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[For the Christian Spiritualist.]

IS SPIRIT THE ULTIMATE OF MATTER? The observations which we so repeatedly hear at

Conferences and in the conversations of some Spiritualists, that Spirit is the ultimate of matter, had it is presumed, its origin from the writings of Mr. A. J. Davis. In the grand Harmonia Physician, page 47, we read as follows: "The modes of action just classified which characterize the manner in which the Deity as a substance acts upon substance conspire to impress the following conclusions, viz: that the Deity is himself an organized substance, yea organized upon anatomical, physiological, mechanical, chemical, electric, magnetic, and Spiritual principles," this is in fact saying that God is nothing more nor less than a man; further on, page 48, "God must himself be organized before he can breathe forth organizations, and that he must embody in himself the principles of all these modes of action, before there would be any such actions or processes in Nature as are everywhere presented." If Mr. Davis means to say that God is a something and substance, but contradistinguished from matter, then it is possible to understand his theory. But to say that he is an organized substance infers a creation, and that principles are inherent in matter and that it was the primal source and origin of all things.

If God can only exercise the creative will be cause himself a substance and having the principles by which combinations are made innate in himself. and because of his substance or matter nature forms other substances, it is saying, that having the material substance of his own will, then by that will all things were formed. This involves a contradiction, making creation dependent upon the action of, and infusion of the Spiritual will; the Spiritual will, in other words, that thought or as we may have, unthread his enravelments. the table which is formed by the skill of the artisan, had an existence in him; in his thought truly then it was the thought, i. e. the action of his Spiritual being which was the thing, the table but the result of its action. The artisan moulded the materials he found, did not create them, but created and presented the form. The poet images in words the very existence of things, and his glowing presentments impress on the tablets of the mind the very things he describes, and in the imagination the things are present, actual, and real, even as the yet how the feelings are excited, the tears of sympathy will roll down the cheeks at the tale of imaginary wrong. The soul thrills even in its most interior fibres at the narrative of the heroic exertions of a man to free his country from tyranny, dear to the true sensibilities of man. Here then we have a Spiritual existence created by Spiritual in a material presentment. But when with this action in our minds we contemplate the nature and existence of God, consider that he is all wisdom and power; is it not possible to conceive that all creation may be the result of his Spiritual will?

I took the pen not to discuss what God is, but to show that he is not, viz: ethercalized matter .-I could not presume to embody the existence of God, because I know a finite intelligence can never grasp the wondrous reality of infinitude, but still it is a legitimate course to trace his existence in those organizations which are with us; of our material natures, and so a part of ourselves, and to trace in these organizations the presence of design, and when we find design, the mind naturally enquires for the designer, and still tracing the sequence of material things is lost in the contemplation of the perfectness and endlessless of the variety, and only desists from the enquiry by the conviction that the finite mind of man cannot grasp and arrange the infinite perfection to be found throughout all nature.

The favorers of MATERIAL SPIRITUALISM, if such a contradictory union may be permitted, will reis it? I might say an essense and a substance, but not matter, but would rather say I do not know;

simple elements, they are composed of atoms, even and the adaptation of laws to the necessities of or- the whole universe was not flung into being at one discern, being thus illuminated, the true nature of each turn more and more inwardly to the true and through the Spiritual action of power, but are dis- present. persed and exist as the very thinnest ether, not palpable to the touch, cognisable to the sight, not present to the taste, not to be perceived by the smell, not exciting the ear, and not even to be discerned by sensation, then here, so far as the senses are concerned, is annihilation; sight, smell, taste, touch, hearing, and even sensation are nought, and pendous structures whirling in space, known by yet they can all be embodied, all again can be real scientific analysis to be suns and systems, and seeby the action of the mind. Sensation has then ing these congregated grandeurs, he views this again power, and all the material senses are restored and active; and yet at the same time, there is comparison with the whole but as a grain of sand. no material presentment. What action shall we Our sun with his planets and comets whirling withthen call this, is it material or Spiritual?

proach by the outside world? If they deny materialism is a Spiritual doctrine, is it not a fair retort, when it is said the speakers upon your own platforms say Spirit is the ultimate of matter, and as they cannot understand God, they cannot define that the intelligence of man is finite. Are we, hension to grasp. because wonders have been revealed to a man,

led to generalize, believing Spiritualists are bound which he is accountable to none but himself and the future. They cannot realize that Spiritualism is a republicanism of faith, an universal freedom, for good or ill as it may be. Then this being so, how careful should men be not to propound opinions, even although imparted to them by the Spimaterial things he has by words embodied. We rits, until they had well weighed them, and not beknow the scene he has presented does not exist, cause a startling thought, or that which they conceive an original view is given, bruit it to the world.

know are the incidents of humanity.

varied forms he finds within its bosom, scans each other. It does not follow because God is Infinite worthy of trust, must also be mediums for a wis- Temple compared with glory of the inner shrine. under his lightning touch into glad faith and inspinot matter, but would rather say I cannot define Spirit, I have formation in the minuteness of exactness, calling that he should immediately have projected the perdom higher than their own. There is but one aba right to the antagonistic query, and demand of in the aids of science to help his investigation; the fectness of form, the inquiry would seem to be solute celestial Luminary, and even the angels, like which the vulture's eye hath not seen: the lion's spoken on any of the popular subjects of the day them a definition of matter, and this it strikes me, microscope is directed to the finer tissues of the planets, shine only by reflected light. If then whelps have not trodden it, nor the fierce lions if the anti-Slavery cause had been the one he had unless matter is reduced to its very narrowest con- animal and vegetable kingdom, and his researches harmony of conformation, then it is found in the we have within our breast a receptacle of that di- passed by it. * * * Destruction and Death advocated with such earnest eloquence, such undefines, would be an utter impossibility, for imme-only expose the perfectness of order, and this is minutest thing which has being on the face of the vine Light, that Life of life, as we become purified say we have heard the fame thereof with our ears. niable evidence in its favor, the New York press diately matter is presented in an organization, the found to pervade the minute developments as well earth. If development, then it could not be with- and transformed from the desires of the selfhood God understandeth the way thereof, and He know- had poured forth ecstatic praise over his genius Spirit power is present also, and by which only I as the grand presentments. And his researches re- out harmony, and then the sequences of creation into the image and likeness of Him whose essence eth the place thereof."

