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

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# Christian Spiritualist,

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#### [For the Christian Spiritualist.] SPIRITUAL NEEDS.

The question is not unfrequently put by and amongst Spiritualists, why is it that in many places, after a warm and absorbing interest is begotten and aroused in the "manifestations," it should in a measure die out, and leave but luke-warmness of desire, belief and exertion, not to say unsatisfaction and inharmony? Now here is a serious question. It cannot be doubted that it embodies much of truth. It is a first that interest has sprung up, and ere its fruitage was fully apparent, that interest Indeed, the human mind is much like the soil of me? earth; gradually, when left to itself, doth it change the character of its elements and constituents, and and fears, and hopes, and "moral certainties" aloftentimes, the sudden apparent transformation worked by some decomposing and recreative stimuli, but gives us the semble, we of a natural inherent strength.

readiness, and our neighbors of "ht belle France" We, also, in a different mode, love varied rule.

We look for change and spasms in politics almost of the Spirit land. as readily as we do for changes in trade. Now it undivided sway; the morrow looketh upon "none so low as to do him reverence."

action of different and peculiar organizations, but fy the Spiritualist. governing the interior elements and the essences of

or at least, into conditions not much better?

shall bring in its train an evil?

settled. Men know whither they are tending; what they were made for; and why all these innu- what it is all going to result in." merable forms and existences, thickly peopling the cedence?

ficient to cover most of the conditions deplored as along the surface of the movement. Every man that they have become willing to let it go, and with out to be true at all hazards, whether they appear

can rap or tip, or through controlled organisms, Alexander, or Hannibal, or Napoleon, direct us.

and actually unsatisfactory, (a necessity of present manity and the future. It is not enthusiasm to destates and conditions, but unhappily not so taken,) clare that humanity and the future are theirs. that moral phases to be deplored are easily engen- Make the supposition, and the interiors of thoudered, and this, because all with but few excep- sands of Spiritualists cannot, that the "manifestations, here and there pleasureably presented, have tions" will reach no further in effect and influence here have commenced to re-organize a Conference, not become individually harmonized. The work of than is now visible, have we not enough to make feeling the necessity of union. For the present, harmonization is one that does not rest upon, tho' us glad and rejoice? Already inspiration is brood- they intend to meet once a week, to consider what-

actual life, must be lovingly looked upon, and if not a hearty belief and a warm faith, these gifts yet, the Conference is few in numbers, but it is accepted, wisely borne.

scientiousness may stand by, but they've hoodwinked | izing. her. Destructiveness and combativeness are far from magnetically somnolent.

which your correspondent humbly agrees.

In these remarks, I referred to the general state Thems-Two Dollars per year, payable within three months. and feel, that if the Spiritual world hath spoken merely; not for the gratification of wonder seek-The Spirit of Divinity through the Spirits of men, in five years even, hath left a new, fresh, deep im- have been, to leave them in abjectness and misery press upon the great bead and heart of humanity. from the exposed and disclosed knowledge.

Still, the change the Jewish prophets told of, and that would seem to have the force to make "the causes. The Spirits have given us cause, by the good time coming" a present glorious reality.

has been, as it were, wilted. Is it accountable up- harmonious;" to me there are no "depressions or ture. This, then, they work for the future. It is all the operations of the Divine mind, and all exhion the law that quick growths do not long endure? elations," the calm of Heaven rules eternal within in the nature of things that the positive and supe- bitions of His power, have been strictly natural, or

is Solon, and now Pisistratus. To-day Caesar holds some truths lying at the basis of human character, to which it is not well to give general expression. Here, men prefer to be as "wise as serpents," rath-True it is, that as the Spiritual is of, and not be- er than the reputation of "philosophers." So, as yond, Nature, it is subject alike with materiality to to the question before us, we are not entirely free place this with its opposite, do our friends and will disbelieve that account of the Angel speaking the influence of immutable and universal laws. to speak, least so, since we are Spiritualists. How- guides, and teachers of the invisible life work.— to Philip, Acts, viii. 26, 29, and carrying him away. Different principles or laws may preside over the ever, there is, I think, an answer sufficient to satis. They are preparing and bringing together, and ar- ver. 39, 40? Or who that believes these accounts

all things in the vast univercedum, 'neath the hitherto have not troubled themselves to become is a beauteous and harmonized sociality. source whence they issued forth, are a few prin-settled in mind as to the real, substantial, practical, Prophecy and phantasy are like the sublime and why Spirits could not or would not, under favorable Spiritualists are among the last who have a right to can in the other, always in the ratio of the actual ciples co-eval and co-existent with creations. Change enduring benefits to flow from the general opening ridiculous, not far removed. It needs no prophetic circumstances, do like things now, when it is expliis one of these. It is the mother of progression, of Spirit intercourse; such benefits as men univer- ken to declare that principalities and powers, and citly and unequivocally declared that these things and would be the herald of perfection were that at- sally ought to be and really are interested in, after churches and states must succumb to a power di- and even greater things should be done and seen in gether. the soul is made glad with the assurance that it vine. We've read the prophecy these thousand the "last days." See John xiv. 12: Mark xvi. 17, So, if "Spirit manifestations" give in some of liveth evermore, and can and does come back from years, and its repetition through various rapt etc.: Joel, ii. 28, etc.: Jude, xiv.: Zech., xiv. 5: their respects a quicker life to the law of change, its "long bourne." "What is to be the great re- tongues in different lands, from that period through Matt., xiii, 39, etc., etc. why is it, that at times, it seems not adequate to its sult of all this?" is the question often heard. "I'm the ages unto the present, gives us the satisfaction Who that believes that men may be entranced. mission? Why is it, that men see, hear, believe, satisfied," saith one, "that I'm immortal, that I've of its fulfillment. What is eternally good and true seek, and then, by and by, glide back into old states, communicated with my departed relatives and is invulnerable and intact to change; what is not seriously doubt the truth of the history of Jonah that it was a heterogenous rabble, made up of the friends, but I don't care about seeing anything fur- must feel and bow before its transforming life. If being three days and three nights in the belly of a odds and ends of humanity, without system, tac Must it always be that every new found good ther. I get no satisfaction in attending circles, the corruption and hideous wrong, and the huge em- sea monster? and who is there who credits this, and tics, or order. And yet, that army made the long-The question of the soul's immortality, aside give me a sustained interest in what is only the re- oppress and affright, they must go down before children in the furnace by the angel, Dan., iii, 28, of humanity. from the graspings of intuition and reason, is here presentation in a somewhat varied form, of what the light now streaming from Heaven's wide-oped will say Spirits cannot preserve their mediums un-I've before witnessed. Besides, I want to know windows. In all the past, the good and great have

shown a hesitancy to go forward, while others have pirations. Aside from minor reasons, I think there is one become luke-warm and uncertain. And it cannot Granted that it will consume time, what then? some, these lesser causes, such as spring from the divisions and dissensions have resulted, and strike for that time's abridgement. tainly do not advance a cause, so they must re- elements of hope and a renewed life. The roots of a tree that has stood for years are tard, and are of concern to us. They should be We hesitate not to affirm that all existing forms

a changed man, a mild, conciliatory, charitable, with the question of the soul's continued existence flesh and materiality must obey. patient, submissive and loving Spirit, willing to bear and the present. No. The great and good of all and forbear, able calinly to look with philosophic ages and nations, since men trod this earth, now steadily at, to work for. We need not become Ja- about the great hail stones, alluded to in Ps. xviii, chologised into the idea, that Franklin is actually but we will not tamely submit to be deprived of this eye upon all things. Wherefore, after novelty hath immortal habitants of brightest spheres, are work- cobins, revolutionists and "unquiet Spirits." All 13, 14, and doubtless true, then skipping over this inside of him, all whole. The aspirant for medilost its charms, frequently comes in indifference. ling for grander ends than strike the mere superfi-Besides, too, men see so much that is unreliable cial vision. They have measured and guaged hu- nal equipoise.

it may be aided by, the usual "manifestations." ing amongst men. Some have the healing gift equal ever may be calculated to advance the cause in this Men still fear each other. The law of meum and to the apostolic power, others the gift of prophecy, city and vicinity. There are amongst us, a consitunn is still wonderfully active. Judgment of others that of discerning Spirits. Who can affirm derable number of individuals in a partially deveothers is still as easy as formerly, and judgment of that these are valueless for a great end? Why loped condition, who need counsel and encourage self taken about as seldom as in times past. The then should they not be cultivated? Is it not the ment, and the members of the Conference intend day of such men as Diogenes is past. The necessity duty of men to lend their names and fames to to see to the formation of circles for the advanceof circumstance and the deep rooted foundations of spread in so far as is given unto them by force of ment of these, and the unfoldment of others. As amongst the peoples?

frown down upon reneration and benerolence. Con- criterion? Than this nothing is more despiritual- tre and stimulus to the growth of a spreading faith.

All the "manifestations" are but means, not ends; at least, all the exterior developments. Afar off, The Spiritual Teacher, R. P. Ambler, Medium.

But let us not fall into despondent strains; be- the prophetic and penetrating vision of superior sides, some of the brethren may say with positive- and enlightened intelligences, high advanced in the ness, "we don't want to listen to self-created men- knowledges of love and wisdom, discern the future tors, the day of mere preaching has gone," to of this earth and race, and it is to make a glorious consummation of things and forms felt as realities, that bring the innumerable hosts of the invisible of men. It is good, yea, it is gladsome to know land to us. They come not for the day and hour "with power and authority," it hath not been in ing propensity; not to stimulate or arouse pride effect as breath to the winds. Here a thought, and or vanity, or ambition, but to quench them; not there a word feel as from the Father, to stir men to merely to tear aside the veil secreting the corrupbetter lives, a livelier faith, and to nobler deeds. tions and deformities of present materiality, and having shown men what and where they are and

Can it be supposed that church and state in any nspired media, good men and philanthropists of all of their deep comportments will escape the searchtime aspired after, is not yet here, is yet of the ing, and transforming, and reforming powers, and or treated them as enemies, spies or intruders?dim future, which is not so dim now as of former influence of the Spirit world? What if Mr. Davis' Let every one think if he would not cease his visits years. And oft this comes to the sanguine mind thrilling and wondrusly constructed vision at High with repellent force, to drive back and down the Rock Cottage, were but a gorgeous phantasmagogushing wishes, holy desires, and trusts and faiths ria, we know that effects must be proportionate to things as seem to be out of the order of nature, is grace of Him who ruleth the Nations, to expect | done that was truly supernatural, or above or out Can any man stand up and say, "I am truly through their delegated instrumentality a great fu- of the order of nature, we do not believe. We say

rior should absorb and sway the negative and infe- according to the laws of His order, whether inter-We all are now positive, now negative. So doubts rior. And "the Spirits hesitate not to affirm that nal or external, or whether we understood those the world is now so far beneath their power, that laws of order or not. In this way will miracles ternate, just as doth the clouds with sunshine of it must inevitably obey the decrees of angelic wis- cease to the sons of men. Eclipses of the sun were dom, and that the course which it takes in the fu always counted miraculous by nations knowing All strength, like all good, is relative, and so even ture must inevitably correspond with the primary nothing of the motions and effects of the heavenly the calm, philosophic, intuitive, inspirational, for- authority of a higher and diviner law."\* Is this bodies on the appearance of each other. The eclip-The Greeks and Romans were accustomed to ward looking mind feels at times and seasons the mere declaration? Since men have existed, they see of the sun continue to take place as heretofore, make and unmake rulers with astonishing case and negation of relaxed effort. Then, as a swarm, have been under the influence and direction of Spi- but to such as know something of Astronomy, their come in to disquiet and annoy the common doubts rit intelligences, to an extent they dreamed not of, miraculous character has vanished. In this way seem to have imbibed something of the same spirit and fears holding sway over men everywhere.— or would admit. Who can tell what influence it is we expect miracles all to cease by light from heaven, Ah! blessed are the residents of the higher planes that imparts to us certain motives? Who can trace teaching us the laws by which they are and were to their first sources the thoughts and incentives exhibited. Who now that believes table-tipping, But still the question first presented. There are that rule and embody themselves in action?

every household shall be convinced that "these

contradictions and frivolities are too numerous to bodied form of ten thousand ills stalk before men to worked and suffered, and died for their destruction. Judging from what has come under my own ob- Their efforts seemed feeble and ineffectual, but dity in Bible believers, rejecting all belief in the productive of independent action, throughout the sary of the landing of the Pilgrim Fathers, furnishlimitless realms of life. Wherefore, then, dissatis- servation, doubtless, not a few have thus expressed they were not. They have given us the present. faction almost disgusts? Why retrogressions from themselves. The effect has been apparent. Men The angels are using the present as a lever to move points gained? Why these doubts and the unseem- of years and influence, who at first were in- the world, and they give us a settled assurance of selves, and there is an equally absurd, and still more it has already shown itself more than a match for ly forms and dogmatisms they bear, and envies, clined to give to the cause the weight and aid of the future, the culmination of all the past, the con- dangerous absurdity, in those who believe in Spirit the time-honored religious organizations of the they to endure in comparison to the Pilgrim Mothand jealousies, and contentions for place and pre- their position and character, have drawn back or summation of devoutest wishes and prophetic as-

prime one that will answer our main question. To be denied, though it may be painful to admit, that It is the duty of every Spirit in the flesh to work losophical principles. Both these absurdities show their faith, who ever had any worth saving, not- not only all these to endure, but they had the Pil-

knows that it is abject folly to bemoan over the it the huge pack of sin and woe that it bears. An Well is it said, that men are not easily radically past, and though these lamented states are present- undefined faith of something good and heavenmonious sociality, naturally walk in the domains of causes, and if possible remove them. They cer- bases. Men snuff the future and are imbibing the

not to be reached by a wave of the spade. You cleared from the straight path, just as an army and structures, political or theological, obstructing may convince a man that he will forever exist, that would remove the obstructions blocking up or re- the progress of the race, have had the seal of so- the book of Joshua, just as much as to say, we ter this idea has been cherished long enough, to anything but men across the Atlantic. I assure his friends in the Spirit can come to him, that they tarding its way and progress. Mightier than lemn judgment set upon them. If they are not do not vouch for the truth of this, but give it as we drive every other idea from his mind, he should take flexible, they are not indestructible. If they will got it in that book. This book of Joshua, was a a seat in a circle, and order the Spirit of Dr. Frankwrite or speak—what then? The great deeps of I cannot think that whatever of remarkable and not side with the angel of humanity, they must go collection of anecdotes of things said to have been lin to appear, and report himself ready for service. that man's nature are not necessarily broken up. unequalled indications of the presence and agency down before her, and give way and place to better done by, or happened to "upright men," or men With their minds in the positive mood, the whole of a colony, and the peopling of a whole continent. He does not necessarily become by reason thereof, of Spirits seen and felt everywhere, but have to do things. It is the Spirit that rules and directs, the of renown, as we have collections of posthumous circle should fix their eyes on the medium, (wheth- I did hope there was one prerogative they would

> Certainly, we have, then, something to look good states tend to impart inward calm and exter-

> Why then hesitancy, doubt, inaction, retrogression? Heaven expects better things of men. Let us not disappoint her.

Within a few days past, some of the friends Self-esteem and approbation are yet high up, and Must every good be measured by an individual necleus to the cause here, and may prove the cen-

Baltimore, Sept. 1854.

[For the Christian Spiritualist.] BIBLE DOCTRINE-NO. 4. BELIEF IN MIRACLES.

miracles were at some period to cease, and that they have ceased. That miracles, or what have been commonly called supernatural events, have pretty much ceased, with the introduction of a disbelief in disbelief in the agency of Spirit messengers, those messengers, as all really modest ministers do, cease to intrude themselves as being counted unwelcome guests or spies into the privacies of men. Those who disbelieve them, when they do manifest themselves, repulse them from them, and who is it among men that would long continue their visits to such as never gave them a welcome or warm reception, under such circumstances.

The belief that miracles would cease, or such true enough, for that there even has been one thing etc., can be done by Spirits in the body, can see any We can surmise what will come to pass when thing supernatural or out of order in the dividing of the waters of the Red Sea, or of Jordan?

Who that believes that mediums of the present The great evil of earth is inharmony. To dis- day have been spoken to, lifted and carried about,

> and lie for days as if dead, under Spiritualism, will, perience of hundreds, as wise and as good as themsensible or besotted to the unprejudiced or not.

But some Spiritualists, who have seemed to me a Spirit manifestation?

anecdotes of men eminent for piety, etc.

