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#### [From Buchanan's Journal of Man.] MENDING THE WORLD.

The world is full of reformers. Reform springs from discontent. They who do not fare well in the world, necessarily desire some change of arrangement for their own comfort. A considerable portion of reformatory impulse, therefore, arises from dissatisfaction and restlessness. Yet, at the same time that the dissatisfied demands a change for his wrongs than his own. It is by no means certain that the Spirit of reform is always philanthropic, notice? for the philanthropy and justice of the movement may be a secondary consideration. The same sect soon as it has obtained political power.

they have little personal occasion for discontent .sult, therefore, that conservatism be fashionable,

portant classes of society, and cut himself off from petrated, while the unfortunate victims blame their which now surround you. and to take an humbler position, and find in his world, instead of denouncing their own folly. own internal sentiments, a compensation for the loss of his external advantages. He must expect, portion of their sufferings. Ignorant of the laws around me will not appreciate my merits—I have vatism. Instead of the courtesy, refinement and them to avoid. He suffers from dyspepsia, fevers, cheerfulness, which belong to the prosperous who and inflammations, which cut short his life, and and truthfulness of opinions only excites their jeaexpect discontent, impatience, jealousy, and fault- while she falls a victim to neuralgia, headache, fefinding, for as the whole movement of reform is a male disorders, and consumption, or a gradual fail- ter than I have done. matter of discontent and criticism, reformers are ure of vitality, all the time regarding herself as ternecessarily critical, captious, and liable to internal ribly afflicted by divine providence, or by the excites my sympathies, but you furnish no excepdissensions. Many a liberal Spirit that would have agency of the devil, never dreaming that she is tion to the law. Your knowledge, wisdom, and repelled by the captious strife, the personal jea- she might be at any time relieved, by conforming of happiness; and even your enemies have an im- his course. I cannot, says he, approve of your imposed penance. lousy, and consoriousness prevailing among re- to the laws of health. formers.

nunciation which belong to the discussion of great- responsibilities accumulate, they can only grumble classes may be prosecuted without the fiery indig- their profligate disregard of the rigid economy nation and Spirit of contention which are aroused which was necessary at their outset in life. Their reforms, which disturb the existing condition of object to keep an elegant external appearance, society, the rights of different classes, or the doc- without regard to ultimate poverty and suffering. trines of the leading profession, are necessarily ac- Thus the race of grumbling unfortunates is perpe-

it not teach that reformers should especially be- per, which renders them unfit for social intercourse. ware of indulging too much the Spirit of indignant Young men and women with this peculiarity are find faults in men, but to recognize at the same with four fold increase. They find themselves bad- tual excellence will be a blessing to mankind. time the good that is in them, in order that those ly treated, if not decidedly persecuted, and this encord fatal to our success.

discordant a Spirit, shall be incapable of co-opera- saved from their moral ruin, could they have turn- without receiving the reproof to which their merits approaches, and calmly relates her misfortunes, tion, and, therefore, shall be deprived of their mo- ed their thoughts inward after their first conflict, entitle them. I think I have a right to complain. with a positive conviction that she must be exjealous and censorious manner, necessarily results in their own nature, and that a little personal re- and abuse society for its love of wealth. It is you she says, acknowledge the justness of your rule, ture of things, and not be deceived by mere words. in failure, as it should. And just in proportion as form would enable them to live in harmony with who are wrong; the fault lies in yourself; and which condemns the unhappy to bear their misfor- Why should he be disliked who rebukes or opposes degraded, the fault is their own. They have the the jealous and censorious Spirit is introduced, the mankind. power of reform is weakened and paralyzed.

ties, and their doctrines.

produced, and direct their attention to the outer powers which we possess. a greater delusion, nor a more universal source of management. human misery, than this very error of ascribing own personal benefit, he will be apt to look about our misfortunes to external agencies instead of rightly applied. He who fails to win success, either for the co-operation of others who may also desire ourselves. Yet who among our moralists and di- had not the power or did not rightly apply it. He a change, and extend his sympathies to other vines are carnestly engaged in correcting this la- who does not rightly apply his power, has neglectmentable error, or give it more than a passing

A few familiar examples will illustrate its prevawhich struggles for toleration when in the minor- with an education designed rather to gratify vanity, will often indulge in intolerant persecution as ity than to serve the great ends of life. One is familiar with the dead languages, and another well In this business of mending the world, they who supplied with light literature, music, and the acfare prosperously as the world is going on at pre- complishments which ornament the parlor. They sent your ancestors—you take their places—their sent, are not very apt to desire any change, since know almost nothing of the laws of nature, nothing of the laws of health, nothing of the constitu-Reform, therefore, is never the fashion in the high- tion of their own bodies, nothing of the philosophy your responsibilities. I speak of you as the repreer classes of society. The wealthy, powerful and of their own minds, nothing of the principles of sentatives not only of yourself, but also of the learned, and they who belong to the higher classes mental culture, and little of the practical, pecu- sum-total of your ancestors. But there are few, by birth or association, are generally the opponents niary, and industrial duties of life. Thus in the indeed, so utterly bankrupted by their ancestors, fortunate alliance, and the remainder of their lives to self alone for the cause.

Poverty, too, is among their afflictions; for neithcompanied by all the fierceness of moral warfare. tuated. The constant pressure of misfortunes and If this be the inevitable tendency of the laws of annovances, produced by their own imprudence, human nature, what lesson does it teach us? Does at length brings on an intense irritability of tem-

Spirit is genial and comprehensive; it seeks not to operation or not, we have no alternative but to further an unbalanced brain? Your pale face, tions were not sent as a punishment for any unudestroy anything that is worthy, but to preserve obey their admonitions, or pay their penalties.— your feeble gait, your lifeless manner, and your sual offense. My whole life has been embittered who speaks with unnecessary harshness to the of- be independent of capital. Ignorant, passionate, all that is good. It engages in no mad ultraism, These laws, which operate upon all alike, indicate unconcerned poverty, all show that, while cultivat- by grief—grief for the loss of my nearest and dear- fender, should not be surprised if the laws of na- intemperate and lawless men, ought not in justice

world, instead of looking internally, to discover The principle should be impressed upon the mind whether the source of evil is not in themselves. of every young man and woman, that failure or So common is this that a multitude of examples success, in any of the desirable objects of life, is a matat once rise before the minds of those who execrate | ter which belongs entirely to ourselves; -that in pro- not bring yourself to care for the accumulation of Could you be so cruel as to thrust your stern phi- rally right that they shoul do so, and we may alsociety, and denounce human nature, and the laws portion as we fail, we should study more diligently money. Very well, if you do not care to be inde- losophy upon me in the depth of my affliction, and ways find among those who attract the multitude of the universe, because their own policy and the causes of our failure, not in the faults of the course in life have been unsuccessful. There is not world or society, but in the faults of our own mis-

Success is the just and inevitable reward of power ed the proper use of his intellect, which would have taught him the proper application. And he who has not the power necessary to win success, lence. Young men and women set forth in life, has neglected to exercise those organic energies which every human being possesses, and which all may cultivate.

> When you have failed, the fault may not be entirely your own, as an individual, but you reprevirtues, powers, rewards and punishments, as they were left by your predecessors. In speaking of

ionable, humble in its origin, unpolished in its man- How seldom do they ever reflect that the fault lay every personal inconvenience and punishment may not be that every individual woman is guilty the contrary, the best class of friends are those ends of the healing art. The immense mortality ners, vehement in its language, and perpetually en- in themselves. They complain of their fate, but which you experience, you should regard as a of this folly, but there have heretofore been but whose kindness and love are ever buoyant and en- of cholera, consumption, fevers, and inflammations, gaged in a struggle with the leading influence of do not complain of their own blindness and pro- punishment inflicted upon you by the inflexible few exceptions. Perhaps even you who grieve ergetic, and who never give way to depressing emo- under the treatment of learned men of the profesfligate disregard of the moral law. Hence they do laws of nature, to compel you to fulfil those duties over your hard lot would be the first to sneer at tions. They who cultivate grief, gloom and me-In view of these facts, he who feels impelled by not think of correcting the same evil in their off- which you had neglected—to compel you to re- women who endeavor honorably to enlarge the lancholy, cultivate really a vice, or at least a weak- that medical learning is no guarantee of success in philanthropic motives, to become a reformer, can spring, by directing their attention to the science sume the work of physical, mental, and moral desphere of their pursuits. But if you are not one ness, instead of a virtue. The wretchedness of the curing of disease. When, therefore, men of but expect to lose his influence with the more im- of man. Thus misery, crime and discord, are per- velopment, until you are lifted above the evils of that class—if you heartily scorn the custom your grief, therefore, has been but the natural or but little learning, or even more destitute of cha-

> The loss of domestic happiness is only a small do not originate with myself—the community attain comfort and independence. cordant influences around me, and I cannot do bet-

Indeed, sir, yours is a most plausible story, and self-support. pression of your goodness which wins their respect. doctrine that our misfortunes arise from ourselves; But you have failed of success in your relations for all my misfortunes in life have arisen from none of that deep discontent and censorious de- debt, until, as old age, impaired health, and family er. Your career, and that of your ancestry, have that the fault was not my own. The ingratitude have been an advocate of education and of temperer evils. The slight reforms which do not excite at their bad fortune, and abuse their more opulent moral power. Were you a great man, the puny have a right to complain, and for which we cannot of the works of the Devil in every shape. You the denunciation and persecution of the higher neighbors, instead of censuring themselves for beings around you would be overawed, and the blame ourselves. leaders of society would take sides with vou.-You would be enabled to mould the community to friends depends upon our deportment. We may would complain; for I consider trial, temptation great difficulties in the pursuit of knowledge; and among those who are persecuted. But all great children, too, are reared to consider it their leading your own purpose—to win their friendship and cherish that sentiment by the kindness of our con- and suffering necessary while on earth. But I do though he is determined to struggle on, he repines command their respect. But as it is, they do not duct, or we may destroy it by our insolence and complain of this: that while I have been laboring at his fate. Let him take a more cheerful view. feel your force; and you must struggle on for self- exorbitant demands. If your conduct has been for the good of my fellow-men, I have not enjoyed If knowledge were given him amid the luxurious development, until they look up to you with reventirely kind and generous, it is scarcely possible either their approbation or their patronage. On appliances which belong to the heirs of wealth, he erence. Bring forth all your latent powers; as- that you should lose the regard of your benefi- the contrary, I have found enemies and persecu- might become, for all practical purposes, as worthsume the responsibilities of difficult enterprises; ciaries. But, in any case, you should not com- tion, where I should have found friends and sup- less as they. To enable him to accomplish anykeep your brain and your muscles in incessant plain. If you performed acts of kindness solely port. I have found the halls of science and the thing in life, it is necessary for him to discipline his motion; shrink from nothing that is necessary to for the sake of receiving an equivalent in the shape temples of religion deserted by the multitude, character, and strengthen his purposes as well as accomplish your purpose, and you will surely rise of gratitute, you cannot boast of your motives, while they eagerly attended the race-course, the his mind and his muscles. It is necessary that he denunciation, and censure, which their position na- seldom guarded against its effects. Their captious to a commanding position, from which your chil- nor have you any right to complain if you were circus, the theatre and the arena of political debate. should have difficulties to overcome, and gain turally excites? Does it not teach that we should remarks, and offensive manners, soon make them dren and their descendants may go on to the very not sufficiently sagacious in making your bargain Wherever the animal nature is to be gratified, strength by overcoming them. When he has done endeavor to look upon the world, not merely to enemies, and all their ill temper is reciprocated summit of society. Thus your moral and intellec-

preciation, in order to prevent our jealous criti- to themselves for the causes, they denounce man- bring forth my discoveries for the benefit of man- to secure it. cism from operating too severely upon each other, kind, and the very principles of human nature, kind, and to gain the credit to which I am entitled; Another complainant now comes forward, who

pendent and comfortable, the fault is your own, and you know the consequences. Change your calamities which have overtaken me? policy. Attend first to your physical constitution, and the means of existence. Then cultivate science without making yourself a martyr, and society will respect you, because you will become a more efficient, independent and respectable man.

But here comes another, protesting against the sternness of our rule, whose plea it is still more that my misfortunes are my own fault, or can be regarded as a just punishment. I was married early and inexperienced—my health became impaired-my husband became intemperate-and now. as a poor widow, I am toiling to support my which slavery would be a blessing.

Your case is indeed a hard one; but wherever

claptrap, and live in splendid style among the and the world-wide sympathy which it demands. evidence of divine displeasure, and that triumphant justice which dooms those who erect stately build-It is wisely ordained that they who cultivate too How easily might such individuals have been wealthy and fashionable, are always successful, A drooping female, wearing the emblems of grief, success is not the evidence of divine approbation. ings, to live in hovels; and those who clothe the No sir, you have not. You need not complain empted from the operation of our law. I cannot, we must look a little deeper into the essential nayou should seriously set about self-reformation.— tunes as faults. I have endeavored not to neglect a vice? Surely the fact that he has aroused angry physical and moral power to clevate themselves The laws of the universe are stern, inflexible How do you gain this superior scientific knowl- my duty in life; and although I have been affict- passions, is proof that he has not taken the proper whenever they will it. Even if capital is arrayed When reform arises from pure philanthropy, its and just, and whether we are satisfied with their edge? Is it not by cultivating and perverting still ed by divine providence, I am sure that my afflic-course. Since men are not to be reformed by ex-with its power against them, let them combine in

nor does it become the blind devotee of any single very plainly certain courses of action, which lead ing the intellect, you have paralyzed the occipital est friends. I have devoted my life to the service ture punish the harshness which he displays. The idea. With eclectic comprehensiveness, it em- to health, to happiness, and to success. Others region of your brain, and lost a great amount of of my family, and the missortunes and deaths better elements of character rightly displayed, are braces and cherishes all that is worthy of preser- have obeyed these laws and succeeded in accom- your physical energy. You have not only impair- which have overtaken them have inflicted ten times always attractive and pleasant in their impression. vation, and makes no indiscriminate war upon par- plishing all their objects—happiness, wealth, power ed your physical constitution, but have impaired the pangs of death upon myself. Early in life my If teachers of morals, religion and science, fail to and wisdom have been theirs. If we, living under that self-respect, and that honorable ambition to parents were snatched away from me by the hand render their instructions attractive and successful, Perhaps the most important lesson to be drawn the same laws, and possessing the same human fa- acquire the means of subsistence, which are neces- of death, and before my lacerated heart had recov- it must be that they have failed in properly adfrom the philosophy of reform, is that which re-lates to reformers themselves. They who would the fault lies in ourselves. It is but blind and bru-every individual must take care of himself. We one after another were taken from me, so that, for ing their whole moral and intellectual nature reform the world, and they who would mend tal folly to rail against the laws of the universe, or cannot all be paupers. Let every one take good a long series of years, I have known nothing but aroused; and a clergyman who has sufficient enerthemselves, are often sadly mistaken as to the true the principles of human nature—to refer to the care of himself, and all will be prosperous, no one the dark drapery of mourning, and the gloom and gy to do this, never fails to attract large audiences, sources of the evils of which they complain. The wrath of God or the power of the Devil, in expla-becoming a burden to his fellows. What pains desolation of death. Worn down by a series of and gain their approbation. It may be that the remajority of mankind, when they find serious evils nation of our own miserable failures to accomplish have you taken to provide for your wants now repeated and apparently unending sorrows, I gave petition of dry theological dogmas, and abstract accompanying their course of life, become indignant what other men have accomplished, who lived un- and hereafter, when sickness or old age may over- all my affections with the most devoted reliance, to homilies, would prove unsuccessful or unattractive, against the circumstances by which these evils are der the same fixed laws, and exercised the same take you? Have you ever thought of your pecu- the sympathizing bosom of my husband. But and it is right that they should be so. That which niary duties? Have you ever reflected that your even he too was taken from me, and then-cruel-addresses the intellect with no great power. and duties to yourself are just as imperative as your est pang of all—the last links that bound me to fails to arouse the higher emotions or the passions. duties to mankind? No! you reply—a generous earth, my beloved children, have all been snatched is not appropriate to teach and elevate mankind. mind is above selfish considerations, and you can- from my arms, and consigned to the cold grave. When men abandon a public speaker, it is geneheap censure upon me, in addition to the terrible some substantial merit, of which the success is the

