Spirit who gave this relation purported to be the Spirit of Mr. Samuel Fairchild; who was, as I am told, steward of the Pacific. At the circle where it was given, were present several of his relatives and friends; and as evidence of his identity he answered correctly some fifty questions relating to the events of his past life.

I cannot but hope the Pacific safe, and that this announcement will prove a deception, as has been the case in some experiences of my own already recorded; but that facts of a similar extraordinary character do occur, and prove true, is established by abundant proofs.

Judge Edmonds, in his lecture at the Brooklyn Institute, last Sabbath, stated that, on one occasion, an entire stranger called at his house, and, while in conversation with the Spivits, was charged the same moment the clerk heard the cry of a by them with being a thief, a robber, and a murderer, and the evidences of his crimes were urged home upon him, until, pale with astonishment and affright, he confessed their truth.

> Aninteresting incident of this nature, connected with Mrs. French, the well-known medium, has recently been published in the Telegraph.

"Until recently Mrs. French has been a resident of Pittsburgh, Pennsylvania. In July last hilate this difference of opinion by even harry she was there, and on the evening of the 25th of and burning as of old. Naturally enough them that month was engaged in conversation with her uncle, Mr. T. Culbertson. The subject of remark was an absent friend of theirs-Major Howe of the United States Army-and they were wondering where he was, and whether he was well. when Mrs. French became entranced, and a spirit purporting to be that of the Father of his Country, George Washington, wrote through her hand

"I saw the Major yesterday. He camped near dust off their feet against us; another issues by Well—had two companies of dragoons under his of excommunication, and hurls them at those well—had two companies of dragoons under his command-and is heading for Fort Laramie.'

The spirit then addressed the following lines to

"My Son: I write this to let you know that I

"According to promise, I have gone to Mrs. better turn it to account in their own improvem

in old Orthodoxy, as to take offence at being thus How far Spiritualism is responsible for the in- This letter from the spirit of Washington to Ma-All doubt on the subject of angel ministration, ruthlessly deprived of the refreshing doctrine af- sanity and "intemperate habits" of Mr. Greenough jor Howe, together with the preceding communieation, stating the whereabouts and circumstances "Spiritualism" and "disappointed love" have to of the Major, on the 24th of July, was forwarded dom is continually renewing life, and hame shoulder more than a fair share of responsibility in to the Major by Mr. Culbertson, early in Septem-

> "CANTONMENT, N. T.) December, 26, 1856.

"MY MUCH ESTEEMED FRIEND: By mail, brought truly kind letter of September 9th, with its valu- therefore as eternal as God himself. Man able inclosure. I would have acknowledged the author of evil, and when he shall become receipt at the time, but wished to examine some evil will cease from the earth, and he become a minutes I had taken while en route last summer, examination, and find that on the 24th of July, lost. Life spent in bettering the condition of the second day out from Fort Kearney, en route is the beginning of wisdom, and the practice of for Laramie, I encamped near Plum Creek, and was in command of two companies of dragoons .-If I was gratified to receive the communication inclosed in yours, think with what delight I found Although we may be unable to define with exact the facts as stated in the communication to you chances for doing good multiplied, and stee "In the progress of time I was declared old and scientific precision at present, how far, and in and my friend, Mrs. French, as to my whereabouts! And then the communication to me, couched in such friendlly language, telling me of us do good, as we have opportunity, to a my faults! Yes, I own it, I have the habit of man, extend the hand of sympathy, and Fe swearing, not from any vicious propensity, but a erring toward the road of progress and half foolish, idle habit, and am ashamed of it after Every day that passes ought to leave its man having used the expression. I hope I shall break the book of time, written by some act that well and the book of time, written by some act that well and the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, written by some act that well are the book of time, which we will be the book of time, which we will be the book of time the book of time. myself of it altogether, so that I shall have a clear turn to when our earthly eyes become conscience upon the subject, and that my spirit misty with the dews of death. The work of friends may have no such blame to lay upon me.-Perhaps that has been the impediment in the way that they have not as yet made themselves man- us all to be alive to the great truth, for which ifest to me. If such is the reason, I shall soon have rid myself of the practice, and hope to greet their presence. * * Yours, truly, M. S. Howr."

For the Christian Spiritualist LIFE LESSONS AND HOME EXPE. RIENCES.

BY H. M. WALTON.

Weeks and months go by, and we live regardthe best way to improve time or correct the errors of life. If it is true then, that time is marked by We therefore agreed upon a meeting.

After sitting with the boy from 15 to 30 minutes, happy events rather than days, how short must life ly for the soul, thereby starving and neglecting the 294 W. 20th St. body. In whatever aspect however we view the subject, we find happiness to be the pleasure giving element of "our being's end and aim," for in one form or another, it gives harmony of mind, health of body, and length of days.

The number is small nevertheless, who can be said to be happy, because the moods and tenses of our being blend with, and in many cases grow out of the variations and fluctuations of social life over which the mind for the time has comparatively no control.

There is a real and internal happiness however. which is consequent on the soul's growth, over which the ocean of circumstantial life glides harm. less, if not unfelt. None should despair of enjoy. ing such, because it comes not with the dawn of consciousness. It is the sum of patience and labor that illuminates the pages of memory, and the counterpart of that divine influx, that nurses into vigorous life the internal fires of the soul, by virtue of which impurity is consumed, impatience chast tened, and antagonism subdued. This is true bat piness, and the longest life consists in living Justin Righteously and Wisely among men.

Then the question might arise, what is wisely and who of the innumerable teachers of wisdom shall we follow? The world is full of those when set up to lead their fellowman, and if we should attempt following even one of these, would be leaders of the blind, we should quickly find our selves in the ditch. But in every one's heart, is a teacher or a part of God himself, and if we follow this monitor and our own convictions of right, h will lead to wisdom. It never was intended the we should follow any man, priest, or hing, non other than the eternal principle of right implanted in the soul by our Creator. Heed this, and non will fail for want of guidance, as every man will i his own teaching and his own preaching, or sufe his soul to do it for him. Then will the gree truth of salvation prevail. Man will redeem big. elf by the eternal law of progression, and become a law to himself-a universal law by virtue of which liberty of conscience will pervade all classes Let this be perfectly understood among men, as how soon would the churches become empty, and their memory a matter of history. The vast like chy of theology crumbles into nothingness, at the countless treasures would become the property of "the people." All the grand parapharnalic of secterian world will be trodden under foot as day Any one who looks at the signs of the times, will need no prophet to tell that society will be shake to its foundation, may even now, is tottering in it churches; and God grant, when it is rebuilt, it my be on the sure foundation of Love, Wisdom and Peace. There are born some, who will not take death until this be at the door. And what if it has been written "woe be to the prophet of a combi age." Who cares for the fate of the prophet, nor that we are on the threshold of an age of universi deliverance from the oppression of ignorance, em and sin? When the ministry shall be one: angels and the high priest God himself. This si supersede the paid ministry, and labor will be orable to all, when it will be necessary to labo well as preach, to exchange the surplice and of for the plow, the saw and the plane. No wonk then, that we are attacked by the churches. that the devil is hurled at us. No wonder, we : called heathens and infidels by way of contem when some there are, that would, if possible, and

they attempt to vilify and lessen what they a

comprehend. But there are too many six

minds in the world, who have dared touch

themselves, and will no longer think by man

The church must begin to look this mighty care

in the face and measure its strength. They

count its numbers, and find them legion.

begin to stir themselves, for their craft is in data

One priest and another comes out and shakes!

have soured so high that such puny hands as a

cannot reach them. But the spiritual element

be destroyed, and its great principle of the

subject to laws that affect material mass

therefore as enduring as God himself, and is

self a great purifying element, and theologians

firmly-planted to be rooted out, it is too use

or be themselves destroyed by it. Spiritualists should therefore rejoice, since t is given the labor of advancing and building a dition of things, that will continue forever, an subject to no decay, being firmly founded on immutable laws of God. Truth, Love, and society. Then be not discouraged, if ye reunfailing law of Providence that regulates a and to him that doeth good, will the good be abundant, and to him that sowere the harvest of evil be. Let no man think the for the external law holds the same for unto himself." Then let every one learn the peace and good will. None so noor, none so har that they may not exercise an influence for \$ None so rich, none so exalted, that have not fore most inexcusable in their omission. 183 us do good, as we have opportunity, to a ! ing the human race is so great, and there many to be helped into the kingdom, it bes sin or error remains, effort should be made for

rection. Work then in the vineyard of trush

it is not ye that work, but God that worked

For the Christian Spiritualist. he silent! Spirit voices Staging, ringing, reach my car, abing pulses, hush your noises : Lit me hear! more clearly hear!

good stoy this tide of feeling; Trembling heart, lay fear aside; tremonded to sudden reeling, Lok to II'm, the Glorified!

welly your white arms reaching, athe science litt your prayer, saute in their beseeching, the same by bending, where gailly forst p flashes beauty

grand manners, as he goes; faith and duty, The Table Hall disclose. y trilliant gleamings me where Spirits dwell,

al's wildest dreamings dist its worth to tell. and mingled glories, and rmittent gleams,

the gorgeous stories havea of orient dreams. a telletrope and sapphire, as and topaz bright, Pans the hing fair fire,

any and chrysolite.

