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

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EXPENSIVE DEVELOPMENT.

BY S. M. PETERS. [Continued from No. 39.1

There is a fact in the unfolding of the principle of harmony in connection with my impressional history, that may prove interesting to the general reader. Some of my best impressions are received ship as a novelty, bringing in its train popularity in the workshop amid the din of hammers. Poems or pecuniary profit. The atmosphere of American and lengthy prose articles pass before the mind, all unconscious of the presence of my shopmates ishness, and its psychological influences are so powor their incessant clatter. My mind is entirely ab- erful, that it is almost impossible to breathe withstracted from my work, which goes on the same nevertheless, and my whole mentality is absorbed Impressional mediums are exceedingly susceptible, in the communication until spoken to, when the and it is not to be wondered at, if some of them spell is broken. But if seated in a circle or with a should find it difficult to steer clear of the maelsingle individual, I am seldom impressed, and then strom of dollars and cents. We are a great people but momentarily. Why is this? Simply because here in America, we are. We can trace our deslong practice has harmonized my mind to the noise cent in a direct line with but few side issues, from of the workshop. I can write at the foot of a ca- distinguished hod-carriers and washerwomen. We taract, amid the huming of bees or the rastling of are not to be bamboozled with small things. Our the foliage, but not in human society, with their religion is imported from Jerusalem with an octhoughts directed towards me. Who says this is casional addition from the ruins of Babylon, Ninepsychology? Speak up somebody and tell us vah or Herculaneum. Our fashions come from all you know about it. The possessor of a natu- Paris, and our sons and daughters are taught to rally unfolded Spiritual gift will never ask, "what ape the manners of foreign baboons. No wonder. is the use of Spiritualism?" I know that my gift We cannot forget that our ancestors were luxuis very imperfect, but it is a never-failing remedy riant exotics transplanted from the bogs of Ireland for every ill. If the mind shrinks from the per- and the swamps of Holland. We are the cream of plexities and cares that throng the way, a Spirit whispers: If tempests strive to overwhelm,

And billows wild thy bark submerge, Reef close the sail, secure the helm, And drive right through the foaming surge. Then clamber to the topmost shroud, And bend thy daring glance afar, Lo ! yonder light beyond the cloud, 'Tis hope's, sweet hope's bright guiding star. Soon as my head presses the pillow, I hear them

over thy low breathing siumber, Slumber of peace and of rest, Scraphs of hope without number. Point to the band of the blest,

Where the bright future discloses Regions of beauty and light, Where the tired Spirit reposes Where severed Spirits unite.

A few years since, I was somewhere in the vici-"point of death." Well-meaning orthodox friends extensive and fashionable establishment, they proceeded as usual in such cases to inform me that my only chance for better quarters was to throw myself on the mercies of their creed, make no ef. forts to cleanse myself, and die in as dirty a condirial habitation, and thinking of the loved ones who life, how consoling are the promises of Jesus .-howling across the border, incompetent for the moment to discriminate between sulphur and salvation by this practice. I am speaking of others now, not of myself, for I was proof against all such influences. Spirits held me in the positive mood, and my answers were short and to the point. The flesh was weak, but the Spirit was full of hope. The most gloomy picture of a death-bed that presents itself to my mind, is painted in the following

Bring red May roses wet with dow, And o'er my couch their fragrance fling. Throw wide the casement to my view, And let me hear the warblers sing. Place gently on my throbbing brow. And leave the panting Spirit now, To fly from Nature towards its God.

Language is inadequate to portray the harmoniz--ing influences of Spirit-intercourse. It is an everpresent "comforter," and most available when all been tasted and found unsatisfying, and the soul it is that truth, eternal as the everlasting heavensguardian hooks on to our thinking machine and perceptions. responds in substance to the inquiring mind, "be ask "what is the use of Spiritualism?" should be moment.

for he knew that

Another Spring with its healing balm Would revive the blighted rose, And a brighter morn with its holy calm Break over the soul's repose.

The continuation of this article is designed to encourage "A Medium" and others, if such there be, who have grown weary in the pursuit of mediumsociety is tainted with the element of sordid selflittle respect for our dignified position as to come to us in the way they do. They ought to take in-to consideration our inventive proceduities. They ought to know that we are famous as the originators of steamboats and thrashing machines. And why could not they reveal themselves to us in such the uttermost bounds of space, and take a peep beyond into the arcana of mystery. At least, of their unchanging love, and then leave us to earn by evidencing them in our lives. nity of that locality, known to medical men as the our bread by the labor of our hands, with flour at twelve dollars a barrel. We were ready to have with the immensity of God's love, by describing the trouble and expense of the juvenile departbrimstone. After detailing the bill of fare in that by analogy and correspondence, and before drawinto celestials. It's too bad, that's a fact. But is to guard. there is no help for it, and as our minds are a little unstrung by over-excitement, it may be well genes and carp at the vices of men, for in such an tion as possible. Of all the cowardly practices to enough to seek the shades of the rural districts for assumption there would be much of sin, for it which sectarianism ever resorted to advance its awhile and meditate. Spring will soon be here, would be ostentation. It is not intended that Spiends, this is the most contemptible. When the and the blue-bird will come back and sing from the ritualism should overturn the usages of society, Spirit is struggling to retain its hold of the mate- highest twig of the elm-tree. And the blue violet but remodel them, not by harsh and angry invecwill peep out from the moss by the brook side, and tives and fierce argumentations, but by winning are not yet prepared to meet the responsibilities of the star flower blossom on the sunny side of the the world by example and modesty from the pest away in hopelessness and waste his years in sorhill. O, it makes me feel young to think of it. How it needs the assurance that all will be well. There is a ravine near Lansingburgh, where Spirits tions would only excite in the world's votaries the his ear, and it pours a balm upon the palsied heart be a causation of mind, all the inspired revelations but little difference, provided the objects were not now a needs the assurance that an win be well. and an who be well assurance that an win be well. Congregate to cheer the weary heart that repairs to organ of combativeness, whose fruit would be ob- If there be no mercy in the bosom of the jailor, which have swept through the ages, augmenting beyond a certain angle on one or another side of her defend his faith, and psychologize his mind with its sacred shade. A rivulet leaps down from the stinacy, and the object of the Spiritual teaching be the sympathetic action of many minds from afar the unreckoned treasury of thought, nothing is face. We placed half a dozen pieces of money. inharmonious and distracting thought, is the cli- cliff above, and then, as if alarmed by its own max of meanness, madness, and folly. Many a recklessness, winds slowly away through the mea-than happiness through the unwaryness of its sup-make the manacles clasp as soft as the vapoury and religious associations with her emanations, and card—holding them the while under the table, and max or meanness, madness, and rony. many a dows towards the Hudson. The grave of the red dows towards the Hudson. The grave of the air. Such is the position of one in the end must be a renewed exploration beyond the then slipped a three-cent piece under one. The man is there, and there more than one pale face has drank deep from the tide of inspiration. Perhaps it would be beneficial to disappointed mediums to breathe the air of the place and indulge in a shower bath under the cataract. As a further

COMMUNICATION.

"O solitude! how charming and poetic is the pervading presence.

How grand the contemplation to him who can drink at the fount of beauty, and revel in the ecs-

enlightened by the sight of a departing Spiritual- If "A Medium" should meet with no relief be- mersed in the cares of the world cannot steal a upon philosophic grounds; it is the glory of mo- Providence, Feb. 1855.

ist. A lady of my acquaintance, when told that fore Spring, a visit to my domicil in West Troy is moment from the worship of mammon to make dern philosophy, they affirm, that sound has been had done all that love and duty required, and he ed to the study of Nature, among the romantic met the deprivation like a philosopher and a man, scenery that skirts the Hudson in this region on both sides. Spiritualists are plenty as blackberries, and always ready to be amiable and agreeable to strangers. Professor Grimes resides in this region, and is actively engaged in putting the "flat heads" through the rudiments of psychology.-

[To be continued.]

[For the Christian Spiritualist.] SPIRITUALISM AND CONVENTION.

Lycurgus seeing that in Laconia, (Sparta) the inequality of the condition of the people was the cause of milery, obtained with great difficulty a out inhaling a desire to float in the popular current. new division of the lands, being determined to root out the evils of insolence, envy, avarice, and lux-This division of the lands was effected, and men were perfectly equal in their possessions. He then said, "those who were ambitious of distinction might seek it in virtue." Returning to Laconia after a journey he had made, and seeing the harvest standing in sheaves, "how like," said he, "is Laconia to an estate newly divided amongst many brothers." All readers of history know the figure Sparta

made in the annals of Greece, and all lovers of freedom have admired the self-elevation of their king Leonidas, who, with a small and devoted band of his countrymen, for awhile obstructed and withstood the armies of Persia at Thermopylee.

The Greeks were in an external state; the Spiritual influx, although in the writings of her sages creation, and it is astonishing that Spirits have so we can detect gleams of Spiritual truth, yet in its power was unknown in Greece. Had it been known, the position of man had advanced tor the state Lycurgus brought the Spartans to, was the most favorable of all others for the dissemination and practice of Spiritual truth, for we may be assured, whenever the things of this world are allow a way that we could take out a patent for the dis- ed to preponderate, that preponderance is detricovery of a north-west passage to Heavens? We mental to the reception of the Spiritual influx, for had our mouths made up for something awful. We the things of God cannot be divided with the cares were in the humor to mount a comet and nide to of riches or of station, especially when either is

All men should strive in emulation in the race of some of us thought so, and now behold we are good, for in such a strife our interior perceptions merely convinced of the presence of living, active, will open wider and wider to drink in the grand progressive, disembodied human Spirits, bearing truths of God now surrounding us, and enable us sufferings is an atonement for sin, and that man the relation of mother, sister, &c., who assure us to manifest our perception and reception of them

Spiritualism does not counsel austerities, but it does insist upon purity, not only in sensuous things, took advantage of my situation to overwhelm me the secrets of wisdom revealed, and thereby avoid but in those of the intellect. But whilst convention is to have its sway, whilst the things of this do say that if man clings to the things of this the ample accommodations He had prepared for all ments of human knowledge. But lo! we discover life are to be estimated for fashion rather than for outside of their church in the lake of fire and that the invisible world can be comprehended only beauty, the glory depicted, the longings of the soul can never be gratified. It is against convention, ing a comparison, we must learn somewhat of ter-it is against its powers the effort is to be directed. restrials in order to follow the unfolding principles It is against its insidious advances the Spiritualist

It is not that we are to assume the garb of Dio-

tricks, as they call them. Let them have every op- that philosophic law, which he must interpret to recommendation, we insert a communication ap portunity, let them detect the trick, if there be one, become a believer. We want him to believe not propriate to the subject, given throug an impres- and where is the Spiritualist who would not as upon outward evidence, but from consciousness of

fraud? Spiritualists well know that this denouncement sighing wind, as rustling through the leafy foliage is a cloak for ignorance. That the world denounces of thy quiet retreat; it lisps to the listening ear of that it does not know, and has not inquired into, any of the Pharisees or the rulers of the Syna- his creed self-deceptive and irrational. The heathgogues believed on him."

tatic feeling of a holy and a pure delight. Here it confined to a few, then Spiritualism might be open pervading their hypothetical views, gives them all can arise; it is forever whispering, how gentle it doing, but it made no difference with little Phebe. is that earliest recollections and loved reminiscences to the imputation. But when it is seen, these tricks the force of a system. They took no great poins of youthful days come forth in all their pristine which so puzzle the learned, are not the actings of to erect their thought-discoveries into a great uni- does not enter into our glory or sphere of sym- times. The instant the natural vision was obstructbeauty before the quietly pensive mind, awakening merely astute and bearded men, but the innocent versal theory, whose conviction was worship and pathy. most needed. When the pleasures of this life have feelings of soothing pleasure and holy calm. Here child is as thoroughly versed in the handling of the whose expression was prayer. Yet, how strong it concealed machinery, what then shall they say, was! any time slake its thirst. And the man who can following week, we feel like blossoming out every who wrapped in the robe of fancied knowledge do bers of the deep. not condescend to inquire. Those men who im- Our opponents tell us that they wish to meet us aspires.

pits wherein is the burning brimstone on whose surface in unutterable agony the soul shall float forever, goaded by devils whose joy is the pain of the anguished Spirits. The altar pointed at is man's own heart, the sacrifice to be prepared is sensuous and intellectual abuse. The incense which shall it produces a sound, an effect of an existent cause, mer predominating. The little thing ascribes her ascend are the accents of thankfulness and praise, and thus we have "Spirit-rapping," which, when singular powers of double vision to the agency of breathed from the secret recesses of the heart, and acted upon by mind, may represent the thought in Spirits. She is a medium, and has converse, as in the silence of thought vivilied by the beam of sound. love, which is ever radiating from the person of God, and lighting the soul on its way to imperishable glory. This is the altar, the sacrifice and the incense of Spiritualism. There is no high priest the world, for where the altar is, there is the officiating priest. Is it not written "behold the kingprecepts of fear and denouncement of eternal damnation, if man errs from an established and written formula. Is not the declaration, "all sins shall be forgiven unto the sons of man, and blasphemies wherewith soever he shall blaspheme, but he that shall blaspheme against the Holy. Gost hath never forgiveness, but is in danger of eternal damnation?" Spiritualists know but God, desire God, and ake the guide which He has given to them, reajects a thing, to him is not that thing untrue? Tet with all must be take heed of that rejection, for

as is the motive so is the judgment. They do not say that a life of sin shall reap a reward of glory, but that the condemnation shall not be eternal. That as in the next world the soul is ridded of its sensuous and intellectual blots, and that as it is irradiated with the Spiritual influx, it is nearer to God.

They do not say that when Christ was crucified, that with him was crucified the sin of the world, and that the mere assent of the acceptation of his can sin and sin, and that Christ's atonement and cross shall heal all, but they do say, that as man sows, so shall he reap, for all men have the shapings of their own future, and although Spiritualism has no hell and its material horrors, yet they world, and does the things of convention, that if he lives in the sensuous perceptions, that if he indulges in intellectual pride, that there is an eternity for him, and his state will be less happy than if he had clung to the things of God and realized Him in this state of being. S. Billing.

New York, Feb. 12th, 1855.

SKELETON ESSAYS.