Your case indeed is one that calls forth our sym-

of truth never bend or vary on account of human misfortunes. If your friends and family have been snatched from you, before they had attained the proper limits of life, it is certain that they violated the laws of health and longevity, and paid the just on his side. He affirms that he is a member of the difficult to resist. I do not think, she exclaims, and inevitable penalty. If your children have died prematurely, the fault was probably in yourself, his science in the most distinguished schools for either in giving them an imperfect constitution, or in managing erroneously the constitution that you gave them. Death was the misfortune of your family, as a consequence of their errors. In your family, leading a life of hardship, compared to own case this misfortune was felt heavily, on account of your own susceptibility to grief. Let me fidence, and left him in poverty, while men whom ask, then, was this terrible gloom which has overthere is suffering there must have been error as its shadowed your own life, anything more than the of popular ignorance—humbug—and concludes cause. Why do women toil in abject poverty, when operation of your own feelings? If but a matter men by an equal amount of toil obtain a comfort- of feeling in yourself, was it a proper and laudable able independence? Is it not because they pursue emotion or passion? If productive of evil, it must virtues. of reforms, while the poor, the unfortunate, the ob- outset they have disregarded all the great laws or as to be incapable of putting forth that energy a different course from that pursued by men? be- be considered wrong, and the entire amount of scure, the half educated, the oppressed and des- admonitions of nature, and the day of punishment which is necessary to success in all the important cause they have not fully cultivated their self-re- mental anguish which you have endured, must be pised classes, all have so strong a personal interest is surely approaching, from which there can be no ends of life;—health, happiness and intellectual spect? because from a superstitious weakness, they ascribed to mental infirmities, and the cultivation in reform, that thousands are ready to listen to the escape. From their profound ignorance of the growth. They are all within your reach. If you think it necessary for them to confine themselves of erroneous sentiments. Grief is in reality but fare, or to any high moral duty. The profession suggestions of the reformer. It is a necessary re- principles of human nature, each contracts an un- fail, the fault lies in yourself, and you should look in a narrow and humble circle of existence, in an infirmity, and like fear or melancholy, it is one which they cannot possibly develop their powers, that should not be encouraged. True affection it has been too busy with its own dignity-its trarespectable, and influential, while reform is unfash- is embittered by discontent and blighted affections. | Every twinge of pain, every hour of melancholy, or secure an adequate return for their labor? It does not imply the existence of violent grief. On ditionary usages and learning, to realize the true likes the work of self-correction,) my misfortunes a man, and seek those pursuits in which you may ments which constitute the highest traits of human treatment of prevalent diseases, they will be emalso, to be thrown into associations less pleasant of health, they blindly encounter diseases, which been aiming all my life at moral and intellectual intemperate, you but confess your own folly in the superstitious imagination. On the contrary, void of independent resources for happiness and for | bed with serene emotions, and with a determinabeen drawn into the ranks of reform, have been herself the sole cause of her own misery, and that goodness, have all repaid you with a great amount tunes, but appears to impart instruction or defend member that your afflictions are really but a self- are more successful than your competitors, your

Here, I beg leave to differ. The gratitude of our ly prosperity by my course, but it is not of that I He is embarrassed by poverty. He experiences to secure your pay. But the truth is, you should there men congregate. Wherever the sublime this, the strength of character which he will have not have attempted to perform a generous act from truths of religion and science are taught and main- acquired, will carry him on through the remainder But, says another modest apologist, I delight in any other motive than the sense of duty, and the tained, you may be sure of a small attendance. I of life. Let him regard his early toil as a species whom we denounce and criticise, should feel that rages them the more against society. Their opi- the pursuit of science, and care nothing for money; pleasure which your kindness in itself affords. If have rebuked and warred against this false taste, of moral gymnastics for his own permanent benefit. we are not unjust, nor void of human kindness?— nion of human nature grows worse and worse, and when I would bring forth the profound truths in addition to the natural reward of kind deeds, but in vain. I have found enemies and opposition An intelligent laborer now approaches, and calls Does it not teach that we should cherish a Spirit of from their own experience; their deportment be- which I have acquired, I find that a poor, and you expect a more profitable return, make sure of where I desired to find friends; and while those our attention to the oppressed condition of the inhopefulness, to counteract the natural discontent comes more harsh and unpleasant, they live in con- shabbily dressed man, like myself, has too little in- a good bargain before you attempt the exchange, who pandered to a vicious taste were honored, car- dustrial classes throughout the world. Capital of our position, and a Spirit of kindly mutual aptimual warfare with society, and as they never look fluence in the community, and I am unable to and do not complain if you are not shrewd enough ressed and rewarded, the stern and humble follower of Christ, has been abandoned or persecuted .- bare subsistence, and often fails to obtain that --Hence I must assert, that in the government of He mourns the ignorance and degradation of so and introducing into our own camp a degree of dis- and become firm believers in the doctrine of total scientific demagogues, who practice humbug and appears conscious of the justness of her cause, the universe, punishment and suffering are not the large a portion of mankind, and condemns the in-

and would to most persons appear conclusive. But soil, has scarcely food enough for life.

reward. Public speakers who fail of success, however laudable their motives, should not complain of human nature, but renew the study of their own pathies. But the law of nature and the dictates deficiencies, and prepare by proper discipline for

better success in future efforts. Another, yet, approaches, with serious countenance, and an apparent conviction that justice is regular profession-that he has diligently studied the longest period required-graduated with honor. and endeavored in every way to uphold the dignity and honor of the profession; but that while he has pursued a highminded course, quacks and pretenders of low degree have gained the public conhe despises are acquiring wealth. He says much that he has been badly treated by the sovereign people, and that his sufferings are a penalty for his

This learned and respectable gentleman forgets that devotion to the dignity and pecuniary interests of his profession is not devotion to human welhas justly lost the confidence of the public, because sion, has impressed the public with the conviction which has confined woman to the humblest and inevitable punishment of an error which you have racter, have shrewdness enough to learn what methe broad avenues of ambition. He must be con- desting, or denounce each other and the whole But (says an argumentative labors, then show your energy like cherished. Cultivate the hopeful and lofty senti- dicines to give, or what course to pursue in the nature, and you will no longer see in death the ployed by common-sense people, even if their suc-If you married too early, or found your husband gloomy and terrible picture which is sketched by cessful remedy should be a secret nostrum. If their remedies are innocent, they will be preferred, since and attractive than those which belong to conser- the study of their own constitutions would enable improvement—I know that I am vastly superior to these acts; and yet, even these follies would not you will regard death as a solemn and beautiful your dangerous remedies are not always used with those around me, but this superiority in knowledge always depress you, if you had in the outset pro- transition to another mode of existence, and in- discretion. And if the class whom you denounce perly stored your own mind, strengthened your stead of leaning with childish weakness upon the are intelligent, honorable, and educated physicians. have enjoyed all the advantages of life, he must deprive him of half the energy of his constitution; lousy and opposition. I am crushed by the dis- own character, and not attempted to exist as a society of your friends, and sinking into despair the public sympathy will necessarily be enlisted in mere parasite, resting upon another being, and when deprived of it, you will rise from their death- behalf of those whom you denounce, merely because they do not adopt your own creed, or betion to perform still more faithfully your part in long to your own school. You should be content Here comes another complainant, who does not the drama of life, to prepare yourself for the same to have all practitioners judged by the result of appear to be seriously disturbed by his misfor- final change. Dry up, then, your tears, and re- their practice; and unless you can prove that you medical learning gives you no peculiar claim upon Before we have finally settled this cheerful view the public confidence. And if your learning is suof human sorrows, another complainant approaches, perior to that of your opponents, you are inferior These are deplorable evils, but according to the er has ever studied the moral principles which to society, and why? Not because success was others, and entirely from their ingratitude. If I with the benevolent purpose of rectifying our phiordinary laws and operations of human nature, should govern the management of pecuniary af- impossible, for the management of they cannot well be avoided. It is true there are fairs, and each lives with reference to fashion, and unfavorable circumstances, and triumphed under since I have been abandoned and injured, by some ture do not always operate harmoniously and justoccasionally slight reforms, which even the most a false idea of respectability, sometimes spending greater difficulties; but because you have not the of my best friends, or rather by those to whom I ly. I am, says he, a moral reformer—I have conservative may approve, and which call forth their entire income, and sometimes running into energy to command success. You want more pow- had been a most faithful friend, I must contend struggled for the welfare of my fellow-beings—I Hence your personal influence is less pleasant and beneficial to the sick. It is for these faults, and been too inefficient. You want more physical and of those whom we benefit, is a matter of which we ance—a preacher of Christianity, and an opponent not for your virtues, that Nature has punished you.

Another complainant now approaches with diffimay imagine that I have not attained much world- dent and anxious countenance. He is a student

Your objections, I acknowledge, are weighty, human race, to go in rags; while he who tills the

It is vain for laborers to occupy their time in

fortunate if such are confined by necessity, to ri- week of its continuance, is exciting a very great defortunate if such are confined by necessity, to rigree of public attention. It is the best test of Spigrous industrial occupation; it is best for themritualism yet produced, and is destined to have a selves and society. But they who have intelligence marked influence on the further progress of this and moral worth, who are capable of combining new doctrine. All the disputants are able men, and acting harmoniously, in a great common cause, and no stone is left unturned by either party to escombined human labor, industriously applied, published for and against the Spiritual theory, but guided by discretion and economy, will in a few little has been done to proce the positions takenyears realize comfort and independence. Even un- those positions having been assumed in the first inthus emancipate themselves, if they are fully bate, as furnished by the Plain Dealer, show disworthy of emancipation; and if too many difficultinctly that there is no dodging, but that the whole ties are there thrown in their way, they can find question is discussed with a degree of subtlety, their way to the land of freedom, where nothing fairness and good temper rarely if ever equalled. but selfishness, profligacy, ignorance and indolence that when closed, the whole will be issued in book to secure an ultimate independence.

lation of obvious laws, and their redemption from or criticising society and calling upon mankind to main as a huge stumbling block in the way of its in the development of those who are partial Mechange their course, but by studying and obeying progress.

In this connection we produce from the editorial thorough study of the science of man, which should be, to all classes—to all ages, sexes and conditions, the leading study of life-the constant mohuman destiny.

Note.—In the foregoing essay an important principle, which has been too much neglected, is set forth in a bold and unqualified manner. It cannot be denied, however, that like other general principles, it has its exceptions—yet as the object of the essay was to establish a much neglected principle, it was not deemed necessary to dwell upon exceptions, which will be readily adduced and ardently sustained by many.

# Christian Spiritualist.

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

NEW YORK, SATURDAY, MARCH 10, 1855.

CONTROVERSIES ON SPIRITUALISM. Among the many instrumentalities likely to be of great usefulness in the spread and development of truth, we know of none so easily productive of discussion is to be productive of good. All this, mind and address as will enable the speaker to sibly happen. Beside this, the control of the temper is of the first importance, for the moment excitement takes the place of a wise caution and conscientious reason, that moment "chaos has come again," since a mortified vanity or a humiliated "human events." We pen these reflections, how- lowing from the New Era, bears witness: ever, more for the benefit of our private and every day issues than for the public controversies now going on, since so far as we know, there is more need of them among the former class than in the latter. Indeed the method as well as the Spirit of many of our conference discussions of late have been not only objectionable but offensive, and personal in a painful degree, so much so, that if a wiser and better tempered caution cannot enter in- sult from the enterprise. to these councils, it were a waste of time to continue them. The world no doubt needs knowledge and information, but it need confidence in HUMAN thing than that, i. e., bad fuith or no faith in the in- cause, "without money and without price." tegrity and moral uprightness of human nature.-It may be the Church has been the agent of superstition, but in a more comprehensive sense, the credulity and superstition of the religionist conviction and conversion may come to all. springs in a great measure from the skepticism and

the world." now going on at the Tabernacle, we have no per- tions. sonal knowledge, as we have not been able to atland. The questions at issue are the following:

hold intelligent and sensible intercourse with men and good accomplished:

2d. Can the so-called Spiritual phenomena be satisfactorily accounted for, without admitting the ngency of Spirits?

3d. Are the Spiritnal phenomena productive of more good than evil?

Of the disputants (Prof. Rehm and Prof. Mahan,) we know little or nothing beyond such items of news as we get from "the press." They are both spoken of as gentlemen of culture and mensionary thought and a scheme of delusion, and the editor of the Buffalo Republic are well worth an attentive reading.

ture discussion. The reports of the Cleveland de-

can keep them down. Human labor produces form. This is as it should be. The public want more than twice as much as is necessary to sup-information on this subject; add as far as our port the laborer; industry, perseverance, and eco- knowledge extends, we are unacquainted with any nomy, guided by intelligence, cannot therefore fail source where it can be more completely and intelligently furnished. There is nothing in our creed the reception of visitors who seek to investigate the which would prevent us from believing in the so- wonders of modern Spiritualism. The clevation of the laboring classes is in their called Spiritual manifestations, had we the necessaown hands. And throughout the world let it be ry evidence to enforce the conviction; and we preproclaimed to all of high and low degree, that sume that this is the case with thousands. In this view, then, without expressing any opinion as to whatever the misfortunes from which they suffer the merits of the present discussion, we are lead -whatever the failures and shortcomings of their to infer that it cannot fail to retard rather than adlives-whatever the nature of their discontent or vance the new doctrine, for the reason that if Spiunhappiness, their evils arise entirely from the vio-fact, alongside of the evidence of the parallel cases of President Mahan, will be increased ten-fold—if development of Mediums at 101 4th Avenue.—

[False, the same evidence will eventually lead, and From developments we have witnessed in Mr. W.'s] those evils is to be obtained, if they choose, not by false, the same evidence will eventually lead, and denouncing or warring against nature-not by call- at no distant day, to a demonstration of its falsity, ing upon divine providence for special interference, or, if it does not accomplish this, will always re-

the laws of the universe; and above all, by the columns of the Plain Dealer, an extract to which we invite the candid attention of candid minds: "We are by no means qualified to discuss this matter of Spiritualism-because we have not had time and opportunity to examine it with the care, that, whether true or false, the so-called phonomena of Spiritualism presents to the mind of the philawful problems for solution that the world has ever