Spiritualists.

different translations of the Bible. Among these, became a convert to the devil theory.

there are differences of diction, and of narration; There is no doubt but that we are sometimes of course, none can or ought to claim absolute per- hoaxed by the Spirits of Yankees, who carry their There is a belief current among Christians, that self. Why then should any Bible partisan claim there is a deep philosophy in this. Modern Christhat it must all be believed in toto, when it nowhere tianity has wandered in the desert, till manna has who oppose the Bible, criticise and condemn it up- dislikes to cleanse itself of its non-progressive filthem, we fully believe. When men maintain a on the ground assumed by fanatics, professedly in thiness. In other words, before accepting the new

> in its own favor. acknowedged its imperfections by putting their own erant and creed-bound persons, who investigate interpolations in italics. These italic words and these phenomena, are troubled with lying Spirits. phrases, notify the reader that they are not in the If Spirits endorsed all the creeds, we might well original, but are put in to make out the sense, and think the devil was "loosed for a season," Or if therefore, are not harmful, as each reader can see they claimed to be infallible, and substantiated their for himself to what extent the original is defective claim by consistency in all things, the establishment in the translator's opinion, so that he may omit or of another sect would follow, from which we pray change those words and phrases agreeably to his God to preserve us. So far as my experience goes,

> and hence none are absolutely perfect. But as the vital principles of Christianity, as elaborated in the were created, so may the Bible also, and we say scribed rules, to select circles, the case is widely

> If any reject the Bible because some whom they ated, and accordingly the communications given, believe to be smart talkers and authors, reject it, are the exact counterpart of the compound mind who, perhaps, understand little of what the Bible of the circle. really is, or itself claims to be, upon the same prinignorant and credulous.

It is folly, and even worse than folly, for Bible believers to accuse Spiritualists of deception, delutations, are about alike incredible, judged of by the fore we can determine how much of these manifesranging the materials for a grand structure, and in the Bible, but will be ashamed of their disbelief the other, requires higher lights than are generally must ascertain what Spirits in the body can do. If Spiritualists themselves, in very many instances, are clearing space for it to occupy; that structure in the present Spirit manifestations, unless they thrown over nature by those who profess to know the force of mind, acting through an imponderable could produce some sensible proof or argument and to teach her laws, and both Bible believers and agent, can move ponderable matter in one case. it both, it seems plain to us, must stand or fall to- to mind, through the agency of electricity, in any

# CONTRADICTORY COMMUNICATIONS.

BY S. M. PETERS.

It was truly said of the army of Washington, the Bible account of the preservation of the three est strides that ever was made in the world's march

der all circumstances, claimed as truth in the expe- of Spiritualism. Its greatest strength lies in the rience of Spiritualists? There is a peculiar absur- individuality of its members. Its inharmony is invited to send in a toast to be read at the annivermanifestations of Spirits, as claimed to be the ex- various circles, and sections of the grand whole.— Without a head, or any concerted system of action, a dozen dinners: manifestations known to Spiritualists, and still to country. And they who look upon its confusion, ers? It is true they had hunger, and cold, and doubt or disbelieve the manifestations recorded in as the indication of its downfall, will find themsel- sickness, and danger-foes without and withinthe Bible, and just as easily accounted for upon phi- ves grandly mistaken in the end. None have lost But the unfortunate Pilgrim Mothers? They had how prone men are to make their own prejudices, withstanding the seeming inconsistencies and con- grim Fathers also; and yet their names are never nature and action of the human mind, appear suf- the comprehensive eye as floating here and there | The past hath so thoroughly sickened humanity, educational biases, and previously adopted opinions, tradictions that have annoyed, and sometimes al- mentioned. Who ever heard of the Pilgrim Mothchanged, and their usual mental attributes and mo-ed in the history and march of all great reforma- by has of late come to men in strongest attitudes, to wish to nullify the Bible, right or wrong, have our common sense with a slight knowledge of psyral characteristics, and the influences of an inhar- tory movements, yet it is well to search out their and it is not an unreasoning faith that objectly de- asked me with an air of triumph, how the Joshua chology, mesmerism and mental philosophy. Commiracle of the sun's standing still, was or could be munications from "lying Spirits" can be obtained any time, in this manner. Let an ambitious indi-By the divine Providence of the Lord, the Bible vidual imbibe the idea that his organism is singuclaims no such miracle, but gives for its authority larly adapted to the purposes of mediumship. Af-Any one by turning to Joshua, x, 11, and reading Franklin. In a short time the medium will be psy- their inventions in superceding us in many things, interpolation from the book of Joshua, and the umship, should then put Franklin through in the commentary upon it, and it all makes good sense. | subjoined order, when he may be sure of receiving Then let him turn to 2, 3 and i, 18, and see another answers exactly corresponding to his pre-conceived I hope, dear Captain, that I have succeeded in coninterpolation from the same book of Joshua, and notions on the subject. Will I be a great instru- vincing you that you will be lending yourself to an how it destroys the connection and the sense of the ment in the hands of Spirits, to reform the world? act of injustice towards us if you do not propose

Will my mission begin in six weeks? Will I be It is one thing to investigate with open eyes, so sent to London? etc., etc. If the circle keep in the as to see what is, and what is not error in the Bible, positive mood and desire answers in the affirmative, or any where else, and thus to be informed of the they will be gratified. After continuing this expertruth, and quite another thing to criticise blindly iment for two years, the aspirant on finding himunder a determination to find fault with, and to self "not developed," should reprimand Franklin condemn, right or wrong. Those who pursue the severely, for lying. The old philosopher will bear first method, desiring true light, will be very likely it with his accustomed humility. In a case like I perceive any glimmerings of truth before me, I to see it, while those who are so unfortunate as to this, it is evident, that the interrogater is deceived readily pursue, and endeavor to trace it to its source, adopt the latter method, will fail of having their de- by the echo of his own mind. As proof I might without any reserve or caution of pushing the disadopt the latter method, will fail of having their de-sires gratified, and the more they strain their eyes refer to the case of a Methodist clergyman, who covery too far, or opening too great a glare of it to the public. I look upon the discovery of anything the blinder they will become, until they will be in- "influenced" his little daughter to write involun- which is true as a valuable acquisition of society, composed of the right material. It will serve as a troduced into total darkness. We have good rea- tarily, and thus obtained a communication that en- which cannot possibly hurt or obstruct the good efsons for believing that both kinds of critics may dorsed the Methodist faith-denounced Spirit-rap- fect of any other truth whatsoever; for they all be found among Bible believers, and also among ping as a humbug, and was signed, "Devil." The partake of one common essence, and necessarily cream of the joke was, the clergyman considered There are different copies, different versions and the devil good authority on theological subjects, and at once with the stream, and strengthen the gene-

fection. The Bible claims no such position for it- hoaxing propensities into the other sphere. But makes such a claim in its own behalf? and it might become very scarce, and it would be very glad to with equal propriety be asked, why should those cross over Jordan, into the promised land. But it its favor, when it takes no such assailable positions dispensation, it wishes to have all its old dead forms received as living vitalities. Spirits are aware of The later translators have openly and candidly this, and this is one reason why dogmatical, intolthese contradictions occur about trivial matters; If there be any who feel inclined to reject the generally in answer to silly questions from self-Bible because it is not absolutely perfect, they might | conceited people. In circles where Spirits are perwith equally good reasons, reject every mineral, mitted to communicate in their own way, their mesegetable, animal and man, for no two are alike, sages are instructive, rational and moral, and the minerals, vegetables, animals and men are sufficient- New Testament, are never denied. But where Spily perfect to answer the purposes for which they rits are allowed to communicate only under pre-

Orthography and syntax are strangled in a stew ciples, any man, however honest, might be con- of high-sounding words, slightly spiced with a demned, for there is no man but whose respectable sprinkling of sense, and consistency. Dr. Frankstanding, some wicked, selfish, or ignorant man lin is a universal favorite with Spiritualists, and might think it his interest to put down, and who there is good reason to believe that hundreds of could hatch up grounds of accusation against him Spirits assume his name, in order to find favor when sufficient to detract from his good name with the they wish to communicate. If they gave their true names they would be rejected in many instances.

different. None but distinguished Spirits are toler-

Contradictory communications have performed a great mission already. They have cooled the imsion and the like, and also for Spiritualists to accuse | moderate enthusiasm of thousands, and thrown the Bible believers of bigotry, fanatacism, etc., for them back into the rudiments of mental science. both the Bible miracles and the late Spirit manifes- The philosophy of mind is a great study, and becurrent philosophy of the day. To believe one or tations are the work of disembodied Spirits, we of its degrees of refinement, in one case, it can in the other.

> And they who wait for Spirits to do what can be done without their assistance, are certain to meet with disappointment and mortification. Interior perception is the result of Spiritual unfolding, which is the work of self-culture. Some will neglect this, and after being wearied out with contradictory communications will fall back on the churches for the want of moral courage to stand alone.

WEST TROY, Sept. 18, 1854.

RATHER SPICY .-- A lady of San Francisco, being ed the following. It is spicy enough to flavor half

"The 'Pilgrim Fathers,' forsooth! What had most discouraged investigations. These contradic- ers? Who ever gave a dinner in honor of them? tions can be accounted for, if we keep before our Who ever writes songs, drinks toasts, and makes eyes the science of correspondences, and fortify speeches in recollection of them? This self-sufficiency on the part of the men is beyond endurance. One would actually suppose that New England had been colonized by men, and posterity provided for by a special act of Providence! Only Mrs. Hemans has volunteered to insinuate that there was a woman in the case—that the Mayflower ever brought you, my dear friends, that I am perfectly disgusted with the self-conceit of the men. They appropriate everything to themselves—even to the settlement er a writing or speaking medium,) and think of leave to woman. We have submitted quietly to one privilege; we will not be deluded into the belief that New England was settled and peopled entirely by Pilgrim Fathers. How could they have been Fathers if there had been no Mothers? And for your toast, 'The Pilgrim Mothers.'"-Ex

> TRUTH THE SOVEREIGN GOOD .- Middleton beautifully says :- "I persuade myself that the life and faculties of man, at best but short and limited, cannot be employed more rationally or laudably than in the search of knowledge; and especially of that sort which relates to our duty, and conduces to our happiness. In these inquiries, therefore, wherever coincide with each other; and like the drops of rain which fall separately into the river, mix themselves

NEW YORK, SATURDAY, OCTOBER 7, 1854.

SPIRITUAL CONVENTION AT BOSTON. "God bless the Commonwealth of Massachusetts," is a saying that associates itself with the first efforts of our memory, the full meaning of which we have been slow to comprehend, so common is it to overlook the soul of things amid the formalities of life. But our late visit to Boston, and the Spirit and object of the Convention, have roused us to ask if there ever was a definite meaning in that short but comprehensive prayer-what was it? What is it? Is it to be answered, and what are to be the signs of its fulfillment?

It may be said in general that every prayer is answered even while the voice of supplication is yet asking the blessing, so true is it that "man never is but always to be blessed," yet the soul being aspirational in all of its moods and tenses, it works more for the future than the present. Prayer may be prompted by present need, but as it is grown into true communion with God and the angels, it loses the selfishness of neal in the simple gratitule that warms the Spirit to the great Giver of life, and sinking the individual in the race, becomes the prophet of all time, as the soul sends forth the prayer of unborn millions.

"God bless the Commonwealth of Massachusetts," comes home to our consciousness to-day, baptized with the hely incense of prayerful, conscious life, awakening in us a more full and comprehensive valuation of that short prayer as it lived in the lives of the many who toiled and suffered for the children of the future. The soul of this formula, however, has long since passed from the daughter, whose life is an incarnate prayer for the unfolding and developing of humanity. Long may they live to bless the age, the world, with examples of rectitude and manhood, and save the sons and daughters of partial and imperfect culture by their | H. deeds of magnanimity and holy consecration to the needs of life.

With this class, Conventions are what "Thanksgivings" were to the aspirants of the past, and the Reformer of to-day is of a "race that strives but with deeds," as he wishes to gather the blessing, which God's bounty has given to all times and climes, that "the earth and the fullness thereof" may be a perpetual blessing to the children of earth. With views like these, we shall speak of the Boston Convention in the following remarks.

Sunday morning, half past ten o'clock, the Convention was called to order by A. E. Newton, of Boston; after which he made some very appropriate remarks, which ultimated in the selection and nomination of officers pro tem. Br. S. C. Hewof the morning meeting. The attendance was not New England.

Soon as Br. Hewett gave way, a gentleman by the name of Martin took the stand, whose singular appearance somewhat surprised us, as we had seen very much like ordinary people. As he stood before the audience, however, he was transformed, in a yellow coat with black trimming, the chief futurity. staple of which was flannel and black tape.

On his right breast, extending downwards, was nearly every reformatory convention. Beside, this the Spirit must be cultivated hereafter. will help to explain some allusions made to Brother At the close of Mr. Toohey's remarks, a second Martin in the extract we copy from the Herald.

Prof. Hare, of Philadelphia, next took the stand, Mr. Wilson of Oband delivered a short lecture on electricity, explain- Convention. He spoke for some time, in support ing its progress and development as a science, and of the resolutions; after which, he got involved in its relation known and probable to the Spiritual the labyrinth of metaphysics, and attempted to

Rufus Elmer, of Springfield, followed in a short but powerful speech, the philosophy of which was grew very incoherent towards the close of his reto enforce the necessity of such knowledge, the full marks, and we would recommend that he speak value of which was to him almost inestimable. It understandingly on the subject, or not at all. ment of Nature. Friend Elmer made the occasion town; Mr. Toohey, of New York; Eliza J. Kensuggestive of the "good time coming," when such ney, of Salem; Mr. Wilson, of Ohio; J. Orvis, of
Brother Orvis is fanatical in attempting to establish

Could we inspire the Society with our feeling, Br. suggestive of the "good time coming," when such knowledge should be the common property of all

was made the occasion for some very appropriate exercises. The house was crowded to its utmost dia, and the leaders of the Convention could not calling it fanatical, and was striving to prove his astrock," instead of rewarding moral courage and capacity, as it was expected the meeting would be take the business out of His hands. Cluer cop- sertion at the time we left the hall. of no ordinary character. In this, the audience tinued speaking, rather excitedly and disconnectedwas not disappointed, as the singing was appropriate and good, and the lecture Radical, Scientific, marked attention by the audience.

We hope to be able on some future occasion to publish this lecture for the benefit of our readers, and told the audience not to be alarmed. He said and, therefore, will not attempt an outline of it at the devil was loose, but he had got the key.

Mr. Toohey took the stand in reply to Mr. Cluer.

The meeting closed by singing the well-known doxology of

"Praise God from whom all blessings flow,

Praise him all creatures here below, Praise him above, ye heavenly host, Praise Father, Son and Holy Ghost,"

In which the audience generally joined. As "that old, familiar song" went forth in praise, the Spirits

The evening was devoted to general conference, priests, he must be a man of imperfect culture who Mr. A. E. Newton and Prof. Hare being the princi- finds fault with such. pal speakers.

Monday morning at half-past 10 o'clock the Convention proper met at the Melodeon, when Dr. H. to be monufactured at the Spiritualists' Home, and

an attentive reading.

Whereas: We entertain the conviction that the new wide-spread Spiritual movement of the age is to ultimate in something more than the production of startling phenomena, something more than the demonstration of immortality and the opening of pleasant intercourse with friends who have passed on to the Spiritual realm—namely, in the institution of practical measures for the physical, social and Spiritual electation and progress of humanity, and the impartation of superior wisdom that shall secure success—

And Whereas: We believe that the time has arrived for a clear and comprehensive declaration of the sime principles.

lear and comprehensive declaration of the aims, principles and methods, in order that the friends of Truth and Progress, iniversally on earth, may be brought into sympathetic and uni-ary co-operation with each other and with the intelligence of 1. Cooperation with each other and with the intelligence of he higher spheres, for the redemption of man, therefore—
1. Resolved, That as Spiritualists and Friends of Human Progress, we accept the following as a statement in brief of our plants of the statement of the statement

timate sims.

First: The development of the individual man and his harnonization with Nature in true Art and Industry. Second: The harmonization of man with man in true Society. Third: The harmonization of Man with God in true Religion.

In short, we look to nothing less than the complete inaugura-tion of the kingdom of Heaven on earth.
2. Resolves, That the methods by which these results are to be obtained, nust be the dissemination of light on all man's rela-tions, and earnest endeavors to embody and realize the Truth, so far as perceived in practical life; in other words, to promul-gate the true principles and to endeavor to organize a true So-ciety.

ritual truths, may meet in congenial circles and enjoy the aid of highly unfolded media, whose labors have heretofore been limit-

ed to more private circles.