Training opal's hue, the wierd agate's cloudy lines, asise with its heavenly blue, the flathing almandines.

onls, such as earth ne'er furnished Ther proddest monarch's crown, and exquisitely burnished of their 1-73 like sunbeams shone.

pars bright, and pearls the fairest, Jegained beryls, jusper stones, i dear crystal forms, the rarest, had perfected chalce lons. d goden chrysoprase,

Magazinith the emerald's green, haday that surpasses La mertal eye has seen.

and that splendor, The like glory of the One, The strong, and child-like tender, The a dis life to look upon!—X. T. C.

111 ML OUR ANGEL SIDE. BY FLORENCE. as and in everything we view, in thath we none can hide, they heart there's goodness too: at we all our angel side."

hearh from sight it may be hid te worldliness and pride, and how itself when it is bid ch. same sweet "angel side."

If by scarcing they could see in thegrant flowers on mossy bank sir sing so temptingly? 3.1 dan to indge us-is it fair

also would gather weeds so rank,

Belove our hearts are tried? That the sweet flowers that's growing there, "We've all our angel side."

The mever yet was found a heart Waste virtue all had died; ur larking in some unseen part, h Che all our angel, side.

For the Christian Spiritualist.

MINUTIAE. The tititual region abounds in unexplored intuitionas are not unfrequent or un-Le fertile soil of its prairies lie all unreaunp. pestilential fogs, have so clouded

t his con eye will see. cround it, but even which, in their ig- with some corn beef we had for supper.

themselves clothed with the tions.

desire of human progression?

flesh, breathing forth spiritual essence, instead of writing to an editor about him. I read what I had material damnation; and the ism which now hangs written to him, and when I came to the remark to the faith once delivered to the saints, and now about "two pieces of calico," the table commenced discovered by the sinners, will soon disappear in a violent motion, making the "dial" point out "No. the luminous train of heavenly influences, which No." I asked for an explanation, and was inform- the thoughts of its world of wonders and beauty a cause for cringing fear; an inspiration of heartwill take its place.

that shall he reap. And if those who have the consequently was independent, because in no wise recall the tranquil charm of its floating dream life, faith committed to them in the present, make shipwreck of its spirit, by their intolerance, uncharitaenquire through the ministers of Paul, whether he that God was above all Spirits and therefore the should go up to battle or not.

In consideration of the remarks already made, I would suggest to every Medium, and every Spiritualist, the utility of making it a point to demonstrate the most trilling minutiae of Spiritual Manifestation which comes beneath their cognizance, ere they proclaim to the world, the remarkable manifestation they have experienced. By so doing, they would often save themselves the mortification of being found in a mistake, (which, to the incredulous, amounts to a lie,) and the perplexity which often follows the unreconciled statements which they make to those who call for greater proof than they can philosophically give .-There may be objections to this plan I have proposed; I will not mention those that occur to me now, lest I should make my article too long by anticipating the opponent's arguments.

To be brief, would it not be well for those who are confident that the truths which are to them honest and prayerful desire, that he may be enlightrevealed, are worth believing and practising, if they ened, and he will find the clouds continually breakshould first reduce them to a like example for ing away before him. others, instead of destroying their spirit in vindictive maledictions on those who cannot, or will not, perceive and embrace also? Does not this fault-finding prevent the exercise of that very spirit which they are seeking to manifest? Had not, then, the Reformer better allow him who needs reformation, to learn of him through his perfect walk, than to continually beset him about his evil of note-day. What havec might one make of pov- the yet unknown, what glorious visions of the a day once more within thy dominions of Spirit deeds, and their consequences?

It does seem to me, if those individuals who call themselves Spiritualists, would all as one live the extreme of those blessed truths which their faith teaches them, that that life would domore to remove the prejudice entertained against them, and to correct those evils which they are now deploring, and which they make themselves so unhappy about, than all the sermons they have preached, or can preach; all the works they have written, or can write; all the manifestations they have published, 'or can publish, all the theories they can spread abroad, or collect for distribution. It was Christ's ebedience to Christ's teachings, that you to ask the question?" made Jesus Christ the Sariour! E. E. G.

SPIRITUAL INVESTIGATION AND WHAT COME OF IT.

BURLINGTON Co., N. J., April 6, '56. NO II.

EDITOR OF CHRISTIAN SPIRITUALIST: Having be manufactured—it may be still costlier. given you in a former letter, a part of the wonderful manifestations, which occurred at the house of clasps them upon her frail arms and neck, and a friend, I now give you a small portion of what I fixes them, like dazzling stars on her breast and tain prospects, when the sun's first rays illumine have since witnessed, and which to my mind is conclusive, having got the evidence alluded to in Priests and pilgrims of the poor Nazarene will honor plains of varied beauty, crowded city, or wood my former letter, viz: I jell it. We formed a Cir- her beauty and adore her person. ele of our own family, consisting of three persons. Soon we had a Spirit visitor, who gave his name as a "darned Yankee," who sold "wooden clocks and nutmegs." What do you want? was asked. Fight-was the answer. But you have the advantage, said I, being invisible. Yes, was the answer, the table at the same time making a dart at me, which took effect on my thigh. I made off. but the table followed me round the room, until cornered, I took hold of it, and thereby got a promise of peace. On letting go, however, the table as you do it unto one of the least of these, my set, the beauty tints that gather around the daydarted at me again, and persisted in so doing, until I accused the Spirit of licing. This he acknowl- greatest of all is CHARITY," &c. &c. Gloucester Advertiser, edged, which by the way, was the only truth I got Preaching is one thing, practice another. The from him. The table was kept in motion, darting church is the world's slave. Vanity, folly, mockat me, until he broke it. During the conflict I got ery, profession, are all inscribed upon her front, glory! a hard blow just above the knee joint, which as bloating marks of her weakness, and infallible pleased him much.

the of his parity, as even to leave those evening, he informed us, our house was on fire, of as truths in all their native colors; ited so? he said "Fun." My wife having reminded silver and gold! the beholder know by the beauty of the him of his accusing the girl of stealing, the table of science of the cumbrous weight, which terms, which we most heartily agreed to. Since the set complete—jewels, rings, bracelets and all. appointed have heaped upon it. It is well that time, has attended us at meals, and carried on a, which its friends have not only gested to me the propriety of taking some mustard

There contributed largely to accumu. Another Spirit manifested its presence, whose in which to worship God, others were kneeling in bingers of promise to the over burdened heart of h which they have mystified its su- initials are W. W. This Spirit departed the earth rickety old edifices, and others were threatened friend has proved for, and fee, by life nearly 20 years ago, but was known by my with the sheriff. All of the same persuasion too. r. has proved friend. It is time that wife. To our surprise, he spelled out particulars, the believer should investigate. Too which I feel assured would convince the most obwho have embraced those views, durate skeptic, for the natural reason, they condescently. They have assented to vinced me. Indeed I was forced to believe, for fursydd not understand; and because ther depial seemed like questioning my own exisa bless beyond the experience of the tence. The following are some of his manifesta-

1 ministration of his word, and If you are the Spirit you pretend to be, inform theredves especial favorites in the econ- us how many brothers you still have on earth?-Similar. And, furthermore, have Two was the prompt reply. Give us their names. fined themselves privileged to call in This he did in full. I asked him, if he knew any of sharefily, the piety, and the pretence great men from the United States in the Spirit "105 which have been set forth in the world? "Washington" was given. Do you know fall those who have heretofore laid claim any remarkable men from Scotland? "John omised It is not for this I write, to Knox." Can you tell us anything that was said action illustrates a class, more than any other of him in particular at the funeral. To our aston-The butto warn them of like evils as islument it was spelled out-" He never feared the Maria. Should they denounce the face of man." I think this answer correct, for it is the table is coming times their own recorded. I find that the officiating minister said ing a worse than useless steeple to his elegant of a charge and new-explored field, shall at the grave of John Knox, "here lies one, who curtain, enshrouding sea and sky with its vapory is a step in the grave of John Knox, "here lies one, who had been explored field, shall never feared the face of man." Can you tell us of any daring act of his life? "Queen Mary's crusted of human progression?