"Why do we say so? Because a class of phenomena, the existence of which none but knaves not referable to any of the known laws of either demand our consideration. Are we asleep, and do ficent in their character, are every day and hour being wrought, not only in our midst, but through the length and breadth of our land, if not all over the world? Every day the sick are raised from beds of languishing torture by the touch a human hand; the lame are made to leap like the hart: voices attuned to accord with the songs of seraph good or bad results as public oral controversy. and scraphim are heard speaking to the children of The necessities for qualification are intensified, so men; ponderous bodies are moved by invisible and soon as you limit the time for disposing of the is- unknown powers; and tongues unused to eloquence sue, since each speaker should in some degree be are moved to speak, as men have never before spoken. Is this denied? No! The self-constiable to harmonize facts with their antecedents in tuted champions of obselete ideas—the man of history, philosophy and science. And should the science, learning and picty-whose head is blossubject matter have any bearing on religion, its soming for the grave, and whose heart should be claims and authority should be recognized, if the dedicated to the solemn realities of eternity, stands before assembled thousands of his fellow and affirms that such phenomena have presented themhowever, presupposes knowledge in an eminent selves, and are continually presenting themselves for degree with culture and such other qualification of consideration. And what is more, less than five short years have sufficed to reduce this whole subthink clearly, and express himself exactly, that think clearly, and express himself exactly, that these phenomena, but one, are definitely settled.—
misunderstanding and misconception cannot posTheir existence is not denied! The only question

### SPIRITUALISTS GOING ABROAD.

If any one doubts the fastness of the age in geself-esteem are bad counsellors where personalities neral and the progress of Spiritualism in particuare so like to be "matters of course." But above lar, the fact that "the rappers" have converted all, is it absolutely necessary that all parties be millions of minds in the United States to a con-HONEST, seeking for truth and conviction rather sciousness of immortality and Spirit-intercourse in than victory or self-aggrandisement. These quali- five years, with the full force of "law, physic and fect and teach caution to all in receiving random fications are essentially true of all persons inclined divinity," against the invisibles, must be taken as and second-hand statements from the press or pulargue the point," but more especially true is it evidence for a different conclusion. But when we pit, and quicken the consciences of those whose of the public disputant, since ignorance, inefficien- add to this, that the "new religion," like other party spirit is so active, that they can not allow cy, trickery, dishonesty or bad temper can awaken phases of faith, can afford to have four missiona- men to define their position, before they are claimonly displeasure, disgust or party antagonism in ries to go forth to preach the glad tidings, the evi- ed as one "of the household of faith." those who may be the seers and hearers of such dence is conclusive. That such is the fact, the fol-

"Dr. Hayden and lady, Miss Emma Jay, and D. D. Hume, sall for London on the 25th of March. Mrs. Hayden is a superior test medium; Miss Jays speaks in the trance before public audiences and in private circles, with the most pleasing effect, and Mr. Hume is one of the very best mediums for physical demonstrations the country affords. With such a trio, old England will be taken by storm."

rectors in this, since they evidently are the respon- uttered through the organ of such person, claiming sible parties, and without whom little good can re- to be from a Spirit.

## DEVELOPMENT OF MEDIUMS.

NATURE more, and all reform will be defective so made by the friends of Spiritualism in this city, to and they would be thrown into a trance, and some long as men reason from a suspicious stand point. | secure the services of well-known mediums, and to of my Spirit-friends speak through them. From Not a few men seem to think that superstition is circumstance them as to make it possible for them their manner I could readily recognize them, withthe only thing to be got rid of, but there is a worse to give part of their time to the public and the out their announcing their names.

Besides which, preparations have been made and she has been the nursery of humanity and the es- both to those wishing to be developed, and those own experience. sential friend of moral faith. In fact and in truth, seeking to multiply the necessary evidence, that

The multiplication of facts here, as elsewhere, All Spiritualists at first are apt to be credulous tend, and will therefore offer no opinion nor report however, will force classification on the mind, and and superstitious, as were men in Old Testament have been regarded not as brothers, but as Parishs, lieves in living inspiration, and Parker holds that class of the investigators of the reality of Spiritat present. The little that the city press has said call system into being, so that for the present we times. They are apt to think that Spirits will not against whom the self-complacent divine might it is permanent in the church, inflowing into the existence; "Give us facts, all your theory will about it, gives us but poor materials for forming a need but "learn to labor and to wait." The fol- lie, and at all events, that no being in the form launch his anathemas, and the pert witling point pure and earnest in mind and heart. judgment, so we pass to the discussion in Cleve- lowing letter will in this connection be welcome would be guilty of deceiving upon such subjects. The men of the world and the Now it matters little what a man is outwardly phenomena after phenomena are presented to their and suggestive of information to many, as it points After much reflection and experience, I have come men of the church, like Jew and Gentile, have and by profession. Men are to be grouped accord-1st. Do Spirits of departed human beings still out the way by which mediums may be multiplied to the conclusion that the following general rules

> Spiritualism.—Dear Sir: The undersigned takes has recently commenced, with the approval and which, by possibility, interest himself. assistance of the Spirits, for the advancement and furtherance of the Heavenly Truths, which the phenomena known as Spiritualism is giving to the

One year ago this date, I was moved and directed by the Spirits, to commence an undertaking which at that time was looked upon as full of vital ability, and therefore qualified to do justice to predictions were made that but a few weeks would make that possible. The following reflections from undertaking would end to the discredit of all. The result has proved to the contrary, and shown that Spirit-prophecies are superior to the mortals. The all evil Spirits and influences. Spirits' prediction have proved correct, and the re

channel been brought into the belief of Spiritual communication.

The Society's rooms are thronged daily with searchers after truth, and the Journal from a circulation of a few copies has now increased to hundcannot be kept down. In any portion of the world, tablish or destroy their respective positions. This that date, which has spread during the year with is what the public desire. In the books heretofore a rapidity that will defy all comparison with any new belief since the mediumship of Christ.

der arbitrary governments, the toiling classes may stance and the vital question still left open for fu- ization, I, in announcing the fact through the Journal, made use of the following words, given to me through my powers as a medium and which at the

That field is the development of Media through the powers vested in my family and myself, numbering six persons, all Mediums, who are now pre-pared to form Circles for the development of Mediums for Spiritual Communication.

Rooms will be thrown open at my residence for J. F. WHITNEY,

No. 101 Fourth Avenue, Between 11th and 12th sts. New York, March 1st, '55.

As we have never seen the manifestations in Mr. Whitney's family, the following voluntary testimony may interest the reader:

"Mr. J. F. Whitney has opened rooms for the family in time past, we are convinced he and his diums. There are Mediums in this city who can testify to the beneficial effects they have derived to the beneficial effects the beneficial ef from these Circles."

SIR E. LYTTON BULWER. It seems to be the fate of greatness to be miswhose name heads this notice.

It may be, however, as Joseph Surface says, 'this is the bad side of a good reputation;" for if matter or mind, are forced upon our attention, and favor of all kinds of isms prominent in the age.— Thus we have heard or seen it in print, that Sir E. hydropathist, and last, though not least, a Spiritualist, but on what evidence we know not, except in the case of "water cure." Here we have his testimony and experience, which saves the necesmistake or misrepresentation. We do not know before the assertion was made.

We take part of this to ourself, for in a lecture not many months since, we had the misfortune to bonds of Spiritual Christianity. repeat the substance of the following, on the authority of "the papers:"

"I have closed my career as a writer of fiction. I am gloomy and unhappy. I have expended the powers of life, chasing pleasure where it is not to be found."

Whatever presumptive evidence we may have had in mind, to justify a use of such an *improbable* statement, is neither here nor their, since Mr. Bulwer has given the correction in a flat denial:

Srn: In the Critic of Dec. 15, I read that a New York paper SHE: In the Critic of Dec. 15, I read that a New York paper states, that Bulwer, the novelist, in a letter to a gentleman at Boston, says: "I have closed my career as a writer of faction.—
I am gloomy and unhappy. I have expended the powers of life, chasting pleasure where it is not to be found." Assuming "Bulwer, the novelist," to be myself, I beg to state that I know no gentleman in Boston to whom I should write upon any matter concerning myself—that I never wrote anything of the sort to any one—and that the whole statement is a complete fabrication.

We hope this correction will have the proper ef

#### ([For the Christian Spiritualist.] FALSE MEDIUMS---EVIL SPIRITS---GOV TALLMADGE'S BOOKS, &C.

Those who have thoroughly examined the mo dern Spiritual manifestations, have witnessed speaking mediums. The person is apparently We take it for granted that the Spirits are di- thrown into a trance, and then an intelligence is

As a general thing one can judge whether the

opportunities are now offered for the development of be used as a cover for the grossest fraucs and immediums, which statement must be glad tidings positions. I can give you a case in point from my

A person known to many of your readers as a medium, has often spoken to audiences or small We have, personally, little sympathy with mira-circles when he was really under Spiritual influlack of confidence characteristic of "the man of cle-worker and wonder-monger, but the necessity ence. That same person has many times pretendfor mediums is now so well attested, that the office ed to be under such influence, and that distinguish-We see, therefore, that the disputant needs not of mediation is no longer an isolated conception in ed Spirits were speaking through him, when it has only a comprehensive knowledge of history, sci- theology, but a foundation fact in science which, been detected that the whole matter was a fraud ence, philosophy and religion, but he need mostly when understood and fully explained, may go far on his part, and the speeches were wholly made what all these poorly explain, and that is a knowl- toward the development of a grand and compre- by him. That person possesses great talent, has exclusively a dogma of the Churches, for it enters | Were it of any avail to regret, we might remind | ers have at times been deceived by him. Upon into, and fashions most of the petry gossips and the reader, that as yet, next to nothing has been detecting the pretended Spirit of the grossest false. villanies of the times. We hope to know, however, done for the classification and explanation of the hood, at first I thought it was an evil Spirit which that the public discussions now going on in this differing phases of mediumistic powers, and as a had control of the medium. I subsequently discity and in Cleveland, will do honor to human na- consequence, there is not only crudity connected covered that the evil Spirit was the medium himture, whatever may become of its logic, its pride with Spiritualism, but a temptation to imposture self. Your readers must judge of the baseness of of argument, and consistency. Of the discussion and humbug, from a greedy desire for manifesta- a person who would be guilty of a fraud upon a subject so sacred.

would be well to guide us:

this method to acquaint you of an undertaking he through him Spirits advise in regard to matters

2. Receive cautiously all advice relating to worldjudgment fully accords therewith.

science in all matters of doubt.

to have any permanent influence in society. It is interesting discussion which is now in the second cessful operation, and thousands have through that the individual by impression, when he is fully conscious of his own acts.

Edmonds, in my opinion, are of a higher class of cred symbols of their faith and the seminal germs insemination of Spiritual truth, and faithful laborreds. An impetus was given to Spiritualism from en through mediums in their presence. It has and buffetted on every side; though they alone have more helpers than we know. Many fight often been remarked that the Introduction to Judge sustain the inspired disclosures of the past, by valiantly under the same great Commander who Edmonds' first volume was the best part of the showing their analogies in the present, and their yet know not the colors of our new regiment. The In leaving and surrendering up the undertaking book. Experience has shown that revelations, to be fulfilment and complete unfolding in the great brave and true, when once they know each other, from individual management to a corporate organ- of any practical benefit to mankind must come Future. And as the tempest that tried, and the are ever friends. years to prepare the world to receive further, and the brave. it would seem but few even now have their lamps trimmed and are in readiness to receive the bridegroom of truth and righteousness.

ume, but have had the pleasure of reading the by our allies from invisible spheres. But to love manuscript in part, of the book soon to be issued the hating; to be just to the unjust; to acknowlby Gov. Tallmadge, and written by Charles Linton. edge with all candor and frankness whatever is In my judgment it is the greatest book published good and beautiful in the lines that assail us; to since the Revelations by John. It is not the wri- seek not the spoil of our enemies, but to make their ting or opinion of any mere Spirit, but its truths virtue our own; to win to truth and be won to seem to have flowed from the highest class of in- truth; -will be found to be a more serious and

has all their beauty and truth, and yet more logic and to incorporate it in the very heart and life of family are enabled by Spirit-intercourse, to assist apparently. There is a great desire for the book, the new and carry forth the whole to its ultimate and I predict that it will be read by every lawyer and complete perfection. Catholicism still lingers

with great power, and would of itself make a book represented, for as soon as a person gets to be of veloped with great caution. None should be en-with the consistency of the man or woman, but of very development the door is opened to impression, ten the sanity of the mind. Few have had more and if they once yield to temptation, hordes of evil kindle and devotion consecrate the heart, ere its pecially the Christian, one of the most sublime and of this "hither and yon" than the gentleman Spirits are attracted to them, who will frequently fairest blossoms will unfold in faultless perfection. overnower them.

It is a great mistake to say there are no devils in the other world. There are millions; but are their defence, or the flocking of multitudes to their spell. Men are no more taught to be indifferent to nomena, the existence of which none but knaves and fools deny, which, it is believed by many, are a person enjoys a reputation for liberality and propersons who have lived on earth, and while here and fools deny, which, it is believed by many, are a person enjoys a reputation for liberality and propersons who have lived on earth, and while here are no more faught to be indifferent to be gress, he soon gets to be with a certain class in were devils in the flesh. It may be asked what and fanaticism have never wanted followers. Lo-contrary, they rest with satisfaction on the momotive they have for continuing their rascality there? I ask what motive have those evil persons but the ocean obeys its attractive source. Indithe value intrinsically, of their creation. What we dream? Or is it a solemn truth, that miracles, at once astonishing in their nature, and most bene- Lytton Bulwer was a phrenologist, a mesmerist, a whom we daily meet, to continue their evil doing? vidual minds may err, but Providence leads forth shall renew the philosophic Spirit of old days?— An answer to either proposition answers both.

In my judgment, believers in Spiritual intercourse are multiplying as fast as society is pre- of the natural are setting towards the Spiritual intellectual being? pared for it. The wisdom of the Divine Mind is World. The freest speculators, the most daring sity of conjecture and precludes the possibility of manifest in this as in all other things. As human voyagers, who plow the seas of thought, venture and the mart," we range—all the proud provinces nature is now constituted, an instantaneous conthat Mr. Bulwer does not believe in each and all of version of the world to Spiritualism would pro- ley and Keats, Coleridge and Wordsworth, are the that Mr. Bulwer does not believe in each and an or the cravings of the Spirit, and not these reforms, but common prudence, as well as duce a revolutionary shock which might well be hierophants of a New Era. The children of the one look inward upon the sorrowing Angel of our honesty, would suggest the propriety of being sure dreaded. But the work is moving on silently, dis-Old World, were born heirs to the New. They interior life rewards our aspirations or satisfies creetly, but firmly, and, in my judgment, will in sang inspired by the great Future now unfolding due time, bring the whole human family into the among men. The interior of their life now as-March, 1855.

## CIRCUMSPECTIONS.

The Past! it is not wholly gone; The absent still are near;
The loneliest heart not all forlorn, It still holds something dear.

The New is shadowed by the Old, The great and wise and free Are of one true heavenly fold, Though wide their pastures be

The Heavenly Shepherd gathers in His own from near and far: Their features all are known to Him, Though strange to each they are. The Old, in heart, contains the New.

As flowers from seeds unfold: The loving, faithful, just and true, Are of the Age of Gold. Within my heart are gathered all

As of one brotherhood: Nor care what names the world may call Upon the brave and good. For names are but as idle weeds.

True hearts still feed the flame; Love consecrates the olden creeds And love consumes the same.