up from the merest atom until it reaches those stu- tions of Infinity! world, our earth with all its gorgeous variety in God necessary for the interior perception. The parlance terms the milky way, ("ria lacta.")not understand Spiritual action clothes and presents its millions of systems, and desisted from the grand- shall they be filled? God in a material action, yet not the less to his com- est presentment then first given to a mortal with

to suppose he has penetrated into the inmost of ists in its individualized character, and is unchang- and to spare. The little that we have, if divinely the infinite Arcana of the Divine Unfolding. being? Can we think his Spirit has had uninter-ed. Are we not, then, compelled to say that each blessed and made the expression and medium of mitted and immediate communion with the mind atom is capable of this sublimation, and that each heavenly faith and charity, becomes an abundof God, through which all things should be known atom can become a God; then in this myriad num- ance, with which all are satisfied. God's material or substance nature rather than up- to him. If we cannot receive this, then are we ber, in this diversity of Infinite intelligences, where He that will bring his heart and life into divine more remotely through outward Nature and the on his Spiritual nature. One of three things bound to view all his revealments in the very would be the harmony of Nature? for this harmo- order that he may receive inwardly and from visible universe; but immediately and specially, softly from the night-heavens, and their shamust be certain, either that Spirit and matter were searchings of reason, and because of the earthly ny is to be found in all things, and is as positive as above, becomes inwardly enriched and capable of through the inmosts, unto each of His children.— dows mingled together in the quiet light wild co-eternal, and that form was present in matter by tabernacle of the Spirit we must know that his pre- the existence of Nature. We cannot select and all benefactions. He receives, in purified and holy My brother's God cannot be wholly my God, for mystic tales they whispered each other of their sence is clouded. If that which he says is unhe- say this is a God, and that is not. We say God vessels, life from the Fountain of Life, unlike those he but transmits that which he is unfolded to re- native land—of their Oasis home amid the sparkor that matter was the primal source of all, and sitatingly to be received, then we fall into the sec- is Infinite, therefore not collective, in the sense of who draw from broken cisterns that cannot hold coive. Nature, transcendantly beautiful and full ling sands of the desert—of the purple mist of God was formed from the ethercalization of its ele- tarian gulf, the error of the churches, then are we atomic material sublimation. We know he is Infi- the living waters. The germs of noble virtues that of wonder as she is, is still colder and more mountains through which their bright buds had ments, it being self active, or that originally all relying upon authority, the say so of man. This nite because of the perfectness of design, we see lie latent in every heart, like seeds in rudest soils, distant. The orphaned heart is not satisfied with opened, and of the sacred waters which rewas Spirit; and matter as we understand the we must not do, we must exert that gift God has there is no contradiction, no inharmonious disson- mature and fructify where fall the evening dews beholding her smiling face. The sister's voice, freshed them in the Orient. But the gem there phrase, was called into being by the soul action of given us, reason, and by such Spiritual perceptions ance in Nature, and this harmony could have re- and morning rays from realms above. To be a though from the Spirit-land, soothes not the dying among that wealth of beauty—the most joyous mind is the only true substance, and the material The sentiments of the speakers and writers up- what science will, subject matter to what tests it inner sources of his inspirations. He must live nite, reposing in the everlasting arms. In this thoughts came to me as I looked upon it, rejoicing presentments are but the results of thought or on Spiritualism we know are individual opinions, will, it in its atomic formations is still unchanged, the life of the Spirit, if he would be a medium for faith saints have lived and martyrs died. Sages as it seemed to be in its existence, as the eager mind. To say that God being a substance and so but this the outside world do not know; they look still exists as the same element; for combinations Spiritual truth. It is not sufficient to allow his and heroes who still survive in fable and story have heart of a traveller to whom a new world was unacts on substances (matter) is in fact to say that on their pulpit speakers and theological writers as are only so many individual atoms of different ele- hand to be moved or his organization to be con- drawn their highest life from this inmost inspira- folding. Bayard Taylor's heart, I imagined, in its bound to preach and write according to the general ments arranged according to the laws of numerical trolled by Spirits, or even to open his interiors to tion. Without it the efforts of n.en and Spirits are most invigorated, exhilarated moments, when he tenets of the particular faith, and thus they are harmony. Their weight continues the same, their the varied and mixed influences of the Spirit-word. weak and inefficient. Secondary inspiration and felt life such a joy, such an elixir of happiness by the same rule, not discerning that each speaker etherealization or sublimation? Does not this real in the body to psychologize or magnetize him.— ture cannot elevate the Spirit to its highest aspiral when floating on the Nile like some regal matter, so far as deriving being from it.

sults are the merest baby play of the laboratory.

the naturalist finds, sees that these effects, because know of him, until that time when the Spirit freed purity of each feebler blaze. so uniform, must have resulted from design, an em- from its mortality, and is accepted to perfectness, all shows one vast and complete design, stretching with undazzled gaze, to search into the Infinite rela-

New York, March 18, 1855.

[For the Christian Spiritualist.] A VOICE TO THE INNER LIFE.

As the facts of Spiritualism become daily more numerous and irresistable, and the public mind, in his sphere but as an unit in one greater, which which has so obstirately ignored and denied them, Are not the true Spiritualists grieved when this is again sweeping on in the silence of its order, begins to yield a reluctant assent, it behooves those brand of materialism is cast upon them as a re- circle within circle, each around its common cen- who have entered somewhat into the Spirit and life and that the angel form is obscured and forgotten, tre, and so from the farthest verge to the centre of of the new unfolding, to let their light shine with creation. We gaze on the sun, and think it the purest radiance. The weary multitudes who have manifestation of the Infinite. greatest of the heavenly bodies, but science has so long trod the wilderness of barren creeds, and shown that so small is it in comparison with other tried in vain to satisfy the cravings of their higher the inspired harbinger of the Christian Dispensabodies, that it forms but one of those fleecy streaks | nature with dry husks and empty shells, are behim. So then, it might be replied, is a definition of of light on the outer edge of that which common ginning to turn with earnest cries for the true nitely Unrevealable and not the finite revelator, bread which satisfieth and the living water whereof must be adored and worshipped. The external fact is that each mind defines God according as his Herschel presented his glass towards the Heavens, if a man drink he shall never thirst. And who even of Revelation may be rolled together as a Spiritual perceptions are opened, and he who does and saw firmament beyond firmament, each with shall feed and guide them, and from what store scroll and pass away, ere the new heaven and the

and were looked upon as the effects of magic, but the magnetic subject and the ordinary Spiritual breath of the Eternal, and longs to dwell forever. denly blossomed. The golden rays of sunset, seen to the matured science of the now time, such re- medium give results of about the same value.