Character, with Conjugal Adaptour curtain, enshrouding sea and sky with its vapory veil; to note the sudden squall, terrible and sudden any daring act of his life? "Queen Mary's crustellar to the section and the grave of John Knox, "here lies one, who curtain, enshrouding sea and sky with its vapory veil; to note the sudden squall, terrible and sudden any daring act of his life? "Queen Mary's crustellar to the section and the grave of John Knox, "here lies one, who curtain, enshrouding sea and sky with its vapory veil; to note the sudden squall, terrible and sudden any daring act of his life? "Queen Mary's crustellar to the section and the curtain, enshrouding sea and sky with its vapory veil; to note the sudden squall, terrible and sudden any daring act of his life? "Queen Mary's crustellar to the section and the curtain, enshrouding sea and sky with its vapory veil; to note the sudden squall, terrible and sudden any daring act of his life? "Queen Mary's crustellar to obtain this, the autograph of the individual must be forwarded. To secure attention, the autograph of the individual must be forwarded. To secure attention, the autograph of the individual must be forwarded. To secure attention, the autograph of the individual must be forwarded. To secure attention, the autograph of the individual must be forwarded. To secure attention, the autograph of the individual must be forwarded. To secure attention, the autograph of the individual must be forwarded. To secure attention, the autograph of the individual must be forwarded. To secure attention, the autograph of the individual must be forwarded. To secure attention, the forwarded to set the forwarded to secure attention, the forwarded to secure attention, the forwarded to secure attention, the forwarded t Love! Forbit it, Wisdom! Man is This is also a fact, as it now hangs in the Holy road "Inasmuch as ye do it unto one of the least of sistible as the mighty power of Truth, carrying all declared in the workmanship of his own house Edinburgh, cemented together. It is pre-these, my brethren, ye do it unto me."

our conty as ne uses them.— pundle being opened, the Spirit continued—"two and events, and tracing their courses by the prooverwhelming power. But, there is no fear within ladies.
Sold by SAMUEL BARRY, Sole Agert, Periodical Book states of the prothe hearts of that brave crew; no paleness of dread store, No. 221 Alich Street, Philadely the states of the prothe hearts of that brave crew; no paleness of dread store, No. 221 Alich Street, Philadely the states of the prothe hearts of that brave crew; no paleness of dread store, No. 221 Alich Street, Philadely the states of the prothe hearts of that brave crew; no paleness of dread store, No. 221 Alich Street, Philadely the states of the prothe hearts of that brave crew; no paleness of dread store, No. 221 Alich Street, Philadely the states of the prothe hearts of that brave crew; no paleness of dread store, No. 221 Alich Street, Philadely the states of the prothe hearts of that brave crew; no paleness of dread store, No. 221 Alich Street, Philadely the states of the prothe hearts of that brave crew; no paleness of dread store, No. 221 Alich Street, Philadely the states of the prothe hearts of the prothe heart and he who hopes to win it through the of the articles through the corner of the table, the vinced of the ancient doctrine that the forces in upon their cheeks; no dismay within their dangerthese of another, will find the pearly gates Spirit communicated "an every day frock," and herit in matter and those which govern the moral loving hearts. They know that old Oceans' rude to be a selection, brick and mortar. Let the "Sunday frock." These statements although un- world, exercise their action under the control of caresses are often thus suddenly tendered; and the Pharisce of to-day, see in the known to us, proved to be truth. My daughter here primordial necessity, and in accordance with move- fear that oft pervades the bigot's narrowed heart,

dependent on our minds. bleness and persecutions, they will ensure a victory to their enemies, not the less than did the ancient formed me, unless I answered in the affirmative, liberty of ocean's boundless waste!

| Application of the Present Time formed me, unless I answered in the affirmative, liberty of ocean's boundless waste! Israelite, when he departed from the living God, to another Spirit would do so. On reminding him he was commissioned "to warn me," and added, "if some one were to come in now, and holding a danner to your heart, tell you it was the will of

God you should die, would you tamely submit? Please give your views as to my duty and oblige Yours, &. INTESTIGATOR.

REMARKS.—In answer to our friend's request for our views as to his duty in the light of the above facts, we will briefly remark, that all manifestations not predicated on Love, Wisdom, and in harmony with the teachings of Christ, while they may be conclusive evidences of the immortality of the soul. should exercise no influence upon our actions. We are not required to act without good and sufficient reasons, and have just cause to question the soundness or integrity of a Spirit in or out of the form, to our friend, go on in his investigation with an

For the Christian Spiritualist. \$15,000.

Quite a snug fortune. One might luxuriate up. tening the good time coming!

of this elegant building; the owner is strapped, flowers, waving their pearly hands, and in meloand would sell out. Were it posted upon the Gi- dious accents inviting the ocean wanderer to their rard House wall one would suppose it to be an ad- ivory palaces beneath the deep. A thousand aerial vertisement for a tenant. Let us inquire.

"Is \$15,000 the price of this building, Sir?" "The building is not for sale, Sir. What leads

"Your label in the window drew my attention. Pray tell me to what it refers, Sir?" "That is the price of the set."

"Ah! the set of jewelry? Thank you." And such things sell too. Were it not so, jewelers would not make them. Some fair neck will wear this tempting livery of folly; and more will

forehead, insulting God with her idiotic vanity, their evergreen, or snow clad summits, her fertile

pew in the middle aisle, the first smile of recogni- ciative heart, than that of ocean's rare and match- Mediums. tion from his reverence, and the theme of admira- less spectacle at dawn and evening's hour. Behold tion to the Christian attendants at church.

ed from the pulpit, "It is more difficult for a rich light and gladness the wondrous world around, THE NATIONS, and other Spiritual works and pubman to enter the Kingdom of Heaven than for a and ocean's matin hymn rejoicing to the breeze's lications, are kept on sale by the following named camel to go through the eye of a needle." "It is melody, it is a scene, earth fails of excelling, and persons, who are authorized to receive subscripmore blessed to give them to receive." "Inasmuch Heaven can alone surpass. And the ocean's sun- tions: brethren, ye have done it unto me." "But the god's departure, forming fantastic landscapes, and York.

prophesics of her doom.

\$15,000. Was it a foolish step in the young when he again made his appearance. During the damsel? Is it not equally so wherever practiced? depths, profound and blessed quietude around, The Church of to-day is a jewel-decked, silly Whited and unappreached by the multi- and the servant was stealing. He urged us to go maiden. Gew-gaws and ornaments, useless but see Sec state Reformer lies not in making home, but knowing him to be a lier, we had fittle as food for vanity, meet us at every step. Sec a filth which is still obscured by to faith in what he said. We returned however in a those costly pillars, corinthian caps, finely-carved districtions, but to strip the theory of short time, and found things all right. He was brackets, rainbow-decorated windows, richly-

Yonder towering, useless steeple, built at great turned toward the girl, and made a polite bow. He expense, is the young lady's head-dress; it cost s, the work of the Humanist is to relieve soon after expressed a desire to be on more friendly \$15,000 alone. Look around, and you may find

gospel, to which \$15,000 might have been sent them. Though brethren suffer, though heathens perish, though the poor die of hunger. The Miss must have her head-dress. The steeple must be built.

She knew that the heathen famished for the

And daily the preacher in the cause of Him who ofttimes "had not where to lay His head," as he went about doing good, the preacher is seen pick ing his way amongst the stone and lumber, amid the click of hammers and creaking of windlasses, watching the progress of his steeple—his jewel set -admiring it, extolling it, as though it had a soul to be saved from perdition.

As he passed daily some poor dejected object of charity in his walk from his study to his steeple ha wished for money to relieve their wants; but never once thinks of the \$15,000 wasted in build-

the day, the Father shining received a pinch on her arm, that having been agreed ments occurring periodically, after longer or shorter although surrounded by life's choicest comforts, is the clothed in the attributes of spirit instead of on as the signal for his presence. I told him I was intervals.

For the Christian Spiritualist. THE SEA. BY CORA WILBURN.