Humanity is one; and we Are members of the race; We have but one Paternity, One Image bears each face In Spirit all are one who love, And suffer for the right;

One heart within, on hope above,

One struggle through the night. True Spirituality opens and enlarges both mind and heart. The pursuit of truth is the closest bond This class of mediumship, however, should be ancy over us, the fraternal or sectarian, we have own deficiencies and the virtues of those who op- most loudly vaunt the name. pose us, we may infer that charity has not yet accomplished her perfect work.

neral, animates society and the churches, more ker and several other New England Divines among especially as represented by the Press and the the liberals, though differing widely in creed and Spiritualists have received at their hands. We now descending from the heavens. Beecher beunited hand in hand to nail to a cross of shame all ing to their genius. The unconscious is the true are satiated with the "demonstrations." What is 1. To suspect any medium who assumes that own friends should reproach and wound us, not stances and temporary interests have made them; them demonstrations of the existence and agency enough that the brutal and bigoted should mock inwardly more true to the thought of Him in of supermundane intelligences? Alas, it is too ly matters, and never follow it unless our own porters, must lend their voices to the mob, and heathen Oxford was shocked at his blasphemy.— lose their time and puzzle their brains. The phys-3. Appeal directly to God to answer the con- and influential of American Journals, as if to make they unconsciously love. Men know not what It is a fact apparent to the smallest experience It is probably well to hear advice from Spirits or fraternity the full benefit of its keenest criticisms, interiors. persons, but I believe each individual can commune | So also the most advanced of the clergy, Beecher the subject, so far as our present philosophy can pass when the bubble would explode, and the directly with the Holy Spirit through his con- and Bushnell, have no word of favor or encourage- Christendom; the inward and vital which strug- the furniture suspended in the air, will not convince, science, and by earnest desire or prayer will repel ment for the investigators of Spiritualism; whilst gles like an imprisoned Spirit in the old organiza- unless that repository and source of all conviction, Emerson and Parker, who have outstripped and tions; and the outer church of forms and creeds, the heart, be appealed to and conquered by that

ing all that was most valuable from the ruins of its final fall.

maintain our position impregnable against the rolls its waves and guides them from afar. world. This is easy; is in fact mostly done for I have not yet seen Judge Edmonds' second volus, by the nature of the ground we occupy, and protracted labor. The problem of all reformers is In some parts is style its like the Proverbs. It to retain all that is genuine and truthful in the old, because Protestantism fails to satisfy the inmost The Introduction by Gov. Tallmadge is written cravings of the human heart. Spiritualism advances less rapidly than it might, because many of which would do much for the cause of humanity, its leaders know so little of the wants of the high-But to return to mediums. They should be de- er religious nature of man. Science may have its breaking up of this wide universe. We apply this, votaries, philosophy its admirers, but religion alone of course, to the present condition of our intellec depths that man becomes a true hero. Love must

> cal causes may produce false currents and eddies, mentary enthusiasm it creates, rather than upon the race. The tendency and drift of all modern What shall set up anew the idols which Plato and thought and literature is to Spirituality. The tides Socrates erected, amid the dreary wastes of our upon the very verge that separates the two. Shel- of the earth are ravaged in search for something sumes its external. Not yet all fair and symmet- seizes eagerly upon everything containing the esrical; the rags of the old still alternate with the sence of popularity, and is content to have the spotless robes of the new. Life and Death con- echo of his song die away with that popularity, tend in every heart, and share the world between rather than echo in the ear of the future,them.-He who has drank most deeply from the inspired lays of these poets, imbibing not merely their language but their very Spirit and life, is prepared for the disclosures and developments of the present day. Even Milton and Dante, the great poetic lights of all Christendom, are, through imagination, and as it were by anticipation and prophecy, the poets of the invisible realms. All these

> fellow, belong also to the transitional era. The mind and Spirit which fill the world with light. mind of the former, like a pure, aerial Spirit, broods over loveliest themes and folds finest thoughts, of Tuscan expositor called the Prodigia, so has the sweetest touching grace, in softly fitting verse; modern era been roused by visible appearances of whilst our own high cultured bard, like the sum- God's benefaction to us. This, for want of better mer moon above an olden ruin, re-clothes with nomenclature we have called "Spiritual intersofter hues the fading Past, and breathes a spirit course," and it is generating that Spirit of philosoo'er its mouldering piles; but both, touched by phy which we have declared wanting, and which the Genius of the Age, pour forth in song strains comes as the greatest of heavenly benedictions that vibrate and thrill through each quickened amid the surge and sway of moving things. It is Spiritual nature. It is needless to quote by way the gentle calm amid a sea of passion, proving a of illustration; every lover of the gentle Muse supremacy in the most irecconcilable adversities, knows these passages by heart; every enlightened and grandly and triumphantly bearing us onward Spiritualist knows also whence such language in the storms of life. comes and whither their music leads.

even by whole generations and centuries; and the ask those to produce something that will work a divinest inspiration, in its deep interior sense, spans better result. the whole era and arch of time. Let us then turn | The Rev. Mr. Hayden, of Maine, is delivering a medium is deceiving, or whether he is truly under of union. The noble and generous affections to the most powerful of living prose writers; to course of lectures here upon the Spiritual Philososome influence different from his own mind. I which it calls forth quicken the human sympathies Carlyle and Emerson, the Hercules and Mercury of phy. He contemplates the subject in a very ele-It is with pleasure we learn that efforts are being have accidentally met mediums for the first time, and explains his views with great intrary, narrows and embitters. It antagonizes the de Lion and nimble Saladin of the modern chivalry genuity and felicity. The affinity of Spirit with former, as, in matter, the cohesive force antago- of thought; the former doing to death with his form he illustrated in a very rational and profound nizes the expansive powers of heat. If we would ponderous club, or strangling in his brawny arms, manner, and his thoughts revived the memory of know which of these principles is gaining ascend- the monsters that prowl amid the ruins of the Old a rhyme written years ago, by your correspondent. World; the latter severing with such dexterity the which I will quote: scrutinized with the greatest caution. It can easily but to look within to discern whether our Spirits head from the shoulders of Puritan Orthodoxy, are ever encircling larger and more distant portions that it stands for awhile, like the traitor in the Talof the great human family, drawing them nearer isman, as if unconscious of the loss. Human and and enfolding them closer in our heart of hearts: gigantic strength characterize the Scottish, a subtle or, whether we are confining our tender charities wit and penetrating intellect the New England reto those who are called by our name, and embrac- former;—both war against the crushing tyrannies ed in the same limited and narrow sphere. Love that enslave the soul. Each, in his own way, attraction and rationality of Spirit-demonstration has as many counterfeits and alloys as gold. The speeds the car of progress. Their genius kindles, and doctrine. A memory sufficiently tenacious to selfish instincts and clannish feelings may make and their efforts fan, the flame that consumes the grasp and maintain the Spirit of these lectures, men gregarious. Even brutes, the most savage dead forms of the past. These men are uncon- might furnish your readers with food for deep conand ignoble, love their own. Wolves hunt in packs, scious mediums. They are wiser than they know. templation, and enrich the recesses of their nature swine gorge in herds, and obscene birds gather in They will never fully understand the tendency and flocks to their unsavory banquet. If we cannot purpose of all their many labors till they view symbolical image was introduced in the first disedge of, and a trust in, the essential goodness of hensive philosophy, which will alike harmonize the read much and speaks fluently, with great powers find it in our hearts to love those who differ from them from the farther shore, whither we are all course, which many times since has intruded itself human nature. This doctrine of depravity is not mission of Jesus and the providence of events.— of imitation, so much so, that the most acute hear- us, to esteem according to merit those who despise fast drifting. Then they, and we too, shall find upon the memory. "The material form and Spirus, frankly and heartily to acknowledge both our that they were truer Spiritualists than many who

The Spiritual tendencies of the age are also manifest in the foremost of living preachers. No fuller condemnation of the spirit that, in ge- Beecher and Bushnell among the orthodox; Par- like a tower leading to the celestial world." Clergy, need be sought than the treatment which profession, are still more or less open to the influx

who bore the name. It was not enough that our domain of life. Outwardly men are what circum; the result? Is it that the demonstrations are to and spit upon the manifestations; many who knew whose image they are made. The mild and Christ- often the case, that what begins in mystery ends their value, or at least the innocence of their sup- ian Shelley professed Atheism with his lips, and in mystery. They have done little else than to swell the outcry against them. The most liberal So many now assail with bitter words the cause ical show does not end in the Spiritual conviction. ample amends for past delinquencies, now gives the Spirit they are of till brought into the state of their and reflection, that the working of physical won-

And from my experience, I believe the highest left far behind even the "liberal clergy," externally, that strives, like the dying body, to retain its pant- ultimate element of all conviction, REASON. THE SPIRITUAL DISCUSSION AT CLEVELAND.—This sult of that so-called visionary idea, is now in suc- class of mediumship is that which comes through at least, are none the less averse to the new faith. ing guest. So Life looks forth from the old win- Until the rational faculty in man be roused and

Thus,—like the storm-tossed fleet of Æneas, bear- dows of its crumbling tenement fast tottering to

Thus the writings of Gov. Tallmadge and Judge Troy-numina dirum et reliquuos Danaum, the sa- Thus the world becomes the broad field for the inspiration than the communications generally giv- of a new empire, -Spiritualists have been beaten ers are coming up from every walk of life. We

through the human brain and be adapted to the hostile arms that withstood, the Trojan hero, but | Could the great book of Divine Providence. as development of mankind as they then exist. Hence sifted and purged his band, and knit closer the illustrated in history, be unfolded to our eves. we through my powers as a medium and which at the time I could not comprehend, "We leave but soon to Christ said that the world was not prepared for all hearts that remained; so the pressure and vituper-should see the past, the present and the future enter upon a wider and more extensive field of opera- truth in his day, but that after the human family ation from without but drive from the ranks the but as one mighty stream, sweeping in majestic had digested what he had given them, greater cowardly and sinister, whilst they unite and bind curves towards an unknown sea; yet through all things would be revealed. It has taken over 1800 by cords of living sympathy the true-hearted and its darkened course it feels the attraction of an unseen Power; and amid all its tossings and foam-But we have still a more difficult task than to ings it obeys the high behest of Him who onward

Man sees the links, God holds the mighty chain; Man counts the sands, God's hand doth still sustain The mighty Horologe of worlds and spheres, Hymning their anthem from ancient years, Of love to man, and glory unto Him Who gave their orbs for evermore to swim In heavenly spaces, rising still to light Ineffable and glory infinite.

Peace, peace, my heart, the Spirit inly cries. Thou, too, shalt yet be pure and meekly wise; In the far Future golden days shall come, The heart shall be the vestibule and home Of joys that unto higher joys lead on, Till Earth and Heaven for ever more are one.

### HOW ARE WE LIVING?

Would that the stoic age and philosophy were once more revived among us. The sublineet requisites of character are those, which, as far as

All the intellection of the age is characterized by nothing save a thought of popularity; "the large wisdom looking before and after," enters no more into our mental organization-strings no more the But Spiritualists have one encouragement which lyre with a song of true religion, nor reverberates is worth more than the array of mightiest names in in the enchanting cadence of the orator's mighty

"The court, the camp, the church, the vessel that may gratify the cravings of the Spirit, and not our desires.

It is thus in Poetry; the true rates or seer,

### " As the sounds, when hours are numbered.

It is thus with the teacher; feeble pretences to virtue are excited, and not a single reward adequate to a display of that virtue is provided or offered. It is thus with the Spirit of accumulation; a premium for getting rich most rapidly is the only are as the morning stars that sang together over Life. We occupy this unfortunate position in a thing offered by the generation as a bequest of political sense; the idea of patriotism is kindled The greatest of living poets, Tennyson and Long- too often by the gleam of gold, rather than by the

As the earth was startled of old, by what the

This is a triumph, and a very great one, and But poets are often far in advance of their time, should it appear fabulous and visionary, we would

"Life and Death! a thin partition All thy mysteries divide: With the mortal side by side."

This course, I am confident, will awaken a new feeling in our community with regard to the truth, with a flood of pure suggestiveness. A grand it," he said, "were blended as the unseen air takes up the sand of the desert and clothes itself with its substance. So also with the waters of the deep, raised by the ziry structure of the heavens,

## [For the Christian Spiritualist.]

FACTS AND REASON. "We want facts," is the cry among a large never convince us." Well, facts are given them,

ders alone, though the house be shaken down over There are, in fact, two churches throughout all the heads of skeptics by an invisible power, and

exercised, the phenomena might as well be presented to the dull senses of the brute. Until the eye of reason within the soul be opened and appealed to-until it is turned heavenward, and taught to seek the elucidation of what it cannot understand at the fountain of universal truth, the fleshy eye will close again, and sink into the slumber of materiality.

Those who call for "facts-facts," denouncing the rational explication of the seeming mysteries as idle words, may be sure that they are demanding nothing less unreasonable than a demonstration to the brute senses of what can alone be demonstrated to the rational powers; for flesh and blood can never perceive immortality; the soul alone can understand its own nature and destiny.

Let the never-to-be-satisfied demanders of facts, consider that the whole universe is but a FACT—a fact that stands out from nonentity, a greater marvel than any of the trifling deviations from the common laws of matter that our experience has indicated. In this great fact of creation the same truths can be read that are designed to be pointed out by the apparently anomalous workings of matter that we see around us.

Immortality can be read in every planetary orb, not with the physical eye, but with that of the soul; so immortality can be read in the phenomena of our times, but the realization of its proofs is not looking over my portfolio to-day, I found the beneath commuto be forced upon the material senses, it must find nication, purporting to be a Spirit-answer to a question proposed its place in the depths of the embodiment of immortality, the soul.

As a living sense of a bright immortal destiny, it is the greatest blessing that can be attained by man, so, like all the higher goods, it is only reached, and is best enjoyed, after the legitimate exercise of the faculties of man's nature. Like all truth, it is the food of the soul; and the mind is the better fitted to digest and be nourished by it after that labor and exercise which result in health, and a

The certainty of man's immortal existence can not be made sensible to him without an effort of his own to drink in the evidences of it, any. more than can any other truth which does not depend merely upon the palpable conditions of matter around him. The eye of the investigator must penetrate beyond matter and its phenomena, to those internal realities of which matter is but the FLORRANT.

## Poetry.

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.] RAIN.

BY A. M. II.

Ellently the firelight glistened, As I silent lay and listened To the sad reflective falling, To the melancholy calling Of the rain,

On the house-top stepping slowly, Like the footstep hushed and holy, Oft I heard in days of yore, Watchful tread my chamber floor, Through the night of dreary illness, Through the night, whose spectre stillness Mocked the rain.

Memory hath a resurrection, Vanished all her imperfection While she leads me through the years. 'Mid the rain's regretful tears, 'Mid the low regretful calling And the dismal fiful falling Of the rain. And I weep, but not in sadness,

And I weep, yet feel a gladness That the dead can ne'er again Hear on graves the yawning rain; Through the grass the dripping dreary, And the slow tears of the weary, Weary rain. Death is pleasant to the dying,

Oh! 'tis not with pain they're sighing Tis the glad surprise of Heaven, To their wond'ring senses given; urthly dreams shall come with To kieir eyes, in Jesus sleeping, Ne'er again

Brooklyn, L. I.

[For the Christian Spiritualist.]

BY MISS FRANCES COWING. The world is bound with iron chains, Her dungeon walls are wet With martyrs tears, and crimson stains, By foes unconquered yet. Ho! watchers on the mount, arise!

Be not afraid to bear Transfiguring rays from upper skies, Through this dim lower air. Let the inflowing light of truth

Pervade all darkness here, Blooming, with an eternal youth. On branches brown and sero. Uplift the weary ones that wait,

In anguish and despair, Before her glorious temple gate, And give them entrance there Offer the draught, outpoured and free,

Of tenderness divine-And bid them drink in faith with thee, Love's sacramental wine.