3d. In addition to these, a publishing department, as the cenworld of conception and desire into the gospel of deed, and Massachusetts has many a son and desire into the gospel of the books, tracts, papers, &c., may be so issued that the profits, beyond a suitable compensation to the authors, may accrue to the benefit of the cause in cheapening and spreading light

rather than to private emolument.

4th. In order to secure all these desiderata on the wisest and port a plan for the organization of a Unitary Home nost economical plan, a Building is required as a Centre or Iome for these operations, which shall combine social attractions with the means of living upon true hygicnic and economical

noon, on accepting the Report of the Business tempt it ourselves, as we happened to be party to

AFTERNOON SESSION.

At the hour of meeting in the afternoon, the indefinitely postponed.

all presented a barren number of Spirits inhabit
Brother Martin informed the audience that he dehall presented a barren number of Spirits inhabiting tenements of clay, but the number of invisible and unfettered Spirits was undoubtedly large, although we did not see or feel their presence. ett, of Boston, was called to the chair, who made ter calling the Convention to order, the President wanted to discuss them.

a short but pertinent speech, explaining the object introduced J. H. Fowler, of Harvard University,

It was then voted to d an expelled student. This gentlemen commenced numerous, but most of the persons present were are aiming at the establishment of a new sectarian tions embodied but one great sentiment—that of men and women well known to the reformers of church, and said that a sect or church should not co-operative effort. He said, man cannot enjoy life to make such reckless issue with whatever may be him enter some minutes before dressed and looking earth, therefore, he said, Spiritualism should be and corporations are examples. Socialistic life was into the realms of imagination, and drew a picture said, Spiritualism will establish it. fore the audience, however, he was transformed, of the New Era which is to dawn upon the world.

S. C. Hewitt followed in a speech of some length, with such nice discrimination and direct appropriation to a need suffer by the thought that the address made before the Contion to some given case, that none need suffer by an offence to all light and reform, as he was dressed that the "good time coming" is yet in the womb of vention had been too general. The first resolution,

a large key, which is the symbol of his authority, as he seems to have a confused notion that all power complained of a want of courage among Spiritual be introduced. Socialism has been tried in an unand formulistic to be exposed and condemned. The is given to him, like Peter of old, so that none need lists to avow themselves as believers, and said that organised manner, and failed—night came over it, be afraid of the devil, as he has, the key, and can man and woman would dare to express their hon- germinate. confine him when such discipline is necessary. This brother made some remarks, both personal and inpast. There are men who, slowly and in private make the Association succeed. Spiritual and socoherent, and therefore, unfit for further notice. are receiving the concentrated wisdom of Spirits, which is Br.'s case more to premise a remark than to make him an object of notice, lead or the world their money and their wisdom to benefit development of the individual man is the true harmank than to make him an object of notice. mark than to make him an object of notice, bad or suffering humanity. Love is more powerful than mony of art and industry. Work is the greatest and parties with the same delicate and discriminate indifferent, which is, that while the man is gentle fear, and there is no need of a hell and devil.— of God's blessings, and Spiritualism makes art and charity, not judging harshly least he be judged. and inoffensive in most of his social relations, re- Moral and mental culture is required of every one industry attractive. Work is yet to be what the formers should exercise great charity to him and to progress in this and higher spheres, and no man world has scarcely dreamed of. It will not be to to that class, a few of whom are to be found in cherub. Religionists are beginning to believe that ritual and physical man and bring them en rapport they speak honestly for the Clergy.

Mr. Wilson, of Ohio, was next introduced to the describe the efficacy of beacon lights which should radiate from their centres, and shed a Spiritual glory over the universal globe. This gentlemen

was to us a pleasing sight to see and hear friend following committee was appointed to report a plan Elmer doing respectful honor to the power of mind, for the organization of a Spiritual Home: A. E. although partial and given mostly to one depart- Newton, of Boston; Rev. Mr. Loveland, of Charles-

Roxbury.
Mr. John C. Cluer here rose in the audience, and mind, because embodied in our general education. said that he was opposed to one of the resolutions.

Ann street Cyprians, mutton, pork and himself.
When Cluer had finished his tirade against the and Catholic. The lecture was delivered by Mr. priesthood and other matters, Professor Hare rose the contemplated co-operation and association of the as culture and the intuitions of their own souls Allen Putnam, of Roxbury, and listened to with and said that the resolution referred to had been Spiritual Home, offered the following resolutions as may prompt, without any to molest or make them misunderstood. It provides only for the education the basis of action for the present:

and maintenance of mediums. Brother Martin, the hirsute phenomenon, rose

He wanted to know if it was necessary for Spiritualists to disclaim alliance with priesteraft. Priestism cannot live with Spiritualism, and he hoped he would hear no more about it. He said that there are three millions and a half of Spiritualists in the United States, and more and better mediums are wanted, and the object of the resolution is to provide them. These, said he, will be the Spiritual, priests, and priests in the strictest sense of the of all seemed to grow young, as the hopes of better word, viz: men and women consecrated to God. days that live with the "angel future," kissed the Dr. Channing and Bishop Fencion were such priests, taken up in order, and with slight amendment cloquent and prominent clergymen in the Baptist days that live with the "anger inture, asset the bright memories of "long ago," warming the affecting from the speaker said that he never heard a word passed unanimously, so far as we could hear—Br. his firm and unwavering belief in favor of Spirit-man into gratifude and thanksgiving.

Tanks, has recently, in a public discourse, avowed his firm and unwavering belief in favor of Spirit-man into gratifude and thanksgiving.

The discourse was delivered to one of the he, and while no sectarian doctrines are taught by

jumped on his feet again, and said that he was but seems unable to provide such qualification and more than ever convinced that priests were going constructive genius as will aid the necessary or-J. Gardner was nominated to preside over the meet- it would be done through the influence of the gen- ganization and save the friends of Spiritualism from tleman from New York. He hated and despised extremeism. It is hardly necessary to remark that The attendance this morning is small, which thrown at him as he said by Mr Tocher. He de-The attendance this morning is small, which thrown at him, as he said, by Mr. Toohey. He despect the extremes of "Young America" are common of the Unitarian Society, in Chelsea, Mass., delivshows the power of hard and the necessities of nied that Nature makes priests, or if he does, said business life; but the numbers increase, until there the profound Cluer, "he is a dirty fellow." In this subjects of remark. Still we would call the attended on the addingtion of the 3d instead of the profound Cluer, "he is a dirty fellow." In this subjects of remark. Still we would call the attended on the addingtion of the 3d instead of the subjects of remark. Still we would call the attended on the addingtion of the 3d instead of the subjects of remark. Still we would call the attended on the subjects of remark. Still we would call the attended on the subjects of remark. Still we would call the attended on the subjects of remark. Still we would call the attended on the subjects of remark. Still we would call the attended on the subjects of remark. Still we would call the attended on the subjects of remark. Still we would call the attended on the subjects of remark. Still we would call the attended on the subjects of remark. Still we would call the attended on the subjects of remark. Still we would call the attended on the subjects of remark at the content at main feature of the forenoon was the report of the discomfort and annoyance of the audience, until he caution in reformatory controversies and enter-

given to Mr. Loveland, whereupon Cluer appealed comparison of views, stand-points and limitations. from the decision of the Chair. The Chair was sustained, and Mr. Cluer received some hisses. Mr. Loveland spoke a few minutes, recommend-

Cluer, in which it was evident that he did not know As many of the audience had grown disgusted at the exhibition made by Mr. Cluer, and left the hall,

Hall in the evening.

The meeting in the evening was well attended,

Spiritualism with much earnestness and candor, but and whether success or failure result in this case, we have not room for any report. SECOND DAY.

gate the true principles and to endeavor to organize a true Society.

3. Resolved. That in the Spiritual unfolding of our time, we recognize a most efficient and essential instrumentality for the promotion of those aims. First, in their tendency to enfract chise mind from bondage to the Past. Second, in their influence in opening channels for the influx of superior wisdom; and thirdly, in their harmonizing power over the individual minds.

4. Resolved, therefore, That the Spiritual manifestations, now to a great extent in the hands of those who turn them to merely private secount, and mingled with much of imperfection and grossness, arising necessarily from the imperfect conditions under which they are produced, should be elevated from the low plane of idle curiosity and personal emolument, and furnished with conditions for teaching their own startling lessons in the most of the speakers, to say nothing of time, for each interest, and be furnished to the world at the lowest cost.

The following is the Herald's report of the foremon meeting, which is a fair outline as to facts.

The Spirit brought into the discussion by Br. J.

II. Fowler, did not tend to the general harmony of the meeting, as he felt the necessity of being very positive, and like all positive persons, exacted more patience from the speakers, to say nothing of time, for the fective manner. Also, the instrumentalities of promulgation, by means of books, papers, and lecturers, should be freed from tax-ations from private interest, and be furnished to the world at the lowest cost.

\*\*Note of the fore-recognized meeting in the Herald's report of the fore-room meeting, which is a fair outline as to facts.

The Spirit brought into the discussion by Br. J.

II. Fowler, did not tend to the general harmony of the meeting, as he felt the necessity of being very positive, and like all positive persons, exacted more patience from the speakers, to say nothing of time, for the fore-recognized meeting as the felt the necessity of being very positive, and like than seemed to us needful. We make no issue, since it is notorious that Jear is not wisdom, and

Mr. Fowler, who appears to be anxious to eshouse the cause of everybody, stood up in defence of Brother Martin, and the rest of mankind who

The chairman of the committee appointed to rewith the means of living upon true bygienic and economical principles.

6. Resolved, That the preliminary steps taken by brothers Dr. It. J. Gardner and John Orvis on their personal responsibility, to furnish the best named requisite, by opening the Fountial House in Boston, as a Spiritual Home, is worthy of hearty approval and of all necessary substantial aid, and that we have confidence that any assistance rendered by way of donations to the enterprize, loans on security or by subscriptions in advance, to be repaid in privileges at the House, will be wisely applied to the furtherance of the general object contemplated.

7. Resolved, In view of the desirableness of the system of promulgation, as contemplated by the 5th resolution, that a committee of six be appointed to draft a plan for organization, to be submitted to this Convention.

We give a report of the discussion in the after-

J. H. Fowler moved that the resolutions be laid on the table until the motion in regard to a re-Committee, from the Boston Herald, rather than at form in dress among Spiritualists was disposed of. fair proportions of manhood, and no where is that let the motion in reference to dress, drop at once. this conviction become, that it is no very uncom-A man in the audience moved that the subject be

sired the Convention to go on. sue, but it involved important principles and he

It was then voted to discuss the last resolutions by deprecating the labors of those Spiritualists who form, and informed the Convention that the resolu- aiming only at the "unprofitable servant." be formed out of Spiritualism. A common broth- alone; there is a tendency in all things to associaerhood is needed, and Spiritualism should go into tive life. Nature tends to concentrate a harmonithe workshop, the field, and into society—it should ous individual unity; the influxes and effluxes of making the thing odious in the eyes of others, the not be separated from business of life. The Al- the planets produce the union of the spheres. As- very severity used reacts on its possessor, making mighty incarnates himself in the material forms of sociations only can produce great results—railroads the censured a subject for pity and compassion, practical and material. Mr. Fowler then ascended the theme that this gentleman discussed, and, he

the purport of which is, that Spiritualists are work-Mr. Toohey, editor of the New York Christian ing to establish the Kingdom of Heaven upon the Spiritualist, followed Mr. Fowler in a speech of earth, struck his mind and he wished to make a few of the "carpenter's son" more than the ever presome length, and marked with considerable philo- remarks thereupon. He said the impression deriv- sent discrimination between the good to be loved, he hoped the time would soon come when every but the seed was sown and is now beginning to "Israelite in whom there was no guile," and the

can live a booby and wake up in the other world a fill the pockets, but to inspire and develop the Spiwith each other.

Mr. Hewitt continued his remarks on Socialism at reading of the resolutions was called for, and the Secretary read them.

M. Hewitt continued his remarks on Socialism at some length, and when he sat down, Mr. Fowler that he was connected with a Universalist Society with a Universalist Society.

House. tical, the raising of money to defray the expenses inquiry we find this young man to be the Rev. D.

ceeded to take up subscriptions. Mr. Fowler got up and said the resolution that

such a course. nind, because embodied in our general education. said that he was opposed to one of the resolutions. Brother Fowler that he didn't know what he was not only bad policy, but bad humanity, to be ever talking about, and that he was fighting a man of the establishment of a manufactory of Spiritual straw. Orvis then explained the meaning of the appealing to fear, to loss of popularity, making publicies. He believed that Code and Spiritual straw. priests. He believed that God made Spiritual me- resolution to Fowler, but the latter still persisted in lic opinion the "whip that keeps the coward in his

ly, about the priesthood, Spiritualists, pure women, time too short to execute such important business cieties to stimulate the manhood and self-respect of writing with their hands, by various unmistakeable himself then held in his hands the identical coins. as drafting the Rules and Bye-Laws necessary for their ministers, by allowing them to think freely,

and discussion on this subject as tending to the development and culmination of the social unities among men, which, while it is the most practical answer to the prayer of Jesus, embodies the better hopes and desires of the good and true of all times, climes and notions.

better hopes and desires of the good and true of all times, climes and nations.

2. Resolved. That we recognize the principle of co-operative effort, as the basis of all true progress, and as being sanctioned by the wise communications from the Spirit world: and to accomplish the ultimation of this principle in practical life, we recommend the formation of a co-operative association with such rules and regulations as shall best secure the end proposed in the Resolutions now before the Convention, to wit: a Unitary Home—attractive social life, living at cost, Spiritual manifestations free from charge, the publication of books, papers and tracts, at the lowest cost.

The following is from the St. Louis Morning Herald, and is a near statement of fact:

Progress of Spiritualism.—Messrs. Editors: The cause of Spiritualism appears to be gaining new converts almost daily, and these, too, from the most converts almost daily, and these, too, from the most converts almost daily, and these, too, from the most converts almost daily, and these, too, from the most converts almost daily, and these too.

this brother to say, that his issue is not with what largest, wealthiest, and most intelligent congregais proposed, but with the method adopted. He tions in Nashville, over which he has charge, and When Mr. Toohey had concluded, Mr. Cluer seems to be jearful that something will go wrong,

the Convention, we hope the reader will give them any sneer upon Mr. Cluer, and did not intend to. life, is but the honest conviction of many of the in the last number of the New Era, makes use of son in the room, or in the state, could answer, save He felt sure that the audience would acquit him of best friends of Spiritual progress. Yet it is some- the following language: the charge. He desired harmony, and hoped that what difficult to agree as to the method, even when "It was a bold and eloquent production, and was that of his mother. He asked her Christian name; Brother Cluer would see his error as he grew en- fully convinced on all other points of procedure, listened to with the utmost attention by a large auther age at death; how many children she was the Several persons now claimed the floor, and it was simply because there has not been the necessary New Testament in which the diversity of Spiritual

So thoroughly convinced are we as to the need causes that produced the various results of healing, the one that died first; the same of the second, and necessity of such understanding, as a promise speaking in unknown tongues, and miracles, so call- the third, and the fourth; and some other quesfor all action contemplating an association of intering a spirit of harmony.

Mr. Fowler then offered a feeble apology for Mr. ests, that we cannot conceive of success where such is neglected.

It should not be surprising, therefore, that Spiritnalists should not see eye to eye, on a subject so of a commencement, however, is no less imperative, the future will be no less exacting that Spiritualism adapt itself to the needs of social life. However to ignore the reformatory element of Spiritualism, The Spirit brought into the discussion by Br. J. they may as well conclude now as at any other H. Fowler, did not tend to the general harmony of time, that it is reformatory in its tendencies, and the meeting, as he felt the necessity of being very destined sooner or later to make the Gospel of Jepatience from the speakers, to say nothing of time, fore, give the helping hand to aid the enterprise, "procrastination is the thief of time."

the talents Nature has given him, be they two or 5. Resolved. That for the realization of those methods for the promotion of the ultimate ends set forth, the following conditions are clearly now demanded:

1st. An institution or school for the development of media on scientific principles, and for their instruction in all that persuance of the ultimate and spiritual condition.