The glorious ocean, my earliest friend! How ed "not calico-delain," which was more than I or gladdens my heart! How often, amid the pent-up worship is their prayer; never a vain formula of God is not mocked; whatsoever a man soweth, my daughter knew. The intelligence communicated life of cities does the drooping and wearied Spirit empty words. life of cities does the drooping and wearied Spirit recall the tranquil charm of its floating dream life, the days of sweet serenity, the nights of heavenly of peaceful happiness, and of cloud-woven future filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with the comparative amount of evidence for each, the cambridge Divingular filled with their unfold ristors and sweet in Cambridge Divingular filled with the comparative amount of evidence for each, the cambridge Divingular filled with the cambridge Divingula Soon after, the Spirit requested me to answer to calm, filled with their untold visions, and sweet project, have I passed within thy to me, ever hospi-

Life at sea! Never, upon "the dull cold shore,"

only Spirit to be implicitly obeyed, he informed me freedom from worldly care, and carth trammelled dream of thee, Old Ocean!—my earliest and ever There are no long rows of brick and mortar to in- tranquil surface; or the freshening gale joyously tercept the glorious sunshine, that floods the ocean world with a life bestowing brilliancy unknown to the land, casting diamond gleams upon its azure surface. The view of Heaven's fair dome is free, source of lofty inspiration and spiritual unfolding no towering buildings, nor conflicting church to many a receptive Spirit-the melodious charm steeples intercept the view of Heaven though of a thousand fairy harmonies, are wasted upon thy pointing thitherward. God's own fair temple zephyrs' wings, to the dreaming, yet truth-seeking spreads lovingly o'er the worshipping world be- heart; soul-uttered prayer and mighty aspiration, neath: the fleecy clouds that dot the "blue above," rising above, and far beyond the visible confines of seem to imagination's beauty seeking eye the the universe; child-like, trusting faith, and unassembled cherub forms of the celestial dwellings, dimmed hope, boundless veneration for the holy who would have us do otherwise. We would say Heaven's world of infant beauty, gazing lovingly Presence shed around, so felt, so visible, become upon the wandering bark, and guiding its course the attendant angel of thy hallowed spheres of in safety.

A summer day at sea! what can surpass its soothing dream-power, as the graceful bird-like ship glides murmuringly over scarcely ruffled waves, impelled by music breathing airs, that gently swell the snowy canvass, then hide caressingly no conflicting dogmas wage, nor earth toils come? amid the folds of the unloosened banner? When on such a sum. What an infallible cure-all this far wandering imagination asserts her sway, seeksnatched from the yawning abyss; how many entranced vision the beautiful realizations of the crime-tempted be saved to battle bravely in the heart's faintly foreshadowed Ideal. From amid the army of virtue and reform—who are to aid in has- sapphire and sun-illumined waves, the beauty forms of its fabled nymphs and syrens appear, to rise, \$15,000! It cannot be. Surely it is the price crowned with ocean's wondrous and gem-like and tiny forms appear to sport amid the sunlit waters, and the treasured gems of the world beneath, seem scattered upon its glittering surface.

Dreams of home, and of the magic of the sweet home voices, fill the yearning heart with a sorrowful delight, and yet far lovelier visions of the near and better home, fill the soul with the unspeakable of Spirit Mediation. rapture of a joy once to be our heritage. Immortality whispers its consolations to the peace surrounded heart, amid the ocean's stillness, and Spirit messages shed their joyous inspiration upon the Miss Fox is employed for the purpose of converting prayerful soul, amid the majestic silence, and the Spirit of God broods lovingly over the unprofaned \$15,000! For a lady's jewels. And, as she sanctuary, the ocean's worship realm.

Morning and eve at sea! Earth's grandest mounembosomed village, can ofter no sublimer, nor The widest range upon the sidewalk, the best lovelier aspect to the beauty loving eye, and apprethe rosy curtains withdrawn from the sun's cloud And yet the old, well-known passages are repeat- screened couch, his regal beams inundating with mingling light and shadow, unsurpassed by poet's dreams, or artist's imaging, this world can give no

Night upon the waters! Calm and holy night upon the ocean's star reflected bosom. Golden moonbeams lovingly reflected in its mirror like ing with caressing motion the idly flapping sails, while the stars beam like angel watchers in the cloudless midnight sky. Now and then, fishes uprising in sportive glee, to glance at the lovely night desknows, and let shine forth the God-like soon on hand again, and we asked him, why he wrought pulpit, and costly communion service of clouds, environing as with a white and azure tinted shore the visible bounds of ocean's limits, spreading the delusive prospect of land upon the near seeming horizon. In the distance, another gracefully gliding vessel, with swan-like motion, perhaps When Miss Church ordered this foolish incum- too "homeward bound, skims over the translucent appendix to the work. a small table our plates to be served. He also sug- brance of a headdress, she knew well that her poor sea. Peace reigns supreme, and hope smiles rasister across the river, and many others of the diantly, perhaps uprising from a long protracted finally were poor and needy. Some had no house, sleep to awakened faith and joy, the blessed harcare, whispering sweet messages of earthly resignation, that will obtain the Spirit's future blessedness in the Lands beyond. When the spirit of the storm arouses the slumbering depths, and threatening gloom clouds chase the blue skies' serenity, when no longer in music tones, but in harsh foreboding voices the blackened and foam crested waves give back the reflection of the leaden sky overhead, how sublimely beautiful, how truly majestic, how nobly terrific in its wild and darkened beauty, is thine

> thy lightnings' forked glances, and thy thunders peal; of the superiority of the Great Spirits' boundless works to man's pigmy creations; and, adoring yet fearless prayer, heart elevating reverence, boundless love, and soul-felt adoration are ence, boundless love, and soul-felt adoration, are

The asymptotic description of the daring boldness of the great reformer.

Our servant girl coming in with a bundle, it was infection, be can apprehend much be accordition, he can apprehend much be accordition, be can apprehend much be accordition. His eyes are his own, but only as he uses them.—
Share his own, but only as he uses them.—
Share his own, but only as he uses them.—
Share his own, but only as he uses them.—
Share his own, but only as he uses them.—
Share his own and be attained but by individual mices of callies." Heriza analysis of the daring boldness of the great reformer, and those of MRS. FIENCIA, Fa., when respective physicians from the critical first own, and the daring boldness of the great reformer.

Our servant girl coming in with a bundle, it was immediately spelled out—What has Ann got? On the few list the angry voices of the warring waters; the first the angry voices of the warring waters; the first that his the angry voices of the warring waters; the first the heavens overcast with sudden darkness, the great reformer.

Our servant girl coming in with a bundle, it was immediately spelled out—What has Ann got? On the few list the angry voices of the warring waters; the first the angry voices of the warring waters; the first the angry voices of the warring waters; the first that his the angry voices of the warring waters; the first that has the being and the regular coming in with a bundle, it was immediately spelled out—What has Ann got? On the few list the angry voices of the warring waters; the first the angry voices of the warring waters; the first the few list the angry voices of the warring waters; the few list the angry voices of the warring waters; the first the first the first that the head of the spelling of the gale amid the regular coming in with a bundle print of the spelling of the gale amid the regular coming in with a bundle print of the spelling of the gale amid the regular coming in with a bundle print of the spelling of the gale amid the regular coming in with a bundle p before in its onward progress; to behold the refulf caresses are often thus suddenly tendered; and the fear that oft pervades the bigot's narrowed heart, although surrounded by life's choicest comforts, is to them a feeling utterly unknown, Free Ocean's

children are the nurslings of Liberty, of bold and undaunted courage; and elemental warfare is to them a sublime and ennobling sight, a manifestation of God's boundless Love and Majesty-never

Life at sea! Never, upon "the dull cold shore,"
can the human heart so fully realize the perfect
freedom from worldly care, and carth trammelled
thought that ocean bestows upon its fearless and
daring children. The "wanderers upon the deep"
feel nigh unto them, all things great, and true, and
beautiful, and themselves nigh unto God, nearer as
it were, to the visible presence of the Divinity.—
There are no long rows of brick and mortar to in
deprived of the view of thy many beauties, and
matchless wonders, I still fondly and reverently
daring children. The "wanderers upon the deep"
beautiful, and themselves nigh unto God, nearer as
it were, to the visible presence of the Divinity.—
There are no long rows of brick and mortar to in
deprived of the view of thy many beauties, and
matchless wonders, I still fondly and reverently
daring thidren. The "wanderers upon the deep"
beautiful, and themselves nigh unto God, nearer as
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there in the Intercourse, and Inquiries Eleting to the Manifestations of
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Scents. deprived of the view of thy many beauties, and lash the uprising waves with foam.

Beautiful home of the aspiring soul! dream region of poetic beauty, as thou art the awakening self communion; world of light and freedom!

Liberty! where breathes its life, giving Spirit, where so fully revealed its attributes, where is its glorious impress traced by hand, divine, as upon Oceans' varying, but ever beauteous realm, where World of a beautiful reality, visited by Spirit forms and heaven-sent dreams; region of the would be for the spasms, cramps and heart-aches ing the distant beauty regions of the Spiritual, and truly bright, the unfading and the Spiritual, oh for erty, hunger and disease; how many crushed Future's blessedness mingle with the Present's ma- freedom, and untrammelled thought; a day amid spirits be lifted up; how many verging suicides be gic power, bringing to the enraptured heart, and thy waste of waters, thy music breathings, and solemn tones!

PHILADELPHIA, April 14, 1856.