say matter has existence. Even if we go to the sult in showing that there is a design throughout all, were necessary. It does not follow that because is pure Love and whose manifestation is Light, we What then shall we say in conclusion but that Brooklyn East.

these atoms in themselves have no cohesion, but ganism, and these laws in like conformation always instant, that therefore God had not the power to Spirits and the doctrines they communicate. The living way. The natural senses are the lowest consummate in a moment his will. If God is infi- diamond cuts all things but itself; the morning avenues of knowledge. The external rational fac-The philosopher who reasons upon the effects nite, then has he all power. Little, then, can we radiance not only dims the stars but reveals the ulties are arched above them, as the visible hea-

> Thus Spirit-communion becomes Divine combodyment of the great directing intelligence, for shall then in the reality of knowledge, be enabled munion. We see this also in the letter of the realms of happy Spirits forever veiled from the Word where the angel of the Lord, and Jehovah grosser sight of mortals. But the soul in its in-God are so intermingled that the mere external most corresponds to the regions of celestial day.mind is often confused and stumbled at the com- Let us then be content with nothing less than the munication. To the Spiritualist, conversant with purer and more perfect forms of inspiration-tarry interior realities, all is plain and easily explicable. not in all the plain but fice to the surer mountains. At one moment the Seer beholds the Angel illuminated and glorified, transfigured and burning in ineffable brightness; and trembling, he exclaims, I have seen the angel of God; suddenly the Divine Presence becomes so overwhelming and transcendand the awe-inspired Prophet recognizes only the

"He must increase, but I must decrease," said tion. The Creator and not the creature, the infinew earth shall appear; but the inner sense, like It is written of our Lord, that he had com- the immortal Spirit, survives the outward wreck .-prehension God! And so in material things the the impression that all this harmonious comming- passion on the multitude because they had Spirits will never cease to communicate; the manimind only realizes even material things as is the ling of power, was the effect of the creative will. been now a long time with him, and had noth- festations will increase in power and sublimity; intelligence active. The highest conceptions of Where then in this inscrutable and unchanging ing to eat. Therefore, said he to his disciples, but relatively they will be deemed of less importthe Deity even with the Spiritual perceptions open- order are we to look for the finity of the Almighty, "Give ye them to eat." Speaks not that voice to ance. There is both an objective and a subjective ed, do not realize his essence, because of the mate- and yet, if he be but matter sublimed, he cannot any now? But what shall we give? What but unfolding, and in a Spiritual age both are eminent, rial clog with which the Spirit of man is cased, be infinite until all these atoms are absorbed, or that which we receive? Of ourselves we have but the latter pre-eminent. We are fast progressand all our searchings and ponderings only lead to rather etherealized, and when shall this occur, nothing wherewith to satisfy so great a multitude, ing towards the condition of a spiritualized huthe conclusion that man in his endeavor to embody each globe occupying millions of billions or range The meagre loaves and fishes which we brought manity. The interiors of men are becoming so supple wrestling with wintry winds, seem in the the Deity arrives only at the great POSITIVE TRUTH of figures which is impossible for human compre- out with us when we left our old associations, what opened that they receive and assimilate the influxes ecstasies of their motion to think so too. are they among so many? The narrow stock of from above, as the flowers absorb the evening dews This is viewing the argument in its very magnifi- our own goods and truths, will these satisfy the and morning showers. Spirits, as such, were at Brooklyn, which in company with a botanical and he has been impelled by a supernatural agency, cence, let us now take the other view, for if Spirit pressing throngs? They are not even sufficient first exceedingly prominent, but they have ceased friend we visited a few days ago. After such a are we to believe that the all of God, or even of is the ultimate of matter, one or the other must be for ourselves. The people faint and we famish to be regarded as infallible. In the end they will visit, one for days carries a mystic light which nature has been disclosed to him? And because true. We must now seek for God in a spiritualized with them if we have no other sustenance. And be esteemed but as mediums of heavenly wisdom; Mr. Davis has eminent clairvoyant powers, are we atom, that which science has shown us always ex- yet, in our Father's house there is bread enough as elder brethren, and advanced fellow students in journey in enchanted land. Shadowy reminiscences

There is, however, a still more excellent and interior way. God manifests himself mediately and graceful scenery of Arcadia. through Angels and worlds of blissful Spirits, sulted from no power less than an Infinite one. Do benefactor of his kind man must be true to the ear. The finite can only be sustained by the Infi- thing was a yellow blooming Acacia. Wondrous

substance continues the same. What then is the One might as well go about seeking some one still the calm sweet influences of fairest scenes in Na- beneath the yellow glow of the desert sun, or or writer announces his individual opinion, and for soning prove that Spirit has nothing to do with The phenomena in either case may be interesting tions. They are table lands and sun-lit hills on water lliy, bearing in its bosom a company and instructive if rightly improved. But who which the Spirit loves to linger, but it is only upon of singing birds, expressed no more the glory The natural truths which science has disclosed would expect to attain to the sources of wisdom by the loftiest mountain heights, with nought between of life than that glad Acacia. It was as though to man, were once deemed to be impossibilities, such weak external aid? And in fact we find that it and heaven, that the soul inspires the very life- the vibrations of a ringing laugh had sud-