[For the Christian Spiritualist.]

SNOW UPON THE HOUSE-TOP.

The earth is silent everywhere, And hushed the echoes in the air; For Nature in her shroud is laid In silence, which herself hath made

In voiceless murmurs go the crowd. And tree and bush with snow is bowed; While little boys within the street, Pile the white fortress as they meet.

White-gated palaces each steep, And mountain ranges silent sleep, Their wavy summits rimmed with gold, That burns in conflict with the cold.

Like foam upon the waves it lies,

And hurries through the wailing skies; And then dissolves its hoary rime, Like souls upon the sea of Time. The house-top shares a marble calm,

And there the sparrows without harm Alight within the morning's ray, Like drifting leaves from Autumn's spray. But changed the scene; a bright-haired girl,

As fair and precious as a pearl, Is tripping slowly in the sun. Whose warm rays make the house-top run.

The voices of the morning's cheer Her heart bends low, devout to hear; They filled the fragment of her youth With music from the lips of truth.

The book she carried in her grasp, Shut by a golden shining clasp, Was like her mind's illumined store, Bright with the wisdom which it wore.

She trips along in "fancy free," How near the gulf Eternity! The house-top throws its burden down, Upon the head's defenceless crown.

She's buried many feet below, And ere they can remove the snow Her life is gone, and she has fled Where angels are with angels wed.

The snow has gone, and Time has shed Full many a year above our head; Her school-mates are to women grown, The sparrows from the caves have flown

Yet every Winter comes a man, The death-place of his babe to scan; And with an air of frenzied woe, Looks first above and then below.

#### [From the Poughkeepsie Telegraph.] THE WARRIOR.

THE WARRIOR.

A grim old king,
Whose blood leaped madly when the trumpet brayed
To joyous battle 'mid a storm of steeds,
Won a rich kingdom on a battle day.
But in the sunset he was etbing fast,
Ringed by his weeping lords. His left hand held
His white steed, his belly splashed with blood,
That seemed to mourn him with its drooping head,
His right the broken brand; and in his ear
His old victorious banners flap the winds!
He called his faithful herald to his side:
"Go tell the dead I come!" With a proud smile
The warrior with a stablet out his soul
Which fled, and shricked, through all the other world,
"Ye dead!—my master comes!"
And there was pause,
Till the great shade should enter!

SINGULAR COINCIDENCE. In the year 1818, says the New York Express, Lady Franklin produced and published a poem, from which the following is extracted. It is said that this poem brought about her acquaintance and final marriage with Sir John. There appears a strange agreement between his ultimate sad fate and the ideas expressed in the production.

"Oh, has their sight
Been strained o'er growing realms of dreary white,
While each clear iceberg floating o'er the main
Seemed a white sail, and wakened hope again;
Till, fancied outcasts both of heaven and man,
E'en to their hearts the piereing coldness ran?
O'er blasted fields they rolled their stiffening eyes,
And sunk the victims of the unpitying skies."

[For the Christian Spiritualist.] THE SPIRIT'S EXPLANATION OF THE

TABLE TIPS AND RAPS. New York, March 1, 1855. TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST-Sir: In

by me, asking how the tips and raps were caused. Thinking perhaps, it might be useful in some way, I send it to you. I was given through a writing medium, and given most rapidly without pause or thought. I send the exact words of the com-I am, yours, munication.

"All things in Nature are connected by their cognates, or to use perhaps a more intelligible term, by their affinities. The external or elemental, i. e. the fleshly frame of man, is composed of elemental substances, and partakes of the nature of external things, in other words, matter. Man, then, in his external frame, is matter, even as the dust, trees, animals, minerals, or any and all of the combinations of elemental substances, through which the various forces acting on matter have force by the fixed laws of their use.

"Man, besides his elemental frame has an interior percention: that interior percention is the Spirit-form, within which is the soul. Man, then, in the interior, has two powers; the interior and the outmost. He has also, his external or instinctive mind. It is the interior mind upon which the Spirits have the power to act. The inmost alone, discerns the deep things of the Spirit. When I say here the Spirit, it is of the one Great Spirit, or Infinite, I speak. The interior is in affinity with the Spirits, as the external frame of man is affined to matter.

"Spirits being of the same nature as the interior of man, act on it through the will, through its receptivity. A fluid is imparted by Spiritual means, which may be said to be thought-fluid. By the interposition of the hands upon the table, the matter composing the table, and that composing the human frames, through the action of the fluids, for the time, are made one, and thus the thought-fluid has ability to act upon the inanimate mass, and indue it with perceptibility. The interposition of the hands imparts the motive power, and although they may be removed when the influence is very nowerful, and the condition of the medium is very favorable, the table can move without hands, for the influence exists, and is connected with the table by an invisible chord.

"This, then, is the solution of your difficulty: the Spirits act upon the mind of the medium by reason of their affinity with his interior mind .-The Spirit could not of itself move the table, for cognates only act upon cognates. The interior mind acts upon the outer mind, and the thoughtfluid pervades the whole frame of the medium, and through him all the minds composing the cir cle, who do not resist the influence. The united power of the circle then acts upon, and premeates the matter of the table, and the table and the external frame of the medium are for the time as

every communication for its intrinsic worth. He does not say the explanation is wholly conclusive, but thinks it may satisfy some queries, and if followed in extenso, may smooth away many of the difficulties besetting this subject.

## EXPENSIVE DEVELOPMENT.

BY S. M. PETERS. [CONCLUDED.]

We have in this vicinity some disappointed mediums, some trying to get developed, and some aland came to this country with his young bride ed to his idols, let him alone. when his sky of life was unclouded. He was one

is enclosed in the rough shell of the bivalve. So of missionaries struggling through the noxious ex- Then the medium passed into a trance state, and gave a commuit is with many a shining mind that lies hidden halations near the surface of the earth, to impress speaker was unable to understand how people who had expended till the old conductable to the communicating intelligence. The from the world till the old soul-case is thrown the minds of earth's children. He is not ignorant, rienced facts of this kind could think them disbolical or triffing aside. And these minds are given to the world to for he can see that duty lies between him and hap- in their character. struggle, and hope, and die, ignorant, many of piness, and duty is a gulph that he fears to cross | Dr. Warner was introduced and made some remarks to the struggle, and hope, and die, ignorant, many of piness, and duty is a gulph that he fears to cross | Conference. He had had considerable experience in psychology, isolated one. The page of history teems with them. the law of progression, mind can, for it is an indi-They are confined to no country, age, or clime.— vidualized agent and free to choose. Misery loves professed Spirits that did not exist in the minds of some persons How seemingly unfortunate is their lot. Bound to company, and sooner than assist in the Spiritual presentatible time. The speaker was here corrected by some the material world, when in fact they belong to the redemption of the race, he would retard every pro-Spiritual, their whole lives are characterized by a gressive movement. If he could establish a comfeverish restlessness, termed by the knowing ones, munication with earth in his own way, he would ism should be investigated, as it might show an advance in insanity. Could they but have known what "A swear that Spiritualism was a humbug and a God-science upon psychology, mesmerism, 4c.; and that it might Medium" now knews, the dim visions of beauty dishonoring delusion.' How came this Spirit so plain the phenomena aside from the Spiritual basis. Whether

In the shades of the cypress lie: Their ashes only in death repose,

Their Spirits can never die.

They are living now where the wildest dreams, That fly on poesy's wings; Of celestial blossoms and crystal streams, Are solid, substantial things.

They are living now in the world of thought, In the frozen or sunny clime: Wherever poetic wreaths are wrought, Artistically in rhyme.

They are living wherever music pours A charm to the human breast ; From the eastern mart, to the lonely shores Of the rivers of the west,

Their names are known to the hunter's child, Who roams in the forest free: And the cabin rings in the western wild, With their deathless minstrelsy.

"What is the use of Spiritualism?" Let us in flict that question. What is the use of preaching? What is the use of living? What is the use of hoping? What is the use of believing? What is may give the greater part of his time to free publica, free from all extraneous influences, that I had a right to hoping? What is the use of believing? What is the use of theorizing on the subject of immortality, the use of theorizing on the subject of immortality, if the practical proof is useless? What is the use of having souls? That is the question. An army of clergymen discuss the chemical properties of brimstone, and talk learnedly of, that bourne from whence no traveler returns." The latitude and longitule of hell is not laid down on the theo-and longitule of hell is not laid down on the theo-and longitule of hell is not laid down on the theo-and longitule of Nature unknown to us."

In order to be a delineation of character of any one, noth the subject) "the poor and hungry soul may receive the balm that will heal the wounded Spirit, without money and without price."

The paper will be sold to applicants in New York at six cents per copy, or distributed by meshade look into Spiritualism. He could not believe it because I could not understand it; I nover dreamed of such a thing. But it was something surprising and I went to speculating about it. One day I was waited upon by two gentlemen from Rhode Island, whom I had never before seen. One was a clergyman, who began by saying he before seen. One was a clergyman, who began by saying he before seen. One was a clergyman, who began by saying he before seen. One was a clergyman, who began by saying he before seen. One was a clergyman, who began by saying he before seen. One was a clergyman, who began by saying he carefully sealed up, put into an outer envelop, and define the noter unious consequences.

The paper will be sold to applicants in New York at six cents per copy, or distributed by meshould write by minus be caused it to be carefully sealed up, put into an outer envelop and elineation of character of any one, noth the subject. In order to bound a delineation of character of any one, noth the subject. In order to bound a delineation of character of any one, noth the subject. In order to bound a delineation of character of any one, noth the subject. In order to bou off, that a man forgets all his relations before he annum, payable in advance. makes the port. But when theory gives way to fact, and we break our noses by tumbling over the ly; and he has advanced the funds required to setruth, some wise-acre asks, "what is the use of cure uniformity of type and paper in the succes-Spiritualism?" "If a man die, shall he live again," is a universal question of the race? It is born with the first breathing consciousness of our souls, and embodies itself in the first unfolding thought avowed, and the merits of the little publication, of infancy.

In the morning of life, every thought is a prayer, And in childhood the heart feels at home everywhere, Through the long summer day o'er the meadows we roam,

Home, home, sweet, sweet home. If God is our Father, we are always at home.

By the lakes, by the rivers, by the clear sparkling rills, In the dells, in the glens, in the woods, on the hills, In the deep mountain gorge where the wild waters foam, Or afar in the desert, we are always at home,

Home, home, sweet, sweet home; If God is our Father, we are always at home.

our boyhood-rambles, is taken away, we feel in- to Mr. Conklin that he would be enabled to give free public cirstinctively that he is somewhere. Mother, we ask, one, and is as much under the influence of will- where is little Freddy? Shall we ever see him Lic CIECLE-would contain accounts of facts that should tranpower as if a part of the medium's natural frame.

So, then, the Spirit by means of the thought-fluid, if you are a good boy, you will meet at the bar of scriptions from those friendly to the enterprize. The price of taking man as a medium, acts upon the table, and judgment. When will that be, mother? We are subscription was one dollar per year. so is able to manifest intelligence. This is one of not permitted to know, my son, it will be a long the laws of affinities. If man would but strive to time, no doubt. What a chill that answer sends his departure for Europe, and a short time after he (Mr. Taylor) understand affinities, and did he know them, the to the young heart. It tramples upon young hopes communicate. This surprised him very much, and could hardtrammels of time were torn away, and space were that should be taught to blossom. But they are by behaliered. But a letter since received per steamer from the not destroyed, for Nature is true to its laws, and gentleman's father in Europe, stated the fact that he died three P. S.—No name was signed, so none is given, the questioner as we travel along towards manhood, the form of weeks after arriving home, which corresponded with the time presumes, because he is no respector of authorities, but judges | the lost one starts up before the mind, giving birth | Mr. Levy had one fact to state in every Conference, which to dim aspirations that educational perversions can- was to take up a collection to pay expenses of the room-which not wholly suppress. The once undefinable idea of an inseparable tie that binds congenial minds together in the form and out of the form, is what lief in Spiritual manifestations after having witnessed many the stricken heart of the bereaved mourner has facts in the course of the past four years. He related many sinlived on through all time. And now, when that idea is definable, when so-called imagination become reality, when the loved and the lost are known to be in our midst, shall we ask, "what is ready developed, without being aware of it. One the use of Spiritualism?" Is it no privilege to was kept in the room she last occupied, as she had requested it of the latter class may serve as a contrast to "A converse with the residents of that "bourne from might not be removed. It had been several times removed Medium," who complains of the expense of de- whence no traveler returns." To him who is invelopment. He was born on the bank of the Avon, different on the subject, we say: Ephraim is join-

But I would not be understood to say that my of Nature's poets. The wild magnificence of Mount | first expectations in regard to the joys of Spirit- At this time he thought this was a haunted house. Since inves-Ida inspired his soul to the purest flights of sylvan intercourse have been fully realized. I thought a song. Death came to tinge with a melancholy cast | truth so palpable would carry conviction to every the spontaneous flow of verse. His bride was taken thinking mind. In that I have been disappointed. from his sight, but her second self remained in the The duties of life bring me in contact with all that they were the work of the devil. If it was so, he had a person of a daughter. The stormy love of a poet's ranks and conditions of society, and the inharmoheart was lavished on his child. She too was re- nious influences of conflicting minds are sometimes moved, and death made a loud call for the poet very unpleasant. There is a philosophy in this, himself. During his long and painful illness, his however, very profitable in its application. We mind gave birth to a volume of "wild flowers," are bound to the whole universe of mind as partithe proceeds of which supplied his immediate cles of one grand whole, and the individual wants, wants. Recovering his health, he returned to the and woes, and joys, and blisses, will vibrate thro' Avon, but the associations of boyhood had lost all the entire mass. The human mind is a trinity of their attraction. He looked around the world, and affinities, affections, and associations, and its heaven of Mrs. Gage, telling her things she did not at the time know saw but one spot that he could call his own. It is circumscribed by these principles. Beyond their was a little enclosure in the cemetery of Mount influence lies an unexplored region, that we would the shades of memory. Unobtrusive and almost quired of a Spirit? "In the bosom of love and gilt, and continued to appear until the whole alphabet was visiunknown, he labors only to live, and lives only to beauty," was the reply. "God is everywhere be reunited to the objects of his fondest affections. present; you can approach Deity only by progres- nal manifestation—and probably was. The subject of the pro-In the silence of his lonely room, Spirits assist to sion. You can see God only in the glories of the duction and controlling of matter by Spirits was one which give form to those exquisitely touching poems that boundless universe. The aroma of vegetation arisare read by admiring circles, who know nothing of, ing from your earth by the laws of aggregation to control the electrical elements in the atmosphere in order to and care nothing perhaps, for the author. Con- and adaptation assumes new forms of symmetry bring them together in various shapes and conditions. Through scious of his ability to write only when the Spirit and elegance. The atmosphere above you is a this process, perhaps, human bands and bodies were created by moves, living only when the Spirit moves, living world of roses variegated by ten thousand shades only to rejoin his wife and child, he scouts the Spi- of color, invisible to material eyes. Through these Toohey. ritual theory; ethercalized in his nature and soar- gorgeous fields roam groups of Spirits studying the ing always to the ideal, his position is a puzzle in law of causes. They are all students, and they he will begin to live when he begins to die, and may be seen a solitary Spirit bound up in selfish-

Broadway, New York.

The labors of the Editor will be given gratuitoussive issues of the periodical.

The support of the friends of Spiritualism is earnestly invited; and it is hoped that the purpose will alike commend it to their generous support.