NO. IV. -THE PHILOSOPHY OF SPIRIT-DOCTRINE. Spiritualism live Spiritually, then how persuasive the bonds of merely material things; man and the confines of life and time. would be the argument, we must invite not coerce world hold him in prison-thrall, unless he discipline his soul, and make it receptive of those Spi-Let the world see that it terms our mysteries rit-voices from afar, which come in obedience to

"The savage in his blindness

because he has no philosophic basis for his belief.

is weary and demands repose, and the heart asks, that immortality impresses itself in indelible strains the wisdom of the world is confounded by the In order to imbue the minds of people with the belief to attack and misrepresentation, which are an obstacle to her perfect sight than an opera-glass is this all that mankind are wrangling for, the ready upon the undying consciousness of man's Spiritual tricksterings of the child? If there were a trick, vital elements of Spirituality, to have it joined to difficult to disarm. If the Spirit can burst theiron would to one of our readers. would not Spiritualists be anxious to detect the the solemn circle of all relations and associations, span of circumstance, and enter like a true evangel | She has only possessed these extraordinary pow-As an additional inducement to "getting devel- concealed spring, for to them with their belief, it is to make even its unintelligibility palpable, (for in into the wide universe of feeling and sympathy of ers of super-sight two months. She states that she patient a few short years at most, and all your oped" in solitude, the expenses are very light. A a matter of the greatest importance. To the world all the emanations of high genius, there is a cer- thought and conception, her dignity is compromis- received a promise one evening from the Spirit of sufferings will be made endurable. When the ma- pound of soda biscuit, a slice of cheese, and a tin it is a delusion, visited for the gratification of cu- tain unintelligibility,) a purely philosophic Spirit is ed by envious babbling and irreverent talk. When her brother, that he would magnetize her the next terial mist is dissipated, you will discover that the cup, make a first rate outfit. Springs of pure wa- riosity. These men are not to be condemned for necessary. This possession must be carried up- we enter into an existence of high thought, and day, and bestow on her the gift of super-vision, severest trials are the most profitable lessons, &c." ter are plenty among the hills. The odor of the table or the tilting it, when seen ex- ward and ouward, and its echo borne afar, just as yearn for ampler knowledge, a larger wisdom and which accordingly occurred. We learn from a gen-The value of a Spiritual sight of any sort or de- flowers, the vocalism of the birds, and the bracing cites their wonder, induces inquiry, which ends the wave that resounds upon the upbraiding shore higher reverence are requisite. We must discard the the wave that was present, that she reads and degree cannot be estimated. It is a never-failing air of the highlands steal into our sensational in- when the inquirer is sincere—shall I not say in is borne onward to other isles, and reverberates all other sources of communication, for they iden- scribes in the dark as well as in the daylight. Her spring of life-water, from which the soul can at stitutions and through the industrial routine of the conviction. The men to be condemned are those with the same cadence throughout the great cham-

her case was hopeless, spoke only of the loss her recommended as the initiatory step towards conva- the inquiry. Those men who immersed in sensual discovered to be nothing but phenomena. Sound death would be to her children. She was lingering lescence. It matters not whether my visitor is old pursuits, fearing that in Spiritualism they should has no existence, and Spirit implies existence. with consumption, and was willing to go. A few or young, male or female, ugly or handsome. Con- reap the bitterness of reproof, and could no longer How will you make this communication of sound days before she departed, the realities of the high- fident in long experience, I feel prepared to restore stray in the courses use has rendered so sweet palpable to a man born deaf and dumb? In truth, er life were displayed to her enraptured gaze. She harmony to the desponding mind in the most des- Those men who nurse in their hearts the darling these were at first the convictions of our own attempted to describe them, but words were too perate case. My course of treatment is always re- scourge, making it a nest of scorpions, a thing for mind. Nevertheless, here was an unimpenetrable feeble to express her joyousness. From that hour gulated by the physical and mental wants of the the crouching fear, and deny the immortality of sound, a warning, that demanded attention and she earnestly desired to be set free. The calm sere- patient. Advice is given free of charge, and my the soul, and cling to annihilation through dread of the effect of a cause. Does it bring hope and nity of her soul left its stamp upon her face after patients can pay their board bill by laboring with condemnation, and lastly, those men who are de-peace? Are the assertions ministering to the the senseless form had been left. Her companion me in the shop. One day of each week is devot- terred by fear of the phantom-hell of the preacher sources of high and heavenly truth! Are they from gazing on the pure light of the Infinite, from the Spirits of friends "come from Heaven to tell basking in the eternal sunshine of his glory, from us they are blest?" The thought was ecstacy !knowing him as the God of love, truth, and jus- What is the philosophy of this? was the next intice, not as the Moloch of misery, the impersona- quiry, and the answer may be propounded in an- the nature of the case may warrant; but our beother question. Do you expect a disembodied lief is sometimes put to a hard test. Seeing is be-Spiritualism invites them to no new faith; Spirit. Spirit to speak? You send your thought abroad lieving, says an old maxim. And what we are ualism has no new altar laden with incense or floated by telegraph and by letter, nevertheless, it is not about to relate passed under the immediate inspecaround with the blood of sacrifice. No seething necessary you should be bodily present to make it tion of our senses. credible, that you thus speak and that you com-

municate through media. Electricity as a principle of life must be ex- faculty of voluntary clairvoyance. She is but seven istent; it acts on all laws of Nature with an intelli- years old-artless, innocent and childlike. Her gence almost equal to intellection. In the thunder, temperment is a fine, nervous, sanguine—the for-

NO. V .- CAUSATION IN MATTER, CAUSATION IN MIND. Matter is limited to space and time, mind to infinitude. Causation in matter goes on undeviatingto minister to the world, and paid in the coin of ly, forming a circle of succession and change. the little clairvoyant. A number of experiments Causation in mind goes forward in anticipation of of an interesting kind were performed, but not havthe demonstrable action of matter, and masters its ing sufficient leisure to give the subject a close indom of God is within you?" Spiritualism has no problem pre-existingly. Mind discovers and creates, vestigation, we desired another and private intermatter produces; the latter obeys those mandates of the Creator which the action of His intelligence morning according to request. The first point we upon it ordains; the former discovers and interprets the object and purpose of those laws, and sured that there was no trick or collusion, and that

"This thought resteth on the mind like dew, God is the beautiful and God the true."

Causation in matter inde; causation in mind es , will this is the grand province of mind, and the only one which establishes its sovereignty. The Creator ordains it with prescience, to assert his truth. He is the central sun of the essence, diffusing His rays and brightening His creation, impenetrating it through "systems self-imbued," and writing it at last in burning light upon the secret soul of man.

In the government of Nations, in the establish- The power of seeing was instanta ment of systems, in the construction of institu- did she appear in a magnetic or biologic condition. tions, truth is veiled behind the huge gigantic sha- | She was just as conscious after the bandage was apdows of error that gather about her radiant brow. plied as before. She acted precisely as she would Evoking her serene and heaven-endowed attributes with it off. She heard and understood every word from the gloom of false pretences, is a causation in spoken in the room, and conversed, asked or anmind that only restores harmony to earth and swered questions just as freely during the experiearth weary-mortals; it is a causation moreover, ments as afterwards. She seemed susceptible of that settles the value of truth.

tion which has instituted a code of laws and made | would brighten up immediately. of truth, is exercising the grandest function in the

> NO. VL-THE TRUE MEDIUM. "True mediums are keys that fingers Of whitest angel-hands may press.'

Thus sings a Bard of the Christian Spiritualist, reotypes were examined; our's she immediately and we endorse his utterances. We protest, how-recognized; the peculiarities of the others she readily as they, acknowledge and flee from the Divine influences at work in his own life and ex- ever, against any medium giving her own impres- pointed out. A book was placed before her wrong sions at any time and under any circumstances for end up; she gave the number of each page, and the voice from afar. Better that the unseen influ- read sentences, spelled out words, described the ence guide the reason through her dim and distant | pictures, and named the color of the binding-in maze in trustfulness and truth, than arrive at half short, whatever she could do with her natural she mortals the joyous assurance of the Creator's all- as did the men of old, the world does now. "Have It is the absence of these faculties which makes revelations by the swiftest flight of the Spirit. It did with her supernatural sight. is putting the valor to a test too stern for credulity en philosophers first said the soul of man was im- in giving a counterfeit for a reality. Out of the have some influence on her powers, we removed If the powers or ability to manifest them was mortal, and the grand conception permeating and soul's suggestive conceptions, nothing uncongenial him to a distance, where he could not see what was can be, and it can never stand as our foe, even if it The bandage was removed and replaced several

> the contrary of this, and they have exposed our the usual method. The bandage formed no more prive the interior being of that heritage to which it with her in a dark closet, which our space forbids

[From Buchanan's Journal of Man.] CLAIRVOYANCE.

There are still so many individuals who have indefinite opinions as to the reality of clairvoyance, and so many others who are still disposed to disbelieve its existence, that the following narrative from the Cleveland Forest City, published more than a year since, is a valuable illustration of this power:

"We have always been more inclined to skepticism than credulity in believing in special providences or spiritual communications, and usually refer the "manifestations" to collusion, natural causes, sleight of hand, or magnetic sympathy, as

A citizen of Ohio City-Mr. Jackson-has a little daughter, Phebe, that possesses the wonderful she affirms, with the Spirits of the departed at will.

The first exhibition of her faculty which we witnessed was at the bookstore of Smith, Knight & Co., about a fortnight since. We became interested, and invited her father to visit our office with view at our residence. It took place yesterday minutely examined was the bandage-to feel asperceives in their operation a harmony and truth. her physical vision was completely obstructed. A wad of cotton was first laid upon her closed eyes, next her own gloves were rolled up and placed on the cotton, and lastly a silk handkerchief folded intightly around her head. It was no more possible for mortal to see through the impediments before her eyes than through a stone wall.

The second inquiry was directed to the mode of receiving the "influence," and its effect on her natural state. The moment the bandage was applied she was able to discriminate objects.

No passes or manipulations were performed all the feelings, motives and passions in the clair-Mind, as the only estimable measure of this prin- voyant that she exhibited in the normal condition. ciple of truth, is the most valuable of endowments. When her interest in the demonstrations seemed to Nothing but the difficulty of the attainment of flag, and she exhibited signs of weariness, a protruth has originated the bench of the Judge, and mise of a reward, or the gift of a small coin immethat nice and scientific process of legal investiga- diately stimulated her to a fresh effort, and her face

human inquiry a science. We are not over-step- We thirdly experimented on the extent of the ping proper boundaries in ascribing to it the origin faculty. She described colors as accurately as she of all government. The origin of the word Court, did figure, and both with the utmost precision. We as applied to a monarchy, has this significance.— held up in one hand a variety of objects, such as The Emperors and Kings sat as Judges. The cau-pieces of coins, a thimble, a comb, a number of sation of mind adapting its effect to the discovery pins and needles, some points, others heads exposed, and then requested her to describe what was The earth and skies and the free air of Heaven, provinces of life. Ever since the world began and in our hand, which she did minutely and accuratemay be denied the prisoned man; he may pine life was first expressed, and the mind of the om- ly. Sometimes we would place the object on the niscent enkindled at the image of himself in man, table near her, then at a distance, or hold it up as of conventional abuses. The fierce argumenta- rows, but let the voice of outside sympathy greet this has been its destiny. If the discovery of truth high as her head, but the position seemed to make defeated, and man be plunged into a state of less may lighten the chain upon the fettered limbs, and more important than that we should connect great such as halves, quarters, coppers, or gold pieces on a card was next placed on the table, and she immediately designated the location of the hidden coin. This was repeated so often as to preclude the possibility of guessing. Bank notes of various denominations were minutely described. Several daguer-

Imagining that the presence of her father might ed she was able to describe objects. No time in-We fear that there are too numerous examples to tervened for putting her into a clairvovant state by

We shall attempt no solution of the phenomena

ments the genuine actions and conduct of a sincere | Most High from every heart of every son of man. child of her years and opportunities. We subjected her to a long and searching ordeal-many of the tests being entirely new and unexpected.

opment. A new philosophy is destined to supersede the established dogmas of the mental organization, and the relations of man to time and eternity, which for past centuries have prevailed in the civilized world."

Christian Spiritualist.

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

NEW YORK, SATURDAY, FEBRUARY 24, 1855

GREAT SPIRITUAL MEETING.

Addresses by Gov. Tallmadge, Rev. T. L. Harris, and Judge Edmonds.

According to the published notices in the daily papers of thi city, a meeting of the Spiritualists was convened at the Broadway Tabernacle, on Friday evening, Feb. 16. Long before the time for the commencement of the services, the house was filled by an immense audience, which must have numbered over 4000 rsons, as the following statement of the Daily Sun may be taken as the general estimate.

SPIRITUAL MASS MEETING .- The largest meeting of the sea son was held last evening at the Broadway Tabernacle by the Spiritualists. The galleries and every available spot in the house was densely packed, and the greatest possible interest was kept up during the whole proceedings.

The meeting was all we had hoped it to be, and will prove no doubt, as we predicted it would, a season long to be remem bered; for while it is a significant and satisfactory answer to the assertion that Spiritualism is "passing away," the impression left on the mind of those who attended the meeting must be the best evidence that Spiritualism was internal and sympathetic. as well as external and numerous.

If however, we needed confirmation on the subject of Spirit ual progress in this city, it would be found in the fact that Spiritualism was allowed a hearing in the Tabernacle, for two years ago, when the Rev. Mr. Madison got up a theological farce in the same place, the friends of Spiritualism wished the use of the Tabernacle to say what "is and is not Spiritualism," it could not be had for that purpose. There may have been good reasons for the refusal, but be that as it may, one thing is plain, either Spiritualism is better understood, or else it is more popular—the present meeting being authority. We hope it is both, for we have small veneration for popularity that does not spring from the fundamentals of eternal truth and virtue. Every other popularity, be the subject what it may, is destructive of true progress and the harmonization of the human family. Next to the pleasure of hearing these addresses, will be that of reading them, so we give a full report of them in the order

Owing to the absence of the organist, the music was furnished by a quartette, who gave the chant, "How beautiful on the mountains are the feet of him who bringeth good tidings." After a solemn and impressive prayer by Rev. Mr. Harris. Mr. Brittan introduced ex-Governor Tallmadge, who said:

LADIES AND G: NTLEMEN: It is with the greatest reluctance that I undertake to say a word this evening upon the subject of Spiritualism; not a reluctance to speak upon the subject, but because my time is necessarily so limited that I can neither do justice to the subject nor to myself. It is, therestood by a large portion of the community. There into the heavens. are two reasons, perhaps, why it has not been ever, say this for the purpose of casting censure John what ye have seen and heard." upon the press, but merely to express my own resophical, it is worthy the investigation of every ment we classify them under seven heads. practical and intelligent mind. The time will come -and I predict that that time is not far distant- of man's intercourse with immortal intelligences-

signed "John the Beloved," and you will find what is put forth in it to be worthy of serious consideration, and of the source from whence it came. It was made to a select circle of the most intellicomposed of those described in the communication and respectability-the wife of a Methodist clergyman. I took down the communication myself, let- forth and said, "I live!" ter by letter, as it was given through the tippings

Lo. an assembly of wise men from the East and from the ed, ye do well. Ye are instructed from the great Book of Books even the Book of God, thus to proceed. Beloved, if all Spirits were evil, or if all Spirits were good, this trial would be useless. By their fruits ye shall know them. Beloved, can the leopard change his spots or the Ethioptan his skin? When the Spirit leaves the earthly form for a Spiritual, the Spirit is the same, JOHN THE BELOVED.

And here is another, claiming John Howard as

My mission, both in my physical and Spiritual form, has ever been, and still is, to ameliorate the condition of the human race. I have penetrated the darkest abodes of vice in every clime,

that Phebe Jackson can see clearly with her eyes have inspired his slaking soul with hope, and taught to revile have inspired his to lead forward to the close, the nerves relax, the pulse ceases almost to has not gone out: "If thou be true, save thyself, ing been called. Nearly two years have passed with which ignorance covers up its eyeless sockets close, the nerves relax, the pulse ceases almost to have inspired his to lead forward to the covers up its eyeless sockets close, the nerves relax, the pulse ceases almost to have inspired his to lead forward to the covers up its eyeless sockets close, the nerves relax, the pulse ceases almost to have inspired his to lead forward to the covers up its eyeless sockets close, the nerves relax, the pulse ceases almost to have inspired his to lead forward to the covers up its eyeless sockets close, the nerves relax, the pulse ceases almost to have inspired his to lead forward to the covers up its eyeless sockets close, the nerves relax, the pulse ceases almost to have inspired his to lead forward to the covers up its eyeless sockets close, the nerves relax, the pulse ceases almost to have inspired his to lead forward to the covers up its eyeless sockets close, the nerves relax, the pulse ceases almost to have inspired his to lead forward to the covers up its eyeless sockets. blindfolded, with no mortal to magnetize her; that she exhibits as much volition and come sciousness when blindfolded as when not; and that softened the rigor of their Spirit and infased into their souls they are safe. What do I care for style? I don't subject. Then that paralyzed form, quickened by I leave several points untouched, and I will pass dressed an assemblage of my fellow-citizens in this softened the rigor of their Spirit and infased into their souls they are safe. she affirms to be under Spirit-influence; that she she affirms to be under Spirit-influence; that she she affirms to be under Spirit-influence; that she she affirms to be under Spirit-influence and the Spirit of liberty. My zeal will never flag, neither will my go to that telegraph as a critic of words, an epicure an invisible fire, rises, the lips utter words that ev-Spirit weary nor my labor cease until angels shall look down is a little, artless child, incapable of successful from their bright abodes upon this darkened sphere, and behold fraud or collusion, and exhibits during the experi- reflected, as from the face of a polished mirror, the image of the

JOHN HOWARD.