2d. Rooms in connection with this institution where manifestations in all their phases and varieties may be investigated by sefentific minds, and the public, free of charge, where also the most realisate most competent clairvoyant, healing and magnetizing media can exercise their gifts for the benefit of the sick and suffering,—where the most realisate most of the sick and suffering,—where the most realisate most competent clairvoyant, healing and magnetizing media can exercise their gifts for the benefit of the sick and suffering,—where the most realisate most of the sick and suffering,—where the most realisate most of the sick and suffering,—where the most realisate most of the sick and suffering,—where also the most realisate most of the sick and suffering,—where the most realisate most of the sick and suffering,—where also the most realisate most of the sick and suffering,—where the most reliable media for phirenological and psychometrical examinations may be consulted, and where advanced minds, interested in high unfoldings of scientific, moral and spiritual truths, may meet in congenial circles and enjoy the all of the scientific minds, interested in high unfoldings of scientific, moral and spiritual truths, may meet in congenial circles and enjoy the all of the scients of the sick and suffering.—

The Convention assembled in the Melodeon, at the Melodeon, at the explanation we gave on Monday afternoon, and we here all the matter as we spirited than those of yes—tridle with the explanation we gave on Monday afternoon, and the phase and was a limited to the scientific with the proposed with the explanation we gave on Monday afternoo

#### SPIRITUALISM AND THE PULPIT.

It would seem hardly necessary to bring the association of Spiritualism and the Pulpit before the choose to wear long beards and dress eccentri- reader, as the Pulpit has the reputation of being and very few, if any, evade the conclusion that the exclusive depot, from whence all Spiritualism should issue, but in this as in many other cases, and Publishing House, came forward and stated popular notion is sadly at variance with the actual that the committee was in favor of establishing the fact. We doubt not, but that many pure and true of the scriptures. same, and requested leave to defer their report un. Spiritual men are now to be found, whose funcall agitation on the surject as proper and just—truth," so far as they understand it, praying the result.

one of the meanest vices that has ever marred the S. C. Hewitt suggested that it would be better to more prominent than the Pulpit. So general has mon thing to hear men speak of the Pulpit, as the "covard's castle," where littleness and nothingness of soul puts on pomposity, and ignorance becomes J. H. Fowler said that the motion was a side is- profound and wise. But here, as in all generalization, the remark is too sweeping, because it associates the good with the bad, the ignorant with the reported, and Mr. Wilson, of Ohio, took the plat- wise, and sullies alike the virtuous and pure, while

> "It is the besetting sin of censure and ridicule the object of its merciless attack, that instead of rather than odious and contemptible.

> If blame or censure is to be used, it should be misconception or misrepresentation. In the teach ings of Jesus, nothing makes us love the memory and formulistic to be exposed and condemned. The class) of the third.

We commend this exactness to the attention of development of the individual man is the true har- the reader, and hope he will think of all professions

In illustration of the above, we give some facts, which we hope will be pertinent to the occasion, as

While attending Convention in Boston, a young in that city, and having become a Spiritualist it The President stated that the whole business was doubtful, for some time, what the society would had reference to the establishment of the Unitary do with him; but finally decided to retain him, as Mr. Bingham rose and proposed something practhere were many Spiritualists in the Society. On of the Convention, and the finance committee pro- F. Goddard, and mention the fact only to do honor to the man and the Society, the one for his honesspoke of bringing the Kingdom of Heaven upon ty, the other for their magnanimity; for if we are At the conclusion of Mr. Wilson's remarks, the earth, and locating it in the Fountain House, was informed aright there are many in the Society who ridiculous and absurd. "I tell you," said he, neither believe in Spirit intercourse, nor admire the "you've got to do a great work before the King-Spiritualists as a people. Still the Society is dedom of Heaven will come upon earth." It is a lutermined to "tolerate" what they cannot help. Goddard should have his salary increased, as well Brother Orvis jumped on his feet and informed as be tolerated in his honest convictions, since it is honest independence. We hope the day is not far The Committee for organization, thinking the distant when it will be the delight of religious soafraid.

1. Resolved, That as Spiritualists we recognise all agitation Some weeks since we called the attention of the reader to the case of Rev. J. B. Ferguson, of Nashville, Tenn. Since when we have met with his

The afternoon was occupied in reading the Re- intelligent and influential classes. The Rev. J. B. solutions to the Convention, when each one was Fergusson, of Nashville, Tenn., one of the most produced, we learn, considerable interest and inquiry into the subject of Spiritualism.

The following we find going the rounds of the

which he avowed his belief in the subject, and his

dience. Taking for his text that passage of the gifts is specified, he procedded to show that the how many departed this life; the name and age of at the instance of man's desire for the same ends. He compared the Materialist with the Spiritualist. The former believed that flesh, bones, muscles and of answers, and could not be guessed the first time, brain are the man; and that, consequently, when by any lady's knee-joint, nor by any gentleman's these die the man dies. The latter believed the snapping-toe, nor by any action of electricity, nor the Convention now adjourned to meet at Chapman far in advance of the popularism of the day, as the of the real man, or Spirit within the body, employs organization of a Unitary Home. The necessity to effect his varied purposes, and that we have no and ratiocination. It was, therefore, evident to his more reason to suppose that when the body dies, mind, that the respondent was a sentient, with

uses. The speaker remarked that Spiritualism is the The following is the Herald's report of the foreto ignore the reformatory element of Spiritualism.

The following is the Herald's report of the foreto ignore the reformatory element of Spiritualism.

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The speaker remarked that Spiritualism is the foundato ignore the remarked that Spiritualism is the foundato ignore the remarked that Spiritualism is the spiritualism is the spiritualism is the spiritualism is the spi and is the only sure foundation for the present and first have had to use its art of divination to find for all times. Take from the Bible its records of Spiritual manifestations and intercourse, and it no where teaches that man lives beyond the grave.positive, and like all positive persons, exacted more sus the social authority of life. Why not, there- And the reason why there has been for so long a riously impressed with the strangeness of what he time a growing tendency to skepticism is that man-saw and heard, and reflected on it till he arrived at kind have lost sight of the beacon-light of the early churches and covered as with a thick veil the suolime realities which were in Christ's times visible. In conclusion, it is but justice to say, that Mr. But thanks to our heavenly Father, the veil is rent, McCluer called on us, and said he was satisfied with the beacon-light is again seen, and heaven and earth of them of a greatly more marvellous character,)

### [From the Age of Progress.] AFFIRMATIVE.

We made two promises in our inaugural in relain a preceding article. The second will now engage our attention.

nious reasoners may argue plausibly. It is whether lieving the truth, provided that he have not wilfully "good Samaritan" are the first class, Mary Magde-and gold and wood so frequently, that his vision usefulness approaches its completion; to open like The evidence presented to him convinces his mind whence they came. that the thing is not what he is desired to believe

truth of the Christian religion, although he labored | Christ, in every essential particular; and that, inhard with himself, for many years, to conquer his stead of scouting, scorning and maligning these infidelity. Neither the book which contained the ministering angels, and calling them devils, as too cient testimony to convince his mind; but, on the will better serve Him whom they call Master, by contrary, the facts as they were stated and ex- hailing with gladness the advent of the heavenly plained, and the preaching of the clergy of the va- messengers, and uniting in their hallowed efforts to rious sects, each ignoring the testimony of the stay the march of skepticism, turn the hearts of other, were much stronger negative than positive men from their worse than heathen idolatry, and evidence to his mind, and he conscientiously re- induce them to enter into the service of their heajected the whole. Although annihilation, at the venly Father, by manifestations of love and kinddeath of the body, was a most horrifying thought ness toward their fellow men, and by seeking true to him, and although he could as well endure the wisdom and practising its precepts. idea of eternal misery as that of nonentity, he never could say, conscientiously, that he believed FACTS FOR THOSE WHO NEED THEM, bigot and zealot, who cannot give a reason for the N. Y. Tribune giving a variety of "Facts of Spiritfaith that is in him, save that it is so written in a ualism" as follows: book, and so affirmed by the clergy. And the signs, and by words uttered through the vocal organs of what are termed speaking media.

have had sufficient affirmative evidence to convince our mind, both in the testimony of living witnesses, whose characters for veracity are so well established, and whose capability to detect impositions is so retiable, that we cannot reasonably doubt them; and in communications and manifestations seen, heard and felt by our own senses, which rian clergyman of my acquaintance was in at we cannot possibly account for on any other hypothesis.

The writer's first visit to a medium for Spiritual phenomena were the tricks of legerdemain. He took a seat at the end of a large table, with sentences written out." took a seat at the end of a large table, with some "Another gentleman, of Spanish connections and main feature of the forenoon was the report of the Business Committee, who offered the following preamble and resolutions. As they form much of the and resolutions. As they form much of the subject matter that came up for discussion during subject matter that the poposite end of the table. He was in purpose to advocate and illustrate its teachings.

### discussion during subject matter that t

himself. The responding Spirit purported to be mother of; how many of each sex; their names; ed. must exist now, and can be brought into action tions not now remembered. All these questions, it will be seen, were capable of an indefinite number hands, arms, brain, etc., to be but the instruments by anything without the attributes of knowledge the man himself also dies, than that the me- nothing less than human intelligence. The queschanic wears out and perishes with the tools he tions, be it understood, were not uttered, but written on slips of paper, and kept from the knowledge out what the questions were. All those questions were answered correctly; and he went away sethe conclusion that it was really what it purported to be-the Spirit of his mother; and he has since had thousands of corroborating evidences, (many that his conclusion was true.

He has seen tables move about in the area of a

circle, without human touch or agency. He has seen them beat time to vocal music, by rising up and beating the floor with the legs, when they were untouched by anybody or anything. He has seen a guitar placed on the floor, under a table, around which five persons were sitting, whose hands were For upwards of an hour, Mr. Hudson, held in all on the table, and whose feet were all booted, closest interest a large auditory. The truth was not one of whom could play a tune of any kind on presented in such a way that none could object, this instrument; and he has heard that guitar, un-Spiritualism is perfectly natural, and its manifesta- der these circumstances, play second parts to more tions nothing more than might be expected—in than twenty pieces of vocal music, sung by the fact that to reject them is to deny the truth of all circle, in one evening. In all these instances, the those things which compose the very life and spirit leading vocalist would call for the key note, and it There are a large number of Spiritualists in Mr. would be instantly given by the invisible artist, Hudson's church, very few opposers, and it is their with an unerring twang of the instrument. He desire, as also that of their pastor, to have it known saw, at a sitting not long since, a tumbler of water as a Spiritual Society. This will doubtless be the move from a mantel shelf, where it was standing by the side of a pitcher, and emptied on two young ladies, who were seated near by, and the empty THE REASONS WHY WE TAKE THE tumbler rolled down their dresses, upon the floor, without injury; no person at the time of its removal, being within six feet of it. A minute or tion to modern Spiritualism. The one was, to tell two after this, at the request of one of the compawhy we should open our columns to the free dis- ny, the pitcher came down in the same manner, cussion of the Spiritual phenomena; and the other emptying the whole of its contents over the two was to tell why we take the affirmative of the ques- young ladies, and then sliding gently down upon tion, whether the phenomena are or are not Spirit- the floor, without fracture. He has seen a lady ual. The first of these promises we have redeemed who was sitting in a circle, with a child in her arms, taken up, without visible hands, turned around whilst suspended in the sitting posture, and There is a mooted question among thinkers of set upon the table, with the child still in her arms. all denominations, on either side of which, inge- He has seen a piano of the heaviest kind, lifted entirely clear from the floor, with the hands of four a man is either praiseworthy or blameworthy for persons lying flat upon the top of it, which made his faith, or want of faith, in any system of philo- it heavier instead of lighter. All these manifestasophy or religion, which is not self-evident. It is tions of Spiritual power and action, he can prove our opinion that no person is blamable for disbe- by many witnesses in the highest moral standing. It may be asked why Spirits of departed men

neglected to seek for convincing evidence. No and women revisit the earth and perform these person can believe that which does not present evi- things; we answer: They do it to convince a world dence sufficient to convince his mind. Therefore, which has been growing continually more and more faith is not an act of volition. If we show a man skeptical in relation to a future existence, for many this pen, which is made of wood and steel, and tell ages, that this is not all there is of human existhim that we desire him to believe it to be all gold; ence, but this mundane sphere is a nursery of huthat if he will so believe, we will give him a thou- man souls, in which they are prepared for transsand gold eagles; and, if he will not, we will in- plantation, where they are to exist and progress stantly take his life; what will he do, supposing eternally. They aim to show us that these bohim to be convinced that we will do just as we dies, for whose convenience, comfort and gratificapromise, in either alternative? Here he has every tion we devote all our faculties continually, are inducement to believe the steel pen and the wood- good for nothing but to serve as tenements for huen handle to be gold. Can he believe it? No, not man Spirits, in the incipiency of their existence; to get the gold and save his life. He has seen steel to grow less and less tenacious as the term of their cannot take any one of them for either of the oth- the shell of the chrysalis, liberate their aspiring ers, unless they are so disguised as to deceive him. tenants, fall to decay, and re-mingle with the dust

We intend to show, in the course of our disquisiit to be; and it is impossible for him to coerce his tions on this subject, that the teachings of the most elevated Spirits that can hold direct communication The writer of this never could believe in the with mortals, corroborate the teachings of Jesus alleged facts on which it was founded, nor the many of the Christian clergy do, and as the Scribes preaching of the Christian clergy, presented suffi- and Pharisees did by Christ and his Apostles, they

# in a future existence. What a monster! cries the Dr. Wm. J. Young sends a communication to the

"A gentleman, to yourself well known and by same bigot who thus exclaims, will by-and-by ex- the scientific world highly appreciated, states to me claim, What a fool and mad-man! when we tell that he has repeatedly known small coins picked him that we confidently believe that the Spirits of ately placed in several different individuals hands departed men and women approach their relatives simultaneously, while each was watching the other and friends in the flesh, and converse with them by to see that no deception could be practiced; and he Another gentleman, confirmed by the above, states that at the same house at another sitting, numbers ans of what are termed speaking media.

We take the affirmative of the question, whether placed upon the floor blank sheets of paper upon the manifestations are Spiritual or not, because we the surface of glass in picture-frames to make a smooth surface, upon which they each laid a pencil, and then sat upright around their table, and soon heard the pencils moving, then fall, and upon taking up each his paper found a communication distinctly written in different hands, and signed by different names, each purporting to be names of their departed friends. These occurred at Mrs. Brown's

"2. A highly intelligent and educated Presbyte-Conklin's, a writing and rapping medium, (one, too, who feels as apprehensive of the phenomena as any one of your editorial corps can,) and he inmanifestations was made at the importunate solici- the voiceless air around him, in the third person, forms me that he repeatedly addressed in Latin tation of a friend, who thought, or affected to think, and, as rapidly as thought almost, received from it more of his perceptive faculties than he did of his direct and correct answers, through Conklin's hand, own. And he went for the purpose of gratifying in the most high toned and classical phraseology, that friend and of exposing the fraud if he could and beyond his acquired capacity, and much more that friend, and of exposing the fraud, if he could above his unconscious ability to frame himself—no detect it, entertaining no doubt that the whole one present but himself understanding Latin-not thing was an imposition. From his youth up, he a word of which the mediums could comprehend, had been accustomed to reject, as spurious, every much less dictate; and so conscious is he that he thing of an anomalous character, which did not answer them himself, that he assures me thing of an anomalous character, which did not that both he and the medium, owing to the separation of present incontestible evidence of its verity; and tion of syllables that occurred in the hasty and unhe went, not believing it possible that he could be conscious act of writing on the rart of the medium, made even to doubt that the pretended Spiritual that it took them some time to join the syllables so

business life; but the numbers merease, until their the protound Cluer, "Me is a dirty tellow." In this suggest of persons with whole he was intimately ac descent, and a good English scholar—a man of business Convention. The strain Cluer continued his remarks, to the great tion all true reformers to the necessity for a rational on the afternoon of the 3d inst., on Spiritualism, in quainted. The medium was Mrs. Fish, whose seat siness and truth in this city—tells me that he went was at the opposite end of the table. He was in- to Mrs. Coan's, a perfect stranger to her and all

rect answers, affirmative and negative, to a series dered, neither by such as love darkness, nor yet by quence. of brief questions, and as fast as we wrote them, those who, in their littleness of faith, think the full

etrical medium, now has permanent rooms at No. deprived of the permanent good." 109 Grand-street, near Broadway.

Noetrn.

And Poesy, too, shall lend Her aid. Scattering o'er your shaded earth Sweet incense from Her wings.

[For the Christian Spiritualist.] SPERIT'S RESPONSE.

Some friends of Dr. Hannibal, of Rochester, ta fine clairvoyant medium.) had met when his departure was almost hourly expected, and had been expressing a wish that he might be spared to them on account of the good he might do: when the following response came through impression to H. M. Richards. Dr. II. soon after passed into the Spirit world.