Subscribers will please to forward names, addresses and subscriptions, to Messrs. Partridge & the devil, by what ear-marks may you know the work of God: Brittan, Publishers, No. 300 Broadway, or to J. B. Conklin, 542 Broadway, New York.

New York, March, 1855.

Abstract of the Proceedings at the Conference at No. 555 Broadway, Friday Evening, March 2. [PHONOGRAPHICALLY REPORTED.]

Mr. Heurtley introduced the subject of a paper about to be started, the object of which was to give Spiritual facts, to be But when one, who has been the companion of The object of the publication was to afford such pecuniary aid. cles. This undertaking had been commenced under the advice scriptions from those friendly to the enterprize. The price of

Mr. Taylor related a Spiritual fact. A gentleman had taken

ly be believed. But a letter since received persteamer from the gentleman's father in Europe, stated the fact that he died three weeks after arriving home, which corresponded with the time given by the Spirit.

Mr. Levy had one fact to state in every Conference, which was to take up a collection to pay expenses of the room—which was received with very general concurrence on the part of those present.

A gentleman, whose name we did not learn, expressed his be life in Spiritual manifestations after having witnessed many facts in the course of the past four years. He related many singular facts which occurred many years before Spiritualism appeared in its present shape, the cause being ascribed to the deril. Twelve or thirteen years ago, the speaker would have devil Twelve or thirteen years ago, the speaker would have devil Twelve or thirteen years ago, the speaker would have ANSWERS TO SEVENTEEN OBJECTIONS against Spirdevil. Twelve or thirteen years ago, the speaker hour considered people who talk like Spiritualists as crazy. One itual Intercourse, and Inquiries Relating to the Manifestations of the Present Time. By John S. Adams. Price 25 cents; cloth, ago seemed to puzzle him much. A portrait of a deceased lady was kept in the room she last occupied, as she had requested it ACLE. The comparative amount of evidence for each, the was kept in the room she last occupied, as she had requested it might not be removed. It had been several times removed from that room and once even from the house, but would invariably be found the next morning in its original place in the room. At one time, the speaker himself removed the painting to the opposite side of the room; then locked the door and put the key in his pocket. On going to the room the next morning he found the portrait in the place from whence he had taken it At this time he thought this was a haunted house. Since investigating this subject of Spiritualism he had singular communications at his own house—some that had at times made him feel very good indeed; and yet he had been told by those of his own house—some that had at times made him feel very good indeed; and yet he had been told by those of his very good indeed; and yet he had been told by those of his friends who appeared to be interested in his Spiritual welfare great deal to thank the devil for; for these communications had brought his mind to think more of his God, and given him an insight into the world which he hoped at some time to enter. One of the communications the speaker read, which was of a private character, yet the internal evidence it contained was sufficient for him.

Mr. Toohey called the attention of the Conference to a letter published in this paper from a lady named Mrs. Gage, which relates the case of a medium out West who writes upon the sleeve of her dress, and, upon baring the arm, raised characters were found upon her arm, which related to some family history but which she afterwards verified.

Mr. Partridge related a fact that occurred in New Jersey, ble. He called other persons who also saw it. The letters rewould undoubtedly engage very general attention. It had been demonstrated by science that it only required a knowledge how the Spirits. The speaker only threw out the suggestion, as his mind was drawn to the subject by the remarks made by Mr. Dr. Hallock stated a fact which might be considered as very

insignificant by many Spiritualists, because it was such a common occurrence, yet it was important to skeptics. He called the philosophy of mind. Unknown to his nearest are all teachers, all connecting links between high- upon Mrs. Kellogg for the first time, a few days since. In her neighbors, and seeking obscurity from observation, er and lower conditions of mind. Here and there presence, he had written the names of several Spirit-friends, and list. Another list of relationships was submitted to her, and one the world will know him best when he is gone. - ness or torn with remorse for wrongs committed of them polyted out as corresponding to the name before indi-The fame of the poet will be blazoned on his tomb- or opportunities neglected. He wanders among cated. A list of diseases was also subjected to the same opera-The tame of the poet will be biazoned on his tomostone by those who would be unable to discover
any mark of merit in the humble appearance of knows that others are happy, but he has no desire
the flowers, but for him they have no charms. He
knows that others are happy, but he has no desire
the flowers, but for him they have no charms. He
knows that others are happy, but he has no desire
the flowers had died underwent a like operation, and one selected therefrom. All these when taken together corresponded the man. Hopeful and prayerful, a medium with- to follow in their footsteps. He is a Spirit tainted perfectly with facts in the Dr.'s possession, which the medium out knowing it, he plods along indifferent to the ex- with sensualism, and debased with the gratification could not by any possibility, under the circumstances, have penses of development. Is he chasing a jack-o-lan-penses of development. Is he chasing a jack-o-lan-tern? If so, how vain is human life. The pearl

rienced facts of this kind could think them diabolical or trifling in their character.

Dr. Warner was introduced and made some remarks to the Conference. He had had considerable experience in psychology, mesmerism and clairvoyance, and related some wond-rful facts in these several departments; had never witnessed any Spiritual manifestations where they could not be accounted for by these sciences—and thought no information had been given by professed Spirits that did not exist in the minds of some persons present at the time. The speaker was here corrected by some one who stated a case in point, showing there could be no knowledge in the minds of persons present in relation to facts.

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Medium" now knews, the dim visions of beauty that is the did them on would have been the tangible depraved? He is clothed in his own deeds. The realities of every day life. They could and did live upon the reflection of an unseen reality, and now when the long sought substance is grasped, we hear men ask, what is the use of Spiritualism, we hear men ask, what is the use of Spiritualism, of perversion. Every thought, word, and deed of his gast life is written upon him and can be gast life is my time upon him and can be gast life is my time upon him and can be gast life is written upon him and can be gast life is my time upon him and can be gast life is written upon him and can be gast life is my time upon him and can be gast life is my time upon him and can be gast life is my time upon him and can be gast life is my time upon him and can be gast life is my time upon him and can be gast bread and butter, and if the owner of these luxuries jumps into the scale, the balance is sure to kick the beam. "What is the use of Spiritualism" to such minds? No use whatever; better far to be ignorant of all truth, than to question the expediency of a self-evident fact. But facts are stubborn things, and will in time vindicate their own usefulness. I must close this article, as I am requested by my "familiar Spirit" to write an address to the clergy.

West Troy, Feb. 26th, 1855.

The distance of the same of the search of the same of the clergy.

West Troy, Feb. 26th, 1855.

The called The PCellic Circle, containing a record of facts in Spiritual intercourse, chiefly derived from circles held by J. B. Conklin, medium, 542. Broadway, New York.

This enterprise is undertaken at the sure of these was the search of the same of the same of the search of the same of the sa firm belief in the subject. I had, to be sure, when I was at cir-This enterprise is undertaken at the urgent soli- cles, evidence, but when I would retire alone, I would suggest citation of some Spirit-friends of the medium, who desire in this way to provide means whereby he two years, and then retired from this country to Central Ame-But there was another evidence of the divinity of Christ, which was that he saw the Spirits of the departed. "Then," said I, "I am divine." He was astonished. I then related to him facts ally. in relation it; but still he would not believe. I then asked him if he knew an old gentleman in the Spirit-world. He asked me

ation can be obtained at Mr. W.'s residence,

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#### Noetrn.

[For the Christian Spiritualist.] THE SOUL'S WELCOME.

LOVE AND WISDOM. Weep, oh! weep no more, is the angel's song. The breathings of truth from the glorious throng Who circle the gleaming arch of light, Where loves are the gems resplendently bright. Why weep? Oh! weep no more, the angels say, For the body when bow'd by life's decay. For what do you weep? The Spirit has flown—The love which e'er encircles the throne is conscious and real. The abode of the just, 'Tis the ultimate gaol for the beings of dust,

BY S. B.

Weep, oh! weep no more. For what is earth? The ling ring spot where the Spirit had birth; Where its search is for joy and finds it not, For earth's dearest joys they are but a blot Compared with the joys which in heaven shall be-When the true fruit is found. Sweet harmony !-The soul then surveys the glory of all Aspiring and rising, freed from the thrall Which clings to dust. The earthly sojourn but a state On which it is decreed true glory shall wait.

Weep, weep, then, no more, the glad voices sing; Why weep ye for earth, when of heaven we sing Why weep ye? would ye the soul should e'er stay In darkness and blight, shut out from the day Which gleams so resplendent, where sorrows pass Filtting as breath on the burnish'd glass. Oh! weep not the dead, but rather shall vo Prepare for thy trial, Eternity. God there is enthron'd, his glory glides into the heart, Imparting those joys in which the earth bath no part.

## THE SPIRITS SONG.

Welcome, then welcome, kindred joy, Welcome kindly to our home For here no thought can ever cloy, In our bright Spirit-home.

Welcome, welcome, see the light Is burning in a steady blaze, See the sheen in glory bright Are God's reflected rays.

Welcome then welcome share our joy. Truth and love are ever here; The things of flesh no more annoy, No more flows the sorrowing tear

See, see, to thee the welcome given, All glorious are the scraph throng; Our mission is direct from heaven, Thy welcome is the angel's song.

The cherubim with brow severe Surveys the Spirit newly born, With justice stern, the list ning fear Pervades the soul from earth late torn.

No soul shall fear if in the flesh It did aspire to do God's will; The cherub threads the earthly mesh And whisp'ring hope will then instil.

The scraph sings, then weep no more, From cherub's wings the spangled light. Blazons the comfort still in store, Then passes age the earth-born blight.

Hark! hark! the loud chorus swelling on high, Fills with rapture the throng who dwell in the sky; They welcome from earth in their joyous mood, For the Spirit is strange, and else would brood O'er things of earth. Their songs disarm the fear Which to the human thought is ever near, The doom pronounced; the soul spreads where it may h Cherish'd and taught through God's eternity. The seraphini then wing again their glorious flight, The cherub shakes his wings, and day is with the night.

[From the Saratoga Republican.]

### "A TIME WITH THE SPIRITS."

"On Sunday evening last, at Mr. Brooks' rooms, after the close of the portion of Mr. Dayton's lecture which was then given, the rapping Spirit said to us: 'We wish you to meet here on Tuesday evening next, and bring Edwin with you.' (Edwin Lowell, medium.) The girls want to have a time with you.' Some of 'the girls' had left the physical form at forty, fifty, and sixty years old; but the passage through the dark valley of what we call death, rejuvenates them, and they become girls again, eternally blooming and increasing in beauty and loveliness.

"On Tuesday evening, of the present week, we went according to appointment; and all we can do is to make a plain statement of what occurred, for some part of it was too thrilling for any language that we can employ to give an adequate idea of it.

"When all had assembled, amounting to but six, we took seats around the table. Immediately two Spirits commenced rapping a time on the table. After this salutation they called for the alphabet and spelled: 'Bring out the piano and remove the light.' The piano was brought out into the middle of theroom, and the lamp was removed, so that we only had light enough to discern each other and the prominent objects in the room. They called for singing, indicating what they would have sung. After a piece or two had been sung, they played an accompaniment to "On Sunday evening last, at Mr. Brooks' rooms, after the

each other and the prominent objects in the room. They called for singing, indicating what they would have sung. After a pleee or two had been sung, they played an accompaniment on the plano, though not very artistically. There was some improvement, as piece after pleee was sung; but the best they could do was to strike the prominent notes singly.

"This kept up for near an hour, when the interest began to flag, and I was looking pretty anxiously for the usual 'good night,' but, like the wine at the wedding in Cana of Gaillee, the best was kept till the last. That beautiful piece was called for which commences: 'What fairy-like music,' and the accompaniment proved that a new performer had taken possession of the instrument. Those who had previously played, evidently used the wires, and not the keys, for we could distinctly hear a kind of scratch, as if some hard substance was used to twang the wires, giving off a frictional sound as it left each wire. But when the new-comer commenced, we could easily perceive that the keys were used exclusively; and they were used in such a manner as I never heard piano keys used before. The accompaniments were full, artistic, and beautifully harmonious, evertastefully ornamented with trills and inflections, showing that the artist was not only playing the music, but playing with it, as if the performance cost him no effort.

"After a number of pieces had thus been sung and played, we asked the performer if he, or she, could not play alone, as we desired to hear what such an artist could do with the instrument, without fingers of bone and nuscle, such as we use in this life. A ready aftirmative response was received; and we had the pleasure of listening to not less than twenty pieces of

ment, without ingers of bone and muscle, such as we use in this life. A ready attirmative response was received; and we had the pleasure of listening to not less than twenty pieces of music, executed in the most musterly style. There was no hestancy, no blundering, no jarring. Occasionally the whole diapason would rear from end to end, without the least breach of the harmony. Here let it be understood, among the six who were present, there was not one who could play even the most simple plece of music according to the laws of that beautiful science.

Belience.

Before the commencement of the music, the piane, which I am Mr. B. says weighs about six hundred pounds, and which I at ready to affirm does not weigh less than five hundred, was more out the room in various directions, and was finally lifted entirely clear from the floor, elevated some ten or fifteen inches and awang in the air, both sidewise and endwise, vibrating from one to two feet every way, was thus carried to the extreme end of the room; during all of which, some of us had our hands lying on the top of it, whilst others were feeling under the feet to discover how high it was elevated from the floor. I was amon the latter, and took care to enable myself to make this statement conscientiously, so that I am ready to append my affidavit to every assertion here made.

"After the musical performance was concluded, the disembo-

died artist gave us some beautiful specimens of his imitative genius. Indeed, while performing some of the pieces of music, particularly that entitled 'Bonaparte's Grave,' he gave us some specimens of cannonading, between stanzas, which were truly astonishing. The imitation of volleys of cannon was almost satorishing. The imitation of volleys of cannon was almost perfect. As we were observing after the music, he gave us an imitation of the ringing of distant bells, the groans of the wounded and dying, and the trampling of cavalry. He imitated the sound of the jack-plane so nearly that we almost expected to find the shavings. Then he filed a saw and commenced the operation of sawing wood. The harsh sound of the saw in pushing it through, and the less harsh sound produced in drawing it back, were a imirably imitated. The long strokes continued till the stick was nearly cut off, when a few shorter strokes would finish it, and we would hear it fall down. Then he would make the noise of drawing the stick along between the horns of the buck, and commence sawing again. So he kept on till we told him we thought he had sawed enough, and that he had better split some. This he attempted; but the imitation was not so successful as the sawing. We then asked him to drive some nails for us, which he imitated by very loud raps on the planoforte.

"There was a young lady medium present. Miss Herriet Falls."

"The table which we first sat around, followed the plano in all its movements about the room, though there was not a living body around it or paying attention to it. On this table was a parcel of blank paper; and, thinking it probable that our friends, the girls' might wish to layor us with specimens of their chirography, I lent them my pencil, laying it on the table with the paper. Much of the time while the musician was performing, we heard them work among the paper. Before the close of the evening's performance, each of us received a letter from some Spirit-riend. They took good care that each should have his or her own. Mine was poked into my face by a Spirit-hand which I could see; and all the others had theirs handed them in the same way, although they could not see the hands that brought them. These epistles of friendship and love were very brief, being all written in a very coarse hand, and probably by one chirographer, as they resembled each other closely.

"There is, of course, nothing interesting to our readers in

"There is, of course, nothing interesting to our readers in these billets down, except the circumstance that they were all written and delivered by Spirit-hands, without the aid of any

mortal.