The following piece of poetry was communicated some proof that it is they, I don't ask them to give biological operator can produce states by the ope-still hold the corpse-like hand, and speak through those who have known me from my youth, and atthrough a young lady not more than fourteen me Chapin's eloquence, nor call it "moonshine rations of the mind upon persons of delicate ner- those cold, pallid lips, he could tell us what he sees tempted to say aught upon this subject; and I can years of age. I give it to you as a specimen, and drizzle" if they don't. If they convince me in vous organization, in which the subject shall utter, in that great dawning vision—I would say that scarcely account for the repugnance I now feel. I derstood, its powers are only in process of devel- I undertake to say that it will stand alongside of simple speech that I communicate with my kindred not his own thought, but the ideas existing in the tens of thousands of intelligent and virtuous citi- entered upon its investigation at a time when to Key's "Star Spangled Banner."

Here the speaker read the following poem:

OUR NATIONAL ENSIGN.

Flag of the planet gems! Whose sapphire-circled diadems Stud ev'ry sea, and shore, and sky-Oh! can thy children gaze Upon thy silver blaze, Nor kindled at thy rays, Which led the brave of old to die? Thou banner! beautiful and grand. Float thou forever o'er our land

Flag of the stripes of fire! Long as the bard his lofty lyre Can strike, thou shalt inspire our song-We'll sing thee 'round the hearth, We'll sing thee on strange earth, We'll sing thee when we forth To battle go, with clarion tongue! Flag of the free and brave in blood For aye be thou the bless'd of God!

Flag of the bird of Jove! Who left his home, the clouds above, To point the hero's lightning path-Around thee will we stand, With glittering sword in hand, And swear to guard the land Which quell'd the Brithish lion's wrath. Flag of the West! be thou unfurled. Till the last trump arouse the world

Flar of two ocean shores! Whose everlasting thunder roars From deep to deep, in storm and foam-Though with the sun's red set, Thou sink st to slumber, yet With him in glory great Thou risest and shall share his tomb i Thou banner! beautiful and grand,

Float thou forever o'er our land!

A beautiful anthem was then sung with much power and expression by the choir, eliciting a hearty burst of applause from the audience, after which Mr. Harris came forth, and spoke as

A compact statement of what Spiritualism is, into an aphorism. Spiritualism, as we define it, is est, and sailors at the yard-arm. twofold-subjective and objective. There is, first broad domain from whence in all ages genius has come forth to do its mighty work, and poetry to the Pacific. cheer, and art to adorn, and religion to instruct the

There is, secondly, an external territory, an immense realm for art-phenomena, language-phenomena, and sensible demonstrations of Spirit in matfore, proposed merely to make some preliminary ter, cognizable by all the senses, facts of the world duty of addressing you is especially assigned; and tive philosophy whose rings and rounds of demon-The subject of Spiritualism has not been under-on the very surface of the subject.

of the world, and whether it be Spiritual or philo- argument, and for the purpose of our present state-We assert, first, that Spiritualism-the doctrine

when the conductors of the public press will feel is true, because material concussions conveying inand know that their course has not been a correct telligence reveal the intelligent agency of the dewill feel the truth of what I say on this occasion. spit upon by the dressmakers of literature, who jects in the material world. There is another reason why Spiritualism has deal in the haberdashery of rhetoric, ideas thrilling

which ye go. When ye meet the deeds done in the body ye are fiery agonies, and whose molten firmament eyes upon the heart. consumed, dying yet never dead?

my friends tell me first of all, if they can do it, if its great Spiritual awaking, is induced upon the I am admonished to brevity; and pardon me if philosophy, and yet I have never, until now, adin the skies, it is enough.

struct Fourierite phalansteries, to convert America operations of risen Spirits. to the tariff, to put down or build up banks, or to

forbids. No more is the Christian minister obliged mates us. to explain how Christ healed the leper, stilled the sea, or talked with Spirits. We appeal, as Christ

Who are the mediums for such manifestations? a man might who attempts to condense Homer in- editors, highest scientific authorities, jurists, phy-

Where have the rappings been heard? In the

intelligence, and faithful love, from the millions Greek language, was used as a medium through living? gone to the millions crying for some voice from out whom Gen. Bozzaris, brother of the celebrated

then can I refuse to sympathize with that grander of useful knowledge among men.

"Ye shall wait and weep," they cry, "but never, that I can feel; nay, how much more shall my bo- truths new as well as old. I refer to the clergy. — divine salvation. never shall ye meet them more." And have not som thrill to that stupendous operation whereby These manifestations broke out in Connecticut, in another class—the prophets of the flaming vortex my friends clothe themselves with electrical ele- the family of a learned divine. They amused thembut in a new temple. My little children, ye have the privilege and the everlasting fire—have they not told us that ments of light, and so descend to the natural plane selves with them, and, with most of their friends, which they did; and through the mediums of the which ye go. "They will cause you unutterable bilss or un- rains down madness, till keel, and ribs, and deck, 3. One of the most interesting of all philosophi- family of this divine, the Spirits communicated, ntterable woe. My little children, be instructed by one who and cabin clasped the doomed ones in an iron cal experiments is that by which the human body and gave them test-answers, demonstrating the shroud, and, streaming, sailed alive with endless under the influence of a galvanic current is made, identity of the Spirits communicating, which flame blown by the furnace-breath of torture, bore though the Spirit has fled, to manifest once more amounted to a satisfaction. The family of the divthem through the everlasting ages, burning yet un- the functions of vitality. It is startling to see the inc, after this friend received his communications, corpse rise as if the breath of life once more were asked for something from the Spirits. They spell-Well, now against this terrible fear for the de- in its nostrils. This, however, is but a trifling mat- ed one word—a significant word—and that word of the Supreme Court, came forward and said: It selves and of all of creation around us. parted, of annihilation on the one side and perdi- ter compared to another class of Spiritual pheno- was "Mockery, Mockery." And I ask if these is with feelings of repugnance that I cannot ac-

but merely relate what we saw. Those who reject snca. I have visited the cell of the maniac, and calmed the out and connects us with that vast world, where I refer now to those phenomena known as Spiritual as between two thieves? if the finger of scern has upon this occasion. Four years have now rolled troubled Spirit, and led forth the sparkling gem to glow and exthey have gone, what do we ask? Pomps of dicpossessions. There are perhaps a hundred thounot been pointed at them by the very men claimover my head since I became an investigator upon
they have gone, what do we ask? Pomps of dicpossessions. There are perhaps a hundred thouthe Spiritual theory can draw their own conclusions and form their own hypotheses. We do know the Phobe Ladrenge and the spiritual theory can draw their own hypotheses. We do know the subject to which your attention has this eventual phothese and the subject to which your attention has this eventual phothese. The eyelids ing to be the leaders of public opinion? If they have gone, what do we ask? Pomps of diction, Ciceroneon eloquence, the swelling phrases and mediums of different kinds. The eyelids ing to be the leaders of public opinion? If they have gone, what do we ask? Pomps of diction, Ciceroneon eloquence, the swelling phrases and mediums of different kinds.

> of honeyed sentences, nor do you. As fathers and identily are the productions of a mind distinct from which we may class the Spiritual phenomena of the ed States—beginning with the East, and ending mothers, as husbands and wives, and children we the Spirit inhabiting the organization. The pheno- present day. To those of you who believe in im- with the Mississippi—I have availed myself of the go there; and if that dear mother speaks, and that mena of speaking mediumship are thus presented. mortality—that when a man leaves the body he opportunity of speaking to many who were strangdear wife or child communicates, so they give me You are all familiar with the fact, that a skillful enters the Spirit-world—that if the Spirit could ers to me; but never until now have I risen among mind of the operator. No one disputes it. It seems | zens—not infidels, but members of all the churches | believe its truth was to me a treasure infinitely be-It may not be very practical, some may say, this as if these biological discoveries had been permitted in the land—pass, at the present time, into states yound aught that earth could confer. I pursued it communion. It may not instruct me how to con- and ordered to prepare the world for the mental in which, retainining their connection with the earnestly, zealously, and I became a believer,—not 4. The fourth class of phenomena, still more write and the lips to speak, yet are so far free from boyhood passed away before I was taught the imenable daily papers to tell beforehand about the significant because more personal, may be styled it as to behold the wonders and beauties of the portant lesson that belief was not a matter of volistorming of Sebastopol. But there is a nobler side intro-missions into the world of Spirits. When a heavens, and communicate what they see. We are tion. But I was not desirous to thrust my opinions to this practicality than the bread-and-butter side. man dies, he lays aside the external form; clothed told that in the ancient times certain of the disciples on others, and I pursued my inquiries, therefore, Ye great and splendid empires of the free and hap- upon with a garment of Spiritual substance, he be- of Jesus passed into the same condition, saw the and imbibed my belief, quietly, unobstrusively, and deared ones, that live forever in our hearts, ye deem to state, the inhabitants of that immense abode; what they saw. If we believe these facts, therefore, found that in this country, boasting of its freedom,

did in his reply to the disciples of John, to the material things-because Spirits tangible prove day, not alone by answering, under suitable conditations are now occurring in all parts of the civilized ed by the galvanic battery, where the electrical cur- to believe the corresponding facts of the present will be, perhaps, the most useful contribution that Gray-headed men and women, standing on the form rises, the hands are moved. Still more inteless are reliable in conjunction with can add to the intellectual wealth of the audience brink of eternity, and so through all this golden resting is that phenomenal manifestation of Spirit- the reason in determining facts as evidence. You to a verse, Solomon into a proverb, or the Bible sicians, merchants, mechanics, hunters of the for- hands, controlling the persons, speaking through dence of the senses on one point, are we not bound of interior principles, that realm of pure thought chamber, at the birth of the infant and in the de- dual as a medium through which to communicate on the evidence of our senses—when they are ap-

wholly understood, and why so many prejudices Jesus, "Art thou He that should come, or do we ism, but who is perhaps as clear-headed and keen whatever of any language, are controlled by Spir- ridge, Kant, Cousin, and by our highest universimosphere are condensed, and used by Spirits; by learn those languages, these communications are thought! grand, magnificent idea! Not alone are to us in that same matter-of-fact, American way in from intelligent Spiritualists being the dreamers of on the table, nor under the table, but they have felt their hands, have seen their faces, have

but in a new temple. My little children, ye have the privilege and the everlasting are—nave they not told as that to make that new mansion an abode of lappiness or misery.— the barque that held them still floated, but drifted of vision, as to reappear to my perception and rahis physical and mental energies to the proclamation and deinterests, and his friends have sought this occasion to testify With us, my friends, it is not the gratification of an their high appreciation of his earnest and efficient labors in behalf of the great but hitherto unpopular truth." The speaker then announced that the choir would perform a petite for the marvelous-it is something beyond elect piece while a collection was being taken up for the bene- that. fit of Mr. Harris, after which the concluding address would be

given by Judge Edmonds.

body to a certain extent, so as to use the hands to because I willed it, for it was not long after my py dead, ye fathers and mothers, ye sacred and en- holds tangible Spirit-creation. He sees according Spirits, talked with them, and came back and told as I hoped, unoffendingly. But, to my surprise, I it practical to comfort the broken-hearted, with sun- and could the Spirit who has just left the body still upon the evidence of the dead, we are called upon I was not permitted to do it. I was not free to like shafts to slay the Python materiality, to span retain possession of its lips to speak, or its hands to believe in corresdonding facts upon the evidence pursue the truth. I found my opinions thrust bewith arch of light the sea of desolation, to fill the to write, the wonders of that sublime apocalypse of the living. Believers in immortality—believers fore the world, and I was arraigned for entertaining atmosphere with voices chanting glory to God in could be at once made manifest to the vision of the in the Bible as the Word of God—believers in the such religious faith as my conscience dictated. My the highest, peace on earth, and good will to men. Spirit, and communicated to the mourners weep- great Spiritual facts of the New Testament—be- deepest and most cherished feelings were torn with There are probably three hundred thousand in- ing round the rent body of its mortality. Now lievers in the great truth that God never contra- ruthless fingers, when I saw fit to exercise my telligent men in America, who, by absolute inves- this thing is substantially effected through the phe- dicts himself—believers in the great fact that the birth-right as an American in seeking for the truth; tigation, commenced as opponents of the rapping nomena alluded to. The Spirit actually does be- God of the departed is the God of the living-be- and even the innocent and unoffending members of phenomena, now publicly assert that the pheno- come so far disconnected from the body as to see lievers in the great prophecy that man shall be de- my family have recently been held up before the mena are occasioned by departed Spirits. It will with Spirit-eyes, hear with Spirit-ears, and thrill livered from the grossness of materiality, and hold rublic as the subject of an indecent wager. Therenot do, with a body of credible witnesses, embrac- with Spirit-touch to the harmonies of the world of communion with the skies—believers in the great fore, perhaps, it is that I feel this shrinking on this ing all classes in society, of this character and mag. Spirits—retains still, however, sufficient control of truth of ministering Spirits—I ask if, according to occasion, so that were I to consult my own emonitude, to cry fraud. I cannot, of course, attempt the organs of speech to indicate the nature of that the postulates of your own faith, you are not bound tions alone, I should not now stand before you. I learnedly to explain the rationale of the fact. Time most absolute condition, that eternal life that ani- to believe in the corresponding facts upon the tes- have, however, rather yielded to a sense of duty, timony of good and just men at the present day? and to the solicitations of others. While, on the one We assert, then, that we believe in modern | Spirits prove themselves to be Spirits-prove hand, I acknowledge no submission to popular Spiritualism—in the communication of Spirits with that they actually do communicate at the present clamor; while I cannot bow in obedience to the conventionalities of society that would trammel my facts. Hundreds of thousands of intelligent men their power to so control, under suitable conditions, tions, thousands of questions covering all the facts freedom; while I acknowledge no vassalage to the and women, upon what seems to them absolate evil the ultimate essences or refined substances of the of their past life, but also by lifting human bodies, fell Spirit of sectarianism, and claim the right to dence, proclaim that they have communicated with natural world, as to assume temporary organiza- and carrying them through the air. Christians, stand up in the supremacy of my reason, bowing their departed friends. I ask, as was asked of old, tions, though apparently independent of the me- you believe upon the evidence of the New Testa- to no authority save the source whence I derive it, hath this thing been done in a corner? Overleap- dium, and to give communications to us. One of the ment, that Philip was translated from one locality on the other hand, I acknowledge the duty I owe ing the limits of our own continent, these manifes- most interesting of all experiments is that product to another. If you believe that, I call upon you o those who have imbibed and entertain the same faith I have, and who say to me I have no right to rent falls upon the dead form, and that form appa day upon the evidence of just men and Christian be so selfish as to close my lips, when I can be of rently revives for the moment, the eyes open, the men-men of thought and judgment-men who service to so grat a cause. Therefore I yield my own feelings and stand before you on this occasion. But I stop not now to endeavor to demonstrate to before me. I labor under the same difficulty that link of life, to infants unweaned, clergymen, uaulism wherein invisible agencies operate upon who have been accustomed to try evidence and you the reality of intercourse between us and the the human living organizations, controlling the weigh testimony—I ask, if you believe in the evi- Spirits of the departed. Such is not my purpose. How vain, how futile would it be for me to attempt their lips in the voices of the departed, and sus- to believe the evidence of the senses on another? it! how idle and presumptuous the task, when God pending for the time the consciousness of the indi- If we believe the evidence of our senses when we himself has planted the testimony in your midst, of all, under this subject of Spiritualism, an empire most crowded assemblies, and alone in the midnight vidual, and using the organization of the indivi- clasp the hands of our friends, are we not bound, making it spring up at your own firesides, in every hamlet throughout the land, and in almost every which pervades all minds from the One Mind, that parture and burial of the dead. In circles of bank- with men living in the body. This fact, I know, pealed to, and the facts are given—to believe that habitation! But I come merely that I may say to ers in the New York Exchange, in the lagoons of is denied, yet there is a method of proving it be- we clasp the hands of Spirits? We who believe on you what it is that we who have investigated think yond all doubt. Not long since, the daughter of a intellectual evidence, that the Spirits of our friends we have discovered in relation to this mighty sub-What has been said through the rappings? Mil- distinguished jurist, who is now present, and who living in mortal bodies do communicate, are we not ject, and in the hope that many who have not inlions of test answers to mental questions, laying is a medium for Spiritual communication, without bound, when an equal weight of testimony is given, vestigated, may now be induced, by the results of bare heart-secrets, life-secrets, voices of recognized the possession on her part of any knowledge of the to believe that the departed speak as well as the our labors, to begin their investigations. There is much to learn. Even the most forward among us A few more words and I have done. It is ad- have learned little of that which is so freely profferthat silent sky. Ah! it is as if the mighty heart Marco Bozzaris, and President of the Greek Se- mitted by the clearest intellects and highest philo- ed us. The harvest is immense—the field is great remarks as preceding the gentleman to whom the of facts, and serving as the basis of a grand induc- of all departed loved ones impulsed its deathless nate, communicated in his native language to a sophers of all times, that man does not originate —laborers are wanted for the work. Many minds upon the living earth.

upon the living earth.

now in this city. I have the statement from the municate is by temporary organizations of matter.