MISS KATE FOX.

FREE COMMUNICATIONS.

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aspect of wrath and tempest. Oh, great and mighty sea.

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SPIRITS OF THE PAST.

BY FANNY FIELDING.

The music, freshness and harmony of Spirit evinced in the following poem, will abundantly compensate for a second perusal should the reader have been so fortunate as to have seen and read it elsewhere. Published by request. Oh, of they're flitting round me, the Spirits of the Past; They at a word, a look, a tone, come thronging thick and

A long-forgotten melody, a breath upon the chain That binds me to their shadowy forms will bring them back

again. They come upon the morning when the first streaks of

Steal faintly o'er the woodlands and flower-enamel'd lawn And as I lie half-dreaming they whisper in mine ear, "The wild bee and the tark are up, why lie you sleeping here?

And then they tune their voices to soft and gentle lays Of joy and hope, and innocence and childhood's sunny days, When to exist was to be blest, and the young heart ran o'er

With the first freshness of delight! Oh! dream to com "The summer flow'rs bloom fair," sing they, "fast by the

mountain side. The butterfly is roaming there in all his summer pride;

Time was when by the woodlands at dawn you loved t

And pluck the dewy daisies that bloomed around the way. I dream again; and round me sweet forms, sweet face come,

And through the glen and wild-wood with them I seem to roain. And sounds of childish laughter ring out upon mine ear-Sweet Spirits of the Shadowy Past! it is your voice

hear.

They come upon the noontide, and whisper soft and low, Of tiny feet that pressed the sod where the purple violet

And of joy-wearied little ones who laid them there to rest, With the fragrant flowers beneath their heads upon the green earth's breast

They whisper of dreams that haunted me as I lay sleeping there-Angelic beings, with golden wings, that fann'd the fragrant

air. Wakening it into melody-a spirit-stirring strain-

Oh, gentle Spirits of the Past, breathe me that song again

They come upon the twilight when summer dew descends, And from each farry chalice which to its influence bends. The Spirits age are singing, of flow'rs that slept at night, But waked not with the morning, not in the moonday light. They come upon the twilight, in music's mournful strain,

Whose mystic measures thrill my soul till it beholds again The loved, the beautiful, the dead-peopling the earth and

And I, a shadow of myself, seem floating with them there.

Drinking each angel melody, till every silver tone, Awakes within my throbbing breast an answer to its own Be it a sigh, the sound of song, or laughter soft and low-My heart vibrates to every strain as the sweet numbers

They come upon the evening, when on the balmy air The vesper-bell is pealing-"Lo! 'tis the hour of prayer And from the pale stars bending, they softly whisper, "Come !

The good, the bright the beautiful are in this heavenly

They come upon the radnight, and whisper the in-dreams Of ghastly narble arms whereon the fitful anounlight gleans Of willow branches, bending over a grassy bed Of dark night-dews descending upon some loved one's

Again the vision changes, and happy faces come

Around my bed, like those that cheered my childhood's sunny home

The same, yet still more heavenly, and they sing sweet sones of rest.

Until I seem to fall asleep upon my mother's breast Oft, oft they're thitting round—the Spirits of the Past. At morning-midday-midnight-their mystic spells they

Around my sadden'd Spirit, till it doth strangely long To sigh its very self away, and join the shadowy throaz. Norrolk, Virginia.

ANIMAL MIGRATIONS. The carrier pigeon has, says a magazine writer, for many generations, shown something like a moof this extraordinary bird is endowed with so disthe convex of the eye of the bee is so great that it gions, are the ships here referred to. must evidently be near-sighted, as doubtless is rereturn to their hive "ere set of sun." In short, main is not far remote. this faculty exists in so many animals, and is so euriously and marvellously developed on special octribes. His theory, however, is not confirmed by anatomy, although it is not impossible, as this naturalist clsewhere suggests, that, some modification of the sense of smell may guide some animals on certain occasions. May not locality, combined with memory of objects, an organ large in the cranium tant points? It has been suggested that modifications of the magnetic currents, which like rivers in the ocean, flow through the atmosphere-negatively from east to west-may direct them to the most appropriate places for food and incubation .-Whatever the cause, speculation will hardly explain it. It is, no doubt, in itself simple as any other of the laws of nature; but, until experienced, will seem to man a complex problem.—Sunday Dispatch.

DRESS IN THE OLDEN TIME.

We hear often of remarks by cultivated foreigners, on the wild extravagance of American ladies plays second fiddle to the cock of France. in the matter of dress. The wives and daughters the families of nobles and moharchs in Europe, and prophecy, as they do one of the most interesting Broadway and Washington street suggest reminis- incidents in our history. The thirteen Statescences of a gala day at court. Such extravagances seven and six-have multiplied nearly thrice since purse, it is a violation no less of good taste and then, BUT ONE, and that one a nation. modesty. It is well to be reminded occasionally of the simplicity and economy of the early days of as he was called, says, "The particular spot in our republic. A writer, in Putnam for February, says of the time of Washington:

made a matter of more consequence than now, as tic qualities: marking the distinctions of rank, still so sedulously maintained, it was often difficult for persons of much pretension to keep up the outward appear ance of gentility. For this reason all apparel was preserved with much care. I have seen specimens of mending, piccing and darning, in garments be- Sixth, was crowned King of England, the River longing to good old families, which would have Tweed, by an extraordinary flood, so far overflowcommanded a premium from some of our modern ed its banks that it met and joined with the Pauindustrial societies. The raiment purchased for a sayl, at the said grave, which was never before obyoung woman's bridal, was worn by her in old age; served to fall out." and young girls of the household were glad to The precise spot pointed out to travelers is sitassume the faded relics of a grandmother's ward- uated near Drumelzier, a village upon the Tweed. robe. Rich dresses, in those days, were considcred of sufficient importance to be mentioned in dison, that a "lion would not harm a true maid." If this wills and left as an inheritance, to relatives or was the only objection to the truth of the prophecy, nature friends.—Ex.

From the Sunday Mercury.

MERLIN'S PROPHECY. One of the most remarkable prophecies extant, is that of Merlin's, the Welsh astrologer, who lived in the Eighth century. Its fulfillment, in almost every particular, renders it the more interesting, (as evidenced in the American Revolution, to which reference seems to have been made,) induces us to give it to our readers, as copied from Hawkins' work, published in the year 1530.

In connection with the prophecy, we also give the key, furnished by an old citizen of Philadelphia, to the editors of the Columbian Magazine, published in this city, in the March number, 1787; SYBILLIAN ORACLE,

Uttered by Merlin, sometime during the Eighth Century, in Wales, of which he was a native.

> When the savage is meek and mild, The frantic mother shall stab her child.

When the Cock shall woo the Dove, The mother, the child shall cease to love.

When men, like moles, work under ground, The Lion a Virgin true shall would.

When the Dore and Cock, the Lion shall fight, The Lion shall crouch beneath their might.

When the Cock shall guard the Eagle's nest, The Stars shall rise all in the West.

When slaps above the clouds shall sail, The Lion's strength shall surely fail.

When Neptune's back with stripes is red, The sickly Lion shall hide his head.

VIII. When seven and six shall make but one, The Lion's might shall be undone.

Verse 1st.—The settlement of America by a still feels the wounds she has received from her.

America shall cease to love Britain. Verse \$d .- In many parts of Europe there are

subterranean works carried on by persons who never see the light of day. But, perhaps, the solution may more particularly be referred to the freezes the blood in her veins: "He is dead!" siege of York, in Virginia, where the approaches were carried on by working in the earth. In the second line there is another equivoque. We are told by Mr. Addison, in his Spectator, that a lion will not hurt a true maid. This, at first view, seems to be contradicted by the prophecy, but, on examination, the epocha referred to, the virgin, Co. of adversity, sho will realize-O! how bitterly lumbia, (or, perhaps, Virginia, by which name all that an angel has been with her unawares." North America was called in the days of Queen Elizabeth,) shall wound the lion, that is Britain, which shows the precise time when the oracle should be accomplished."

Verse 4th.—Clearly alludes to the successes of the united forces of America and France against those of Britain,

Verse 5th.—For the solution of this oracle, as well as all the rest, we are indebted to the engraving of the arms of the United States, in the Columbian Magazine, for September, 1786. America is clearly designated by the Eagle's nest, as it is the only part of the globe where the ball cagle, (the arms of the United States,) is to be found. Thus this hitherto inexplicable prophecy may now be easily understood as meaning that when the cock, that is France, shall protect America,) as she did during the late war,) the stars, that is the standard of the American empire, shall rise in this Western

nopoly of this prodigious inspiration of geographiar, by means of which men have been able to excal knowledge. It has been supposed that the eye plore a region, till then impervious to them, happened in the same year when Eritain's strength the laws of optics, and clearly impossible. Again, the adventurous geronauts traversed the upper re-

take an excursion of five, six, or eight miles, and hoped that the accomplishment of those which re-

Verse 7th .- I understand to mean, than when soon produce this effect, and whenever Congress complishment of this prediction.