"P. S.—We had forgotten one incident which we will now interval. "P. S.—We had forgotten one incident which we will now supply, though out of the order of proceeding: At an interval between pieces of music, I saw numerous Spirit-forms passing about the room, and asked them aloud if they could not dance. They replied in the affirmative, by the raps. The music waked again, and one end of the piano commenced dancing, by rising from the floor and beating every note of the tune, while it moved forward and backward, as if dancing a jig. At the same time, the table, which seemed to observe all the movements of the piano, beat out the tune in the same manner, excepting that it moved bodily backward and forward. There were hands on the top of the piano at this time, but no one was touching the table."

Buffalo; and Saturday evening last was appointed the consideration of our readers. as the time when we should be present, to continue those investigations upon this subject which we THE RETURN OF A SPIRIT TO CONVICT have from time to time been making the past two years, but which had failed to produce in our mind the least conviction of the truth of Spiritualism.

We should here state, that the article given from the Age of Progress is from the pen of its editor, who is himself a medium.

We will now relate as succinctly as possible, what occurred on Saturday evening last, in our presence at the house of Mr. Brooks, reserving all comments for another occasion, confining ourselves strictly to facts, premising here, that to the truth of every occurrence related below as having transpired, we are willing to testify in any court of justice.

In addition to the regular circle, consisting of six gentlemen and Miss Brooks, with two young sisters, there were present ourself and one other person. We reached the residence of Mr. Brooks about half past six o'clock in the evening. We found in the room where the circle met, a piano, guitar, two tamborines, an ordinary sized dinner bell, a tin horn, about two feet in length, with chairs, a dining table and other furniture.

The first thing that transpired, was the turning of the piano around with its back to the room and its front directly against the wall. This was done by direction of the Spirits that we might be convinced that there was no mortal capable of playing upon the instrument, as neither the notes or pedal could be used by a human being while it was in that position. Moreover, there was not a person in the room who could play upon a piano, with the exception of a young gentleman who could execute indifferently a couple of tunes. Of course, this fact, we have to receive from those present, every one of whom we believe to be in the highest degree truthful. After the piano was thus disposed of, it was announced through the raps, that the room was too warm, and the fire must be put out, also that the light must be placed in another room. (We will on another occasion give the reasons why heat and light retard in a very great measure, though they cannot entirely prevent the phenomena.) These two requests having been complied with, a call was made by the Spirits (through the raps,) for the singing of the so-called Coronation follows:

"All hail the power of Jesus' name."

from the floor. The time was beat perfectly.

order, as we find it impossible, and must therefore upon his playing upon it, he was accompanied by It were his own ghost." Hail Columbia and many other tunes were played on about ghostesses." upon the piano in a style we had never before "I tell thee I am not drunk," rejoined old Ben. given in a most natural and inimitable manner.— in his shirt sleeves, with his arms a folded; just as the remains of a body were discovered. A large a million, he was a hero. and Mr. Edwin Lowell, the mediums, who stood was as close as I am to thee; when all on a sudthe one at each end of the piano,) sat in the same den, he vanished like smoke."

On two occasions, the piano, the guita tamborines were playing in tune at the same time, was pitched upon the piano by the Spirit or Spi- fear that it might expose him to ridicule. rits, and when told it was too high, it would be when the singing and flute playing would comsome accompanied by the beating of time by the table, some by the keeping of time by the bell, some accompanied by the guitar, others by the sions all the instruments playing at once. The instruments, excepting, of course, the piano, were turned to the table, on the piano, or on the floor. ty, I'm not drunk to-night, any how, am I?" All these things transpired while every human be-

At one time, while the circle were singing, the piano playing, accompanied by the other musical instruments, the floor vibrated, and the house trembled as if a score of people were dancing to time in the room. The trumpet was used on two ty, I saw Fisher again." occasions, being taken from under, or off the table, which stood originally in one of the corners of the ceiling directly in front of where we sat. The think Fisher would ever have left this country withnames of a number of those present were given out coming to bid you and me good bye?" through the trumpet quite distinctly, while, upon that we should, if possible, again avail ourselves of about the ghost. I won't hear on't." nails for us, which he imitated by very loud raps on the planeforte.

"There was a young lady medium present (Miss Harriet E.

Scott) who had heard of water having been thrown by the Spirtus, in that roun, but had never witnessed anything of the kind
Mr. B. asked her how she would like a ducking in that way.—
She replied that she would not have the least objection. Hereupon the same pitcher came down from the mantle shelf and
discharged its contents all over her, not forgetting some others
that stood near her. t stood near her.
The table which we first sat around, followed the plane in being examined by ourself and others, when we left the house. first entered the room, and found to be entirely free from all writing. Just before the circle ad- mile from old Wier's farm. He had been formerly der." journed, it was announced that a communication a lieutenant in the navy, but now on half pay, and ing heard at the time to be in motion. After the in the commission of the peace. Spirits had bid us "Good-bye," "Good-bye," twice, office, reads as follows:

"My Friend Mr. Young: Doubt no more. Truth

That this was written by no human hand, we you." are as conscious and certain of, as we rejoice that we can now say, we are of our immortality.

sketch of what transpired in our presence last Sa- was born and bred in Yorkshire." Upon reading the foregoing, in one of our ex. turday evening. Some incidents we may have "No, Ben, I don't believe you to be weak mind- to manage the farm; and that though they were

Albro, editor and publisher, we determined if pos- what we have related above. That we were "desible, to visit Buffalo for the purpose of having ceived," "mistaken," "laboring under an halluciocular and oral proof of the occurrence of the won- nation," &c., we expect to be charged with, as we of which the reader is already in possession. derful phenomena related above. Upon address- are perfectly willing to be. But we stated at the

# A MURDERER.

"Truth is strange—stranger than fiction." In the Colony of New South Wales, at a place called Penrith, distant from Sydney about thirtyseven miles, lived a farmer named Fisher. He had gether to the place where you saw the ghost." been originally transported, but had become free by servitude. Unceasing toil and great steadiness of character, had acquired him a considerable property, for a person in his station of life. His lands and stock were not worth less than four thousand pounds. He was unmarried, and about forty-five

years old. Suddenly Fisher disappeared, and one of his neighbors, a man named Smith, gave out that he had gone to England, but would return in two or three years. Smith produced a document, purporting to be executed by Fisher; and, according to this document, Fisher had appointed Smith to act as his agent during his absence. Fisher was a man of very singular habits and eccentric character, and his departure, instead of creating surprise, was declared to be "exactly like him."

About six months after Fisher's disappearance, an old man called Ben Wier, who had a small farm near Penrith, and who always drove his own cart to market, was returning from Sydney one night, when he beheld seated on rail which bound the road, Fisher. The night was very dark, and the distance of the fence from the middle of the road up his mare and called out, "Fisher, is that you?" withered, and sufficiently pointed out the exact rail, sat the form of the man with whom he had sat. There were stains upon the rail. Johnny been on the most intimate terms. Wier, who was not drunk, though he had taken several glasses of strong liquor on the road, jumped off his cart and blood," and after searching about for some time, approached the rail. To his surprise, the form he pointed out a spot whereon, he said, a human

"Well," exclaimed old Wier, "this is very cua sapling so as to mark the exact spot, he re-mount- fallen for seven months previously—not sufficiently ed his cart, and put his old mare in a jog trot, and even to lay the dust upon the roads. soon reached home.

Ben was not likely to keep his vision a secret hymn, the first line of which we believe reads as from his old woman. All he had seen he faithfully in about two hours he succeeded in tracking the related to her.

"Hold your nonsense, Ben!" was old Betty's During the singing, the piano commenced beat-reply. "You know you have been a drinking and ing time by the rising of one end of the instrument disturbing of your imagination. Ain't Fisher a gone to England? And if he had a come back do We cannot attempt to give what transpired in you think we should not a heard on it?"

"Ah, Betty!" said old Ben, "but he'd a cruel relate the facts without regard to precedence of oc- gash in his ferehead, and the blood was all fresh currence. One of the gentlemen had a flute, and like. Faith, it makes me shudder to think on't.—

the piano. Another gentleman sung, and the piano "How can you talk so foolish, Ben?" said the accompanied him in a most masterly manner. - old woman; "you must be drunk, surely, to get

We should here remark, that during the entire even- he used to sit when he was awaiting for anybody stone and rotten silk handkerchief were found near ing, every person in the room, (save Miss Brooks | coming up the road. Bless you, I seed 'im till I | the body—these had been used to sink it.

tomorrow morning

while the dinner bell and table were beating time, morning forget all about what he had seen on the Mr. Lowell and Miss Brooks singing, while the rest previous night; on the contrary, he was more posilold Ben and the blacks to guard it, Mr. Grafton gallant daring, more generosity and manliness, in sought in vain to solve—to reproduce upon stone of us remained seated, part joining in singing.— tive than before. However, at the earnest and oft- cantered up to Fisher's house. Smith was not on- one year of peace, than in whole ages of war. I any typographical work, lithograph or engraving, When a tune was called for by the Spirits, to be repeated request of the old woman, he promised ly in possession of all the missing man's property, mean that there is more strict, undoubted, legiplayed on the flute, or sung, on request, the tune not to mention having seen the ghost of Fisher, for but had removed to Fisher's house. It was about

pitched lower, and vice versa, until it was correct, was returning from market—again in his cart—he and invited Mr. Grafton ac- for its ores and similar things, than in the battles rived at a solution in 1844; he has spent ten years saw seated on the same rail the identical appari- cepted the invitation, and after a few desultory ob- of a century. There was more heroism in John mence, the piano accompanying in a most able tion. He had purposely abstained from drinking servations, said: manner. We heard some fifteen or twenty tunes that day, and was in full possession of his senses. played upon the piano in a most masterly style, On this occasion old Ben was too much alarmed to speedily as possible. As soon as he had unharnessed and fed the mare, and taken his purchases tamborine or tamborines and on two or three occa- out of the cart, he entered his cottage, lighted his which I hold from Fisher is a general power;" and Odin. I mean at least to say, that the greatest taken from the floor, elevated in the room near the duce, and what he had brought back from Sydney ceiling, and thus played upon, being at times re- in return. After this he said to her: "Well, Bet-

"No," said Betty; "you are quite sober, sensiing in the room remained in the position which ble to-night, Ben, and therefore you have come they assumed on the commencement of the de- home without any ghosts in your head. Ghosts! saddled. Don't you believe there is any such things."

"Well, you are satisfied I am not drunk; but perfectly sober," said old Ben.

"Yes, Ben," said Betty. "Well, then," said Ben, "I tell thee what, Bet-

"Stuff!" cried old Betty. "You may say stuff," said the old farmer, "but remarked: "There are the remains of Fisher .-room fartherest removed from where all were sit- I tell you what-I saw him as plainly as I did last How do you account for their being found in this ting, and held in the centre of the room near the Thursday night-Smith is a bad 'un! Do you pond?"

"It's all fancy!" said old Betty. "Now drink

three times was given in reply. Upon the table, men," said old Ben, "but I'm not going to drink home for Sydney; had murdered him for the gold our genits. which by-the-bye, was far from inanimate, beating anything to-night. It may be all fancy as you call and bank notes which he had about his person, the spade and the drill, and the mountains fly time, dancing, removing from one part of the room it, but I'm going to tell Mr. Grafton all I saw, and and then had thrown him in the pond. "My away at your approach, the valleys are filled up, to another, were placed paper and pencil, the paper all I think;" and with these words he got up and hands, thank Heaven!" he concluded, "are clean. and a way, a highway is made for our God—a rail-

Mr. Grafton was a gentleman who lived about a

When old Ben arrived at Mr. Grafton's house, through the trumpet, which thereupon fell near Mr. Grafton was about to retire to bed; but he reour feet, the circle broke up. The communication quested old Ben might be shown in. He desired trumped up the story about the ghost—had pre- roral lights. addressed to us, and which may be seen at our the farmer to take a seat by the fire; and then inquired what was the latest news in Sydney.

"The news in Sydney, Sir, is very small," said

"What is it, Ben?" inquired Mr. Grafton. "Why, Sir," resumed old Ben, "you know I'm

ualism, &c., published at Buffalo, N. Y., Stephen will accuse us of fabricating one jot or tittle of this late hour, and that you require such a preface?" that he had done so. An inquest was held, and a and holiest endeavor; and, if you must perish,

"That I have seen the ghost of Fisher, Sir,"

ing Mr. Albro, we ascertained that it would be commencement that we should make no comments old Betty, that Ben had seen Fisher's ghost through in the colony, and public opinion respecting Smith's of it, seen in the tent or wigwam—the total abagreeable to the circle interested, to have us visit at this time, and therefore, present the foregoing to an extra glass or two of rum on the first night, guilt was evenly balanced. and that on the second night, when perfectly sober, he was unable to divest himself of the idea pre-

"Go home, Ben," said Mr. Grafton, "and let

brought with him several of his subjects. No answer was returned; but there, still on the rail on which the phantom was represented to have Crook who had no idea of what he was required any leaning one way or the other, it was decidedly for, pronounced these stains to be "white man's body had been laid.

In New South Wales long droughts are not very rious anyhow;" and breaking several branches of uncommon, and not a single shower of rain had

> In consequence of the time that had elapsed, Crook had no small difficulty to contend with; but footseps of one man to the unfrequented side of a pond at some distance. He gave it as his opinion that another man had been dragged thither. The savage walked round and round the pond, eagerly examining its borders, and the sedges and weeds springing up around it. At first he seemed baffled. No clue had been washed ashore to show that any thing unusual had been sunk in the pond; and, having finished this examination, he laid himself along the surface of the smooth and stagnant water. Presently he jumped up, uttered a cry pecu-

That it was the body of Fisher there could be He had worn those buttons on his waist Old Ben went to bed; but he did not the next coat for a number of years.

coat for a number of years.

Leaving the body by the side of the pond and I am obliged to say there is more heroism, more a mile and a half distant. He inquired for Mr. On the following Thursday night, when old Ben Smith. Mr. Smith was at breakfast, he came out

of land on the other side of the road, belonging to the project of the Erie Crnal, than in the same war stop. He urged the old mare on, and get home as this estate, and I would give a fair price for it .- that broke that up; more in Whitney who would Have you the power to sell?"

"Oh, yes, Sir," replied Smith. "The power pipe, sat over the fire with his better half, and gave he forthwith produced a document purporting to qualities of the human mind which, it may be her an account of how he had disposed of his pro- be signed by Fisher, but which was not witnessed. War sometimes develops, exists in full force in "If you are not very busy, I should like to show peace. you the piece of land I allude to," said Mr. Graf-

> "Oh, certainly, sir, I am quite at your service," said Smith, and he then ordered his horse to be

It was necessary to pass the pond where the remains of Fisher's body were then exposed. When ones of peace and prosperity; outward excitement

Smith full in the face, said: "Mr. Smith, I wish to show you something.-Look here! He pointed to the decomposed body, of the river and the forest, of the field and the and narrowly watching Mr. Smith's countenance ocean, of the pulpit and the forum, of the ballot-

admitted there was no doubt they were Fisher's. tell you that I had no hand in his horrible mur-

tended that he was led to the spot by supernatural as appearances were against him.