Why ask him to stay upon earth, When his Spirit is longing to go: His soul now awaits its heavenly birth:

His Spirit will live untrammelled and free. When released from its wearving load;-▲ blessed exchange for him it must be Forever to live in the smile of his God.

The pure and the good will welcome him there, Where flowers eternally bloom: Heaven's music already is filling his ear; Why bind him to earth and its gloom?

Better bid him God speed on his way; Better bid him a cheerfal good-bye; Twill be but the turning of night into day, For his Spirit will live though his body may die.

[For the Christian Spiritualist.]

FORGET-ME-NOT. BY CHAS, BURRIDGE,

Beautiful flower, in this lonely hour I've come again to gaze on thee; Thou mak'st my heart light, and the world so bright-

What charming power hast thou, sweet flower, When my soul is filled with sadness, To brighten mine eye, as a sunny sky, And to fill this heart with gladness.

I feel that heaven smiles on me.

Dear little flower, the gentle shower Is to thee a blessing given, And you raise your face to the throne of grace And smile again to heaven.

My pretty flower, in this quiet bower, When with the daws of night you sleep Or sweetly whi-per to the balmy zephyr,

A watch o'er thee I love to keep,

Alas! fair flower, I have no power To save thee from our earthly lot, Well soon decay, and pass away ;-

Then adieu sweet flower-" Forget-me-not."

### LOOK ON THE ERIGHTEST SIDE.

Where'er your lot is east.
In the family of man. an one family of man.
Whether esteemed the first or last,
Do the best you can.
Though most obscure and poor,
Maintain an honest pride.
And laboring to increase your store,
Look at the brightest side.

Strive, strive with might and soul, Show your spirit brave, ar better aim too high Far better aim too high And fail, if fail you must, Than to remain as life goes by Groveling in the dust.

If friends should recreant prove When most their ald you need,
Trust in Heaven—poor humble love
Is but a feeble reed.
But pause before you take
Revenue for wounded pride—
Perchance there may be some mistake—
Look at the brightest side.

When midnight gloom enshrouds
The valley and the hill,
Far up beyond the envious clouds
The stars are shining still;
The present troubles may
A smiling future hide—

A smiling future inde— Waiting till they pass away, Look at the brightest side, udge of another's sin

Till you have scanned your own,
And when your heart is pure within,
Cast at him a stone.
Perhaps your reckless tracks
Did his feet miscuide—
Then if you disapprove his acts,
Look at the brightest side.

## THEODORE PARKER.

the Daily Tribune of Wednesday, Sept. 27, shile noticing the translations of Theodore Parker's works into the German language, by Archdeacon Wolf and others, takes occasion to introduce the following extracts, which we have no doubt the reader will be glad to peruse. Whatregarding the merits of this brother, and much any such; he will be true to his own nature.

which at various times, with various weapons, with

directed to him, and in the Spanish language, of comes; the seed-corn sown by Guttenberg, Luther So eager is his mind, so bold its flights, that he their Father a home, beautiful, sublimely beautiful, for them to vored mortals" should commence their matrimowhich she is ignorant, Spanish words, which trans- and Kant, by Watt and Fulton and the thousands, would look into the holy of holies of the veiled Your brother is well,' and signed before and since, who toiled with them that man. Shekinah, and dissect the life and motives of every Manuel, the name of a departed friend of his and kind might be free and every shameful bond of me-actor, however conspicuous, who has left his imhis family. This brother, he states, he had heard dieval thraidom be broken off, comes up continu-from some months before as being sick, but he was ally in wider and wider fields. But until the pres-not at the time thinking of the subject."

This brother, he states, he had heard dieval thraidom be broken off, comes up continu-from some months before as being sick, but he was ally in wider and wider fields. But until the pres-and his whole soul is inspired to read its teachings.

The states is the state of the subject. The states is the state of the subject of the subject. The states is the state of the subject "Again, I was once at Mr. Conklin's with Mr. will be plucked up by the roots. But who can sacred which bl sses humanity. He is full of the Tappan Townsend, a man of unqualified truth and doubt that truth will conquer; that the progress of loftiest sentiment, which breaks forth like the

the Spirit work!? Answer, (by three tips,) 'Yes.' The old forms and belief under which the Reformthe public man's relation to principles in a fearless
'Will he?' Answer, (two tips,) understood 'I'll try,' ers wrought such deeds, can never be restored;
when immediately and rapidly Mr. C.'s hand wrote but that the true religion which gave life and powThis gentleman has a great depth of feeling, has I saw my gain.' Signed, 'S. F.' Now, no one ing forms—that is a serious and sacred problem for leaping on to an antagonist as a lion upon his prey, and the close resemblance to his style of brevity his children on earth to taste. But it is a fault for to God, in all his incarnations, whether in Nature's Law; to delay to teach his feeble brothers to sepa- heart.

rate the form from the substance, so that when the! His ideals are bold, original, life-like, floating Archdeacon Wolf gives an account of the origin the external life. of the Socinian, or Unitarian sect, and gratefully

eminent men have left the ranks of the Unitarian elergy, and enumerates among them Mr. Norton, whom he calls "perhaps the most learned among them," Mr. Sparks, Mr. Everett, Mr. Bancroft, Mr. Emerson, Mr. Palfrey and others. "Their silence proclaims their dissatisfaction with the ecclesiastical

condition of the denomination." He regards Mr. Parker as a true representative he judges the faults and weaknesses of men; is it worthy in an opponent; is it the manly courage which never trembles before a truth: is it the profound learning which is bottomed on researches the is it in the impression which all these together make

the warm-hearted friend of man. And though they find satisfaction for themselves in a theological system which does not go back to the absolute religion; yea, though they think a narrow circle of Spirit; and thought there was nothing extraordinary in the fact union is necessary for the community, I yet hope if they notice this work, that they will learn from it that there is a way of conduction the learn from class, would have a green support the support of the property of the community of the property of the community of the medium through whom they came, just as light, passing through green class, would have a green support of the community of the medium through whom they came, just as light, passing through green class, would have a green support of the community of the medium through whom they came, just as light, passing through green class. it that there is a way of conducting theological controversies, nobler and more decorous than mere er phases of Spirituality. Referred to drawing mediums, and scolding an calling out 'Heretic,' 'Heretic;' and considered that if Spirits could control them sufficiently to make that they may blush at the scandal they cause by their blind and unloving zeal. But, if they should receiving a communication recently purporting to come from seek to counteract and undermine the truths of this Lorenzo Dow, in which he used the same words he used a year book, which they lack the power to refute, by the before. old methods of theological warfare,-by suspecting Mr. S \* \* \* stated he had formed a circle some time ago, by any one is offended with me because I have lent for the first time received a lie from Spirit-communication

contains also a preface by the translator, giving a truthful. general account of the author, and of his position in America, written with remarkable clearness and

construct character out of the seeming antagonisms truth in them.

to nervousness; but has since become convinced there is some truth in them.

may issue many or our latter reformers. The school is seen from and evening, and onward as shall be deemed advistance of the seeming antagonisms.

Twenty-Eighth and evening, and onward as shall be deemed advistance of the seeming antagonisms.

The school is the seeming and onward as shall be deemed advistance of the seeming antagonisms.

The school is the seeming and onward as shall be deemed advistance of the seeming antagonisms.

The school is the seeming and onward as shall be deemed advistance of the seeming antagonisms.

The school is the seeming and onward as shall be deemed advistance of the seeming antagonisms.

The school is the seeming and onward as shall be deemed advistance of the seeming antagonisms. which are associated with the popular estimate of this remarkable man.

The communication will be interesting to the investigator of the many phases of Spiritual phenoof such displays of Spiritual life is as unexplainable, as yet, as the mystery of immortal life. It is our Spirits.

but justice to add that Mr. Wilson is the author of The bright god of day has sunk in splendor to his western pleasure in commending to the reader.

the following description, which, for its accuracy, must be equally gratifying and surprising to Mr. P.'s numerous friends. There is something truly wonderful in this *impressible* nature of individuals, whereby they are enabled to analyze intellect and Spirit by a contact of the kind alluded to.

Psychometrical Portrait of Theodore Parker.

BY R. P. WILSON, of Ohio. This gentleman is one of Nature's and God's ever conclusion the reader may have come to, ral, real. He is an independent man, if there are

various zeal and ability, and accordingly with vari- ture is also a great freedom of his religious opinions. and upward-far on, on forever. Spirits, when they leave the ous results will continue to be carried on. It is the God has certainly not ceased to confer the gift of body, do not lie down in repose. Law and progress-progress contest between an Eternal Truth and the transient inspiration upon man, if my feelings, while in his is the great law which governs the universe, both Spiritual and

intelligence, who, after receiving a number of cor- mankind on the whole cannot be prevented or hin- gushing fountain, in strains of soul-stirring elo-

then wrote very deliberately, sitting very distance the medium, this question, which he inamediately inverted upon the table:

This is the question: What must be done by enough to grasp all subjects, and submit them to team my father so control the medium's hand as men who live in an age thus agitated, in order that closest analysis. He is a fearless critic, dealing with that surrounds them—aye, every leaf that hangs so gracefullyto describe to no his sensations on quitting this for the triumph may not cost too great a sactrifice? motives and men with a strong hand. He criticises

these words: 'Extremely disagreeable, and for a er to that time, which never grows old, may not be strong affections, and a vast amount of love for time fearful; but soon the mist cleared away, and lost to this generation in the contest against decay- every human being. If, at times, he is sarcastic, knew what had been written by either the querist all, who by word or deed, in wide or narrow cirtit is not because he feels personal enmity, but he or the medium until question and answer were cles, have an influence on the destination of man-sees for the public, with whose interests he is conread together, and all seemed (I certainly was) kind. It is not our fault that this generation has nected, He enjoys an encounter with a noble enedeeply moved by the result; and the merit of the tasted of the tree of knowledge; it is no fault at all my; though he severely bruises, he would not take rolled before him, thing lies in the fact that the answer was aptly des—it is after the course of things which the Heaven—the life of an antagonist, but give time for repen—This was the ho criptive of the closing seems of the good man's life, by Father in his wisdom, allows the development of tance. His reverence is called forth for God, and and language when answering questions while liv- a man impiously to seek to trample on the Eternal varied works and beauties, or in Humanity's great life, and rolling on the waves dashing mountains high, with

1. B. Randolph, the medical and psychom-transient passes away they may not feel themselves around his creative genius like so many angel forms, ready to be commissioned on messages of use, in

His attachments to the opposite sex are strong acknowledges its large services to the cause of re- and lasting. He values woman as the angel of ligion and humanity in the old world and the new. humanity, leading him on to the fountains of eter-He calls attention to the fact that in America many nal happiness. His sphere is elevating, social and

> Abstract of the Proceedings at the Conference at No. 553 Broadway, Thursday Evening, Sept. 28.

"For look, my abridgment comes."-Hamlet. Mr. West made some remarks relative to circles, and the method of forming them; spoke of a circle where Mr. Pease's machine for Spirit-communication had been used. He considof the Protestant Reformers of the sixteenth centhe purpose; had invented one himself of a more complicated tury. "A short extract," he says, "by Ebroty, in the purpose; had invented one nimself of a more complicated nature, which he found was not so practicable as Mr. Pease's, and had abandoned it. However, he had added to Mr. P.'s mamy attention. Several months passed away before chine a few hieroglyphics, representing very common words I received the book itself from London; but then and sentences, which expedited the process of communication the resolution was soon found to make it accessible very much. The speaker had had a very extensive experience to all the educated persons in the community. Is in circles; was at one where a medium was very much and apit Parker's high inspiration for the true and holy; parently injuriously affected by Spirit-influence. On investigating the conditions, he found there were too many mediums the works of God, and lies low in the bosom of na- in the circle, who attracted many different kinds of Spirits, ture; is it the genuine humane mildness with which which occasioned the difficulty. Thought circles should not be large nor too promiscuous, as the influence of Spirits, both in the noble justice which willingly acknowledges and and out of the form, has a tendency to create confusion and inbrings into prominence whatever is good and praisecle. Mr. W. spoke of a peculiarity he had noticed in certain mediums, which was, a certain style and phraseology purporting to come from almost every Spirit. He gave an instance of And it has been claimed that the genius of Shakespeare is still by smiles at first, but a change will soon come—a most widely extended; is it the one or the other, or tending Spirit made all the communications, and the Spirit wishing to communicate might do it by proxy; considered it was not on the reader? I never read such language, and explainable upon any other hypothesis. Spirits in the flesh, in do not doubt it will affect all others in the same making communications to each other, did not imitate each othway.

"Yet even in the midst of us there may be such this subject; for, notwithstanding all his zeal to identify Spirits, as will be angry with this man for his free and open when facts of this kind came up, there was something very speech. But even they cannot withhold their aparazing in the matter. Referred to Mr. Sunderland, who enprobation for the clear thinker, the deep theologian, the warm-hearted friend of man. And though they

the author's motives, by detecting some communis- placing persons having black and blue eyes, or having opposite tic, or, indeed, some revolutionary tendencies, let temperaments, alternately in the circle; after sixteen evenings them remember that they have to do with a man the rappings were heard. This circle met for twenty-two who lives in a land where the conditions of social months, and did not receive a single contradictory communications life are different from those of Germany. And if tion. After being absent five months, joined another circle, and our tongue to the speech of this free man,—indeed very satisfactory lie. Had heard much speaking in what was our tongue to the speech of this free man,—indeed called the unknown tongue, and tried to make something intelligible or uniform of it, but could not succeed. He would ask a science I am thoroughly persuaded that I was medium what hair was; a word, or some sounds would be given, and thousands around us deprived of these blessings, and who standing in the service of Truth, while on the coast which he would write down phonographically. At another time of the Baltic I heard the voice which sounded over he would ask what the same word was in the unknown tongue, to me from the shores of America, and brought and receive a totally different word or sound from that given this word from the New World to that people of the before. Spoke of mediums thrown into the unconscious state, day evening last, a meeting was held in this room to consider the Old, in whose house the cradle of Reformation yet and considered tham more generally truthful than others. Members was to get means to aid Miss Dow in ber undertaking. She best way to get means to aid Miss Dow in ber undertaking. bers of circles should be quiet, when mediums can pass into felt moved to commence the labor of love, without being able to The translation of Mr. Parker's Ten Sermons the unconscious condition, when the communications will be

Mr. West spoke of a sect called "Irvineites," whom he had Mr. West spoke of a sect called "Irvineites," whom he had visited while in England. They had many speaking mediums. of these schools, because many a child suffers and is forced into witness the phenomena of Spiritual Manifestations They claim to have the power of speaking by influence of the The following, which we copy from The Liberator, to correspond with that Society. The mediums become en-Spirit. Thought it would be well for some leading Spiritualist will be to most persons an acceptable conclusion to tranced and fall down. As they were mostly females, he active part of the friends it may yet prove the nursery from which tober 30, and continue through the succeeding day the above, as it will help the thinker in his effort to counted for the demonstrations at the time by attributing them

After a few moments of silence, a young lady from Boston, Miss Armedey, rose and spoke as follows, under Spirit-Impres-

My friends, assembled as you are on this evening, for social intercourse, allow me to come as one among you. You have mena, as the mystery which attends the exhibition had the promise that where two or three are gathered together in the name of our heavenly Father, there will he be in the midst of you. And His Spirits come, that they may commune with

"Lectures on Spiritual Science," which we take couch, and the pale empress, with her starry train, has come forth, sailing in all her majesty. The candelabras of heaven have been lit, and hung out; and down this starry staircase "Here is a 'Psychometrical Portrait of Theodore come the Spirits from the world of light and love. They come Parker,' of this city, which has been handed to us with messages of love to you. Yes, at twilight hour-that magic for publication by a gentleman who had the curios- moment-the Spirits come from their homes in the celestial ity to have the experiment made. A pencilled au- world above. When the thoughts of mortals are calm and trantograph of Mr. Parker, enclosed in a scaled envelope, was put into the hands of Mr. Wilson; and, whose friends have been called to their Spirit-homes sit them without his knowing what it was he held, he gave down and think of the past; -when they unlock the door to the halls of memory and wander there, and gaze on the daguerreotypes of all that is beautiful in the past,—then do those Spirits on whose daguerrectypes they gaze stand with them. Yes; the THE PHILOSOPHY OF CHEERFULNESS. magnetic chain of love draws Spirits from their bright, celestial homes, to those on earth. They come on the wings of love, and sit by your side; and when in the silent chamber you wander, they are with you. You are not alone, though to mortals you may have the appearance of so being. But it is not so. Spirits do come from their home in the skies, and commune with mortals. That is one way in which they come; and there is yet another. They come on the rail-track of truth. Those cars, freighted greatest works. His thoughts are massive, natu- with messages of love, drawn by the locomotive called Spiritpower, speed with the velocity of thought, on, still on; and they His stop at the depot of every heart; and the friends from the Spirit-Beceipts for the Christian Spiritualist.