Facts of this kind are occurring all over the lead.

Facts of this kind are occurring all over the lead. blood-drops, and dropped them in golden sounds Greek gentleman from Athens, who, I think, is ideas, but that they flow down in an orderly influx are needed to investigate. Many difficulties are yet When the disciples of John the Baptist asked of A gentleman who is not identified with Spiritual- Young girls, little children, who know nothing Plato, Anaxagoras, or, in modern times, by Cole- most unhappy and palpable ignorance of the subject, not merely of the world at large, but even among exist against it. The first is the course taken by look for another?" the answer that he gave was an an observer as our nation affords, has informed me its, and other languages are uttered through their ties, adding to it simply order, method and precithe public press in not presenting the facts con- appeal to the senses. He pointed to the blind made that in a circle recently, five sheets of paper were organs. In this passive state tones, accents and sion, and finding in external, objective phenomena fanaticism; for, I assure you, from my own expenected with it to the public mind. I do not, how- to see, to the dead raised, and replied, "Go and tell placed upon the floor, and five pencils were at communications are given, which friends in the of correspondences, the evidences of the genuine- rience and observation, that the fascination of this once seen writing on these sheets. Senator Sim- body recognize as coming from friends who have ness of an external faith. Grand and solemn intercourse is so great, that its tendency is to lead Thus we do to night. Entering into no a priori mons, of Rhode Island, informs us, that a Spirit, gone before them to the Spirit-world. Now we thought! that as by the body we are connected to the mind away from its proper judgment, and instill grets. The conductors of the press have had real argument, we simply point to realities. The sylphs purporting to be his son, without the intervention are told that the Divine Spirit fell, in the past, up- the earth, so by the mind, we are connected with a spirit of fanaticism most revolting to the calm sons satisfactory to themselves for withholding this and gnomes of the Rosicrucian philosophy, the gay of any visible agency, controlled a pencil, and gave on the disciples gathered together upon the day of the skies; as by the sensuous understanding we and rational mind. We have also to contend against information. Facts have been developed, in the and airy idealities of mythic systems of the past, a communication in the same manner. There are Pentecost, and they went out to speak to the na- take cognizance of the world and the proclivities of the age to build theories. Theory course of the investigation of Spiritualism, of the the stately generalities of the mere theorist, who various localities in the country where this form of tions gathered in Jerusalem—the Greeks, the Illy- forms, so by the pure reason we take cognizance after theory is built in our ignoranne, and we forget most astounding character. They have exhibited speculates of the universe he cannot see—all these phenomena is continually occurring. Now, if we rians, the Romans, the Cappadocians—each in his of eternal and immortal principles. As we are that all truth is slow in its progress with mankind; phenomena the most extraordinary in the history we set aside. The facts of Spiritualism are its best admit such facts, we admit the existence of a pow- own language. Here are the same phenomena, taught through the senses of the body by Nature, and the more important and vast the truth, the er that is able to grapple the pen and write out its and even more than that, for we are not told that so we are taught through the senses of the Spirit more difficult it is for the human mind to compreown thought free from any apparent mortal agency. any test communications were then given from de- by that world of higher and everlasting Nature hend and theorize upon it. How many thousand If we are to credit the testimony of, perhaps, a parted Greeks or Romans. But here, through the that unfolds itself throughout these great immensily ears passed away before one truth was acknowhundred thousand witnesses, the atoms of the at- unconscious mediums, who never had a chance to ties of everlasting life. Sublime and everlasting ledged, while mankind were building theories in regard to our planetary system! How often were the use of which, as through a temporary organi- given with such effect, that they convince the skep- we surrounded by mortal agencies to minister to well-established facts thrown aside, in order to susone, although they believed it to be such; but they parted. Much as Spirit-rappings, so styled, are zation, the disembodied intellect operates on ob- tical mind who hears them, and make him a be- every worldly want, but by everlasting forms, the tain the theory that the earth was the center of the liever in the genuineness of the phenomena. We embodiments of pure intelligence, immortal sanctua- universe! At length facts enough were adduced Widel varying opinions must exist concerning have our bodies of scientific men; learnedly they ries of the Father's love! On this platform we to give the true philosophy to mankind. And we not been understood—why the prejudices of the of significance and epic strength have been and are the hidden laws whereby these phenomena are discuss concerning the precise antiquity of a fossil stand, using all of our senses to investigate, using ask now, in reference to this great subject, such aid public mind have been so wrought upon—it is be- communicated through Spirit-rappings. Style is produced by Spirits; facts themselves, however, oyster, or the age of some cypress root in the del- the highest intellectual faculties to discriminate, in its investigation that we may obtain facts enough cause it has been denounced by those who have nothing to the man after facts. The lost daughter are too broad and current for dispute. If we ad- ta of the Mississippi. They gather together at the and the highest moral senses and perceptions as to upon which we can safely rest, and whence we may acknowledged they never investigated the subject, is equally dear, whether she wear returning from mit that Spirits can, under suitable conditions, con- nation's expense in Washington, and publish learn- the ultimate arbiters, the official judge. Because draw a conclusion acceptable to the understanding. who profess to know nothing about it, and who her long captivity the adornments of fashion, or dense the elements of matter diffused in space, ed disquisitions as to the cause of roosters' crowing all our intellectual powers, all our lit is no matter in what form that investigation may still have undertaken to give what they call light the simple drapery of the Indian maid. It is the then is opened up the most important field for in- at a certain hour of the night! And oh! will not moral sentiments are convinced; because we have be prosecuted—whether at the table with its quiet in regard to it. Now, I undertake to say that speaking eye, it is the beating heart, it is the love- vestigation that ever has dawned upon the world. the coming age ridicule our pseudo-scientific men the evidence of the natural and Spiritual planes— rappings, or in the higher walks of Spiritual investhese Spiritual manifestations are in accordance fraught and love-tuned being, and not the drapery So far from matter being an impenetrable wall be- for this? And yet, when Spirits speak through evidence harmonizing with all the facts of the tigation—be it in what form it may, it is the numwith the Bible—that the Bible proves the manifes of the person that we see. It is essentially vulgar, tween man on earth and man unfettered and im- mediums in the grand classical tongues of the past Scriptures; harmonizing with all the inductions of ber of minds we wish to enlist in this matter. [The tations, and the manifestations prove the Bible. I and bespeaks depraved taste, to judge the grandeur mortal, it all becomes a fluent medium for the ap
when the Greek, the Latin, and Chaldaic, and the idealist; because we have truths that commend planetary discoveries made by thousands of teletherefore maintain in all this the truths of the of a fact, of a principle, by its mode of expression. pearing and the operation of the departed. Now Persian, as well as the modern dialects, roll out themselves when tried by the most rigid Baconian scopes were here alluded to as an illustration of this Scripture, although they have been ignored and Spirit-telegraphing through explosive sounds comes Spiritualism covers this broad domain. So far from children's tongues, they lay the papers, not formula; because we have heard our friends talk, principle.] We ask that intelligent minds of this As I remarked, I will not occupy more than a which our iron-ribbed, oak-built steamers plow the the age, they are engaged, with all their senses trample them under their feet, as the ancient been inspired by their thrilling touch; because, in subject also the same attention, that out of this few minutes, and it is not my wish or intention to Atlantic, and our prosaic railroads clasp with iron quickened, with all the intellectual powers energiz- Jews trampled on the wisdom of the Just One of hours of darkness and sin, we have been comforted wide-spread investigation truth may come. There go into a formal investigation of the subject. If I hands the virgin waist of the continent. They are ed, with all of the moral perceptions opened and Nazareth. Yes, learnedly, they speculate as to the and instructed by their divine counsels and sweet are many questions in reference to this whole subhad one or two evenings I would be enabled to do dear to us from their very simplicity. Poets of illuminated, in solving the universal relations bethat justice to it which I find it impossible to do coming ages, when the present has mellowed into tween mind and matter. If it is a great thing for clothed the gray granite with incipient vegetation; us to relieve the distressed, to restrain the appe- not answer. We cannot say what it is that pronow. I merely intend on this occasion, during the the past, shall sing them, and find grander themes Agassiz or Humboldt to disintegrate the strata of the and when, from the great world of causes, actual tites and subjugate the passions, to unfold the induces the raps; we cannot say what it is that few minutes allotted me, to read one or two com- of poetry than we find in the landing of the Pil- planet and discover how the God of Ages worked and tangible, Spiritual and natural organizations tellect, to own no man master, to be free in the causes the table to move; but we may know what munications on this subject. The first purports to grims, and the crossing of the Mayflower. To us myriads of ages past, though that knowledge is of are made, and seen, and felt, and the departed, glorious liberty of Divine Love and Wisdom; be- is infinitely more important—that through these be given through the rappings and tippings, and is especially they come as burning and potent facts. the past, how much grander is it to discover the through them, become visible to the senses, they cause they have made us better Christians, better raps and this motion there is an intelligence which We lister to Spirit-rappings as we saw people great formative powers that operate in the present; call these phenomena unworty of investigation!— patriots, and better Americans; because they have speaks to us that we can understand, and we may listen at the office of the telegraph for news from to ascertain, not alone how the fossils of antiquity And when one, or a score, or a hundred, more can- freed us measurably from the bondage of material- learn to make a practical and advantageous use of the passengers of the Arctic. They did not ask to had their origin, but actually to witness, as Spirit- did than the rest, investigate and come out and tell ity; because they have brought us into face-to-face it. So we may not know what it is that causes a have the instruments spell out sentences in John- uaiists do now, the living forces of the universe per- us what they have seen, they are ostracized, called communion with the hierarchy of the open hea- blade of grass to grow, but we know what use to gent and influential ladies and gentlemen—a circle sonian style. They asked, 'Is my mother or my forming their living work. I am glad to know, I to order, cannot speak, are hissed and choked vens; because they have fulfilled the promises of make of it when it is grown. When Franklin made daughter safe?" and when the answer came am glad to recognize the shining of a divine idea in down. And so truth goes begging in the street, Christianity; because they have rolled back the his discoveries in electricity, the theories he built -and through a medium of the highest character through but a "Yes," it was as if from the solid every crystal and every petrifaction; I sympathize while falsehood sits in a chair of purple in the dark wave of materiality; because they have were untenable enough, but the facts were well adamant the form of the loved one had stepped with those who unswathe the mummied past; how Smithsonian Institute, established for the diffusion wrapped the earth with the mantle of spotless established, and he was wise enough to make a charity; because of all this we are willing to labor. practical use of them. Mankind have for years Have we not loved ones gone out over a dimmer science that brings me face to face with super-sen- There is one little argument which will illustrate to suffer reproach because we believe that God, enjoyed the benefit of those facts, without ever yet and a darker sec, whose beating waters gather suous realities, that shows me how disembodied the Spirit in which these manifestations are met and our reason, and our affection, and our con- understanding the cause. Nay, they have gone, about the world? Have not prophets of annihila- Spirits can speak through external air, and make it among another class of men, whom we have es- sciousness are true; because we believe in the sub- by further investigations, increasing their store of West, and the North and the South, lawyers and doctors, judges, tion told us that the barque, rich freighted with our vibrate on the tympanum—how they precipitate teemed worthy of all honor, and whom we have lime verities of the Christian faith, the faith recog- facts, while they are yet far from being able to immortal hopes, has struck the rock of oblivion, and the constituents of the atmosphere, so as to form clothed with authority, for whom we have built nizing the presence of ministering angels, watching understand why they are. So it is with Spiritualgone down beneath the icy billows of annihilation? visible hands that I can see, and tangible hands temples grander than this, that they may reveal over and ministering unto the heirs of a pure and ism. There are many things we cannot understand, yet we may know the reality, and make At this stage of the proceedings Mr. Brittan again came for a practical use of it. What we ask is, that practical ward and said: "It devolves on me to announce to this assem- and intelligent minds should do as we have donebly, that our Reverend Friend is about to leave us for the South, make a practical application of the knowledge of the bly, that our Reverend Friend is about to leave us to the South, to be absent a me months. For several years he has devoted fact that stands before us. But many ask, what is Beloved, we have been truly instructed that every thought forever and forever on the sea whose very drops diate the sunshine of immortal love through the friend of the family—urged them to form a circle, fence of the truths of Spiritualism, at the sacrifice of his temporal the use—what benefit can possibly flow from it?

> We believe that there is to be found in it much to improve the condition of man, both here and John W. Edmonds, formerly one of the Judges hereafter; much to enlarge our knowledge of our

I have penetrated the darkest abodes of vice in every chine, and repent tion on the other side, when a telegraphic wire runs mena witnessed everywhere throughout our land. manifestations have not been mocked at? crucified count for or describe, that I rise now to address you course with the Spirits of the departed, how far

more universal and pervading the whole course of our existence here, than we have ever yet been taught or conceived to be possible.

All mankind, in all ages, among the savage and the civilized, have in some form or other believed in its existence; all religions have recognized it, and history, both sacred and profane, is fraught with it. From Hagar in the wilderness to Peter in his prison-from Abraham offering up his only son, to John in the Revelations bowing down before him who was yet but one of his brethren-the Scriptures are full of it. Socrates was attended by his familiar demon; Luther cried out against the approaches of the darker Spirits. The Quakers and the Methodists alike experienced it in the early periods of their separation. The witchcraft of the seventeenth century was attended by similar manifestations; the traditions of the Romish Church have ever taught it; the traditions of our own day, as recorded in the ephemeral publications of the day, tell of it; and in the inspiration universally acknowledged, whether in painter, poet or orator, it is still recognized, as it ever has been.

Perceiving, then, in all ages a power in or connected with man, whose existence cannot be denied, what are we to do? Remain like the ages which have passed, in ignorance of it; or, in the true spirit of our own age, inquire what it is, and what it may achieve?