Therefore—to revolve once more the current through the dewy fringe of the rainbow, resembled "Nature's Divine Revelations" may be considered thought of this essay-since the world becomes it,-so might an angel's hallelujah, could it flower Caloric has never been collected, it is only known as the fairest specimen of the former, and the ear- the broad field for the insemination of Spiritual on earth. Longer and clearer sang the birds, to have existence by results; it is imponderable; lier productions of R. P. Ambler an excellent illus- truth and the famished multitudes coming up from whose cages hung where they could see the impalpable to the sight, and only recognizable to tration of the latter. I know of nothing in clair- every side, demand bread that satisfieth and living Have Spiritualists discarded sectarianism only to the touch by the sensation of warmth, and yet in toyance superior to the best things of A. J. Davis, water, and since the common clairvoyance and the make sects? Is their desire only to be esteemed its effects the philosopher sees without its presence, and many of the communications published in the lower forms of Spirit-intercourse cannot supply released spirits must be floating and singing among as priests and prophets amongst their fellows? Is Nature could not have been. Is this the ethereal Spirit Messenger, were as sonorous, dignified, and this; since we ourselves coming from the same the individual self to continue the object of ido- ized matter? If so, then is it partially subject to the apparently philosophical, as any that we have land of destitution and famine have little to give and so through all those other phases of feeling so latry? Should they not be careful of heaping a power of man, to be increased or lessened at will, seen upon the same plane. The law of pro- of our own; we must if we would enrich others, they breathed must be fragrant with the breath of reproach on that they deem their Israel. With but never to be wholly driven away. This is suf- gression, as illustrated by those who have pur- go to the true and inexhaustible stores. We must Jehovah, and with the prayers, that like holy inthese reflections I would say, that men especially ficient to show that it is not the Spirit we are sued these methods, does not seem to have pre- come into rapport by absolute self-renunciation, by cense, had ascended thither for long ages; that action, and only because of its finity unembodied if they have a status with the body should be care- seeking, and this would have force, even if caloric vailed. And everywhere we find that the Spirit- the regeneration of our own interiors, with the the River of Life must have watered into bloom ful of not propounding an opinion, unless it can was single in its characteristic, but in Nature we ual papers publish less and less from Spirits, and purer sources of interior life. The heart must be flowers far transcending earth's most luxuriant stand the test of the most searching investigation; see other imponderable forces or principles; there seem to have a decided preference for the production prepared as a vessel holy and consecrate to heat creations. And I knew that those unseen dwellers nay I would say, unless their propounding can be are besides Electricity, Magnetism, and possibly tions of men in the body. Books made up wholly venly influences. Thus shall we be lifted and able in that radiant land brought us hourly from reduced to a sylogism, it should not have a public Gravitation, and Repulsion, it may be others.— of Spiritual communications are carefully esohewed to receive gifts for ourselves and others. Nor must thence the brightest and sweetest buds they could There is also Inertia, God as we understand him is by Spiritual publishers; it needs the prestige of an | we rely upon Spirits as such; they too must be | gather. Spirit is said to be the ultimate of matter; let an Unity. Which, then, of these imponderables influential name to procure for them either the quickened and inspired from above, uttering not us test this by what natural lights we have. It are we to select to represent him? Is it clear we privilege of types or a ready sale. The stereotype their own words but His that sent them. Farther but no matter, we ever have plenty of matter-offollows then, if this proposition is true, that Spirit cannot find this sublimation here? then where else plates of works professedly by Spirits are now at a as there is an inward or subjective unfolding as fact, so I will indulge myself. In the evening after is sublimed matter, then each atom composing the in matter are we to seek it; not that I admit that discount, there being little demand for pabulum of well as an objective, and since the former must our visit to the Conservatory, we went to the universe is capable of this sublimation, and that these imponderables are matter, nor do I say they that sort. Spiritualists have outgrown much of the predominate in a Spiritual age, or era of the meeting of Spiritualists, at the Tabernacle. It is a because matter can have no precedence in itself.— are Spirit,—using the words matter and Spirit in literature of Spiritualism. The earlier lights have world's manhood, we are to seek that inward quick- grand sight to see that fine amphitheatre filled to Are we then to say that this sublimation is to be the generally accepted sense. Where again do I gone out, or gleam dimly in the distance, like the ening, that we may each know and perceive the its capacity, every inch of aisle and passage-way collective? No! because in saying so, God could say in all this do we find God? "If the Deity shore-beacons on the outward bound. We find our- true character of Spirits and their teachings. This occupied. A magnificent Spirit Circle is thus have no existence until every particle of matter in were an "organized substance," then is his per- selves in the open sea of thought and boundless in- is the discernment of the wise; ordinary clairvoy- formed. But to have every individual heart heave its sublimed form was gathered to constitute his fection only by progression, and is therefore capa- quiry. It becomes us, then, to look well to the com- ance and mere phenomenal ghost-seeing may be and respond in unison with the soul utterance of perfection. We all believe that God has an exis- ble of being augmented each moment. With an pass within, and keep our eye upon the polar star. but the lying vision of fools. What is called the one man is grander still. We had all that. T. L. tence, and that the human soul has an existence. "organized substance," time and space are both There is also a more excellent and certain way psychometric faculty,—which has many other Harris, it seemed to me, was my Acacia, endowed This question then follows: Is God a finite or an cognizable. Time and space imply finity, have for those who are willing to wait and who dare to functions besides reading characters from auto- with language. infinite being? If finite, then is he only the equal they aught to do with God? Nor can it be said make thorough the work of preparation; -viz., to graph letters, or locks of hair applied to the top of The nervous force and elegance of his appeal of man, then capable of error, of variations of pur- that God is progressive, because in Nature we see be opened to the Spirit-world only as they become the forehead or pit of the stomach, must be alert thrilled his audience with its wild grace. As the pose, and subject to all those failings which we progression; for this progression is only the elim- Spiritually minded, to hold conscious intercourse and vigilant, like a sentinel at his post. Still there winds stirred the pendant stems of the Arabian ination of the one grand design; and Nature is so with Spirits only as they become inwardly quick- is a more perfect way, a diviner height, an inmost plant with its myriad flowers, so angels fanned Now, let us for a moment, cast our glance into arranged, each particle is so dependent the one on ened and unfolded to discern the true character of unfolding, which the Spirit may attain. As all and agitated his thoughts until their sparkling nature, and see if we can anywhere detect this fin- the other, that it would seem that when the first those with whom they communicate, to feel that other ties seem cold and distant compared to that beauty and truthfulness was felt by all. a contradictory union may be permitted, with retort on me, aye, and in all the assurance of victory ality of purpose. If in any part of creation we can atom was projected, that the ultimate of existence reliance is not to be placed upon Spirits, as such, more sacred union that binds to the elect of the Mr. Harris spiritualised his hearers. The scepask if then Spirit is not etherealized matter, what detect aught which shows that he is less than infinite was present in the mind of the Creator, and this but upon that divine voice audible in the inmost of heart, so intercourse with Spirit-friends, and even ticism and mockery which, in the beginning of his The naturalist whose province is to survey the because of the dependence of each atom on the every human soul. Such learn that Spirits, to be angelic communion, is as the outer courts of the address marred the countenances of many, changed

vens above the natural earth. The Spiritual perceptions, the purer intuitions, are as the invisible