The following extracts will commend themselves

The following extracts the following extracts and to foreign the five the whole many to the liberal mind, as they breathe a healthy and hand a defence, mighty as the arm of Love, and we have no cow-catchers, but something quite as effectual—we wise as the light of Wisdom. have Spirit-influence, and that will disperse all obstacles, for As I enter within this gentleman's sphere, I feel nothing of earthly power can hinder the course of that locomohave Spirit-influence, and that will disperse all obstacles, for as one of the brightest and most commendable of

A marked characteristic of this gentleman's na- free, untrammeled by a mortal coil. All is progression, onward one's senses! hor de when its time is come, but when the chance is desperable to desperable to all such that the courage of desperable there can they study the great law of their Father which leads the footprints of the courage of desperable to all such that the courage of desperable to all such that the courage of desperable there can they study the great law of their Father which leads the footprints of the courage of desperable to all such that the courage of desperable to all such that the courage of desperable them. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the lore of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college o

dwell in; and there are many mansions—not confined to one, for no space confines immortal Spirits:-they roam free as the birds of heaven. Tes, in that bright home to which it rises when the Spirit lays aside the casket, in that home it can live, never to die. There is no such word as death; it is but an exchange of states-a passing of the Spirit from the casket to the hand of the Polisher, where it may be brightened until it is fit to be a diamond in the sceptre of a God.

Mortals little realize how beautiful is the habitation the Father has fitted up for them on earth—this beautiful world. Just walk into Nature's temple, and look above. Behold the azure dome, I am sure, or quite confident, that this gentleman and through its lovely lattice, softly creeping in, the God of day; beautiful in themselves. And then, if you list, you will hear and some wives, young as well as old, who seem to Nature's choir, warbling in thrilling tones of Deity. Aye, my take pleasure in being fretful and peevish; who are friends, it speaks of that great Power which reigns on high, who dipped his brush in the fount of all light, brought from chaos his for days and for weeks, moody, silent and morose: canyas, and painted the panorama. And after it was all finished and who thus are not only discontented themselves, he spoke into existence his noblest child, called man, and placed but who render all about them so? Are there not within his bosom the germ of immortality, called mind. Yes; man was the crowning work of God, and mind his noblest part. And then he had before him this glorious panorama, and within him the gifts of mind, that he might enjoy the sublime and beautiful; that he might bathe in the sublimity of the scenes un-

> one day be called, after his bark had been tossed on the ocean of storms gathering thick about. This was only a foretaste of the ously and arduously, day after day, year after home to which his Father would one day call him. And ere He year, with the object of maintaining a respectable called him, He sent messengers from that beautiful home to which he is hastening, that while his bark was ocean-tossed, he might look sloft and see, amid those dark clouds, the star of angels filled the sails; to assure him that he can never be lostfor his Father has sent skillful pilots, to conduct for him his little craft. And one day, after all those storms are o'er, and the that is provided and done, while they at the same sunset of his life is drawing to a close, he will look into the time murmur and are "out of temper" because West, as his little bark sails smoothly up the harbor, and see the sun of his existence go down in splendor; and the rays reflected from that sun shedding a mellow light around. And as he draws near the shore of that eternal home, and twilight gathers about to manifest a proper sense, as well of respect as of con light, and the lights that are shining from the battlements of his Spirit-home to guide his bark. He will be moored at last, and clasped in the arms of those who loved him, never to be the hallowed obligations of home! A cordial welseparated. There will be no sighs, no tears, no partings, but come after the toils of the day is rarely thought of, they will forever roam, free and happy in the Spirit-world, A word of approphation, a smile of encouragement where all is joy and peace; and where, in those beautiful bowers of celestial amaranth, they can cull bouquets, and speed to are dealt out sparingly, coldly, and as favors. those who are yet to come, and when sleep has sealed their eyes, Sour looks, sharp words and bitter complaints are can place those flowers upon their pillows, and cause them to by no means rare. dream of that land, where, by the gentle hand of love, all tears shall be wiped from their eyes. Mr. Tooher said that before we were favored with the remarks

> of the lady, we were discussing the peculiarities of mediums, and fidence and weaken affection! How speedily will it though it may not seem to be proper to allude to it after such a beautiful and poetical speech, still we can find enough of facts and philosophy of the kind we were looking for in the instance home anything but the chosen spot, the cherished before us. The genius of Shakespeare has been much admired source of true and priceless enjoyment! And so, because of his ability to use the formula of all professions; for the mariner, the soldier, the warrior, and the physician, stand forth with equal distinctness and individuality in his writings. able to teach the scholar, physician, and priest. We have in the case before us much that is claimed for Shakespeare. We find a young lady using language that does not belong to her sphere: ness, or disappointment and despair. There must she uses the most common phrases appertaining to the subjects be a mutual understanding—a mutual determinaupon which she speaks. When the Spirit exhausted all similes to be found in the rail-track department, it passed to the sea. The most striking similes are selected, and skillfully adapted to force to please. The toiling husband should be greeted conviction upon our minds that we are living under a dispensa- at night-fall gladly, cheerfully, lovingly, by the anxtion of hope. And while listening to the remarks, my own soul lous, the confiding, the affectionate wife. Smile seemed to stand still, so distinctly have been renewed old and ong-forgotten associations. The similes were to me very significant, for while yet a youth, I spent much of my time on the the only safe rule, the only wise policy. The peesea, and have learned by that apprenticeship to attach marked neaning to much, which to others is very common place.

> I say, therefore, friends, that even in this case we have a most but I know the phraseology is foreign to her. It seems to me that the Spirit of truth, whether it comes from an angel above or in the man, is tinctured by the vessel through which it comes. It is no new thing to find these phases and peculiarities: they are as old as any prophecy. There is one thing, however, we ought to look at which we too often forget; the particular kind of associations which belong to the circle. Spirits in the circle is an element in the human mind, which is faith, and from it comes the fundamentals of much of our reasoning. I have proved this in my own experience. The contradictions of me-diums, which have been noticed as a subject of remark, must, in a great measure, be found in the earthly associations. I could introduce testimony to prove this, but time will not permit .-While we, as a body, are enjoying what has never been enjoyed before, we must remember, my friends, that there are hundreds dition of life and especially by the years. are suffering for the actual necessities of life. I refer to the condition of a portion of our city; little boys and girls, ragged and the trials and temptations to which all human bedirty, with every temptation to lead them into crime. On Mon- ings are more or less liable. give to herself or others a good reason as to the possibility of sustaining the enterprise. I called on her to-day and saw her promise for the future. I am conscious that there is much need may issue many or our future reformers. The school is kept by Twenty-Ninth-streets, and is open from 9 A. M. to 3 P. M. Should we not attempt at least to do something for these ? There are many poble hearts among us who have done much, and are ready to do more on their behalf. New York is not spoken of enough in connection with its angel side. An attempt has al-ready been commenced to establish a school for the benefit of will aid? Donations in money or articles either fore solicit your patronage for this purpose. Spiritualism will go ahead and work shead just in proportion as we do these

Mr. Pray followed in some remarks relative to the school, and stated that it had been suggested, if all could not give in money. they could point out a friend of good heart who could assist the cause. A small amount had has yet been contributed for the purpose .- some \$30 .- vet the school had been commenced by a self-sacrificing lady, Miss Dow, who deserved the sympathy and support of all friends of humanity.

Further remarks were made relative to the school, but want

of room prevents further report.

[From the Philadelphia Inquirer.]

THE HOUSEHOLD CIRCLE.

"Sweet Cheerfulness
Whose eyes, like twinkling stars in evening clear,
Were decked with smiles that all sad humors chased,
And darted forth delights."—Spenser.

It is, we admit, impossible at all times to be animated, gay and cheerful. Sickness, sorrow, and disaster are more or less the lot of every human being. There are likewise times and seasons when

we have great faith in cheerfulness. We regard it "Since the days of the Reformation there was "as a unique spined of the Reformation there was the days of the Reformation there was much activity in the domain of ecclesiastical and religious life as now, nor a moment so far reaching as that by which the present age is agitated, not to say shattered to pieces. Indeed, it may be questioned whether the age of the Reformation that divine principle. He has a golden and holy emanation from the buoyant and it is a, it is the greatest big that ever went humming around that, and which penetrate into life so deeply as that, and which penetrate into life so deeply as that, and which we have seen, or on whose vigil we now stand. Not as if the question related to whose with the power burden from the shoulders and; it is the old battle which the One Religion and; it is the old battle which the One Religion and inspiration.

\*\*Since the days of the Reformation there was had an abstract of pieces and so in port of the spirit and am baptized in the elements of unitive. Though for conductors it may have mortals, yet the encourse of that tocome-the Spirit world. He is your elder brother—Christ, he is the engineer. And how, think you, it is possible the burnan countenance, and is a golden and holy emanation from the buoyant and the boson of a true and noble mother. He has a golden and holy emanation from the buoyant and the boson of a true and noble mother. He has a golden and holy emanation from the buoyant and it is so, it is the greatest big that ever went humming around the boson of a true and noble mother. He has a golden and holy emanation from the buoyant and it is so, it is the greatest big that ever went humming around the boson of a true and noble mother. He has a golden and holy emanation from the buoyant and it is so, it is the greatest big that ever went humming around the boson of a true and noble mother. He has a golden and holy emanation from the buoyant and it is so, it is the greatest big that ever went humming around the globe. There never was a big existed wit

Every household circle should be gladdened and made joyons by some cheerful, winsome spirit!comest between an Eternal Truth and the transient form that will not vanish when its work is done, nor die when its time is come, but when the chance is desperate, fights with the courage of despair and is worked, and pours his most grateful of the work of t

nial career with a determination to make each other happy, nay, to render their little home a refuge and a heaven at all times and seasons, a calm yet joyous temple of peace and social harmony, the brightest, sunniest, most cheerful spot on this side the grave!

But do all recognize and practice this philosophy?

Do all strive to render home the true source and the sour

centre of those calm, tranquil, refined and virtuous to this office. enjoyments, which should have birth and being only within the world of confidence, frankness, affection and esteem? Are there not some husbands some who have periodical fits of ennui and melancholy-who assume to be wretched without the slightest cause—who wear a constant frown upon the brow, and repel everything like life, vivacity This was the home fitted for him while he sojourned on earth- and good humor? Are there not some gentle wives. this the home while in a foreign clime, from which he should who despite the fact that their husbands are compelled by the necessities of the case to toil assiduposition in society and providing the comforts of social and civilized existence for the cherished ones hope, and the Spirits of his departed loved ones, and know that at home—seem to lack everything like a proper sense of appreciation, and to exact as a right, all that is provided and done, while they at the same more is not accomplished? They forget that one of their duties is to encourage and to cheer, and thus him, he will look up and see the star that has ever been his beat affection. They know little or nothing of the cares of the out-door world, and they are unmindful of A word of approbation, a smile of encouragement,

Alas: for the folly, the madness, the wickedness of such a policy! How surely will it destroy condispel the fond dream of happiness, and render again, on the other hand, a moody husband will never make a happy wife. Frowns may be met change that will be attended by asperity and harshtion to bear and forbear-a mutual desire and effort should be met by smile, and love by love. This is vish and fretful at home will soon become the discontented and unhappy. They will find themselves narked mediumship. I have never seen the young lady before, neglected, if not derided and despised. They should be cheerful as well for their own pleasure, as for the satisfaction, enjoyment and contentment of the household circle.

Life, in its best condition, has sorrows, disasters and vicissitudes, that are unavoidable. But if in have something to do with the medium, as well as Spirits out of very perverseness, we misappreciate our comforts the body. There are some kinds of doubters who can never and our blessings-if in mere whim, caprice, or gain much information on any subject, much less on this. There evil temper, we are gloomy, unquiet and unhappy, the consequences will not only be disastrous to our own felicity, but to that of all within our influence, and who look up to us with affection and respect. Cheerfulness, we repeat, is a virtue, that should be dition of life, and especially by the young, who are about to be subjected to the chances and changes,

A Fair to aid in the opening of Rooms in the some kind of crime, having no one to befriend him or her, or in under the most favorable conditions, will be held the hour of trouble to sympathize and advise with. The Ragged in Chapman Hall, Chapman Place, entrance on School may not commend itself at once, but by some effort on School-street, commencing on Monday evening, Ocand evening, and onward as shall be deemed advisoperate in the attainment of this object. Will not some person in every place, make it their business to call the friends together, immediately, and therewill aid? Donations in money or articles, either these poor children, where they may be fed, clothed, and taught. useful or ornamental, are solicited, which may be Although the beginning is small, yet it promises well. I there- forwarded to the care of Mrs. Luther Parks. No. 6 Chestnut-street, Boston.

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ELIZA J. KENNY, President. S. B. Butler, Secretary. Boston, Sept. 14, 1854.

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sentation of the condition of "Loved Ones in Heaven." Price 25 cts.

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The above pieces are all by the most popular Composers, and are selling rapidly.

### Poetry.

The following beautiful lines from the Dublin University Magazine will remind the reader of the last scene in Bunyan's

### BEYOND THE RIVER.

- Time is a river deep and wide; And while along its banks we stray, And while along its banks we stray.

  We see our loved one's o'er its tide
  Sail frem our sight away, away.

  Where are they sped—they who return
  No more to glad our longing eyes?

  They've passed from life's contracted bourne
  To land unseen, unknown, that lies

  Beyond the river.
- Tis hid from view; but we may guess
  How beautiful that realm must be;
  For gleamings of its loveliness,
  In visions granted, oft we see.
  The very clouds that o'er it throw
  Their veil, unraised for mortal sight,
  With gold and purple tintings glow,
  Reflected from the glorious light
  Beyond the
- Beyond the river.
- And gentle airs, so sweet, so calm,
  Steal sometimes from that viewless sphere:
  The mourner feels their breath of balm,
  And soothed sorrow dries the tear.
  And sometimes list ning ear may gain
  Entrancing sound that hither floats;
  The echo of a distant strain,
  Of harps' and voices' blended notes,
  Beyond the river.
- There are our lov'd ones in their rest;
  They've crossed Time's River—now no more
  They heed the bubbles on its breast,
  Nor feel the storms that sweep its shore. But there pure love can live, can last— They look for us their home to share;

# Then we in turn away have paased, What joyful greetings wait us there, Beyond the river.

TRUST TO THE FUTURE. Trust to the Future;—Tho' gloomy and cheerless, Prowls the dark Past like a ghost at thy back, Look not behind thee;—be hopeful and fearless; Steer for the right way, and keep to the track! Fling off Despair,—it has strength like a giant—Shoulder thy Purpose, and, boldly deflant, Save to the light stand unmoved and unpliant! Faith and God's promise the brave never lack.

Trust to the Future;—The Present may fright thee, Scowling so fearfully close at thy side; Face it unmoved, and no Present can blight thee—He who stands boldly each blast shall abide. Never a storm but the tainted air needs it, Never a storm but the sunshine succeeds it; Each has a lesson, and he alone reads it Rightly, who takes it and makes it his guide.

Trust to the Future: —It stands like an angel, Waiting to lead thee, to bless and to cheer: Singing of hope like some blessed Evangel, Luring thee on to a brighter career. Why should the Past or Present oppress thee? Stamp on their coils, for, with arms to caress thee See, the great Future stands yearning to bless thee; Press boldly forward, nor yield to a fear!

Trust to the Future; —It will not deceive thee,
So thou but meet it with brave heart and strong;
Now begin living anew, and, believe me,
Gladness and Triumph will follow ere long.
Never a night but there cometh a morrow,
Never a grief but the hopeful will borrow
Something of gladness to lighten the sorrow;
Life unto such is a conquerer's song!

Trust to the Future, then ;-Cease from your weeping; Faith and a firm heart are all that you need—
God and his angels have yet in their keeping
Harvests of joy if we'll sow but the seed!
Trust to the Future,—all life will be glorious;
Trust,—for in trusting the soul is victorious;
Trust,—and in trusting be strong and laborious;
Up and be doing, and give God the meed!

#### PADDLE YOUR OWN CANOE.

Voyager upon life's sea,
To yourself be true,
And where'er your lot may be,
Paddle your own canoe.
Never, though the winds may rave,
Falter nor look back;
But upon the darkest wave
Leave a shining track.

Nobly dare the wildest storm. Stein the bardest gale.