The opportunity of solving this question is now proffered to us. Mankind are better prepared for it than they have ever been. Our progress in the last half century, in our physical development, in the arts and sciences, in literature, and in freedom, has shown how wide has been the preparation for the advent of this new and most momentous truth. And the opportunity now afforded for the investigation far surpasses any ever before offered to man; for the evidence now comes addressed to our senses, and not as formerly, merely to abstract reasoning; and through one person alone, or in some single locality, but through vast numbers and scattered over the whole face of the earth, and in every conceivable form, thus offering itself to all varieties of mind, whether skeptical or credulous, sensuous or refined.

Now the question we desire to propound is, How shall we meet this new era? Shall we, like the ignorant school-boy, become angry when taught the revolution of the earth, and stoutly deny it, because "we should all fall off;" or like Galileo. seek to know the immortal truth, and proclaim i to our fellow-man, even at the hazard of reproach and persecution?

Many, however, will yet ask, But why investi gate? Of what use will it be? I will not pause at the obvious answer, that no advance in knowledge can be useless to us; but I will say, as the result of our inquiries, that many things now enshrouded in mystery will be made plain to us. Our own nature will be made better known to us, and the connection between the soul and the body, and the point where the animal mind ends, and the immortal one begins. We may learn that the power of communing with the departed is a faculty of our nature, like many others, capable of cultivation and of great advancement by proper training; and that when cultivated, it is capable of unfolding the thoughts of our hearts to others, and theirs to us; of banishing from us all superstition and dread of the supernatural; enabling us to direct and contrive inspiration; to keep far from us the influence of evil, by unfolding to us its presence, and to

Already has it done its work in reclaiming the erring, in arresting the suicide, in reforming the drunkard, in reclaiming the thief, in withdrawing the distiller from his destructive task, in stripping trade of its tricks, in teaching the selfish to do good, in comforting the mourner, in teaching all to mingle with the world, and each to perform his whole duty to his fellow, and in instructing us that the purpose of government is not to augment wealth, but to advance us intellectually, and that office is not the spoils of a sacked city, but a position devised for the promotion of the happiness of all.

This is what we believe Spiritual intercourse will do for us temporally, and we confidently ask those who malign our faith to point to any of its teachings that are inconsistent with it. Fools and fanatics may, perchance, be found to teach otherwise, as the serpent may draw his poison from the same flower whence the bee imbibes its honey, but the nature of the plant remains the same.

death is, and robs it of its terrors; it demonstrates inculcated by Spiritualists, as they had been led to our immortality by evidence addressed to the senses; it overthrows infidelity; it teaches us what revelations. is the law by which that immortality may be made happy, and by unfolding to us the realities of the friends, as well without as within the ranks of not fully understand. future life, furnishes the incentive, so long wanting, | Spiritualism.

This is what we suppose Spiritualism has done for us. And we ask that, as Spiritualism is sanctioned by Scripture and by history, why not pursue it-why not cherish it-why not investigate it? And may we not ask, if some say that it is the work of Spirits of evil, by what ear-marks are we view. Indeed, it would be very difficult for the than ever I did before in all my earth-life. I did to know the Spirits of good? The progress of most gifted to please all in manner and matter,-Spiritualism has not been arrested by opposition or persecution. It is yet destined to roll over and, not been pleased. Whatever the cause of comgathering strength at every fireside, and enriching plaint, there should be good sense in the issue, the land, and bearing us on to a country where since the above names reflect responsibility and rewe may stand hand-in-hand as one great brotherhood of freemen, worshipping one God, banishing from our midst the fell Spirit of sectarianism, which has so long armed man against his fellow.

A benediction was then pronounced by Mr. Harris. The audience listened to the exercises throughout with the profoundest attention, and with every possible demonstration of the deepest interest in the subject-matter of the discussions. When the benediction was pronounced, they retired in the most perfect order, and their actions and expressions afforded every indication that the deepest and most favorable impression had been made upon their minds and hearts.

NEW LABORERS IN THE FIELD.

donian cry," we are happy also to observe a cheerful and ready response on the part of the young reform. The letter will explain itself. and the earnest, those whom scholastic training and religious culture, as well as a thorough acfestations, have prepared and equipped for all and the influence that lady exercised over her hearers in the forms of attack and defence.

Mr. Samuel Leavitt is well and favorably known his well-weighed and modest discussions, and his earnest advocace of the higher forms of Spiritual unfolding. He proposes by lectures and by calling of avowed enemies, "is as the devastating tornado to the slightattention to the more permanent and eminent ex- is troubled atmosphere after a refreshing shower." I, Sir, am this and the neighboring States. Mr. Leavitt will influence felt must be ever hereafter associated with her name answer calls for Lectures, and the friends who few) whilst those opposed can but admit that "this woman" has Little, Esq., 145 Atlantic-street, Brooklyn.

Noetry.

And Poesy too shall lend her aid. Persuading as she sings,— Scattering o'er your shaded earth Sweet incense from her wings.

[For the Christian Spiritualist.] A SPIRIT RETROSPECT.

BY A. T.

Two large blue eyes and lofty brow, In trustfulness and truth arise, Winged back through memory's air to show, Life's ruling source is sacrifice.

A vapory finger knocks at eve. At the hushed portal of my heart; A calm and constant hope to leave, Though distant, we can never part

Two lips in the ambrosial night, Pour worded inceuse on my soul; And through the dusky hours' flight,

Claim for Spirit their control. A hand unskilled to falseness clasps My own, in melting fold so dear, It seems some bride of Heaven asks A union once denied it here.

A smile of beauty, heavenly sweet, Upon the visage faintly plays; Like fragrant airs, that mingling meet, Blown through the Heaven of other days.

A sigh, heart-torturing is heard. Yet solacing amidst its pain, For there is joy in hope deferred, That comes like sunshine after rain. A warning loud as any spell

Of tempest struggling with the sea,

Comes in that Spirit-voice to tell

When danger hovers over me. What joy to know the tireless soul Is born for destiny like this-To float like orbs that silent roll. In kindred light, through Life's abyss.

"TWIN POEMS." The following poems are going the rounds, and have been aptly named the "twins" by one of our exchanges. No doubt the suggestive sense of these "twin poems" will preach vol

mes to the thoughtful

Providence, Feb. 16, 1855.

To-Day: by Carlyle. Lo, here hath been dawning Another blue day; Think, wilt thou let it Slip useless away.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere. Out of Eternity This new day is born; Into Eternity At night will return. Behold it aforetime No eye ever did; So soon it forever From all eyes is hid.

'Tis the brook's motion, Clear without strife, Fleeing to ocean After its life.

'Tis loving and serving The Highest and Best! 'Tis onward unswerving, And that is true rest.

Rest: by Goethe.

THE SILENT LAND.

Von Salis-Translated by Longfellow.

Into the Silent Land! An! who shall lead us thither? Clouds in the evening sky more darkly gather; And shattered wrecks lie thicker on the strand! Who leads us with a gentle hand. Whither, O whither, Into the Silent Land?

O Land! O Land!
For all the broken-hearted,
The mildest herald by our fate allotted,
Beckens, and with inverted torch doth stand,
To lead us with a gentle hand
Into the hand of the creat departed,
Into the Silent Land!

SPIRITUALISM IN BALTIMOBE.

Occasionally we have heard from our friends in Baltimore of the development and spread of Spiritualism; and from these reports, have looked forth draw near us the influence of good, by teaching us to the time when Spirit-intercourse should be more generally acknowledged, if not a more practical life, the true work I had to do was placed before phase of Spiritual development and culture among we are to judge from the cheering news we find in some letters now before us.

> It seems Mrs. French went to Baltimore in answer to an invitation from some Spiritual friends, which visit has resulted in great good to Spiritual

> The following statement of fact comes authorized by the Officers of the Spiritualist's Society.

"During the stay of Mrs. French with us, consequently has been given to the cause—which my error and suffered with them. cannot be stayed-for which we feel duly thankful. Several clerical gentlemen were present on these occasions, and expressed themselves in the warmest through Mrs. French. They also expressed surprise earthly life. In reference to the future, it teaches us what that pure Christianity, in its broadest sense, should be believe that Spiritualism was opposed to the Bible

DR. GEORGE S. FOLSOM, President. Dr. L. Jewett Grove, Vice-President. W. M. LANING, Secretary."

Notwithstanding the above positive testimony, we presume there are those who think differently, for the following letter seems to have such in reand we infer, as a matter of course, that some have spectability on the testimony of Mrs. French's use-

Were these witnesses not enough, the following letter must be conclusive, for the testimony is not the result of religious interest—as the gentleman informs us he is "not a Spiritualist," but the free word of one who owes little to Spiritualism in the modern definition of that term. We are informed

BALTIMORE, February 14, 1555. cause of Spiritualism, during her late sojourn here, I unhesitatingly comply, and do so the more cheerfully, hoping to connot a Spiritualist. My mind has been but recently directed to-

cora, sealous, and indeed a most astonishing woman; and I am govern your earthly state. Obey them, and you I am in fact, a new light." Alas that the true light free to say that if she is not a medium, she must possess a most wonderful memory, stored with every variety of theme and eloquence, and a foresight of circumstances by which she is enabled to adapt her theme; and this admitted would discover a tact more astounding than any Spirit-manifestation.

But knowing this impossible, under many circumstances I have witnessed. I frankly confess there must have been inspiof such beautiful and appropriate language, as many times I the accidental sin. heard fall from her lips.

I hesitate not to say, that any hearer who would not admit that her last lecture in public here especially abounded in excellence, and exactly suited to the occasion, must excuse the opinion I here express of his entire incompetency to pass rightcous judgment, at least on Mrs. French's public efforts.

Very respectfully, W. B. Massey, 137 Fayette-st.

SPIRITUALISM IN BROOKLYN.

M. a public Conference will be held in the Brook- where I was to speak on the Spiritual question, unlyn Institute in Washington-street at three o'clock, der the most favorable auspices that has yet fell P. M.; Sidney Billing will lecture on the subject to the lot of any of the numerous lecturers who ciple but a personification."

evidences of their vocal powers. Seats free.

SPIRIT-COMMUNICATION.

The following will be suggestive of such improvements in the habits and practices of persons, as may tend to soften the

nicated the following at our request:

Feeling loth to communicate when your minds enlighten you on those topics relative to which you have inquired. Your curiosity is natural, your minds are open to sincere conviction.

mind was favorable to obtaining a good communication.]

Even so, my friends, the law of God forbids Spirits to try to approach in the presence of doubt .-Spirits may not put off the influence of that law. Oh, my friends, I hope that you will make out to keep the faith that you have got under the law of God, as you will be more happy, and prove that with sincere faith and willing hearts, you may remove mountains of difficulty.

[On our asking if he could give us some idea of the nature of Spirit-life and occupation. He said:] What you call occupation, may not be that

which we call occupation. What is meant by occupation with us, is the pleasures of the wise. In our enjoyments we always consult the law of God. I will tell you what I know about the world of Spirits. When I came here, the time seemed long to me since I had lived on earth. I was not bered my earthly life. I was not even then quite sure that I had lived on earth. The scenes around me were so much like those on earth, that I thought I had lived here always. Spirits taught

the Baltimoreans. That time has partly come-if point out to those in darkness the light that I could

Oh, my friends, do not let your minds be trouwithout troubling your mi ds with that. You will Saturday and Sunday in Syracuse. Wherever I dollars, for a few minutes' investigation or prescription. Among terms, fully approving and endorsing the teachings find that your Spirit-life will correspond with your go, I find warm hearts and open hands to welcome all their trials and trout les from numerous visitors, from loss of

[On a remark being made that this agreed with what Sweden-

org taught, the Spirit responded:] Swedenborg taught much that was true, perhaps

I will tell you what I know of the world of

Spirits. I was mortified to find that my life had been wasted in an useless attempt to make man believe coming, I subscribe myself a lie. I had not taught them the truth; I did not know what I ought to do. I suffered a great deal on that score. I made more simple, solemn prayers not perceive that my self-upbraiding was more ef-

fectual than many loud petitions. I will tell you how the Spirit-land appears. It his sinful life.

tWe remarked that it was so in this life.] he is a well-known physician of the city of Balti- The title of man to an interest in the home provid- chance a faint glimpse of returning health chased more, every way well qualified to judge of the ed for him by the Great Giver of all good, is plac- the shadows of disease from his loved one's brow. scientific assumptions of Spiritualism, as he has ed on his truthful adherence to the laws of his A group of children also were instantly thrilled made electricity a prominent study. It is hoped being. In the life of man there is a nigh approach with irrepressible gladness as the magnetic chord the day is not far distant when he will be free to to the life of a Spirit. The Spirit-life is very much was touched which bound them to the parent, and own Spiritualism as the man of his conneil, based superior in all things. I will not tempt you to they shouted in excess of joy. The pane of glass, As the fields of Spiritual labor open and multiply as it is on the "rock of ages" and the develop- wish for death to release you from your worldly watching the effect of the chance sunbeam which around us, and from every side comes the "Mace- ments of all time. When that event takes place, careworn state. But I will tell you that you will not only illuminated the room with a flood of rawe doubt not he will do a good work for Spiritual be the gainers by the exchange. The world of diance, but filled so many hearts with the light of Spirits will be to you such a surprising world, so hope and happiness, began immediately to arrorich in wonders, that you must be satisfied. You gate to itself an unusual degree of importance.-Mr. Tooney-Dear Sir: Being requested by some friends will not be harrassed with the thoughts of worldly Not a speck obscured the clear transparency of its quaintance with every phase of the modern mani- of Spiritualism, (not Mrs. French,) to state my opinion of her, business. You may not be influenced by the wor- surface, and it glowed in the beautiful sunlight, a rying turmoil of earthly life. You may not wish fair type indeed of a dispenser of mighty blesstribute to that justice which should be done her, by relieving of vicious habits. You may wield a power far more of its heavenly mission, it exclaimed, "behold how to this community by his literary contributions, her at least from the injustice of friends mistaken in their con- to be coveted than that of wealth. Your heartfelt I dispel the darkness and gloom of this apartment. earnest advocacy of the higher forms of Spiritual The evils and injustice inflicted by such, when compared to that satisfied, for he wishes for that which will not do upon an insignificant plant, and it looked with good either to himself or others. I will tell you, complacency upon the happy countenances which positions of Spiritual truth, the classics of Spirit- wards the subject, but in so far as I am capable of judging, Mrs. rit-life; the habits of his earthly life set like an in- dull care." And as it recollected an aching forehead ualism, to advocate and defend the good cause in French has given the cause here a powerful impetus, and the cubus on his Spirit, not to be easily shaken off. Oh, pressed against its cool surface ere it had become my friends, so live that when you shuffle off the illuminated by the magic sunbeam, it witnessed may secure his services may feel assured that they made a decided "hit," in arresting the attention toward it of those that perceive what is for their good. I will in a shower of radiant happiness upon the inmates have placed the cause in able and judicious hands. many superior minds. In common with many I suppose not tell you that the man that lives according to the of the room. "Surely," said the pane of glass, "I am have placed the cause in able and judicious names.

His address for the present, will be care of C. H.

Acquainted with Mrs. F., I had many strong feelings of prejudice to the present, will be care of C. H.

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Acquainted with Mrs. F., I had many strong feelings of prejudice to the present, will be care of C. H. to say too little. I came to the conclusion that she was a sin- sphere. My friends, learn to know the laws that me that light and life are given to a darkened world-

will never be sufferers in your Spirit-life.

of diseased and victous parents, and brought up in evil habits.] The poor child that bears the sins of its parents on its head will have lost nothing by its suffering; ration from some source, for of herself, I believe her incapable the Spirit-life distinguishes between the wilful and

"IT MOVES."