· There is an ever-present FRIEND with man, From Him the Spirit of our life began. He walketh with us. Would we walk with Him, Our feet would never tire, nor eyes grow dim Angelic choirs from out the morning sky Would shine and sing, and we should never die: But rise, attired in lustre like the sun, The heavenly life of perfect love to run.'

whence dawns the morning light.

[For the Christian Spiritualist.] SUNLIT OPESINGS. FROM MY SKETCH BOOK.

MARCH, 1855.

The brilliant skies of the far West-the depth of coloring that used to make our hearts in their dullest moments glow with enthusiasm-we have onged for as a poet longs for winsome, radiant words wherewith to encage and retain the thoughts that wing their life through his dreamland. But to day there is as joyous a blue sky glancing at us as we e'er beheld in Iowa; -and the tasseled branches of the leafless willow, the branchlets and twigs of the garden trees grown

We have a very fine green-house in this part of seems to illume for them some long-forgotten haunt you of a ramble in "Araby the Blest." among the hanging gardens of Persia, or the wild

The growth of many climes held converse under that glass roof. When the moonlight fell " Acacia wave her yellow hair."

For a moment I thought how many of earth's the perfumed flowers that surrounded it.

But I remembered soon that the land in which

I write as I feel, rather transcendental, to-day;

and his masterly effort.

NEW YORK, SATURDAY, MARCH 31, 1855.

WHAT BECOMES OF THE PAPER?

wrapper or margin of our exchanges the query, "why don't you exchange?" and once or twice something like the following has met our astonished gaze, while searching for "light, more light:". "Where is the Christian Spiritualist of New York? We true knowledge of the Deity. have not seen a number for four weeks-have the Spirits refused to continue to exchange? - Lock port Messenger.

Once for all, therefore, it may be well to say that to the best of our ability, we are faithful in mailing every week the paper to all our exchanges as well as subscribers, and that we design to mail them on Thursday, that if possible the issue may be with most of our readers over Sunday, and it may not be improper to add, that the "Society for the Diffusion of Spiritual Knowledge" wish the editorial family to know that many of the exchanges are retained, because the facts and philosophy of Spiritualism should be known. Were not this the case, we would long since have been justified in stopping a few of our exchanges, for there is not only great irregularity in their coming, but not unfrequently we get half the sheet, and that may be the advertising part of the paper. It way to a general desire to know more of, and if may be this is "the better half," and all things possible, comprehend the nature of the phenomconsidered, the most likely to be useful to us, had ena, and that too, by a class of mind that will revelation taught two mighty truths that were not we the time to study that kind of composition .-This "indifference," "neglect," or "accident" is not common, however, as most of our exchanges come at "their appointed time." There is one paper, however, of which we have not received a dozen copies since its publication, and that is "The Age of Progress." No blame to the editor, for we have been informed by letter that our paper is mailed regularly every week. We know of no way of explaining these facts, except we come to the densely crowded, but by entering it half an hour before the conclusion that great neglect or worse characterizes time appointed for the commencement of the exercises, I was much of our post office management, and calls for preceded by the singing of a hymn by the spiritualized portion and the race had progressed beyond the point at investigation and reform. To say we regret the of the audience, for you must know they have a collection of necessity for persons writing us about the non-appearance of our paper would be useless, for we are scrupulously conscientious in sending to all with the letters of the alphabet painted upon the outer edges of who wish it, often "without money and without tt, just as the figures indicating hours are painted upon the face price," as it is our delight to labor for the conver- the different letters by a slight movement of a horizontal plat- They had learned the mighty truth, also, that there sion of the world to a faith that cannot fail to make form connected with the dial. Upon this platform, the hands of man "good, better, best."

Were we indifferent, however, to this view of the subject, the many feeling letters we have received on the blessings that flow from, and the thus forming words and sentences as rapidly as be could write consequent need of something like Spiritualism, would admonish us of greater faithfulness and diligence in the discharge of our duty. But as it is, self, &c., but since his conversion they have taken a wider we need no such stimulant, for the sad and convincing proofs of the need of such a revelation is not only a daily and hourly want with most minds, cently had a communication from George Washington."-Mobut absolutely necessary in the regeneration and harmonizing of society. The following extract from a letter sent us on account of the supposed stoppage of the paper, will explain this remark .-We suppress the name, &c., as we are not authorized in the publication, but the feeling and argument of the extract will be no less convincing because we withhold the name.

"Six weary years I have been a suffering, and much of the time a well nigh helpless invalid. deprived of all intercourse with the world, except a ways been able to read.) During these long years, I have many times been brought, as it seemed to me, face to face with death, and though taught to believe in the unconscious sleep of the dead, and the destruction of the wicked, yet when hitherto unknown to me. My whole soul knowledge of such matters, would be foolish to to administer. doubt their own senses. To them, the evidence The first thing, therefore, I have to say is this: must be convincing, but I want evidence to satisfy I believe that this thing which is now upon us, myself. The truth, whatever that may be, how- which is now in our midst, agitating the minds of ever unpopular it is, is what I want and what the world needs."