Brave of heart and strong of arm.

You will never fail. When the world is cold and dark. Keep an aim in view: And toward the beacon mark

Every wave that bears you on

To the silent shore,
From its silent source has gone
To return no more.
Then let not an hour's delay
Cheat you of your due;
But, while it is called to-day,
Paddle your own canoe. If your birth denied you wealth,
Lofty state and power,
Honest fame and hardy health
Are a bitter dower;
But if these will not suffice,
Goldengain pursue.

From the hand of fate?

Would you write a deathless name With the good and great?
Would you bless your fellow man?
Heart and soul imbue With the holy task, and then

Would you crush the tyrant wrong, In the world's free light? With a Spirit brave and strong, Battle for the right.
And to break the chains that bind The many to the few—
To enfranchise slavish mind—
Paddle your own cape

Paddle your own cano Nothing great is lightly won,

Nothing won is lost;
Every good deed, nobly done,
Will repay the cost.
Leave to Heaven in humble trust,
All you will to do;
But if you succeed, you must
Paddle your own canoe.

### A HUNDRED YEARS AGO.

THE HIGHWAYMAN.

Only three summers since, a French gentleman in the Highlands was gazing with some surprise at the tranquil and orderly scenes around him, and saying that his friends at Paris had advised him to come upon his journey well provided with pistol and sword, since, as they bid him bear in mind, 'you are going to the country of Rob Roy!" can scarce blame these Parisians for so faithfully remembering that little more than a hundred years ago Rob Roy was able to levy his "black mail" on all who came beneath the shadow of his mountains. But they might at least with equal reason have applied the same advice to England; for much less earth. than a hundred years ago, the great thoroughfares near London, and, above all, the open heaths, as Bagshot and Hounslow, were infested by robbers

on horseback, who bore the name of highwaymen. Booty these men were determined by some means or other to obtain. In the reign of George the First rich men in London, forbidding any of them on pain of death, to travel from town without a watch or with less than ten guineas of money. Private carriages and public conveyances were alike the

Thus, for instance, in 1775, Mr. Nuttull, the soli-

citor and friend of Lord Chatham, returning from Bath, in his carriage with his wife and child, was stopped and fired at near Hounslow, and died of the fright. In the same year the guard of the Nor-wich stage (a man of different metal from the lawyer) was killed in Epping Forest, after he had himself shot dead three highwaymen out of seven that assailed him. Let it not be supposed that such examples were but few and far between; they might

objects of attack.

from the records of that time, be numbered by the ferent colors. The white one is very good for sore score; although in most cases the loss was rather of property than life. These outrages appear to have increased in frequency towards the close of dark red to the heart and liver complaints," &c. the American war. Horace Walpole, writing from All these stones must be nure and set in a ring. Strawberry Hill, at that time, complains that, have which shall be worn on the fourth finger of the ing lived there in quiet for thirty years, he cannot now stir a mile from his own house, after sunset, without one or two servants armed with blunder. In consequence of its relation with the heart. The busses. Some men of rank at that period-Earl Spirit of Swedenborg says that their physical and Berkley above all-were famed for their skill and medical influence consists in the wearing, not in courage in dealing with such assailants. One day the drinking of their solutions whatever they may —so runs the story—Lord Berkley, traveling after dark on the Hounslow Heath, was awakened from a slumber by a strange face at his carriage window in consequence, the ring which is worn by the and a loaded pistol at his breast. "I have you now Spirit of Swedenborg. The allegory which is en- ascribes the power of keeping evoked Spirits. my lord," said the intruder, "after all your boasts, as I hear, that you would never let yourself be robbed!" "Nor would I now," said Lord Berkley, putting his hand into his pocket, as though to draw ed by the revelations I alluded to a moment ago. forth his purse, "but for that fellow peeping over We consider that this ring is a mark of the confi-your shoulder." The highwayman hastily turned dence of this great cestatic towards his faithful thrown.

round to look at this unexpected intruder, when the Earl, pulling out instead of a purse a pistol, shot him dead upon the spot .- Lord Makon's Histo-

Historical and Practical Treatise on Fassions, Possessions, Sorcery, Witchcraft, subjoin the answers he gave me. Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

MAGHETIC MAGICS

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph.

FIFTH DIALOGUE.

TALISMANS.

Man at first told his brother that he received the power from heaven, or from Spiritual beings, &c. unites very well with emerald. But he was not satisfied by transmitting this power to rings, sticks, precious stones, &c.; he studied the individual and particular properties of all these objects, and thus got a knowledge of their good and had properties. He ascribed to the seven metals of which I spoke to you in our conversation about magical mirrors, the healing and protecting qualities I alluded to. He afterwards discovered similar properties in precious stones.

I might here borrow largely from old books, and make pompous quotations about the occult virtues of diamonds and metals, but I prefer that you yourself should read those writings. I thought it was better to study this question independent of any pre-conceived idea or system; and I applied, in consequence, to the Spirit of Swedenborg, through the medium of Adele. You know that he was the most profound mineralogist of his age, and he has perhaps no equal even in our own. If these revelations are not better than those of the ancients, they have at least the merit of being new. As a truth-seeking student, I ought to have proceeded as I did; I wish to know truth, if possible in this world, and I make use of every means to obtain this knowledge. Here are Swedenborg's revela-

Question .- Could you give me some information about the Spiritual and material power of certain precious stones? Do you think they can really facilitate the interconrse of men in the flesh with disembodied Spirits? Do you think they may help in jous properties and becomes good. healing certain diseases, or avoiding contagion?

Answer.-I shall try to satisfy you; ask me what you wish.

Q.—What do you think of the properties of the white diamond?

A .- This stone pleases particularly the Spirits of light; it can therefore help in entering into com- that all these substances acquire new properties munication with them, by enlightening the mind of the person who wears it.

Q .- What do you think of its physical virtues? rect influence upon the brain, which it renders basis of my cabalistic mirrors; but they are not brighter.

ruby?

A.—The color of this stone pleases ardent Spirits may be united with any precious stones. -those who wish to know much. The ruby has a similar influence upon the person who wears it.

Q.—What are its physical properties? A.—It acts upon the blood.

erald?

A.—It is looked for by seeing Spirits, and facilitates the communication with them.

Q.—What do you mean by seeing Spirits? Are they our ordinary clairvoyants?

A .- No; they are disembodied Spirits, who, as their jewel-box. in this world, become lucids in their Spiritual state. These Spirits may have a great influence upon your

clairvoyants whenever they wear an emerald. John.-I shall stop you here, my friend. Why!

not be so. What is this faculty of seeing but the might attract and befriend Spirits. If the real which may very well depend on superior Spirits power of knowing? Do not all religions teach us adept does not always obtain the accomplishment with whom they have more or less affinity. that there are superior Spirits in the kingdom of of his wishes, how could the mercenary trader Heaven? What could constitute their superiority hope to be more fortunate? You see that you laugh if it is not this faculty of sceing? They would generally too soon; it would be better, I think, to not be more than the other Spirits, if they did not study a little more. I do not pretend that we

farther examine here. But let us go on. Q.—What is the physical power of an emerald? rious. Go on with your quotations. A .- The same as its Spiritual one. It enlightens, clears up, and strengthens the material eve.

Q.—What is the Spiritual power of sapphire? societies of Spirits who like various studies, and tions to the Magic of J. B. Porta. The precious

yet live in community. Q.—What are its physical virtues? A .- It strengthens the nervous fluid.

Q .- What do you think of the Spiritual power of an amethyst?

A .- The Spirits who like this stone are less elevated, less advanced, than the others. It opens an cal influences. intercourse with them.

Q.—What are its physical properties? A .- It has a great influence upon the spleen.

Q .- What are the Spiritual virtues of a topaz? A .- It puts into communication with Spirits

Q .- What are its physical ones?

A.—It soothes the disorders produced by the

Q.—Do you ascribe any Spiritual power to coral? A .- It has the properties of rubies; it cools an they stuck up handbills at the gate of many known overheated blood, and is very useful to highly col-

Q.-What is the Spiritual action of an opal? A.—It is the stone of the Spirits of peace and

Q.—What are its physical properties?

A .- It is excellent against sleeplessness, &c. Q.—Has the cornelia any Spiritual power? A .- It has very little action upon the Spiritual rain. The shape of this stone is not now known.

Q.—Has it any physical property?

Adele answers, "I told you already that this stone has different properties, according to its difeves; the rosy one is favorable to weak blood; the

All these stones must be pure, and set in a ring

The chemists and savans of our day pretend that all precious stones owe their color to the

metalic oxides which they contain. Those of copgor and iron, especially, play an important part in
their colorations. This circumstance induced me,
cinations, Cabalistic Mirrors, Suspense

metalic oxides which might have made me guns, and shoot bears and catamonis, and keep at ages according to the before-mentioned standard,
bay a party of savages. How have their daughtheir colorations. This circumstance induced me,
stone Gedi has been thrown into the sea by the
days who would'nt run from a gun, even if their
therefore, to demand of Swedenborg some informafortunate or unfortunate mortals who wore it; for
no lock. The ladies of olden times out-lived their tion, assumes a different appearance. The sixteention, assumes a different appearance.

The sixteention, assumes a different appearance.

The sixteention, assumes a different appearance.

The sixteention, assumes a different appearance.

The sixteention, assumes a different appearance.

The sixteention, assumes a different appearance.

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The sixteention, assumes a different appearance.

The sixteention, assumes a different appearance.

The sixteention, assumes a different appearance.

The sixteention, assumes a different appearance.

The sixteention assumes a different appearan sions, Compacts, Talismans, Convul- tion about the seven metals I spoke of. I will here an umbrella was as necessary to the poor people, husbands years and years. How is it now? Wid- hundred years before the flood will become four

purity.

Q.-What are its physical and medical virtues? A .- A great many. It is the noblest of metals, and purifies everthing it touches. It enters into come mad. alloy with all the other metals and strengthens

them. Q.—What do you think of silver?

A .- It is very much liked by Spirits of light, and

Q.—What are its physical virtues? A .- The same as those of an emerald-it clears

O.—What are the Spiritual properties of iron?

A.—It is liked by strong Spirits. Q.—What are its physical ones?

A.—It is vivifying. Q.—Can it be united with any precious stones?

1.-No; its power is too great, it would kill

Q .- What are the Spiritual properties of mercury?

1.-It is particularly liked by noisy Spirits. Q.—Does it possess any physical virtue?

A .- It reduces indurations, and penetrates into the finest fibres of our organization. It is eminent-

Q.—What are the Spiritual properties of tin? A .- This metal is neither free nor pure. Spirits do not like it, and its healing virtues are not known. Q.—Do you think that copper has any Spiritual

\_1.—It is liked by susceptible Spirits.

Q.—What are its physical properties?

A .- Is is not so good as it is generally supposed; its gall is very bitter. Adele laughs and says, "Why, do you think that metals have a gall?" Swedenborg answers, "What do you suppose the verdigris is?" This metal is exciting and irritating; but united with other metals it loses its nox-

Q .- Is lead preferred by the Spirits?

A .- Yes; especially by Spirits of peace and mediation.

Q.-What are its healing properties? A .- They are insignificant, if worn like other metals upon the skin. For you must not forget whenever they are chemically prepared. I speak

of them in their pure state. Such is the information I obtained on metallic A .- I told you of them just now; it has a di- powers; they are not exactly those I took for the so different from them, as to shake my confidence Q.—What are the Spiritual properties of the in this apparatus. The principal fact is, that gold and silver are the two metals, par excellence, and

John.-True; but by the same reason Charles X. should never have abandoned the famous diahis mouth at the moment of signing the "Ordinan-hold all such similar receipts. But I leave to you before the astonished priests, preached Christ and Q.—What are the Spiritual properties of an em- ces," France would not have passed into the hands the task of reading the treatises in which they are him crucified. He thundered at the door of the of Father Louis Philippe. Another conclusion of your argument is, that Rothschild must be eminently beloved by Spirits, and enjoy the most perfeet health. The same thing might be said of the is not, as consistent as the accidental mechanism places where he was unknown, and where his feel-

see better. I do not understand why there should possess the absolute truth, but only that it is a be any impossibility in this fact, which I cannot suggestion worthy of all our attention.

JOHN.-With you it is impossible not to be se-

ALBERT.-I think it will be proper here to make you acquainted with the opinions of the many distinguished men who have treated on these ques-A .- This stone puts you in communication with tions. I am indebted for the following observastones are classified according to the alphabetical order, and without reference to their more or less precious qualities.

The Agate strengthens the heart, and preserves against the plague.

The Amethyst paralyzes spells thrown and mag-

Angelia is a remedy against such noxious action. Borax produces sleep.

Cornelian gives victory. Chrysolite excites repentance for one's faults. Chyphrase strengthens the organ of sight, re-

ful. Coral stops hemorrhages and keeps off evil Spirits. According to Marsile Fuen, it dissipates panics, and preserves from thunder strokes and hail. Copper, according to Theocrites, dispels Spirits

and ghosts. Diamond is sovereign against sleeplessness and incantations; it soothes anger.

Elossite is a good remedy against headache. Emerald cures epilepsy. Reduced to powder it stops diarrhea, &c.

Galcchid preserves from flies and insects. Put into the mouth it helps in discovering secrets. Gedi changes the atmosphere, brings wind and

Heliotrope-unknown in our day-was said to render invisible. the plague and thunder strokes; it strengthens the

heart and procures riches and honors. Jade relieves the back pain, and is excellent against the stones of the bladder; as an amulet, it preserves from noxious animals.

left hand. Adele perfers this finger to any other, atmospheric contagion, expels sadness, and prevents stomach ache and fainting fits. Perithes, a yellow stone, cures the gout

> Strasit,—a fabulous stone,—was said to facilitate digestion. Syrrochetes, a precious stone to which Pliny

Jumenirs Lapis prevents abortion.

Stone, (Eagle,) which is found in the nest of this bird, leads to the discovery of robbers, and hastens

JOHN.—Is this all? ALBERT.—Yes.

where it was found. Albert.-You laugh at everything.

been the first man who ever made talismans. Pliny believed in their influence.

Milo, of Croton, was indebted for his victories to the stone he wore in the battle. Ellen assures us that the Egyptian soldiers car-

ried beetles in order to be courageous. Plutarch says that Pericles wore a talisman, and caused his children to do the same.

Paracelses had certain boxes called influence-Virgil rid the Neapolitans of an immense quan-

a deep well.

that by means of a procession, in which were worn leaden images representing the god Mars. Trallien had a ring against colic, (Manual of the Sorcerers, p. 54.)

You heard of Pascal's amulet and Louis XI's relics. Catharine de Medicis' cabalistic characters, the arms of our lords, the decorations of our kings theories for others to act upon. Thought may ing, dust covered on our lockers—I am quoting the and princes, &c., all belong to the same order of things; we have for them the same superstitious idea; we unconsciously believe in their lucky or like it is act upon. Thought had a thought better than they can perform. But these men not only thought better, but they could work better than all other men.

Thought had a mig, dust-covered on our lockers—I am quoting the words of my journal—puzzled me as things obsolute and fanciful. This was instinctive, perhaps; but by and by came other feelings.