"FACTS ARE STUBBORN THINGS." TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST:

Dear Sir, "On Jordan's stormy banks I stand," not the Jordan of holy writ, but a sweet little village bearing that name, situated in Onondaga County, on the banks of the Erie canal. Two On Sunday morning at half-past ten o'clock, A. | weeks since, I left our goodly Gotham for Syracuse, The necessity of belief to man—God not a prin- have passed through that place. David Woolsey, Br. Kenyon, (an excellent clairvoyant and healing The "Harmonial Sisters" are expected to be medium,) and the Hon. Harvey Baldwin, are present and favor the audience with some of the the most prominent exponents of the Spiritual idea in Syracuse, and by their unremitting exertions, I was favored with the most intelligent audiences ever called out in Syracuse, embracing as to R. W. H., Box 1693, Post Office, New York. they did lawyers, judges, Rail Road officers, severity of sectarianism and creed authority, for if the communicating Spirit seems conscious of anything to be regretted, it is the uniformity with which he carried out wrong views while in the earth-sphere. So mechanical was his conception of prayser, that he has to make special mention of its uselessness for any saving purpose, when not accompanied by other sids and shave omitted, as their brevity renders them obscure.—ED. Ch. Mr. Dones proposed asking Wm. Young to give Spr.

Mr. Dones proposed asking Wm. Young to give when in came several foreigners who began to confound that he was not present. The Spirit present, some the planet form in the communication of the female talent, grace, wealth, and goodness of this city of salt. Here I met a Mr. Skullens, of Manlius, an extraordinary medium, who related the following fact, as having occurred the efforts to make it efficacions. The few lines on prayer we have omitted, as their brevity renders them obscure.—ED. Ch. Mr. Dones proposed asking Wm. Young to give when in came several foreigners who began to converse in a tongue unknown to Mr. S., who is not an educated man. Among them was a woman, who in piteous tones was telling what seemed to be formed to the female talent, grace, wealth, and goodness of this city of salt. Here I met a Mr. Skullens, of Manlius, an extraordinary medium, who related the following fact, as having occurred the efforts to make it efficacions. The few lines on prayer we when in the most favorable weather.

Mr. Dones proposed asking Wm. Young to give when in came several foreigners who began to converse in a tongue unknown to Mr. S., who is not an educated man. Among them was a woman, who in piteous tones was telling what seemed to be without a single glimpse at this lively solar attendant.

The present vear the most favorable time for a man on each three of the place of the price of the place of the price of the sun that it is only visible at its greatest elongations, and then only a few moments before sunrise or after the sun that it i priests, clergymen, and last, not least, a fair repreher sad story to the others. And although Mr. S. had | The present year the most favorable time for a number who spoke English, repeated all he had approximates to that of Mars; and instead of shincorrect in every particular. What is still stranger twinkles like the fixed stars. [A remark was made here, to the effect that such a state of is, that while he comprehended all the woman said, yet not a word spoken by the others did he understand. Spirits told him 'twas a test given, that he opened his understanding.

aided greatly by the Spirits of the mighty dead, and Wednesday afternoon and evening. and so well satisfied were the people, that they voted thanks and requested three more of the same sort. Of course, I complied, and while there, spoke seven times in public. The subjects were, "How is Christ the Savior?" "Slavery, Mental and Physical," "The Laws of Development," and Rise, Nature and Scope of Love."

I am happy to state that our cause has received a new impetus. Circles have sprung up in all disaid loss. sure that I had lived before. I thought that I rections, and thank God, the work goes bravely I was dreaming. I was in that condition until Spi- on. From Syracuse I went to Troy, and had a

are scarce. Such unfairness I never before expedreaments. Such unfairness I never before in
mortal life as it rushes through the veins of society, is dislodging the obstructions and altering
to the last of the system of the body of humanityso that in a short time it will be convalescent and
not require D. Ds. or M. Ds., for the whole neednot a physician, only the sick. Trusting that our
cause is properly advocated, and having an abiding faith and confidence in the common sense of
the people and believing firmly in the good time
for the properly advocated, and having an abiding faith and confidence in the common sense of
the people and believing firmly in the good time
for the properly advocated, and having an abiding faith and confidence in the common sense of
the people and believing firmly in the good time
for the prop delivered seven lectures, which were attended with nishment for sin. I had taught that sinners had rienced. The debate took place in a church, which deep interest by increasing numbers, until the no hope after their earthly life. When I came here, was crowded to suffocation, and I was gagged and tion to inquire what he charged, his universal reply was, "Not largest hall we could get was filled with an anxious, I found that there was great suffering in conseintelligent and inquiring audience. An impetus quence of my teaching such doctrine. Inc. Sund stroke of policy imaginable, for it so incensed the impropriety of his course. His reply was, "There were so many bled by such thoughts; you will have enough to do vious night. I shall speak twice more here, and he was too much tinctured with the worldly wis- so that in a short time it will be convalescent and mily, and stock for the season, together with a new wagon which Mrs. French has made a host of new and ardent dom of his time. He saw many things that he did not require D. Ds. or M. Ds., for the whole need he had just bought. This was a heavy loss to a man in his cir-

THE PANE OF GLASS AND THE SUN BEAM.

A ray of sunshine came glinting and dancing

through a transparent pane of glass into the parlor, and resting upon a choice rose tree; the emeis wonderful in its surpassing beauty. To me it raid of its leaves immediately assumed a more theological christians were not very friendly toward supportseemed infinitely above my most sanguine hopes. vivid color, and the glowing petals of a long-watch- lng a man who was "humbugging" the people and holding color, and the glowing petals of a long-watch-I may not enter into detail; wondrous as it seem- ed bud unfolded in radiant beauty, sending forth a ed to me, it would not be possible to give you an greeting of fragrant incense, the inhaling of which, idea of the magnificence of the scenery. The sin- together with the sight of the renewed beauty of thousands long before this time. As "faith without works is ner does not see the magnificence around him. He the plant, spread a glow of joyfulness over the fealoses the enjoyment of God's wondrous works by tures of an invalid mother. The expression was quickly reflected upon the father's countenance, telling of hope that would always come welling up Your life is the manifold picture of the next. from the deep recesses of his loving heart, if by for that source of evil-wealth-with all its train ings, and uplifted in the thought of the importance wishes will be gratified. The sinner is not thus merely by allowing a straggling sunbeam to rest my friends, that the sinner may not enjoy the Spi- an hour before were vainly endeavoring to cast away mortal coil, your Spirit may take its place among with intense delight the change which had fallen

should have been forgotten, as also the obscurity [We remarked that it was a hard case where a child was born which would be caused by its withdrawal.

Let media in this sketch read a moral.

FRANCES E HYER. St. Louis, Jan. 22d. 1855.

Early in March will be published No. one of a Monthly Periodical, to be called "THE PUPLIC CIRCLE," price 6cts. each number, or \$1 per annum, payable in advance.

This publication will contain a record of Facts of Modern Spiritualism, chiefly selected from incidents occurring in circles held by J. B. Conklin, medium, No. 542 Broadway, New York. The project originated with some of the medium's Spirit-friends, with the avowed purpose of providing means to enable him to devote the greater portion of each day to FREE PUBLIC CIRCLES; "where, (to quote the language of the communication.) the poor

view of the object to be attained, by becoming subscribers, and perhaps distributors, also, will please send their names and addresses under cover,

THE PLANET MERCURY.

never before heard the language, yet he perfectly view of Mercury, will be about the 11th day of regular retail price. understood every word she said. It surprised him, June, after sunset. It will also be visible before are rested on another, I will, nevertheless, try to and to test the matter, he addressed one of the sunrise about April 5, and August 4. In color it THE heard, and to his utter astonishment, found himself ing with a steady light as do the other planets, it

SPIRIT-MEDIUM.

Mrs. Kellogg will receive visitors at her rooms, might be assured that he really was in communion No. 625 Broadway, (third floor,) for the investigawith the upper and the better world; they had tion of Spiritual manifestations, Clairvoyant exam inations, and Psychometrical delineations of char-I had engaged to lecture on Immortality, on Spi-acter, from 9 to 12 A. M., and from 2 to 5, and 7 ritualism and the good time coming. I did so, being to 9 P. M., daily, with the exception of Sunday

Correspondence.

AMESVILLE, Athens Co., O., Feb. 7, 1855. FEIEND TOOREY: In a late number of your paper, I have seen a few observations concerning the burning of Mr. Koons barn in this County, and desire to know if such was the fact and the particulars thereof. Also mention was made concerning the raising of a certain sum of money to aid in restoring the

I reside in the same region of country, some few miles distant

from Mr. K., and was among the first visitors to his establishment after the commencement of the Spirits' operations there. rits roused me from it. Soon afterwards, I remempleasant time with the friends there. I spoke My visits were very frequent for the first year or two, and I getwice to a few Spiritualists, and judge by the ef- nerally took with me one or two of my family. Living at too fect produced, that the sentiments uttered met a great a distance to return the same evening after the "manifeshearty response from true souls and warm hearts. partaking of his free-gift accommodations from his bountiful ta-The discourses purported to have been given from ble and his lodgings. But it might, perhaps, be necessary to thought I had lived here always. Spirits taught me better, however. I now began to live a new Bolingbroke, Logan, Blaire, Pascal, and Diogenes. I life, the true work I had to do was placed before me; to reach out a hand to my fellow-Spirits, to point out to those in darkness the light that I could see. Oh, my good friends, you know not the full see. Oh, my good friends, you know not the full pleasure that is frund in the thought of doing good to our fellow-creatures. When I found this pleas, and also to this place, where four cleripleasure that is frund in the thought of doing good to our fellow-creatures. When I found this pleas, and several other gentlemen had in solemn conclave decided to annihilate Spiritual had to enlighten those that were in the darkness of sin and ignorance. I felt wonder that I should not have known this before I stood on Spirit-land. I saw the error that I had babred under in my carthly life. I had preached the doctrine of punishment for sin. I had taught that sinners had Bolingbroke, Logan, Blaire, Pascal, and Diogenes. know something of the circumstances and situation of Mr. K.

thousand dollars to aid in putting up some comfortable buildings for the accommodation of his numerous visitors, would be a laudable act, in return for his generous accommodations heretofore rendered to his numerous guests. After the disgraceful event of burning his barn was enacted, an effort was made by some friends of the cause, to raise something for the support of the family for the time being, but it was soon found to be an uphill business, as the friends who dared to come out openly and lusion with the devil. Had he been disposed (like many in the East,) to have taken advantage of the times and used his opportunity for the sake of gain, he might have accumulated his dead," I hope ere long, to hear of you putting the ball in motion, and having put it in motion, cause it to roll till it shall have grown to a respectable size.

Yours for the cause of progression,

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quote the language of the communication,) the poor hungry soul may receive the balm that will heal the wounded Spirit, without money, and without price."

Those friends of Spiritualism who may be willing to promote the success of the enterprise in view of the object to be attained, by becoming the success of the communication, the poor since the success of the enterprise in view of the object to be attained, by becoming the success of the communication of the success of the enterprise in view of the object to be attained, by becoming the success of the communication of the success of the enterprise in view of the object to be attained, by becoming the success of the communication, the poor the success of the enterprise in view of the object to be attained, by becoming the success of the communication, the poor work the author has changed his views in regard to the Bible as the only revelation from God to man. In all other particulars his views are as therein laid down. The work has been well received by all classes, and the arguments advanced have been considered worthy of the careful consideration of all men of thought. All secturianism is avoided, in decrease the properties of the careful consideration of all men of thought. All secturianism is avoided, in decrease the properties of the careful consideration of all men of thought. All secturinal policies are the consideration of all men of thought. All secturing the careful consideration of all men of thought. All secturing the consideration of all men of thought. All secturing the consideration of all men of thought. All secturing the consideration of all men of thought. All secturing the consideration of all men of thought. All secturing the consideration of all men of thought. All secturing the consideration of all men of thought. All secturing the consideration of all men of thought. All secturing the consideration of all men of thought. All secturing the consideration of all men of thought. All secture the consideration of all men of thought. All secture

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Philadelphia; which may be delivered personally, or sent thro' Blood's Despatch; in the latter case, a see of \$2 is expected to be enclosed. Persons residing in the country, at any distance, should write by mail, post-paid, conforming to the directions as above given.

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By Spiritual influx the real cause and cure of this disease is fully made known. Those who are afflicted can obtain full particulars by calling upon, or addressing

Noetry.

THE PRESS.

BY EBENEZER ELLIOT.

God said—"Let there be light!"
Grim darkness felt His might
And fled away;
Then startled sea and mountains cold
Shone forth, all bright in blue and gold,
And cried—"'Tis day! 'tis day!"

"Hail, holy light!" exclaimed The thunderless cloud, that flamed O'er daises white—
And lo I the rose in crimson dressed,
Leaned sweetly on the lady's breast,
And blushing, murmured, "light,"

Then was the sky-lark born,
Then the rose-embattled corn,
Then floors of praise
Flower o'er the sunny hills of noon;
And then in stillest night, the moon
Poured forth her pensive rays.

Lo, heaven's bright is glad,
Lo. trees and flowers all clad
In glory, bloom;
And shall the immortal sons of God
Be senseless as the trodden clay,
And darker than the tomb!

No, by the mind of man!
By the sweet artisan,
By God, our Sire!
Our souls have holy lights within,
And every form of grief and sin,
Shall see and feel its fire.

By earth, and hell, and heaven,
The shroud of soul has risen!
Mind and mind alone
Is light, and hope, and life, and power!
Earth's deepest night from this blest hour,
The light of mind is gone.

"The Press," all hands shall sing,
"The Press, the Press, we bring,
All hands to bless;
O, pallid want! O, labor stark!
Behold; we bring the second Ark!
The Press! the Press! the Press!

TRY AGAIN.

A swallow in the Spring, Came to our granary, and 'neath the eaves, Essayed to make a nest, and there did bring Wet earth, and straw, and leaves.

Day after day she toiled With patient art, but e'er her work was crowned, Some sad mishap the tiny fabric spoiled, And dashed it to the ground.

She found the ruin wrought;
But not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart she kept, And toiled again;—and last night hearing calls, I looked, and lol three little swallows slept Withi_the earth-made walls.

What truth is here, O man!

Hath hope been smitten in its early dawn?

Have clouds o'ercast thy purpose, trust, or plan?

HAVE FAITH, AND STRUGGLE ON!

PATIENCE.

BY JOHN NEAL.

All precious things are slow of growth,
Beloved girls,
Be patient like the meaning sea
That waiteth ever patiently, That waiteth ever patiently,
Till tears are pearls.
Believe me, there is not a star,
Nor e'en a flower,
But teachest this blessed truth,
Comfort and hope for sorrowing youth,
And silent power.
Be patient, therefore—watch and pray;
The gems of earth,
Like those which burn o'er yonder skies,
And human hearts are silently
Prepared for birth.

[From the Christian Repository.] SPIRITUAL MANIFESTATIONS.

I cannot say that I like the Spirit (Demon) of an article under this head in the last Repository, from the pen of "I. D. W." He seems to take it for times, are the same thing.

been a great improvement in Devils, (Spirits,) for del, Teste, &c., and all these writers have, before while the former seemed only intent on mischief, M. Du Potet, made experiments of the same kind. and tormenting their possessors, the latter seem to If any one can boast of having revealed Magic, it be imbued with the Spirit of kindness, and good will to men.

I believe the former, on one occasion, was the in life or limb; but on the contrary, seem to be, on the ground, &c., &c.? not only harmless, but intent only on doing good. by giving the very best advice and counsel, and trying to help forward the best interests and happiness of their fellow men on earth.

Well, after all, this is one of the great doctrines of Spiritualism-Progression.

But it is said that it makes people crazy. Well. I don't know but farming will make men crazy, if they give "undue attention to it," especially if we look at it, -as we see the grass and corn grow-in an awfully mysterious and marvelous light-and so and in this way rid it of its marvelousness, I can see no reason why it should lead to insanity.

But I commenced for the purpose of saving something of "Spiritualism" as it has manifested itself in this region, round about, for a short time

We have had nothing of the kind until quite lately. But now Spiritual communications have become as familiar as "household words."