LECTURES. Synopsis of the lectures of Judge Edmonds and Mr. Davis, severally delivered on Sunday last at Dodworth's Hall, N. Y., and at the Institution of thus making its mark upon the age, is something Brooklyn, appear in another part of our issue.— Judge Edmonds made an earnest appeal to the Spi- ty, something more than a mere matter of investiseveral times during his residence among them .- heaven, speaking to carth again. I believe that it could we do with it? We must congratulate Mr. Davis upon the more is indeed another revelation from on High, to raise healthy tone he has assumed, and also that he ap- man yet one step higher towards his eternal despears to estimate the Bible as of value in the elicitiny. The history of man has known of several

exposition of the harmonial philosophy will amount sion. to, but we must suspect that it and Spiritualism

Bible must stand or fall upon the decision.

but if we are to judge by its fruits, then reform other way can it come? Is it not a matter of neand peace result, and this carried out "in extenso," cessity that it must come through man to his felwhat new revelation the human race has to expect low? Can we gather from the examination of been the pioneer to much that is good, for he has We are occasionally reminded that our paper forced men to think, and we know that when men answer that question?—has our reason yet been the calling of the Editor not only peculiar but ofdoes not arrive at its destination by seeing on the use their reasons and cast from their minds all dog- able to answer it? Can we have it answered?— ten perplexing; for with the many, the only critematic restraints, then their thinkings and reasonings lead to good. That they thereby attain to a higher development and realize an existence in the Spiritual essence which by affinity leads them to a

PROFESSOR HARE.

Many of our readers will remember that this had frequent occasion to mention his willingness to work for the cause, his activity and ingenuity in delphia, have been very successful in calling the attention of many who, heretofore have been forgetful of the claims the phenomena has on them and the age. This indifference seems to have given bring to the discussion intellectual wealth and culdone much for the upper and middle classes of the Philadelphians.

Be that as it may, the interest is intense, if the following be authority:

"A correspondent of the Alabama Journal, writing from Philadelphia on the 7th inst., says:

"On Sunday evening, Prof. Hare delivered a second lecture at Samson street Hall, on Spiritualism. The large room was enabled to get a tolerable comfortable seat. His lecture was poetic effusions dignified by that name. He exhibited his different apparatus to test the accuracy as well as to facilitate the operations of the rappers. His best device consists of a dial of a clock. The hand is made to revolve and thus to point at the medium are placed with his face turned to the back of the dial, so that he cannot see the letters, and in this manner the Professor asserts that he receives intelligible communications with great rapidity, the hand pointing to different letters, and them down. The communications he first received, were in names of persons long since departed and known only to himrange. He asserted that he had been informed that the Spirits of nearly all the deceased Vice-Presidents, and other important characters had been attending his lectures, and that he had re-

LECTURE OF JUDGE EDMONDS.

Judge Edmonds delivered the first of a course of lectures at Dodworth's Academy, last Sunday evening, on the subject of Spiritualism. We give below an abstract. After the reading of a prayer, the lecturer remarked—

I have long been anxious to address myself personally to the believers in the doctrines of Spiritualism in this vicinity. Various causes have opewhat I gained by reading. (Thank God, I have rated to prevent the accomplishment of that wish until the present time. I now propose to engage in a series of eight or ten lectures in this place, in which I shall speak upon this subject. One or two causes may, perhaps, prevent or interrupt the intention which I have now mentioned. It was not brought to the test, I have shrunk with horror at until quite recently that I have been able, since the thought, and instinctively clung to life with a my severe illness, to make an address as long as would be expected here, without being followed by cried out for something better to rest my faith on. several days of severe illness. I may be mistaken, Could I only know that my soul would continue to and may not be enabled to accomplish the wish I live, that my weary Spirit would find rest, that I have in view. My purpose will be, in this course should join the company of lost but loved ones, of lectures, to tell what I understand to be meant who had gone before, how gladly would I have by Spiritualism—what it is that we believe in laid down this suffering frail body. In doubt and what is the foundation of our faith, and what the in darkness I stumbled on, and rather clung to life result to grow out of that faith. I do not come to in its wretchedness than the risk of annihilation. tickle your fancy, by telling you marvellous tales, I have read everything that circumstances threw or having racked my brain with fancy sketches to in my way, but have kept my own counsel. It has amuse and interest; nor for the purpose of carrybeen necessary for me to do so. I have never seen | ing into practice any of those arts by which popunor heard any Spiritual manifestations, never heard lar speakers attempt to catch the applause of an a believer in Spirlts converse, never saw a person audience. I come here for no such purpose. I that I knew to be a believer. All I know concern shall, therefore, take no pains to adorn what I ing their sentiments, I learned from your paper, have to say, but for the purpose of telling a plain with the exception of some of A. J. Davis' writ- tale in plain words. I come with a solemn convicings. It did appear that the long sought boon was tion of the importance of the duty which I take found, that the something my soul desired was upon myself. I come with a like solemn admoniwithin my reach. Pleasing as it was, and my mind tion that I may, perhaps, lead my fellow-men into grasped it at once, as the most pleasant, the most error. I stand upon a volcano, and whether it plorious doctrine ever taught, just what the human bursts as a falsehood, or whether it be true, is yet mind required for consolation, yet, I knew that to be determined by God's will and the exercise of faith must rest on evidence. Was it true? What man's reason. You will readily perceive, therewere the evidences to prove it of divine origin? I fore, that if I were to indulge in any aberration was startled from my pleasant reverie, and com- from the straight line of duty thus marked out, I menced a diligent search for evidence, on which to should be false to myself and to the cause which I found a faith, that should be an intelligent one. I love so well, and which I am ready here as elsehad progressed but a little way, my means of in- where, to defend. You will bear with me, therevestigation were limited. I could only say that I fore, if I speak plain truths, however unpalatable did not, nor do I now doubt the candid statements they may be, without stopping by the wayside to of others. Persons favored with an experimental sugar over the medicine that it may be my duty they say now, there is nothing in this. And so signs have been seen of the world for seven and a Hartford is the worst, when any respectable num-