The perpetual light, glarish and unfluctuating.

kingdom man discovered the medical virtues which of his will, are exhibited in his conduct when smit- inutive cup of strong coffee. My sleep was curtailkingdom, man discovered the medical virtues which are still known at the present day; but these virtues are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but these virtues which are still known at the present day; but the same of the present day is the same of the present day; but the same of the present day is the same of the same of the present day is the same tues were, for a long time, kept secret as magic voice on the Isle of Patmos, fell on his face as a my own imposing, my routine would have been processes. He put, for instance, certain powder dead man, and dared not speak or stir, till encour- completely broken up. My lot had been cast in into a liquid, and this mixture became a charm against the evil Spirits, or restored the health of a Saul) although a persecutor and a special restriction of the special restriction o patient. The confidence inspired by this man, to the blow, the light, the glory, the darkness that folgether with the real efficacy of the substance em- lowed, were sufficient to upset the strongest mind; ployed, did generally give calmness to the patient, but master of himself and his emotions, instead of who went, of course, and trumpeted everywhere giving away to exclamations of terror, he simply the miraculous lore of his savior.

talismans, which she had received from a pretended was. sorcerer. It was merely a small bag containing by the commotions about it, and the light above it, power to this sort of satchels; and it is in conse-

I dare not decide whether this explanation is, or ALBERT .- I regret my friend that you forget that crates himself-always inquired about the mor-

> These living animalculæ may be as many Spiritual beings of a particular kind; they may be at-

at present. Observe, observe with perseverance. the dwellings, cities, or even countries in which they were. It is thus we see him trying to purify the atmosphere by thousand various ceremonies, &c., &c. It was in consequence of the same idea that he invented means for conjuring bad luck at play, and his Jettattura. I advise you to read in the "Hermis," what the learned M. Briu du Beau-

regard says on this subject. In one of her magnetic trances, Adele advised me to wear a similar satchel on my skin, towards the pit of my stomach. I did not then know the preparation of that of the Prevorst clairvoyante :mine was made up with a branch of thyme, one of and his passing Spirit watching in its delirium the rosemary, and one of rue, arranged in a cross who wander in the sulphureous emanations of the joices the mind, and renders man free and cheer-shape, and enveloped in a small linen bag, hanging from my neck. Rue, according to Adele, is perhaps the most powerful herb that exists; its will and domineering Spirit overcomes every obstacle. I spoke of this plant in my "Treatment of Diseases." I think I was much indebted to this satchel for the calmness of mind I enjoyed at that is at hand. I have fought the good fight, I have it should be one who, having no knowledge of his epoch, and which I could not have obtained by any other means; for at that time I was the object of the most violent persecutions, and a large committee of mesmerizers tried to render me mad, if they smile of God and the songs of the redeemed—could not succeed in killing me. I do not know these guarded and welcomed him home. tee of mesmerizers tried to render me mad, if they exactly how far my amulet helped me in this struggle, but it is certain that it bestowed a great deal of calmness upon my mind.

[To be continued.]

## A CHAPTER ON FEMALES.

We like to look upon a healthy woman-she is a ers. No wonder that every year sweeps to the chronology of the early age was not the same as husband said: 'Well, my dear, this is Burleigh grave so many young women who have been sickly that used at present. and effeminate, ever since they were born into the ALBERT.—Yes.

John.—I am very glad of it; I was dreading their fathers and husbands, they would load their but this difficulty vanishes when we reckon these

eases of late have been so fatal among the female have nearly approached. Albert.-A king of Egypt, called Niceplas, who covers, which is flooding our country. If they will in the same manner. state of things. We should hear of no fainting open air. away, no sick constitutions, no affection of lungs, no elopements, and no suicides.—Er.

## THE CHARACTER OF PAUL.

BY J. T. HEADLEY.

Paul, in his natural character before his conversion, resembles Bonaparte more than any other Virgil rid the Neapolitans of an immense quantity of leeches by which they were tormented. man—I mean both in his intellectual developments first the novelty of this great and unvarying day and energy of will. He had the same inflexibility made it pleasing. It was curious to see the "niderical content of the means he used was to throw a gold leech into of purpose, the same utter indifference to human sufferance, when he had once determined on his that whether you ate, or slept, or toiled, or idled, Apollonius delivered the inhabitants of Antioch course; the same tireless, unconquerable resolution the same daylight was always there. No irksome from the gnats by which they were devoured; and —the same fearlessness both of man's power and night forced upon you its system of compulsory alopinion, and that calm self-reliance and mysterious ternations. I could dine at midnight, sup at break control over others. But the point of greatest re- fast time, and go to bed at noon day; and but for semblance is the union of strong, correct judgment an apparatus of coils and cogs called a watch, would with rapidity of thought and sudden impulse. They have been no wiser and no worse. My feeling was thought quicker, yet better than other men. The power, too, which both possessed, was all practical some vague restraints removed. I seemed to have power. There are many men of strong minds, thrown off the slavery of hours. In fact, I could whose force nevertheless, are in reflection, or in hardly realize its entirety. The astral lamp, stand-

Passing to the less wide study of the vegetable his emotions—even terror itself—to the mandates citant, a stimulous, acting constantly like the dimshowed no symptoms of alarm or terror. The voice, "Lord, what wilt thou have me do?" With his reason and judgment as steady and as strong I told you, in our conversation on Suspensions, as ever, he knew at once that something was wantthat the clairvoyant of Prevorst wore one of these ed of him, and ever ready to act, he asked what it

some plants, a magnet, and a written order given Straight back to Jerusalem, from whence he had so to the sickness in the name of Christ, to leave the recently come with letters to legalize his persecupatient's body. Country people still ascribe the tions, he went to cast his lot with those he had followed with violence and slaughter. His strong quence of this belief, that they place similar bags fear, as the lofty turrets of the proud city flashed heart never beat one quicker pulsation through on the stomachs of their children, in order to pre- upon his vision. Neither did he steal away to the serve them from convulsions, sleeplessness, ague, dark alleys and streets, where the disciples were mond called the "Regent." If he had put it into &c., &c. A volume would scarcely be sufficient to concealed, and tell them secretly his faith in the contained, and to draw yourself your own conclu- Sanhedrim itself, and shaking Jerusalem like an earthquake, awoke a tempest of rage and fury on himself. With assassins dogging his footsteps he jewelers; they must have legions of Spirits in which is brought to explain everything nowadays. ings would be less tried, he started for his native The physicians of old times-among whom Hypo- city, his father's house, the home of his boyhood, for his kindred friends. To entreaties, tears, scorn, and violence, he was alike impervious. To Antioch in everything there are certain conditions to be ob- als, habits, dreams, and crises of their patients. and Cyprus, along the coast of Syria and Rome, served. Because twenty men have the portrait of They were especially particular about the period of over the known world he went like a blazing comet, a handsome woman, it does not follow that she the moon during which the crises were more vio- waking up the nations of the earth. From the top you make us believe that there are seers in the of Mar's Hill, with the gorgeous city at his feet, other world!

ALBERT.—That I do not know better than your-specific from them except what he seeks for yiz. Albert.—That I do not know better than your- anything from them except what he seeks for, viz., the patient's state, and it corresponded to the study the crash of billows, in the gloomy walls of a prinutions heave around him, and kings turn pale in tacked and infused by certain remedies, prayers, him: yet over the din of the conflict and the storm words, or orders. But this study would lead us of violence, his voice of eloquence rises as clear beyond the limits of our conversation. I have and distinct as a trumpet call, as he still preaches sufficiently prepared the subject not to go farther Christ and him crucified. The whip is laid on his back till blood starts with every blow and then his mangled body is thrown into a dungeon; but at shakes the prison to its foundations, the manacles fall from the hands of the captives, the bolts withdraw of themselves, and the massive doors swing back on their hinges.

One cannot point a single spot in his career where he faltered a moment, or gave way to discouragement or fear. Through all his perilous life, he exhibited the same intrepidity of character and lofty Spirit. With his eye fixed on regions beyond the ken of ordinary mortals, and kindling on glories it was not permitted to reveal, he pressed forward to an incorruptible crown, a fadeless kingdom. And then his death, how indescribably sublime! Napoleon dying in the midst of a midnight storm, with the last words that fell from his lips a battle cry, torn heads of his mighty columns, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul, also a warworn veteran, battered with many a scar, though in a Spiritual warfare, looking back, not with alarm but with transport, gazing not on earth, but on heaven. Hear his calm, serene voice ringing over somewhat more gaiety of manners than "lords the storms and commotions of life:—"I am now who love their ladies" like. He determined to seek ready to be offered and the time of my departure out a second, in an humble sphere of life, and that finished my course—there is laid up for me a crown of righteousness." No shouts of foemen, or smoke or carnage of battle surrounded his Spirit struggling to be free; but troops of shining angels, the

# HOW THE ANCIENTS LIVED.

The following extract is taken from "The Art of Prolonging Life," a work published by Ticknor, Reed & Fields:

It is commonly believed that, during the early in the manner of their quiet but eccentric guest periods of the world, the lives of its inhabitants which she liked. Having inspired her with that periods of the world, the lives of its inhabitants Hyacinth, worn at the neck, preserves against prodigy in the nineteenth century. Wherever you were more youthful and perfect; that these primigo you see scores and hundreds of spleenly, sickly, tive men had a gigantic size, incredible strength, feeble girls, who can hardly muster courage to and a most astonishing duration of life. A variemake their beds, wash their faces, or drive an in-ty of such notions were long prevalent among truding cow from the yard. Tell them about early mankind; and to these we are indebted for the rising, fresh air, and healthy exercise, and they origin of romantic tales. Some have not hesitated Opal opens and rejoices the heart, preserves from dy to faint away. You expect them to get up beheight of nine hundred yards, and the age of a they came to the entrance of Burleigh Park, which fore day, to work in the kitchen, to breathe the thousand years. But the accurate and rational inis on the outside of it. The gates flew open, and prelegal to the preserves from the outside of it. The gates flew open, and prelegal to the contraction of modern philosophy has converted. heave a sigh as long as the moral law, and are rea- seriously to ascribe to our forefather, Adam, the fresh air of morning! Preposterous and absurd! vestigation of modern philosophy has converted the chaise entered and drove down the long avenue They have never seen the sun rise, and would hard- the supposed bones of giants found in different ly know but the sun continues to shine forever, if parts of the earth, into those of the elephant and mansion. As they drew near to it, and she seem has it were not for the almanaes and their grand-moth- rhinoceros; and acute theologists have shown the ed a little surprised at where they were going, her

world; and death will continue to select them as his the highest probability, that the year, till the time that the shock of this discovery was too much for victims till they learn their duty, and pursue that of Abraham, consisted only of three months; and the young creature, and that she never recovered course which insures health, strength and long life. that it was afterwards extended to eight; and that from it. It was a sensation worth dying for. The Our great grand parents lived to a great age, and it was not until the time of Joseph it was made to world was worth making, had it only been for this. bird, leads to the discovery of robbers, and hastens delivery.

Toad-stone is excellant against charms and spells thrown.

They were thought of lying down to die till they had, consist of twelve. These assertions are, in a certain degree, confirmed by some of the Eastern nations, who still reckon three months to the year, and besides, it would have shortened one-half imthe midnight hours in dancing. Instead of being mediately after the flood. It would be equally infrightened at a mouse at their feet, a beetle on their explicable why the patriarchs did not marry till

metallic oxides which they contain. Those of cop- some unknown stone which might have made me guns, and shoot bears and catamouts, and keep at ages according to the before-mentioned standard,

as the heliotrope to the lover who fears the indis- ows are few and far between. It was no singular hundred and fourteen; and the nine hundred years Q.—What are the Spiritual properties of gold? creet eye of a jealous rival. I would not have this thing for our grandmothers to have three or four (the highest recorded,) which Methusalah lived, will Q.—What are the Spiritual properties of gold? creet eye of a jealous rival. I would not have this husbands in the course of their lives. Now it is be reduced to two hundred—an age which is not the reverse. Men have about as many wives, distinguished the some men in modern times.

sex. Do you know the cause? It is found in list- In profane history, we have an account of many JOHN.—Should I do otherwise, I might soon be- less idleness, inactivity, late hours, thin shoes, must heroes and Arcadian kings of those periods, who lin dresses, a horror of fresh morning air, and in attained the age of several hundred years, but these that detestable stuff stitched in pink and yellow pretended instances of longevity can be explained

lived 200 years before Solomon, is said to have do nothing else, young ladies will sit and read from With the period of Abraham, a period when hismorning till night that sickly, sentimental, impure, tory seems first to be established on more cerand we will say licentious trash that is thrown in tain grounds, we find mention of a duration of such abundance from the press. This shrivels the life which can be still attained, and which no long-Albert the Great composed several kinds of amu- mind, warps the affections, chills the better feelings, er appears extraordinary, especially when we conand makes the life wretched beyond description.— sider the temperate manner in which the patriarchs Let females look into this subject and act like realived; and that, as they were nomads, or a wansonable beings, and we should see quite a different dering people, they were much exposed to the free

> INFLUENCE OF A LONG SUMMER IN THE ARCTIC RE-GIONS.—The perpetual daylight had continued up to this moment with unabated glare. The sun had reached his north meridian altitude some days before, but the eye was hardly aware of change .-Midnight had a softened character like the low summer's sun at home, but there was no twilight. At night Arctic sunset to sunrise," and pleased to find at first an extravagant sense of undefined relief, of

The same self-control and perfect subjection of disturbed me. I became gradually aware of an exbeen habituated to it day and night; and every portion of these two great divisions had for me its peculiar period of association. Even in the tropics I had mourned the lost twilight.

How much more did I miss the soothing dark-ness, of which twilight should have been the precursor! I began to feel with more of emotion than a man writing for others likes to confess to, how admirable, as a systematic law, is the alternation of day and night; words that type two great conditions of living nature, action and repose. To those who with daily labor earn their daily bread, how kindly the season of sleep! To the drone, who, urged by the waning daylight hastens the deferred task, how fortunate that his procrastination has not a six-month morrow! To the brain workers among men, the enthusiast, who bears irksomely the dark screen which falls upon their day dreams, how benignant the dear night blessing which enforces reluctant rest!—Dr. Kane's Journal.

GERMAN BRIDES .- Mr. James Brooks, of the New York Express, who is now in Europe, in a recent letter says:

The Germans, by the way, have a queer way of making "Brides," and of doing some other thing in the courting and marrying way, which may interest you, perhaps. When a maiden is bethrothed, she is called "Bride," and so continues, till she becomes "wife." All the while she is engaged she is a "Bride." The lovers, immediately upon the betrothal, exchange plain rings, which are worn ever afterwards, till death parts them. The woman wears hers on the third finger of the left hand, and the man his on his --- hand. When the "Bride" becomes "wife," her ring is transferred to the third finger of the right hand, and there it remains. The Albert.—That I do not know better than your- anything from them except what he seeds for, the self; this revelation is addressed to me for the first to sell it at the highest possible price. Such desire of the bodily atoms we make in our day; for these son, on the borders of the eternal kingdom, he son, on the borders of the eternal kingdom, he son, on the borders of the eternal kingdom, he son, on the borders of the eternal kingdom, he son, on the borders of the eternal kingdom, he speaks in the same calm and determined tone. Despeaks in the same calm and determined tone. husband always wears his ring just as the wife speaks in the same calm and determined tone. Determined tone. There is no cheating for min ever and ting with the girls, as if he were an unmarried shrinking from no responsibility, he moves before us like some grand embodiment of power. The us like some grand embodiment of power. The his presence. Bands of conspirators swear never to drink till they have slain him, and people stone large unmarked. "Oh, that is dreadful," said she, ed when I told her that in our country we only more than half shocked. "Think, there is Frede rick, my husband—only 24—so young, so handsome-and all the girls would be taking him for an unmarried man, and be making love to him!" "Oh, it is dreadful!" "Is it not!" "They would never know he was married." "How can you do so in Man did not confine himself to the means of ex- midnight you hear that same calm, strong voice your country?" "I would not live there with Frepelling the evil Spirits from the person they pos- which has shaken the world, poured forth in a derick for the world." Thinking over the reasonsessed. He wished to expel them likewise from hymn of praise to God, and io! an earthquake ing of my fair Viennese, I could not but come to the conclusion with her, that in her country there was more security for the wife; and that, therefore her custom was better than ours. But would not there be a rebellion among the men in America, if the wives there thus to put a public stamp of "property" upon their husbands every step they took The Germans have other agreeable customs in their silver weddings (silberne hochzeit) (the twenty-five years of wedded life) and their golden weddings, (goldene hochzeit,) (50 years;) but of these so much has been written, that I can probably write you nothing new. If ever I get time, I will consecrate a whole chapter to you on German courtships and German wedded life-but this letter is just now medley enough.

> says Hazlitt, "yet there is one belonging to Burleigh House, of which I happen to know some of the particulars. The late Earl of Exeter was divorced from his wife, a woman of fashion and of rank, should love him for himself alone. For this purpose, he went and settled incognito, under the name of Mr. Jones, at Honet, an obscure village in Shropshire. He made overtures to one or damsels in the neighborhood, but they were too knowing to be taken in by him. His manners were not boorish; his mode of life was retired; it was odd how he got his livelihood; and at last he be gan to be thought to be a highwayman. In thisdi lemma he turned to Miss Hoggins, the eldest daugh ter of a small farmer at whose house he lodged. Miss Hoggins, it would seem, had not been used to romp with the village clowns; there was something kind of regard which he wished for, he made honorable proposals to her, and at the end of some months they were married, without his letting her know who he was. They set off in a post-chaise from her father's house and traveled across the country. In this manner they arrived at Stamford, and passed through the town without stopping, till of trees that lead up to the front of this line old House; it is the house I promised to bring you to Some, particularly Hensler, have proved, with and you are the Countess of Exeter!' It is said

Countess of Exeren .- "I am no teller of stories,"

Some author tells the following profound ruth: "The entrance of a single woman of talent into a family, is sufficient to keep it clear from