Upon reading the foregoing, in one of our exturday evening. Some incidents we may have changes, the Age of Progress, of the 20th ult., an omitted, but the main ones we have related. We ed, nor do I think you a fool," said Mr. Grafton; surprised when Mr. Smith came, and said he had omitted, but the main ones we have related. We led, nor do I think you a fool," said Mr. Grafton; surprised when Mr. Smith came, and said he had omitted, but the main ones we have related. We led, nor do I think you a fool," said Mr. Grafton; surprised when Mr. Smith came, and said he had omitted, but the main ones we have related. We led, nor do I think you a fool," said Mr. Grafton; surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and surprised when Mr. Smith came, and said he had omitted the surprised when Mr. Smith came, and surprised when Mr. Smith came, a

verdict of wilful murder found against Thomas perish with that waving triumphantly over you. said the old man; and he detailed the particulars Smith. He was thereupon transmitted to Sydney for trial, at the ensuing sessions, in the Supreme Mr. Grafton was at first disposed to think with Court. The case naturally excited great interest one's romantic notions of Indian life as the details

The day of trial came; and the court was crowded almost to suffocation. The Attorney General of order—everything within the poetic wigwam is viously entertained. But after a little consideration the word "How very singular!" involuntarily esprecedent in the annals of jurisprudence. The only witnesses were old Wier and Mr. Grafton. Smith me see you to-morrow at sunrise. We will go together to the place where you saw the ghost."

defended himself with great composure and ability, lie anywhere and everywhere; certain (we had supposed civilized) vermin infest everything, car-Mr. Grafton used to encourage the aboriginal na- with consummate skill. The prosecution having rying undisputed sway, day and night, to the tertives of New South Wales, (that race which has closed, Smith addressed the jury (which consisted processed visitors. The Indian dogs are allowed the second to the second been very aptly described the last link in the hu- of military officers) in his defense. He admitted a more heinous, wolfish, rascally race of brutes man chain,) to remain about his premises. At the that the circumstances were strong against him; you never saw. They are long, lank, scrawny head of a little tribe then encamped on Mr. Graf- but he most ingeniously proceeded to explain them. cowardly looking creatures, out of whom the hard ton's estate, was a sharp young man named Johnny The power of attorney which he produced, he con-Crook. The peculiar faculty of the aboriginal na- tended had been regularly granted by Fisher, and tives of New South Wales, of tracking the human he called several witnesses, who swore that they sciously mean for being found out of the bounds foot not only over grass but over the hardest rock, believed the signature to be that of the deceased. of civilization. And poor brutes they have had a and of tracking the whereabouts of a runaway by He further produced a will, which had been drawn hard enough fate of it; there are no superfluous signs imperceptible to civilized eyes is well known; up by Fisher's attorney, and by that will Fisher and this man Johnny Crook, was famous for his had appointed Smith his sole executor, in the event skill in this particular sort of tracking. He had of his death. He declined, he said, to throw any recently been instrumental in the apprehension of suspicion on Wier, but he would appeal to the misshapen curs congregate so abundantly about several desperate bush-rangers whom he had track-common sense of the jury whether the ghost story know a drunken Irishman's home, whether in cellar ed over twenty-seven miles of rocky country and was entitled to any credit; and, if it were not, to or garret, to be without one? Our low suburban fields, which they had crossed bare-footed, in the ask themselves why it had been invented? He all negro houses around most of the Northern cities. hope of checking the black fellow in the progress luded to the fact, which, in the cross-examination are often little more than kennels for them. And Mr. Grafton had sworn to, that when the remains here in the far-off primeval woods, the same meaof his keen pursuit with the horse police.

When old Wier made his appearance in the morning at Grafton's house, the black chief, Johnny Crook, was summoned to attend. He came and brought with him several of his subjects. The party set out, old Wier showing the way. The Almighty to bear witness that he was innocent of leaves on the branches of the sapling which he had the diabolical crime for which he had been arraignsaw Fisher's figure seated on the rail. He pulled broken on the first night of seeing the ghost were ed. The Judge (the late Sir Francis Forbes) recapitulated the evidence. It was no easy matter to deal with that part of it which had reference to the apparition; and if the charge of the judge had

in favor of an acquittal. The jury retired; but, after deliberating for seven hours, they returned to the court with a verdict of "guilty."

The judge then sentenced the prisoner to be hanged on the following Monday. It was on Thurs- if we should happen to need it. We had hardly day night he was convicted. On the Sunday, walked around the camp once before the propriety Smith expressed a wish to see a clergyman. His of his suggestion became irrefragable, and the next Smith expressed a wish to see a clergyman. His morning, when the squaws, nearly every one of wish was instantly attended to, when he confessed them with a papoose on her back, marched in the that he, and he alone committed the murder; and procession around the camp to take leave of us, that it was upon the very rail where Wier swore we had full demonstrations of the Indians notions that he had seen Fisher's ghost sitting, that he had of cleanliness. Among all the children, there might have been three or four whose faces seemed to knocked out Fisher's brains with a tomahawk .--The power of attorney he likewise confessed was a forgery, but declared that the will was genuine.

true in substance, if not in every particular. Most persons who have visited Sydney for any length of time will no doubt have it narrated to them.

to our sensibilities, which captivates the imaginaliar to the natives when gratified by finding some tion, and takes with it the popular heart. But long sought object, clapped his hands, and pointing what is heroism? What is heroism? What is no most pure exercise? The kings of the pression of a steel engraving, has, by a wonderful to the middle of the pond, to where the decompo earth would make their subjects believe it is phyheard equalled; the pedals and keys being used in angrily. "There's been foul play, Betty, I am sition of some sunken substance had produced a sical, military daring. So they have employed some of the waltzes, &c., with masterly skill and sure on't. There sat Fisher on the rail—not more slimy coating streaked with prismatic colors, he their bards to sing and historians to record such rapidity of movement. The sawing of wood, the than a matter of two miles from this. Egad, it exclaimed, "white man's fat!" The pond was imdropping of the stick, the filing of a saw, &c., were were on his own fence that he sat. There he was mediately searched, and below the spot indicated might indeed be murder; but when he had killed

such a time. Peace exhibits, indeed, an enchantthe one at each end of the piano,) sat in the same den, he vanished like smoke."

row with ourselves, across the room from the piano and the table, under which were placed the musiand the table, under which were placed the musibrass buttons, which were immediately recognized
brass buttons, which were immediately recognized
war shake up and renovate this state of things;
war shake up and renovate this state of things;
war shake up and renovate this state of things;
war shake up and renovate this state of things;
war shake up and renovate this state of things;
war shake up and renovate this state of things;
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was shake up and renovate this state of things;
was shake up and renovate this state of things;
was shake up and renovate this state of things;
was shake up and renovate this state of things;
was shake up and renov no question. It might have been identified by the ing prospect; but beneath that smiling surface are Come to bed, and you'll forget all about it before both by Mr. Grafton and old Ben, as Fisher's pro- war is a sort of subsoil plowing, it is the refiner's is the history of the process, as described by Vicfire and fuller's soap: it is the thunder-storm that settles the dust, and clears the sultriness of a hot

> timate heroism in our steamship and railroad en-terprises, in our cotton mills and saw mills, in our ginal, and so exactly that the most practised eye scythe factories and starch-factories, in our scouring the ocean for whales, and excavating the earth the copies to infinity. In principle M. Boyer ar-Jacob Astor's attempt to found a colony in Oregon "Mr. Smith, I am anxious to purchase a piece De Witt Clinton, who about the same time started in 1812, than in the war that broke it up; more in give us a railroad to the Pacific; more grappling with difficulties, more fortitude in peril, more coolness in the midst of assault, than in Leonidas or

There is need of heroes at the present moment. America has need of them, and the kingdom of God has need of them; heroes, not of brute force. but of ideas; not of waste and ruin, but of reconstruction; not of carnage and rapine, but of virtuous action. The old race of heroes is becoming extinct, and a new one is rising; old notions of strife and aggrandizement are supplanted by new they came near to the spot, Mr. Grafton, looking and passion yield to inward enterprize and energy. We want not heroes in epauletts, but in pepper and salt; not those of the sword, but of the plough, the loom and the anvil. We want heroes box and the Senate chamber.

Hang up the old musket and the kettle-drum.-The lightnings of heaven are arming for us; and recruits from the impalpable air, on the pathway of Smith, with the greatest coolness, got off his the telegraph, are ready to run round the world in horse, minutely examined the remains, and then behalf of the great cause of liberty and virtue.-Steam, with all its ponderous agencies, comes up its being remarked by one of us, near the close, your grog and smoke your pipe, and think no more He confessed himself at a loss to account for their ed for God and the right. The press, like the rising discovery; unless it could be (he said) that some- sun, waits to irradiate the brightness of our "I'm as fond of my grog and my pipe as most body had waylaid him on the road, when he left thought, the gladness of our love, the wonders of

> If my old friend could come to life again, he would way is made for our wives and children, and our mothers and fathers, our brothers and sisters, the world over.

In ancient times, the French had a banner, call-Mr. Grafton knew not what to think. He was ed Oriflamme, or Golden Flame, which was used was being written to us, the pencil and paper be- was a settler in the new colony; he was, moreover, not a believer in ghosts: Could it be possible, he only on august occasions, and when the Christians began to ask himself, that old Wier had committed went to war with the Infidels. It was a great banthis crime, and—finding it weighed heavily on his conscience, and fearing he might be detected—had bearing in its centre a white cross; and when it was unfurled to the breeze, it glistened like the au-

The sacred Oriflamme of America, O, ye young agency—and thus by bringing the murder volun-of universal brotherhood! a golden flaming bantarily to light, hoped to stifle all suspicion? But ner, a white cross banner, a banner of beauty and is ready to instruct you. Go home and publish old Ben; "wheat is falling, but maize still keeps then he considered Wier's excellent character, his delight! unfurl it to the admiration of all people, subjects of a religious nature, but why it is continued to the second its price—seven and sixpence a bushel; but I kind disposition and good nature. These at once gather your forces around it, carry it at the head fined to this class exclusively is a matter of some want to tell you, Sir, something that will astonish put to flight his suspicion of Wier; but still he of your ranks; go forth under it to the conquests surprise to us, when men go mad on many other you."

These to the conquests surprise to us, when men go mad on many other you means satisfied of Smith's guilt much of sin and error, vice and iniquity, oppression and points. It is said that every mechanical employwas by no means satisfied of Smith's guilt, much injustice; let it stream above your civil proces- ment affects certain organs of the body more than as appearances were against him.

sions, let its golden light gleam upon your homes

others; thus grinders of cutlery die of consumpand your fields; plant it upon the top of Amerition; smiths are blear-eyed; weavers are stunted We have thus given very hastily, an imperfect not a weak-minded man, nor a fool exactly, for I their master had often talked of going to England can destiny; and the world's hope; let it catch the in their growth. Men go mad on certain literary

excellent paper devoted to the discussion of Spirit- flatter ourselves that where we are known, no one "but what can you have to say that you come at gone at last, they did not think it at all unlikely banner, nail it to the mast of the highest enterprise

Indian Life.-Nothing dashes so effectually

separate from any tolerable condition of existence. The Indian seems not to have a trace of the bump earthen floor is cold or damp-the papooses sprawl or squall about the ground-the dogs snarl and fight in the corners; utensils, blankets, weapons most as numerous as the Indians themselves, and romance of Indian life seems to have extinguished the last aspirations of even a dog's sentimentality. They appeared starving and chopfallen, and conexcept occasionally after a successful hunt, and they are literally meagre and ravenous for food .-Why is it that the lowest canine breeds, the most the lowest conditions of human life? Did you ever of public service: at every interval in the sounds of worship, by night or by day, their wolfish concerts could be heard ringing through the forests, and when a well-picked bone (for they get none other) happened to be thrown by an Indian to one of them, it turned a large section of the camp into a canine battle-ground, and set the woods resound-

ing with howls. Cleanliness is almost an unknown idea among Indians, except in the most thoroughly reclaimed Christian families. My friend F., who had known them for years, insisted in the outset upon our taking some hard provisions with us, affirming that it would not be possible to stomach their cookery have been washed and their heads combed within the last week, but others eyed us from the backs of their mothers with unsophisticated aboriginal This is very extraordinary, but is, nevertheless faces and heads. Some of the little heroes seemed literally painted with dirt; and as the march began, we were admonished by an experienced friend to shake hands with a stout glove and a well-extended arm. - Editor of National Magazine.

Помоскарит.—Homography is a new art, an There is that heroism which appeals strongly inventor makes the following extraordinary claims. Whoever possesses a printed book, possesses the stereotype plates of that book; whoever has an process of transfer, the original plate, the original block. An octave of 500 pages can be executed, at a trifling cost, in six days. Reprints cost but half the price of the first composition; and engravings, after expensive originals, may be made for a few sous. Stereotyping will be done away with; the first edition will be printed from type, Peace, we are told, is unheroic; it is stagnant, tame, corrupting. "A subtle poison," in the language of Mr. Allison, "debases the public mind at guage of Mr. Allison, "debases the public mind at guage of Mr. Allison, "debases the public mind at guage of Mr. Allison, "debases the public mind at guage of Mr. Allison, "debases the public mind at guage of Mr. Allison, "debases the public mind at guage of Mr. Allison, the manufacture of the mind and the manufacture of the mind and the manufacture of the mind and the mind an Rare editions are annihilated, as too, with all the typographical peculiarities of the tor Menieri, the scientific feuilletonist of the Press

> The inventor, Mr. Edward Boyer, a chemist of Nimes, undertook to solve the problem that the inof which a single copy is in existence—to do it incannot tell the difference, and finally to multiply in researches tending to simplify, cheapen, and render practicable the process. He has now succeeded, and stereotypes a quarto page in ten minutes, as he actually did in the presence or M. Mennior. A cast of the Temptation of St. Anthony, which lately cost a Paris publisher \$280, might have been furnished by M. Boyer for two cents and a quarter!

> The process is of course a secret, and will not be disclosed even in speculation for a patent. M. Boyer does not intend to patent his invention; he will control and superintend the business in France, and will sell the secret to foreign countries.—Portland Transcript.

> PLAYS IN OLD TIMES.—There was once a very popular game, which consisted in one of the company being seated on a stick which was placed over a pail of water, and was by no means steady; the candidate for honor held in his hands a taper, which it was his object and his glory to light at another fixed at the extremity of the said delicate and well-balanced shuffle towards the object; it frequently happened that the other end would suddenly be uplifted, the stick roll off, the actor be thrown, the light be extinguished, and admirable confusion ensue, accompanied by the crowing of lungs like Chanticleer. This lively amusement, it must be confessed, would not suit the velvet carpet of Belgravia, or elsewhere; but in the days when it most obtained, the floor was probably strewn with sand, or at best with rushes. If the game of pail was lively, what was that of the bucket? This was played by our long-haired ancestors; a youth who nourished locks of sufficient length, or who wore a wig of the proper dimensions, placed himself on a board over the bucket of water prepared At a given signal he ducked backwards without losing his balance, and managed to dip the tips of his long locks into the pure element, and managed to recover himself. As he seldom accomplished the feat without a variety of failures, the comic incidents attending his struggles delighted the audience. Cherry-bob and orange-bob were both considered as charming games, and which held its own up to a late period, was thus performed. A gentleman put the end of a coil of string into his mouth, gallantly presenting the other end to a selected young lady, the duty of both was to absorb the string with their lips, till by degrees they approached each other, as if attracted by a magnetic influence, and a kiss, if one could be accomplished in spite of the mutual impediment, concluded the affair .- Household Words.

What we "Go Mad" on!-Fanaticism is defined by Webster as "Religious frenzy" or madness. The term is applied in ordinary cases to on a visit to his friends and of leaving Mr. Smith bless the earth.

eye of posterity; let it greet the heavens, let it pursuits. What is uppermost in the mind finds bless the earth. expressions in the words; all other objects decline