Verse 8th.—This oracle clearly aliudes to an epocha not far removed, as we may hope; for when and cemented their union, by a proper revisal of the articles of confederation, so as to be really but away their last lingering throb of pain. ONE NATION, Britain will no longer be able to maintain that rank and consequence among the nations of the earth, which she hath hitherto done.

Since the publication of this explanation, the fulfilment of the two last has become a part and portion of our history. That Neptune's back is red with the stripes, and we may add stars, every child knows, and the sickly lion already hides his head, not only beneath the folds of our flag, but

The eighth is fully accomplished, and '76, as well of merchants in moderate circumstances, vie with as seven and six, form a pleasing illustration of the is not only a frightful wrong upon the husband's the Declaration of Independance, and are now as

Walter Scott, speaking of Merlin, or the Savage, which he is buried is still shown, and appears, from the following quotation, taken from a description of "Clothing was very expensive; and though Tweeddale, 1715, to have partaken of his prophe-

> "When Tweed and Pausayl meet At Merlin's grave, Scotland and England shall one Monarch have."

For the same day that our King James, the

* The writer here seems to incline to the opinion of Ad and philosophy would do away with it immediately."

From the Olive Branch. "THE ANGELS WITH US UNAWARES." BY E. A. W. H.

"In this dim world of clouding cares, We little know, 'till 'wildered eyes See white wings lessening up the skies, The angels with us unawares." "Dear mamma, I love you," says the baby-boy,

clasping his white arms lovingly about her neck, and receiving her kiss in return. Helpless little creature! It will be long indeed, ere he will realize a mother's self-denying tenderness, her anxlety about his future, her pain when he suffers, her regret when he does wrong, and her happiness when he does well. She does not tell him now, that with aching

head and weary fingers, she has watched him through long days and nights of illness, when Death seemed hovering over his pillow, ready to snatch him away, if even for one moment she forget her charge; and with what agonizing earnestness she prayed: "O! Father, spare him, if consistent with Thy will!"

She does not tell him now, for he is too young to comprehend, even in a measure, the height and oreadth, and depth of maternal love.

He only knows her bosom is his pillow, her arms his shield, and that from her hands his hourly wants are supplied.

But if it comes to be his lot to gaze upon her sweet face, cold in the drapery of death, to miss her smile, and long in vain for her caress; then, when others part his silken hair without the accustomed kiss; when others take him coldly by the hand, and lead him to his cradle-bed, and hear his infant prayer, as a mere act of duty; then, while their careless "good night" is still chiming in his ears as a bitter mockery; then he will fling out his tiny arms, and clasp the empty air in search of that soft hand, which lingered so lovingly about his pillow, and realize that "an angel" has been with him "unawares."

"Thank you, father !" says the young girl, bound ing away with her hand clasped upon the means with which to purchase some elegant article of dress, forgetting in her wild happiness how much civilized nation, is very clearly alluded to in the she is already indebted to him. Little does she first line. The frantic mother is Britain. America realize the toil and anxieties of that noble-hearted man; standing up as a tower of defence between America, Columbia, their union is the epoch when and baring his own broad breast to all life's pelting storms, content if he can but shelter them.

"My daughter." There is a meaning in that other sentence falls like ice upon her ear, and

"Would I had now a father!" bursts from her quivering lips, as she remembers all his goodness; and she nerves herself anew for the stern conflicts are conspiring to lead us to a higher standing

"My brother!" The fraternal tie may be loosened by unkindness, or remembered lightly, as in different paths we go out into the world, each struggling for individual success; but there are times when that word calls up a gush of tenderness, as we look back to youth's halcyon hours, when we walked hand in hand with him, who held us by an earnest clasp, and whose kiss was unpolluted by flattery or selfishness.

We may have thought hardly of that brother but if the stranger dares to whisper aught against, which really appears, we are creating our eterna his name, how the indignant blood tingles in our life; every act has a bearing upon it; no deed of veins-stranger, beware?

faults with the mantle of charity, and comparing ing its incidents, securing its bliss, encircling it Verse 6th.—It is very remarkable, that the first his love of long-ago with the world's fictitious with a starry radiance for its seasons of shade, with discovery of the amazing properties of inflammable friendships, say his errors were of the head rather sunrise for a new day. Although we are taught awares."

tinct a sight as to enable it to discern small objects was so reduced as to oblige her to acknowledge the rough places and pushing aside the thorns from new love and truth arise, and pass from our consat a distance of fifty miles, which is contrary to independence of America. The bests, in which her path; he shields her from the stare of impertinence, and blunts the edge of every pain and another illumination. grief by those soft, balmy utterances, known only Thus far the prophecy seems to have been al- in the vocabulary of affection; and she leans upon or we are sending the reverse; every self conquest quisite for the work it has to do. Yet bees will ready fully and literally accomplished; it is to be his strong arm, unaware of all his self-denial for adds a charm, and every triumph of the Lord

But when that strong arm is palsied in death, when the eyes which beamed on her so lovingly the sea (Neptune's back) is red with the American are closed forever, and the lips which never chided casions, that Dr. Good has expressed a suspicion of the souls. If the same of a civil association and a soul assoc proper exertion in the art of ship-building, would as she never could before, and gazes with tearful our present existence be thus connected with the another lady wished to get in; an additional without endangering the stability of earnestness into the blue abyss, as if to arrest is vested with the power of regulating the com- those "lessening wings" in their upward flight, and merce of America, we may hope to see the full ac- whisper in the ear of the departed the thankfulness, which until now had found no utterance.

The wife. There is no treachery there-no deof all birds of flight, be the cause of unerring pre- the thirteen United States shall, under the auspices cloud of care which has clung to her husband's ceit. How her smile of welcome dissipates the of the present federal concention, have strengthened brow all day! How softly she parts away the toil-dampened locks from his temples, and kisses

> a priceless gem; but never until those orbs, which turn to his with love and reverence, are hidden

> That friend; a creature of blended weaknesses and virtues; not all selfishness, not all disinterestedness; but the pressure of his hand is carnest, his smile is not a lie; you have trusted him, and he has not betrayed you; you have gone to him in the hour of trial, and he has advised you for your and cheered you with words of hope when your heart was faint almost unto death; in him you have a priceless treasure. Well may you bow vour head and weep if he has fallen before you your tale of wrongs and griefs; and then will come again the consciousness that he has passed away, and God help you! you search in vain through life for his living counterpart.

> There are "angels with us unawares" in all the relations of life; but alas! for our stupidity, we seldom realize their presence until we "see" their "white wings lessening up the skies."

TRUE LIFE-ITS METHOD AND USE.

From a Spiritually conceived and eloquently

tuality the inmost image of God. If we strive to teries.

do this, our youthful trust in happiness will return, deepened a thousand fold; we shall perceive that the eclipse has been transitory; the rolling years have proved magicians; in place of the flower-covthan we had ever before conceived; the Spiritual it when it was little." eye sweeps broader and broader, resting upon ever written by human pen. Life! the little we are grown to a crooked manhood? have learned of its meaning already fills us with a In the Religious meetings of the town, you have vices of society on earth is not provide, so large strange rapture; its deep romance, and the ever- no part, your parents do not own a pew in church, man is impressed with images of wrong. The developing capacities of man, give us an assurance and if perchance you enter one of those fine tolerant persecutions of one age heavy a health for the new chapter of existence which is to open cushioned seats, you are ousted by the owner, and pression on the next, and history, politics, reg. above. Earth offers prizes to the many, but subtle pushed toward the door, with the chilling admoni- and science even, are tainted with crucking and splendor surrounds the prize Heaven offers.

piring around us; we love to co-operate with the clined." Divine Being, we strive to be swift in submission to every Providence; we hasten to see the love would turn back from the cold friendships of the tals cannot fill; there is an exact adaptedness in and selfish purposes. world, sick at heart for the love she has wasted our surroundings to develop our life most harmodence in discovering whether our situation seems whether it be easy or difficult; each and all things

To look forward to the Spiritual world with de-

If we refuse to turn the grains of sand to gold it is but fair that in treading our pathway through consequence; we shall find our future home an time coming" is near at hand. outward expression of ourselves, a reflection of our pressed a worldly hand upon our souls, or full of Poet: love, grace, and beauty, if we have tended these flowers within us. In our daily life, so little of good or evil is lost; every day has its effect upon He lies low in the church-yard. We cover his the great hereafter lying before us; we are mouldits dawnings, its clear noons and twilights. How The husband goes before the wife, smoothing the precious to our finite conceptions is this variation;

We are sending forward all this joy and peace, within us is gemmed imperishably upon our whole Spiritual being, and upon our Spiritual home and surroundings. Infinite indeed is our encourage- door; instantly there was a move among the men, harm; and there are no books, nor ment to obey the Divine will-infinite the hope they crowded together, and a seat was furnished future, as one day precedes the next, and one week follows another, death is not a fearful hiatus, but a a seat. A similar application was again soon made, ciety. bridal hour that unfolds a coarse garment from the and a gentleman instantly gave up his seat, and got beauteous ends who are to enter into a life of in- on top. Another soon followed, and another genward freshness; and this life, this "charmed life" is not alone, but all outer loveliness and magnificence wait upon it.