> men beyond anything in our experience, which is turning from their very foundations the institutions that age has consecrated, that which is thrilling every heart, and sweeping across the land where freedom exists, with a tide such as the world has never known before; -I believe that this which is more than the mere gratification of an idle curiosi-

are one, for we cannot look at Spiritualism from a Father—a revelation aiming at man's elevation in questions: Is there anything in Nature to forbid as illustrating those of past eras, and that the past We want more lecturers, and good ones in the narrow view point, but believe and feel it is an all his progress—calculated and intended to advance it? And is there a single truth in the domain of was only made a thing for reverence by our igno- field. I was pressed to speak in at least twenty of significance to man, that which Spiritualism us in our happiness here and hereafter. It is a Nature that is not calculated to advance man on- rance. If the experience of Daniel and others was places, but owing to pre-engagements had to de-

we are at a loss to imagine. In our view of the Nature around us, by the operation of our reason, ing the tastes of the good, bad and indifferent, as subject, Spiritualism heralds itself, the manifesta- the answer to the question which is agitating the Editor; for his "darlings," be they "hobtions are but its signs and emblems. Mr. Davis may every heart-"What is the state of existence into bies" of opinion, or fancies of style, have to pass have new and lucid views to propound. He has which we are to be ushered after this?" Have the in review before the learned and the ignorant, and revelations heretofore given us ever been able to charm alike the foolish and the wise. This makes can we know the life after death? Has anything rion of fitness for office is success, to attain which, hitherto been known to us except by a revelation every means are used, and policies adopted to please, made through man to his fellow? The savage has that being premised as the first and greatest step never transcended this rule. And civilized man, - toward success. To moralize on the temptation what has his reason told him? That there is a here offered to hypocricy and crime, and point out state of existence after this, where we may be the tendency of policy to such an issue, is not our happy or unhappy. Yet here we are, with all the purpose at present, but to call the attention of Ediintelligence and refinement and advancement of tors to the question propounded in the following, gentleman has been converted from the material ages, without this knowledge. How can it come which we clip from the Texas Weekly Telegraph: ism of science and the skepticism of a life-time, to to us unless it comes through man—from man out of the form to man in the form? And that is what the foolishness of "Spirit Rapping," for we have I believe is now upon us, and in the midst of shadows, in accordance with the wishes of some of its patrons which we are now rolling and revelling. A revelation of this kind, if it must come

inventing and using means to bring the subject of through man, must be measured by man's capa-Spiritualism before the public for examination and city-not merely to receive and understand, but discussion. His late efforts in the city of Phila- by his capacity to give. This is true of all revelations, whether given through Zoroaster. Mahomet. and the ancient oracles, or through Moses and the prophets, who succeeded him. The ravelation through Moses was given to a peculiar people through the instrumentality of man to man; and est and independent men in the sanctum, who will Moses and Aaron were the instruments. That be a law unto themselves. recognized by the world at large. They were ture, as nature and education is supposed to have these: that there was one God, instead of numerous deities-that the Pagan and almost the whole there could be a manifest communion on earth. They came not alone to the Jews, but to other nations which surrounded them after their forty years sojourn in the wilderness. But the revelations through Moses were confirmed after his death by the prophets who succeeded him. Thus twenty centuries-man had advanced individually, which they were when the revelation, two thousand years before, had been given to them; and they demanded something more. They had learned the great and important truth that there was one God, instead of that numerous host of deities. could be a communion of worship on one side, and favor and blessing on the other. And the world demanded something more.

> And then came another revelation. But before passing to that, it would be well to pause and reflect upon the antecedent of that revelation to Moses. Four hundred years before his day, the great truth of communion with God had been proclaimed to the founder of the Jewish nation-Abraham-yet this truth had not spread beyond his own family. The fact that there was no people on earth fitted for the reception of it, no people found ready to receive it, was a remarkable fact of that, as of every other revelation yet vouchsafed to man. And that fact we should bear in mind. Pass then for a moment to the revelation through Jesus of Nazareth. There again was the world prepared for another revelation; not merely by the fact to which I have before alluded, that mankind had advanced, but the whole condition of the world at that day-its freedom of thought, its emancipation from the dogmas which had settled upon it-prepared the world for the advent of the revelation through him. Therefore it came-at a peculiar time to a peculiar people. Whereas the revelation through Abraham spread not beyond his own family, that through Christ spread rapidly. That revelation had additional advances. It taught man's immortality, and the manner by which it might be made happy. Its teachings were confirmed by the revelations through the apostles, until another period of about two thousand years "It is revealed to me that I am immortal, and the law by which I can make that immortality

> happy." Look abroad over the whole world, and see this the amount of so-called infidelity which is and has fied with the old, and desire a new revelation. It be free to give and free to receive, in order that the lecturer referred to several attempts to establish Spiritual communications at different periods of the world's history, which had failed in consequence of mental bondage.]

of the great revelation through him, and Grecian the Christian. philosophers and others avowed their belief ih the say, this is nothing new.

this momentous subject; and it seems to me, there- The speaker then read St. Paul's chapter on gifts. and moral revolution; and to the results of that and would deny this. The speaker then spoke of Heaven. revolution,-what it teaches, and what are its in- the exemplification written in Mark, of Christ apstrumentalities, my attention is to be directed in pearing to Mary Magdalen, and then to two of the

tation of the truth, and although he only views it such, and this, of all the rest, demands a careful you. * * * I shall ask you to mark, not only in the fields; then to the eleven—when they had ing that at least one clergyman is investigating, he cannot cross the street alone without help most as a book of manifestations, we are content. His examination. I believe it to be the advent of ano- how close is the resemblance between the revelation formed a circle in the evening. Moses and Elias ap- not Spiritualism, for he did that long ago, but the of the time. He has to be pillowed up at the remarks were consistent, and showed how positive- the revelation—a revelation of God's holy will of to-day and the past, but draw upon your ima- peared at the transfiguration; if they appeared, it best means of making its divine principles and pre- circles, and could no more ring the bells than I can ly the manifestations and the revealments of the from heaven to us. If I can demonstrate this to gination to see if it is in the power of the human was because of a certain law, and it once having cepts a practical thing in the church of which he lift a ton. 19th century are connected, so connected that if others, if they will feel as I do in dealing with a intellect to devise all the instruments that have being, it exists for ever. Then if they appeared is the honored pastor. the manifestations can be proved to be a psycholo- subject so momentous, that it is to last in its influ- been at work, and are now at work in our midst; then, they can do so now by the action of the I spent several hours with this clerical gentlegical effect or the machination of the devil, still the ence upon this earth for ages yet unborn, I shall and whether aught except an Almighty hand could same law. The speaker then read from Daniel on man, and found him one of the most christian lib-I believe it is a revelation from our Heavenly may accompany me, I shall ask response to my the modern manifestations were most important, I believe, was the speaker. shall do, we are not sufficiently advanced to know, revelation that comes to us through man. In what ward in his high destiny toward his God?