We have tipping, writing, seeing, speaking, music teaching, and crayoning mediums. This last I believe is an entirely new development of Spiritualism. I have seen beautiful pictures, said to be good likenesses of persons that are dead, produced in this way. The mediums having no control of upon our foolish desires; they rule and do not guided by the Spirit of Guido. Several of these pictures can be seen at East Highgate, and more had experience in crayoning before, and some that

Most of the communications as tipped or written out, are satisfactory and truthful so far as we know. though in some instances they have proved untrue. I have witnessed but little of it myself, but whatever answers have been given to questions in my joys the same privileges in his normal state. presence, have been correct so far as I know. For In the whole book of Baron Du Potet, I see oninstance, there has been asked how many persons by one thing now, viz.: his distinction between the Justice, and free Justice of Men." Every one velous gifts. were in the room—the number was given correct- arcana of the lines of goodness and wickedness. ly before any one had time to count. A Spirit was But I protest also against this very novelty, be- and then subjoin the following simple words: "In asked how old he was when he died; sixty-six cause it has no right to existence. When I pubdistinct raps with the legs of a stand on the floor licly offered to evoke the dead, Baron Du Potet tice, I command every evil Spirit never to trouble were given, which was the age of the person. All tried to perplex me by the most contradictory ex- my life; otherwise I shall have recourse to this inbeen answered correctly. Those pertaining to not refuse to comply with any of his pretensions; cannot judge, only as we judge in other matters this kind may fairly be examined. about things we know nothing of, but believe or It is true that I intended in my turn, to address disbelieve, as the evidence appears to us.

do good. Swanton Centre, Jan., 1855.

MVEIR Meghetic Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspen-

sions, Possessions, Sorcery, Witchcraft, tion of every man. Incantations, Sympathetic Correspond dences, Necromancy, etc., etc. Translated from the French of L. A. Cahagnet,

EIGHTH DIALOGUE.

NECROMANCY.

[CONTINUED FROM NO. 36.] answers of your clairvoyant, then dismiss the Spirit who dictated those erroneous answers. It will I flatter myself that this book is a more comalso, it was your lucid, who wanted a more com- as possible. plete development. Persevere in these experifor your trouble by a complete success.

When you will have a good clairvoyant, you your reason no less than your soul; for you must experiments of this nature. never forget that this read is paved with danger: get out of their snares.

Humbleness and prudence are indispensable.have nothing to fear.

Yes! Necromancy exists. Yes! there are Spirits and apparitions; happy those who become acquainted with them.

Did I want to strengthen my arguments, it would all eyes, is not to be met with in every mortal. be enough for me to quote the opinions of my first adversary, Baron Du Potet, who must now be very sorry to have rejected my views on the Spiritual article "Preparatives:"

them.

This writer goes still farther in his article on "Magic Circles and Mirrors," where he says: "It is sometimes possible to chain this Spirit (who had entitled "Sauvons le Genre Humain," &c., &c. been evoked) and keep him prisoner in the crystal

M. Du Potet's conclusion is that Magic and Human Magnetism are one and the same thing. If granted that the Spiritual Manifestations of the so, why does he entitle his book "Unveiled Magic," present day, and being possessed of Devils in olden and pretend he is the discoverer of that science? He cannot but have read the works of Mesmer, If this is a fact, one thing is certain, there has Puysegur, Pététin, Deleuze, Ricard, Despine, Charis undoubtedly Mesmer, and other magnetizers have just named.

From the moment a person is so depending upmeans of the destruction of a large amount of pro- on ourselves, as to see, feel, and think, according perty, in causing death by drowning, of a large to our will, there is no limit to our power upon herd of swine. But I have never known the latter such a subject. Can we then say that we have attempt anything of the kind, either in the de- discovered magic, because we are able to fix this struction of property, or injury to any one, either subject in the middle of a circle, upon a line drawn

Certainly not! . . . Mesmer had, long ago, produced the same phenomena, and shown the time to his subjects, upon an imaginary dial which had never existed but in their over-excited brains .-Puvsegur did the same thing, and struck, moreover, his servants at a distance. Putting any substance upon the epigastrium of his cataleptics, Pététin transformed it into any other substance at pleasure. Despine caused his lucids to cross lakes with the help of his stick. Chardel had a foresight of the Spiritual world. Ricard and Teste did may Spiritualism, if looked upon in the same light about the same things. Billot evoked angels, ob-But if looked upon as a subject capable of being tained the moving of material objects, stopped investigated on natural and scientific principles, bleeding, &c. M. Du Potet has not done anything that has not previously been done by these mesmerizers; he has, therefore, revealed nothing at

This learned man commits another great error, when he believes he can thus enclose a disembodied Spirit in a glass recipient. Paracelsus, too, lish, and it is put out of question by some few thought he had enclosed a Spirit in the head of his cane, and M. Berbinger did the same thing with imps, shut up in glass jars upon his window.-When we read Cabalis, Cuyotte, Walter Scott, and other authors of the same kind, we may be led to admit this imprisonment of Spirits. But do not actual manifestations. Without this happy circumbelieve such stories; Spirits are not so dependent their hands to guide the pencil, but professedly obey. Our ignorance and objectivity of speech the formula of the evocation, and an outline of the can alone account for such errors. It is enough composition of cabalistic circles. to shut up the name of a Spirit in a box, for pictures can be seen at East Highgate, and more having there an atom of his personality; but mans, and spoke on that occasion, of the virtues this is only a living image and not his true indi-ascribed by Swedenborg to metals and precious viduality. It is the child of our own creation, and cannot therefore transcend our powers. The same thing may be observed in the different degrees of them by books on magic. I gave the description the magnetic phenomena, where we become the

the following proposition to my antagonist: "Let And as a believer that the subject is worthy of at- power as he pleases, and permit the spectators to spoke in the beginning of this work. But I will And as a possever that the subject is worthy of the point as he po E. B. R. ments." I am sure that fifteen times out of twen- friends. ty it will be a complete failure. What then will

remain of his famous book? Nothing but its enormous price. I close this dissertation by assuring you that Necromancy will soon lose its mystic character, and become a preparatory and indispensions, Compacts, Talismans, Convul- sable study, to form the moral and religious educa-

CONCLUSION.

ALBERT .- I hope I gave you the most complete information about the questions we have studied. I might have made many more quotations. But science which has been, and is, and will everlastby running too much upon these questions, I was | ingly be, shedding its light and glory in a universe afraid to tire my readers. You might, perhaps, of minds. That apple fell on a spring of thought; have yourself found some pleasure in my digres- and the recoil of that spring lifts a universe into sions; but I could not reasonably expect the same glory. It was an actual accident holding within itindulgence from the public. Such are my motives self the Possible culture, development, and grow-When, on the contrary, you find no truth in the to close this examination here; perhaps I may re- ing light and reverence of countless minds. A litsume it on a future occasion.

be enough for that purpose to address him with plete treatise on magic, than those you may find in the following words: "In the name of the Al- works of far higher pretensions. I do not know mighty God, I order you to withdraw if you are a single book that treats this subject in a practical not the Spirit I called for, or sent by him." The and positive point of view, . . . and yet I have coals for a few moments, it burst with a loud reclairvoyant will soon see the Spirit disappear. You read a great many volumes on this matter. They port. Wonder seized the reveler. A spring of but if you fail once more, do not believe that every which shows the chaos of a demonstration. I tient, and you will soon find an occasion to be practical advantage from this treatise, provided they fully persuaded. Perhaps you did not, at first, de- observe faithfully the precepts it contains, and serve the favor of such a manifestation; perhaps, which I shall recall to their memory in as few words

ments. and consult the books of which I spoke; tions which are attributed to magic. This sort of thousand men and women bathe every day in cold is experienced only in simplicity. My cousin did you will soon learn what you want, and be repaid introduction gives a fair idea of the immensity of water, and as many babies laugh and jump in its all he could to attach me more strongly to God .eminent men it reckons among its adepts, and reverse and pronounced in oration the marvels of its the observed in me from the corruptions of the age, the abhorrence of sin at a time of life when others will want no more books on magic; to your eyes cords all sorts of manifestations which have, in healing and health-giving power. Who would are beginning to relish the pleasures of it, (for I will be opened the book of universal knowledge.— every age, attracted the sages. I quoted many have believed that such splashing, show-was not yet eighteen years old) gave him a tender-you must only know how to read it; the care of proper names which may be usefully employed in ering, douching, rubbing, sheet-rapping, cleansing, ness for me. I complained to him of my faults in-

where you expected to meet with roses, you will nomena of Fascination. I proved that since and Avoid rash and a priori judgments; preserve your from our more exact acquaintance with optics, me- a little Actual with a rich Possibility. full liberty of examination; even if you do not chanics, narcotics, hashishs, belladona, laughing succeed according to your wishes, never forget the gas, &c., &c. I have demonstrated how true will tions. If man is to be dreaded in this world, an thought whatsoever. I thought, and think still, hundred times more so is he in the superior sheres. proper to call your attention to the little-known ty which, like gunpowder, may be kindled by the touch of the spark that reached its first atoms.

There is certainly something of this kind in general fascinations; only the sparkle which dazzles

Our third conversation treats the question of Magical Mirrors. Here again I have made you acquainted with everything known at the present world. Hear what he says in his "Unveiled Magic," day. Nowhere could you find anything more complete upon the making up of these instruments,

recipient; it is from there, that he will excite the certainly as Cagliostro himself. I must only corvision, and go and fetch the other Spirits with rect the error I committed in speaking of black- foreshow, no prophet announce, no vision comprevision, and go and fetch the other Spirits with whom you may wish to enter into communication." lead as a sort of lead. Black-lead is one of the hend. It is to be the kingdom of all kingdoms, of my mind inward, to make me feel thy presence, will be remembered, although she revolves upon purest forms of carbon, and has nothing to do with the consummation of all good, the triumph of the metal from which it derives its name.

Oh infinite Goodness! Thou wast so near, and I her axis, she constantly presents but one side to ran hither and thither seeking thee, and yet found the earth. Now it has been discovered by calculations. the metal from which it derives its name.

> In our fourth conversation I spoke of the phenomena of suspension and carrying away. I

Garnay, editor of the "Magnetic Journal," that dict. gentlemen said to me: "Let me witness the motion of a mere sheet of paper, and I shall admit the action of an imponderable substance upon a soul, no man knoweth. The future is hid. The had done to me, that my heart was quite changed, an elevation? The conclusion seems inevitable, ponderable one. I admit, as true, the facts of Possible is God's secret. The Actual is all we may the action of an imponderable substance upon a deals with life, motion with motion. Your suspensions, on the contrary, are nothing but the negation of the inertia of matter."

This antagonist is now one of the most ardent advocates of table-turning, &c. But—faithful follower of his master, who was so often mistaken in these Spiritualistic questions-he said at first that he admitted these phenomena because they proved a priori the existence of Spirits. Yet, to-day, he publicly says that Spirits have nothing to do with these singular facts, and that they are determined by the will of one of the actors unconsciously mesmerized. This proposition is more difficult to admit than the Spiritual theory; but, without insisting on its transcendentalism, we shall say that tables turn, speak, and move, be the cause of these facts what it may. Now I affirm that they do so under an imponderable action; it is therefore evident that an imponderable force moves a ponderable substance. That is all we intended to estabpieces of wood.

I am, perhaps, a little too long in this demonstration, which cost me, as I said, ten years of assiduous labor. But I hope you will rejoice with me at the success of my views, established by the stance. I should certainly have passed for a fool.

Our fifth dialogue considers Compacts, and gives We have then examined the question of Talis-

stones.

I afterwards spoke of the properties ascribed to of the talisman proposed by Adele, and my own. I may add here another talisman which I extract from my third volume of the "Celestial Telegraph," having the following title: "Revelation on Divine ought to be informed of this profound revelation, questions of this kind or of a similar nature have periments; but I have the satisfaction to say I did finite justice, and punish you for such offence." things of which we know nothing, of course we it is only by doing so that I think a question of day and night with the small pamphlet I give gratuitously to any one who asks it of me, trusting to God and public generosity for its reprint.

We closed that dialogue by a discussion on the

[To be continued.]

[From the Ways of Life.] THE ACTUAL AND THE POSSIBLE.

Great possibilities lie coiled up in little actuali ties. The world is full of secret springs; we know not when we touch them; we touch them every day. Every step is on an unseen spring. Every Actual seed is a Possible plant and succession of not a seed? An apple falls on Newton's head, and the accident proves the seed of a magnificent tle seed was that apple-fall, but it embosomed magnificent possibilities.

A merry devotee of Bacchus drinking off his fire, containing a little liquor. Lying quietly in the grown the mighty engine that propels our commerce and drives our world of machinery.

Our first dialogue examines all the manifestathe aching plunged it in a spring of cold water;
brayers and ejaculations, but could not acquire by
the finger healed marvelously well; and now ten
all my toil, what God gave me himself, and which that science; it shows its antiquity, the number of liquid tides, while round the world are sung in He conceived a vast affection for me. The purity health-blooming possibilities were coiled up in the In our second dialogue we examined the phe- German boy's accident?

Not long since Robert Raikes formed a little class perhaps find nothing but thorns, and trusting to before Moses, this arcanum had been known and of poor children teach to them on Sunday. And to persevere in my good endeavors for it. bathe in celestial waters, you may, by chance, fall practiced in every part of the world, and that the now almost every church in Christendom has bathe in celestial waters, you may, by chance, and find many difficulties to only difference this age of progress may offer, is a its Sunday-school, the nursery of early piety, the father's house, than thou, oh my divine Love more easy access to every body. In would be absurd, in fact, to deny the powerful help we derive mise of the Church, and the hope of the World— had to please thee, the tears I shed, the manifold ment; and sometimes a trumpet.

In the winter of 1620 there stood on the cold, bleak rock of Plymouth the little crew of the Mayrespect which is due to such sublime manifesta- was able to give a real objective existence to any flower. Viewed in its Actual aspect, it was a cheerless, pitiable sight. What sympathetic heart in the Old World would not have bled could it have seen But as long as you love God and His works, you phenomena of sympathy—of this universal facul- that famished and wearied band of exiles as they climbed up that inhospitable shore, with the rolling ocean behind them which they could not recross, the wild, savage world before, and the cold winter gathering around them? Yet could the mind, those forlorn strangers would have been pronounced the most fortunate and happy of their lence to. I did not hesitate to speak to him, and kind. Not a king in Europe but would have changed places with them.

"I believe that those we think dead, and bury their power and antiquity. When I proposed you ago Jesus preached his singular sermon, "Repent; you will find him." as such, see and hear distinctly what is done around my cabalistic mirror, I was far from thinking that for the kingdom of heaven is at hand."—that my supposition of the government of celestial bo- kingdom which he said was as a grain of mustard dies by Spirit, would so soon be confirmed, as it seed. Its Actual was the least of all kingdoms, has been in the famous work of Victor Honnequin, the most uncompromising of all enterprises—a lone son of a mechanic, from a despised village, You may now operate with these instruments as rejected of the elders, despised of all the wise and great. Its Possible no tongue can describe, no pen truth, the universal reign of right, the hallowed home of eternal love and peace.

The Actual and the Possible of things are wide quoted eighty-eight facts which cost me ten apart. They bear not the faintest resemblance to near a table plentifully spread, and a continual course, her axis of revolution must pass; or in years' labor and research. I could not have then each other. The prophecies that lie hid in the Acthought that the Spiritual manifestations which tual no man may read; and when read, no man thou wast not, and did not seek thee where thou that the moon has an atmosphere such as ours, it were then beginning to astonish America, would so may wisely deny them. It is not safe to say what wast. It was for want of understanding these would be of such extreme rarity on the only side soon appear in France, under the form of tabletalking, table-speaking, &c., &c.

clude that all things are Possible with God. What

was 1 to was When I spoke of this in 1848, to M. Hebert de he will bring forth conservative man may not pre-

> What Possibilities are in a drop of water, a magnet, an accident, a word, a truth, an event, a life, a to have a reverent faith in all things, to expect much of little, to look for power out of weakness. wisdom out of folly, holiness out of sin, glory out of darkness, and death out of life. If history teaches us anything, it is to be believing, hoping, to have a reverent looking for something great and

There is a fearful danger hanging over many Acoutcome to everything. What it is we may know in a great fire. not till it appears. Yet events are not a little in our hands. The Possible of our lives is somewhat predicted the Napoleon of manhood.