If so much depend upon our earthly life, how dated every lady applicant, till we counted inside, fearful in its everlasting echoes is the indulgence of men, women and children, nearly 20 persons. our evils; how all things shrink into insignificance Then the number began to diminish: men and when compared with the grand but arduous work children got out, and the omnibus was decently the name of filtico (a Portuguese-African The heart, man knows, is all his own—is to him of regeneration; how needful is it that we all give filled with women, there being but two men inside, embracing the idea of charms, philters our hands to each other, all help each other in this, and they at the further end, completely backed in when administered in certain forms -all look upon each other as immortal children, by market baskets. And now a woman opened quently practiced; and so expert away in the gloom of the narrow house, does he laboring, stumbling, erring, repenting on our way the door; not a lady stirred. "Can't I have a appreciate as he should the presence of her who to our Father's house. In our present state of bescat?" modestly asked the applicant. "I should occupied by the poison to produce ing, we are called upon incessantly for generous like to see where you'd sit," said one lady. "Don't that the victim of feitico may appear patience with each other; we need this discipline you see this 'bus is full?" said another. "You to a lingering marasmus or a exceedingly. In heaven it will be quite otherwise. can't stand," sneeringly said a third. "I can art, and the dexterity with which imply an appropriate education of Here we must often compel ourselves so to act that walk," replied the spunky applicant, slamming the of much and exact traditional knowledge. charity will flow into us from the Lord; there, door, and off she walked. love will be the spontaneous fruit of our compula presentiment of the exhaustless arcana hidden in store for us; each one giving birth to an assured we tread any path that helps us to ascend, like the

-youth who bore, 'mid snow and ice, A banner with the strange device-Excelsior!"

found faith in the law of compensation.

S. A. W. still."

From the Walworth County Reporter. JUST AS THE TWIG IS BENT THE TREE'S INCLINED."

A little boy was once asked why a tree in the ered prairie, we stand in view of an illimitable yard, in front of his paternal mansion, was crooked? landscape, more strange, and varied, and glorious To which he naively replied, "Some one trod upon

What an instructive idea here suggests itself to mountain-tops tinged with gold and rose, waters be- the mind! How many children have shared the girt with tender foliage, and valleys lost in atmos- fate of the tree! Have been trodden upon in their girt with tender foliage, and valleys lost in atmost youthful days, and have in consequence grown evil should be avoided. It were better for poster purple. The inward world is opening to youthful days, and have in consequence grown evil should be avoided. It were better for poster for poster in many than the consequence grown it with the every book in milich was an atmost and crooked. pheric purple. The inward world is opening to our consciousness, and its wealth, a daily gift from to manhood knarled and crooked. See that innotity that every book in which war, cruelly, or vice that the control of parents whose circumstances in life in any form is taught, either by approximately the control of parents whose circumstances in life in any form is taught, either by approximately the control of parents whose circumstances in life in any form is taught, either by approximately the control of parents whose circumstances in life in any form is taught. the Beautiful One, is stealing into our perceptions cent child, of parents whose circumstances in life the Beautiful One, is stealing into our perceptions with delicious awe and gratitude; fresh blossom- are what some call poor, health beams in every example, were consumed in fire, than that the little face intelligence sparkles in of wrong should be generated by reads. with delicious awe and gratitude; tresh biossoming feature of his little face, intelligence sparkles in of wrong should be generated by reading the bic are his marry laugh rings clearly on the air. It were better that every church many that his are his marry laugh rings clearly on the air. rancing like creation towards high noon, incapable his eye, his merry laugh rings clearly on the air, It were better that every church were democratically the creation towards high noon, incapable his eye, his merry laugh rings clearly on the air, It were better that every church were democratically and the creation towards high noon, incapable his eye, his merry laugh rings clearly on the air, It were better that every church were democratically and the creation towards high noon, incapable his eye, his merry laugh rings clearly on the air, It were better that every church were democratically and the creation towards high noon, incapable his eye, his merry laugh rings clearly on the air, It were better that every church were democratically and the creation towards high noon, incapable his eye, his merry laugh rings clearly on the air, It were better that every church were democratically and the creation towards high noon, incapable his eye, his merry laugh rings clearly on the air, It were better that every church were democratically and the creation towards high noon and the creation towards high noon and the control of the creation towards high noon and the creation towards high noon of decline while obeying the Divine laws. How love and nature are his guiding patrons. But he's every college and school hid in ruins, than he had been been declined to these horrid destrines of the laws. of decline while obeying the Divine laws. How poor. His parents poor! What business has he these horrid doctrines, enforced and taught to the world old and young should be the poor. man beings appear to us! All and each have this to laugh, to love, to have a place in the world.— old and young, should perpetuate their diabulg man beings appear to us! All and each nave this local land each nave this land each nave the diabonal inward world within them, and with many it is Alas! my little friend, 'twere better thou hadn't impressions, and deceive human souls with the inward world within them, and with many it is Alas! my little friend, 'twere better thou hadn't impressions, and deceive human souls with the inward world within them, and with many it is Alas! my little friend, 'twere better thou hadn't impressions, and deceive human souls with the inward world within them, and with many it is a souls with the inward world within them. more celestially radiant than our own conceptions been born; for scorn and slight are thy heritage errors. There is no apology for the cycle of support not approach the rich man's stition and ignorance many sti more celestially radiant than our own conceptions of the control of the can reach. But with our own experiences would here. Thou cans't not approach the rich man's stition and ignorance. There is no right in either the control of t we go back now? Not for worlds; not even if gowe go back now? Not for worlds; not even if go son, contact in purpose and an ing back would spare us great suffering. The new dirt would soil his nice habiliments. You must be will see the truth. He will see that schools represent the school possessions which have come to gladden us, have hold no communion with him. You belong to the possessions which have come to gladden us, have possessions which have come to gladden us, have lower order of society. This is the universal opinare related and impressed upon the mind, are under a curse men worthy of the patrongge of a line of the mind, are under a curse men worthy of the patrongge of a line of the mind, are under a curse men worthy of the patrongge of a line of the li a diviner sweetness than the early dreams that re- lower order or society. This is the diviner sweetness than the early dreams that re- lower order or society. This is the diviner sweetness than the early dreams that re- lower order or society. This is the diviner sweetness than the early dreams that re- lower order or society. This is the diviner sweetness than the early dreams that re- lower order or society. This is the diviner sweetness than the early dreams that re- lower order or society. This is the diviner sweetness than the early dreams that re- lower order or society. This is the diviner sweetness than the early dreams that re- lower order or society. This is the diviner sweetness than the early dreams that re- lower order or society. This is the diviner order or society. This is the diviner order or society. This is the diviner order or society or society or society or society or society or society. cording to our Father's will. Hope, like the full despise the poor boy. In society, you have no an honest heart. moon, has arisen, and we believe now that her rising is eternal,—that she will light us on our way to vonder country. Eternal Life! sweetest words neglected, trodden upon. What wonder that you men and women, before the reform of the words

tion, "you have no business here."