Childhood is a prophecy of manhood; just as an made before birth. It is a bright parental gift.

odged him in his bed on a tremendous precipice. the matter was, which if he had done he had been most interesting ruins. Amongst them are those names recorded in physicians' books as among the irrevocably lost; but in the instant of his moving of the royal palace, the fortress, and the suspended lucky ones who were cured of yellow fever."

and took him down .- Boston Transcript.

PASSAGES IN THE LIFE OF MADAME

GUYON.

[Continued from No. 89.] A lady, who was an exile, came to my father's plants in an almost infinite ratio. And what is house. He offered her an apartment in it which she accepted, and staid there a long time. was one of great piety and inwardness. She had a singular kindness for me, because she saw that I had a desire to love God and that I employed my self in the exterior works of charity. She remarked that I had the virtues of an active and bustling life; but that it was not in the simplicity of prayer she was in. She sometimes dropped a word to me on that subject, but as my time was not yet come, I did not understand her. She served me more by her example than her words. I observed on her countenance something which marked a great enjoyment of the presence of God. I tried, by the force of head and of thoughts, to gain it to myself; but with much trouble to little purpose. I flask of brandy threw it in reckless sport into the wanted to have by efforts what I could not acquire but in ceasing from efforts. My father's nephew, of whom I have made men-

tion before, was returned from Cochinchina, to carry over some priests from Europe. Exceedingly will then ask again for the one you desire to see; are all written in a pompous and bombastic tone thought was touched, and the power of steam dis- glad I was to see him, well remembering what covered. A strange, drunken seed to hold such good his first passing by had done me. The lady thing is wrong in this science; be a little more pathink, therefore, that my readers may derive a glorious possibilities! Yet from that seed has above mentioned was no less glad than myself; and they conversed together in a Spiritual language.— The virtue of this excellent relation charmed me; and I admired his continual prayer without being A German boy crushed his finger, and to quiet able to comprehend it. I endeavored to meditate the aching plunged it in a spring of cold water; and to think on God without intermission, to utter genuously; for I had been sufficienty illuminated in regard to them; but, as the difficulty of entirely reforming myself much abated my courage, he cheered and exhorted me to support myself, and

I believe his prayers were more effectual than his words; for no sooner was he gone out of my pains I underwent, the labors I sustained, and the ittle fruit I reaped from them moved thee with compassion. Thou gave me in a moment, by thy grace, what I could not procure for myself by all my efforts. Such was the condition of my soul, when by a goodness so much the greater, as I had rendered myself the more unworthy of it, thou sent the favorable breath of thy divine operative Power to make me steer with full sails over the sea of afflictions.

At length God permitted a religious person, very devout, of the order of St. Francis, to pass by my father's habitation. Being newly come out of a five years' solitude, he was surprised that I was out objects. glorious possible of that sight have burst on any the first to address him. He spoke not a word for some time. I knew not what to attribute his sito tell him in a few words my difficulties about prayer. He presently replied, "It is, Madam, bed places with them.

One thousand eight hundred and fifty-four years

Accustom yourself to seek God in your heart, and

Having said these words, he left me. They were to me like the stroke of a dart, which pierced my heart asunder. I felt at this instant a wound very

a thing really possessed after the sweetest manner." because thy love, oh my God! flowed in me like mally declared in a scientific quarter.—Courier and delicious oil; and burned as a fire which was going to devour all that was left of self in an instant. I was on a sudden so altered that I was hardly to tualities. Events that seem happy in the Actual be known either by myself or others. I found no his food. It is stated that with every bushel of more those troublesome faults of reluctances .are sometimes pregnant with death. There is an They all disappeared, as being consumed, like chaff bread alone. Every adult consumes about two

ANCIENT BABYLON.—It will not be forgotten within our control. Our Possible destiny is much that the French Government, two or three years of our own molding. "The child of destiny," as ago, sent three gentlemen to make scientific and Napoleon was called, was rather the child of his bylonia. One of them, M. Jules Oppert, has just own will. The Actual Napoleon, in childhood, returned to Paris, and it appears from his report could he have been seen as he was, would have that he and his colleagues thought it advisable to begin by confining themselves to the exploration of ancient Babylon. This task was of immense difficulty, and was enhanced by the excessive heat of the sun by printing of all lines. begin by confining themselves to the exploration of ancient Babylon. This task was of immense diffiacorn is a prophecy of an oak. Parents hold their the sun, by privations of all kinds, and by the inPossible child not a little at their will. The springs that move every power in his soul lie in them.—
Oppert's two colleagues fell ill, so that all the la-They do much to mark his possibilities. Genius is of all made excavations in the ruins of the famous of all made excavations in the ruins of the famous made before birth. It is a bright parental gift suspended gardens of Babylon, which are now Mysteriously grand is the parent power. Who can known by the name of the Hall of Amranion-Ali; tell how a mother's awakened soul, how a lofty and he obtained in them a number of curious armoed of mind, a trance of love, a glow of faith, a vision of beauty, a resolute purpose, a flash of wit, will be described hereafter. He next in obedience will be described hereafter. may mark the mind of her embryotic child?— to the special orders of his Government took meas-What Possibilities sleep in the Actual powers of ures for ascertaining the precise extent of Babylon, maternity! It is a grand but fearful power. - a matter which the reader is aware has always maternity! It is a grand but fearful power.—
Could Joan of Arc have brought forth a child from the fresh, high inspirings of her soul, in its period up detailed plans of the immense city. His opiof power and beauty, who can tell what Possibili- nion is, that even the largest calculations as to its ties would have slept in its young soul? We un vast extent are not exaggerated; and he puts down dervalve maternity. It is the grandest gift of God to mortals. It embosoms richer Possibilities than to mortals. It embosoms richer Possibilities than to mortals. The most of the square kilometre is 1196 square yards.) This is very nearly 18 any other. The short period of maternity has ages times the size of Paris. But of course he does not of Possibilities in it. Mothers should know it, and say that this enormous area was occupied or anyharmonize their souls for the exercise of their mar, thing like it; it comprised within the walls huge tracts of cultivated lands and gardens, for supplying the population with food in the event of a siege. M. Oppert has discovered the Babylonian and

Mysterious Providences.—One man sucks an Assyrian measures, and by means of them has as-Mysterious Providences.—One man sucks an Assyrian measures, and by means of them has as-orange and is choked by a pit, another swallows a certained exactly what part of the city was inhab-that this new development of a tendency to insanpenknife and lives; one runs a thorn into his hand ited, and what part was in fields and gardens. On ity is the result of a too general use of that subtle and no skill can save him, another has a shaft of a the limits of the town, properly so called, stands at gig driven completely through his body and recov-present the flourishing town of Hillah. This town, not a few of the many yellow fever deaths which ers; one is overturned on a smooth common and situated on the banks of the Euphrates, is built have of late so terribly swelled our mortuary an-This declaration must then be signed, and worn breaks his neck, another is tossed out of a gig on with bricks from the ruins, and many of the house- nals to the unwise use of quinine; and if to the Brighton Cliff and survives; one walks out on a hold utensils and personal crnaments of its inha- supposed death-dealing qualities of quinine be addwindy day and meets death by a brickbat, another bitants are taken from them also. Beyond this ed the production of deafness and blindness, and is blown up in the air, like Lord Hattton in Gurn-town is the vast fortress strengthened by Nebuchad-swollen limbs and insanity! how great must be the sey Castle, and comes down uninjured, cape of this nobleman is indeed a miracle. An existing the vast forties strengthened by Architecture of the royal palace—responsibility of those who have so freely, in fifty-itself almost as large as a town. M. Oppert says grain doses, administered it. disbelieve, as the evidence appears to us.

I do not write this as a believer in Spiritualism, blim draw his line of good and evil, upon a movable to distinguish the ruins of the but only as facts appear, which cannot be disputed. But only as facts appear, which cannot be disputed. But only as facts appears to us.

Charms of Wind. 1 quoted the most curious facts plosion of gunonewater, which cannot be disputed. But only as facts appear, which cannot be disputed. But only as facts appears to us.

Charms of Wind. 1 quoted the most curious facts plosion of gunonewater, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears, which cannot be disputed. But only as facts appears as a town. M. Oppert says that the was also able to distinguish the ruins of the but only as facts appears, which cannot be disputed. But only as facts appears as a town. M. Oppert says that the was also able to distinguish the ruins of the but only as facts appears, which cannot be disputed. But only as facts appears as a town. M. Oppert says that the was also able to distinguish the ruins of the but only as facts appears are also as a but only as facts appears as a town. M. Oppert says that the same appears are a persons, and blew up the whole fabric of the castle, and stand on a site formerly called Borsippa, or nationality contributes its victims, upon whose the Tower of Language. The royal town, situated brains the 'written troubles' of quinine have been Perceiving a mighty disorder, (as well he might,) on the two banks of the Euphrates, covers a space traced, for all of those who have recently become tention, and of careful investigation, and of careful investigation investigation in the careful investigation in

a flash of lightning came and showed him the pre-cipice, whereupon he lay still till the people came Oppert has brought away with him is a vase. which he declares to date from the time of one of the Chaldean sovereigns named Narambel, that is, somewhere about one thousand six hundred years before Jesus Christ; also a number of copies of curious inscriptions, which he has reason to believe that he will be able to decipher.

> "GOD MADE HIM."-We extract the following gem from Fanny Fern's latest work, entitled "Ruth

"Time for papa to come." said little Daisy, seating herself on the low door-step; "the sun has crept away round the big apple tree;" and Daisy shook back her hair, and settling her little elbows on her knees, sat with her chin in her palms, dreamingly watching the shifting clouds. A but-terfly alights on a blade of grass near her; Daisy springs up, her long hair floating like a veil about her shoulders, and her tiny feet scarce bending the clover blossoms, and tip-toes carefully along in pur-

He's gone, Daisy, but never mind; like many other coveted treasures, he would lose his brilliancy if caught. Daisy has found something else: she closes her hands over it, and returns to her old watch-post on the door-step. She seats herself again, and loosing her tiny hand, out creeps a great bushy caterpillar. Daisy places him carefully on the back of her little blue-veined hand, and he commences his travels up the polished arm to the little round shoulders. When he reaches the lace sleeve, Daisy's laugh rings out like a robin's carol: then she puts him back, to travel the same smooth road again.

"Oh, Daisy, Daisy," said Ruth, stepping up behind her, "what an ugly playfellow; put him down, darling, I cannot bear to see him on your

"Why, God made him," said little Daisy, with sweet upturned eyes of wonder. "True, darling," said Ruth, in a hushed whisper, kissing the child's brow with a strange feeling

"Keep him, Daisy, dear, if you like."

What could be purer or sweeter than this simple touching sentence, "Why, God made him."

THE MUSES.-The Muses are described in Mythology as daughters of Jupiter and Mnemosyne. They are believed to preside over poetry, music, and all the liberal arts and sciences, and were generally allowed to be nine in number.

Calliope presided over epic poetry and eloquence,

Clio was the goddess of history, and is represnted as holding a half-open scroll. Melpomene, the inventress and goddess of tragedy, represented as holding a tragic mask, or bow

and dagger. Erato presided over lyric, tender, and amorous poetry. She is represented as crowned with roses and myrtle, holding a lyre in her hand. Terpsichore was the goddess of dancing, and is

represented crowned with laurel, and holding a musical instrument. Urania, the muse of Astronomy, is represented

as holding a globe and a rod, with which she points

Thalia was the patroness of comedy. She was called "The Blooming One," with fair flowing hair, and generally holds a comic mask. Polymnia, the ninth muse, presided over singing and rhetoric. She was represented veiled in white

holding a sceptre in her left hand, and with her

right raised, as if ready to harangue

ASTRONOMICAL DISCOVERY.—The universally accredited theory, that the moon is uninhabitable because she has no atmosphere, has received from deep, smitten with the love of God; a wound so a recent discovery, a blow that will unsettle it at delightful that I desired it never to be cured .- least. That the moon, as far as we have yet been These words brought into my heart what I had able to examine her, has not atmosphere, or at been seeking so many years; or rather they made least of sufficient density to conform to our optical me discover what was there, and which I did not laws and the demands of any animal life known to enjoy for want of knowing it. Oh my Lord! Thou us, is unquestionable. But this can be positively thee not. My life was a burden to me, and my tion, and demonstrated as a geometrical fact, that happiness was within myself. I was poor in the the moon's centre of form is eight miles nearer to midst of riches, and ready to perish with hunger, us than her centre of gravity, through which, of feast. Oh Beauty, ancient and new! Why have I other words, this side of the moon is sixteen miles known thee so late! Alas! I sought thee where higher than the other. If, therefore, we suppose here or lo there: for behold the kingdom of God is mountains upon the earth, none of which are over within you." This I now experienced, since thou became my King, and my heart thy kingdom, cended to a height at which life could not be supwhere thou reigned as Sovereign, and did all thy Will. This fell out on Magdalen's Day, 1668. have stretched above the panting traveler. What I told this man, "that I did not know what he then must be the atmosphere at four times such magnetic attraction which you quote in favor of know at the time of its existence. The history of given me an experience of his presence in my soul; habitable for want of an atmosphere, the remote your magical suspensions; but then, it is life that the outcomings of past Actualities should teach us not by thought or any application of mind, but as side may be perfectly adapted to animal life. It is at least certain, that the mere want of an atmos-I experienced those words in the Canticles: "Thy phere perceptible to us, is no longer conclusive as name is as precious ointment poured forth; therefore do the virgins love thee. For I felt in my soul
an unction which, as a salutary perfume, healed in
thority of one of the most eminent mathematicians a moment all my wounds. I slept not all that night, and astronomers in the world. It will soon be for-

> Salt.—Salt is indispensable to man as a part of flour, about one pound of salt is used in making ounces of salt weekly. The omission of a proper quantity of it in our food favors the engendering of We read, that when the ancient laws of Holland ordained men to be kept on bread alone, unmixed with salt, as the severest punishment that could be inflicted upon them in their moist climate the effect was horrible; the wretched criminals are said to have been devoured by worms. Mungo Park mentions that he suffered great inconvenience Almost all graminivorous animals seem to have the same necessity for the use of salt in their food as man. An exemption from the rot is generally enjoved by sheep fed on the salt marshes, or when salt is regularly mixed with their food. In the States of La Plata, in South America, the sheep and cattle, when they discover a pit of salt clay, rush to feed upon it; and, in the struggle, many are trodden to death. In Upper Canada the cattle have an abundance of wild pasture to browse on in the woods; but once a fortnight they return to the farm of their own accord, in order to obtain a little salt; and when they have eaten it mixed with their fodder, return again to the woods. Salt is now used extensively in England and in all Europe, for fattening cattle. In Spain, they attri-bute the fineness of their wool to the quantity of salt given to the sheep. In England, one thousand sheep consumes at the rate of a ton of salt annu-

INSANITY ATTRIBUTED TO QUININE.—The True Delta. of New-Orleans, remarks the fact, that although no people are usually less liable to insanity than the Irish, yet now scarcely a day passes that some Irishman is not sent to the Insane Asylum. We quote the rest:

"Physicians who are opposed to the use of qui-

But the new outburst of insanity is not wholly confined to any one class of our population. Every