light, is not necessarily to depreciate the value of volts at sach constant and inhuman treatment, and virtue of him who ought not to have known in our present position; warm hues descend to crooked and morose you seek revenge upon those They teach the mind what evil is, and there brighten it: misfortunes come not to pain us, but who have so long trodden upon and ground you once taught will know how to practice it. to glorify us with our Father's glory, so that we down to earth. Some scheme of vengeance enters teach man how to practice even the condense shall be meet for the everlasting beauty. We learn your mind, and you seek an opportunity to wreak they impress, and, therefore, knowing where to look upon all events as friendly; to smile with upon thy persecutors; a prison or the scaffold fol- and how it can be practiced, there are very hope, even when cherished earthly hopes are ex- lows: "Just as the twig is bent the tree's in- any, but what will feel inclined to try the

world? You have trodden upon the boy when he to gain good. that bends all circumstances towards the fulfilment was little. One of God's own images has been de-Verse 2d .- The Cock is France, the Dove is this helpless ones, and the rude, jostling crowd, of our coming happiness and usefulness. We are faced, scarred and bruised crooked, and the originare most readily sought for; the lowest A satisfied to "work and wait," sure that all will be nal designer thwarted in his most sublime purposes. ment, the most cruel history, the greater has explained in the sequel; very sure that no pang A mind that under other and more favorable au- human flesh, the most terrible seeme of will strike us, which we may not derive good from; spices might have been an ornament and a blessing the worst recitals of shame, are acceptable word, whose depths she will never fathom until and deep within our souls the Lord upholds our stead in the world, has by your high and selfish notions degree of their enormity; and the press fast purpose; there is a meaning in all things, a been degraded, and instead of high and holy aspi- pulpit are neither afraid nor ashamed to point to be gained through every mistake, a trophy rations, has been made the devil's own; and this licity to the tale. The people listen with Then, when she misses his kindly greeting, when to be wrested from every experience. There is a is all by the cold and formal notions of those who and swallow the poison as they are he no longer fills her pleading hand; when she place for us in the wide universe which other mor- blessed with wealth, have used their means for vain digest it. They mean well, they would

upon the ungrateful! then, when there is no fond, niously; any other state of things would clash why is there so much crime and misery in the stupid with the drug of sensuality and it paternal bosom, to which she may fly in her day with our final aim and destiny; it belongs to us world around us? The answer comes at once, The soul is shameless in its own iniquity, or to profit by this fitness, and to use our human pru- when we take a consistent view of the matter. it would seek gratification in the pure, the Society in its majesty trends upon the little ones, the benevolent, and the good, instead of t to be of Providence; if it does, then it matters not whose misfortunes have placed them among the and impure. Impressed with the horribation homes of poverty and wretchedness.

ing for you; there are some few sparks of hu- heavenly wisdom. The soul imbaed with manity left in man, and slowly and surely, they for hate, encouraged by inflammatory re are gathering to a perfect blaze. Men are laying wrong, can not perceive the value of right eternity, we should reap as we have sown; we aside many of their excited notions in this day and choose for ourselves, and by an immutable law age, and although poor do not despair but labor abuse corrodes the mind, and excites the every antecedent must be followed by its legitimate and wait; there's a jubilee for thee, and that "good so as to disqualify it for a just apprecia-

inward world,-cheerless and barren, if we have in the chaste and beautiful language of a Western good from evil, holiness from sin, happing

"He who checks the child with terror, Steps its play and stills its song, Not alone commits an error, But a grievous moral wrong.

Give it play and never fear it, Active life is no defect; Never, never break its spirit,

Would you stop the flowing river, Thinking it would cease to flow Onward must it flow forever-Better teach it where to go."

POLITENESS IN MEN AND WOMEN. A Cincinnati Editor makes the following revelations of comparative politeness of the sexes in that judgment, and weigh them in his our

"Not long since we had occasion to ride a short distance in one of our city omnibuses. It was after with the utmost impunity; there dark, and the omnibus started off, nearly filled with which may not be avoided without p men. Soon it stopped, and a woman opened the there is no sin which may not be st squeeze was made, and she was accommodated with holiness, order, happiness, and the bless; tleman did likewise. Repeated instances like this occurred, and the gentlemen, by crowding together, holding market baskets, and children, accommo-

Now had the omnibus been as full of men as it it is so, when it is known that in sion on earth. As we progress, new truths arise was of women, that lady would have been furnished Brazil-(and I speak with special relationships). best good; he has spoken your name with respect, in our sky, throwing a light backward upon the a seat without a murmur. But it is not only in interior of the province of San Paule, past, and forward upon the future. It is beautiful, the omnibus that men show their superior politethis never-ceasing rise of stars in the soul, each one ness over women. In a rainy day, if we meet two of India, who also consider it a disc women abreast on a crossing, one instantly steps gious obligation to murder annually behind the other and gives you a passway. But if in the battle of life; for there will be times in the hope that we shall ere long listen to the meledies you meet two ladies ten chances to one but you from the families of their masters. In future when you will yearn to lay your head upon for which we have been athirst. Willingly should have to step in the mud. In a crowded church there are several grades; and the future men will squeeze together to accommodate another pirants to become acquainted with the mor man; but ladies will spread themselves out, so than doctrines is supposed to be tested by the three or four would fill a pew, and not an inch will they move to accommodate one of their own sex.— better to prove their firmness. Here On through storm and shine, we may press to So in railroad cars, and in other places where met poison has replaced the cord of the Th wards a sunny future, which no untoward accident and women congregate, and where the true dispo- infrequent mode of administering it can mar, while our leader is the Lord. The word sition is instinctively shown. We state these as of snuff; and there is one most auti "ruin" becomes obstacle while God and the right general cases. There are exceptions of course; sassin himself, which occurred in the est are on our side; temporary suffering opens mines but we merely wish to draw attention to the gene-province. Mesmerism, which is practise of wealth, and from its bosom rises a more pro- ral fact, that while a man's rudeness to a woman is adepts, also, it is supposed by some we so rare as to attract notice when it occurs, the to judge, enters much into their means of If in life's battle we are firm and faithful, our rudeness of a woman towards a woman, is so comling vitality. It is a singular fact that me
song shall be "Eureka!" It shall thrill our souls mon as to be considered a metter of source. written article, in a late issue of the New Jerusalem song shall be "Eureka!" It shall thrill our souls mon as to be considered a matter of course.— such a one of their fellow-slaves is mutated as the same of their fellow-slaves is mutated. Messenger, we extract the following, believing its with courage here on earth, and it shall be our If, among other 'woman rights,' which some ladies -alleging as a reason that nightly the sense will harmonize the lessons of life and chasten word of gushing gratitude when we awake to a are now striving to obtain, they will engraft the of him; and the subsequent confession to many of the sorrows of the "heart," if read in a more beautiful existence, after the gates of earth right to be always courteous to each other, we men thoughtful and a recentive spirit. The writer says: have swung behind us. "I have found it!"—have will take care of correction and the many and the subsequent constant. May we not explain this by the supposite thoughtful and a receptive spirit. The writersays: have swung behind us. "I have found it!"—have will take care of ourselves, and them teo—God partial reminiscence is left of the Mesilian and a receptive spirit. "Our life's endeavor must be to bring into ac- found a knowledge of the Lord, a key to all mys- bless 'em. With all their faults we love them cesses to which, during sleep, they are subject."

From the North Western Onem CORRECT EDUCATION. REV. CHAS. HAMMOND, MEDIUM. Schools must be established in which the re-

tion of mind to mind shall be taught, and the deties of that relation. The useful and practical mus supercede the useless and impracticable. No mini should be taught wrong, or read, or hear read an book, paper, or document wherein wrong is taget or held up before the mind. Every appearance of in any form, is taught, either by appropriation or

will reach the desirable altitude. To remove to deeds, which prejudice man against his ig-Grown to man's state, your human nature re- man, and teach him to distrust the integrity ment; whereas, if they had never known a What have you done, haughty and unfeeling it would never have been thought best to do: In human society, vile and criminal name

themselves, but the taste has become vi How often do we hear men make the inquiry, the horrors of war and crime, and the human, the low, the sensual, man will may But look up ye little ones, a brighter day is dawn- pressed with the high and divine real neither will it appreciate the advantage virtue. It is abused with its education liness and bliss. Wrongs are like the And to the proud and rich ones of earth, we say them. As well might man derive virtue alone, and it is impossible to obtain any go misery, knowledge from ignorance, from consumption, as to obtain ric The contrast, the comparison, adds not strength of virtue, Fire is fire in the water, and the presence of water adds to the nature or strength of live. So with evil adds no charm to good; it offers no salva the soul; it is the antagonism of good; an philosophy is deceptive which makes the andent upon the other Virtue v from vice, it exists independent of such e Nature never designed one as the auxi other; and man does not require to order to appreciate good; he does not: pare one with the other to know its rebut he can weigh righteousness without su He can put the love of God, the merey at thropy of Jesus, the harmony of nature pressions of angels, into the scale of whenever need demands their exercis full demonstration of the truth of the There is no folly which may not be nor halls of legislation, nor schools, nor pulpits, where wrong is taught

> THE SOCIETY OF POISONERS A writer in the London Medical Took a state of society in the empire of Brazi startling; and which, if his statements at betray a knowledge of the subtleties (science among a semi-savage people, untiin the annals of the Borgias. He save

trators that diseases of many negroes; and it will be more easily reside)—there exists among the slave secret fraternity, analogous to the ber of persons-chosen, however, with which they cause one or more deal their own nearest relatives being sel

Sunday Dispatch.