A QUESTION FOR EDITORS.

Few have to cater to so many conflicting opinions, and attempt the impossible so much in pleas-

SPIRITUAL COMMUNICATIONS -The Central Texian declines the publication of any more communications from the land of who disaprove of Spiritualism. It cannot be expected that everybody will be pleased with the entire contents of a newspaper, but the Texian may have some Spiritual or metaphysi cal readers who would be equally disobliged by the discontinu ance of these articles. Who is to judge in such a case?

The "policy" that shuts out communications on unpopular subjects, simply because of their untherefore, for issues like the above, is to have hon-

MISS EMMA F. JAY.

This highly favored medium seems to have got down East," but not far as to lose sight of apworld recognised—and that with that one God preciating minds and candid Spirits, judging from the following from the Portland Eclectic:

LECTURES.-Miss Emma F. Jay has delivered two lectures on Spiritnalism, befofore very large audiences at Deering Hall, on Tuesday and Wednesday evenings of this week. During their delivery the speaker was in a trance state. The State of Maine, ance, that impressed all present with a sense of its ability. At the world passed on until after the lapse of some the close of the discourse the lady uttered a prayer, pure in sentiment, and choice in language and expression, while her attitude and gesture formed a picture as beautiful as the ideal of ar

> We are happy in knowing that intelligence and liberalism has progressed so far in Portland as to vield "large audiences" for the hearing of Spirit-

MEETING AT THE STUYVESANT INSTITUTE. Judge Miller, of New York, will speak at the

at half-past ten o'clock. As the Judge is well known to be a medium, it is probable he may speak in the trance-state.

MR. DAVIS' LECTURE, SUNDAY AFTER-NOON, AT BROOKLYN.

a lecture at the Institution, at Brooklyn-the room was completely filled.

Mr. Davis commenced by saying that it was probable that he should address the friends at Brooklyn frequently during his stay, and therefore it would be better for him to speak first upon those Mr. Fowler when he lectured before the Divinity subjects in which Spiritualists were most interest-The subject of the present lecture was the contrast bear testimony to the truth of the past. Our phiexisting between ancient and modern Spiritualism. losophy brings out all clear and beautiful. The We have not space for the whole of Mr. Davis' re- Bible is the book of the Spiritualists, but we are marks, but he spoke in substance as follows:

a resistance is only a mental action. The great century. I use the word manifestations, because prove eventually to be radically beneficial-not to Mahomet and Zoroaster, and concluded his disquisithe individual alone, but to the general body of tion by citing Leigh Hunt's poem taken from the having elapsed, man has again outgrown that revelsociety. This progress is continual, and every Persian, as to Ben Adams' name being recorded in lation, and is not content to sit down and say, person is moving those threads which may be the book of life, and in his application said if this termed the pulses of the Universe. Change but had been taken from the Bible, how the church introdoces improvement, and comes as naturally would have revered it, but because taken from the as the marriage of mind and matter; for there is a Persian, it was by them disregarded. universal mind and a universal matter, then I say effect. Mark the rapidity with which this thing a Universal God, and matter the chariot in which has spread, and say if you do not find that man's he rides; and it is this marriage which brings mind has grown to that point where it demands a change, and from this change comes improvement. further revelation. As evidence of this, look at He then spoke of the different eras of the world's history—the Adamic, the Nosalic, the Mosaic age, been rife in the world. Men have become dissatis- and the Christian. In the first there was scarcely sufficient to give to mind form; the second is teswill be observed by looking into the history of the tified to rather in the thoughts and beliefs of men. world, that in order that anything of this kind shall The third, the age of force, the lion, iron, resistance. be successful, there should be freedom. Man must And Moses, the founder of it, saw God through the cerebellum, and thus impressed his followers. anything of this kind shall be successful. [Here Reports are given of miracles—we do not see them -and if he conversed with gods, they were of the nether kind, answering to the region from which were various premonitory symptoms of the advent | the Mosaic theory, so the Harmonial will succeed

All dispensations have been heralded into the These views which I have thus stated have St. Paul spoke of nine kinds of manifestations. He why does it come through such ignorant and Christ, when he had arisen, found Mary a medium, love for nature and love in God. foolish people?" History answers this question for and appeared to her; then to two of the apostles

into the Bible—then great is the expression of be- must have them. lief, although with the next breath the reader denies a similar occurrence taking place in his own time, and in his own town.

How often is it asked why do not these things

the church; because the church is the representa- on my return tour. tion of the past. Do any of them believe that a congress of angels blessed the sight of the shepherds? The manifestations narrated in the Bible an imputed fault on the part of a lady medium by must stand or fall with those of the nineteenth the name of Waldron. The press as usual made century; the key which unlocks our manifestations unlocks theirs also, and it is that key which will nutive mole hill. So it ever does when anything is make the Bible valuable or will destroy it. It is to be said against Spiritualism, but the lady in this an astonishing thing that the church does not see case was decidedly more sinned against than sinthe significance of these manifestations, and should be admonished that when its members speak slight- were a little more popular, and practically underingly of the Spiritual manifestations they insult their stood. O, that men would learn charity and love! own. The Bible is valuable because it is a book of Then we would feel a better life within us, quickmanifestations, and if it were possible to make out ened as it would be by the Godlike examples of Spiritualism only to be psychology, or the delu- those about us. sions of the devil, then the Bible is of no value: so both we and the church are equally interested St. Jerome, the append of the word saint I do not think any honor, because we never knew reforms popularity, would be destructive of progress, and to originate with men who have saint as a prefix to therefore an injury to the race. The only remedy, the name; when speaking of John the beloved, who wrote his gospel 63 years after the events he relates, and the subsidence of all the manifestations, could write by tradition, through memory, or by inspiration. The first is most uncertain for John gives the details of facts and conversations. its accuracy, 63 days might do, particulars are retained. Jerome says he was inspired, then if he were, there is a law of inspiration, and that which

rience of the present to reflect upon the past to advantage, for the events of the present shows the possibility of those occurrences in the past age. Jerome shows the method adopted, then there ter to the present time, and suppose John was writing a history of Massachusetts by these means.

explaining the law by which John Spere of Boston, wrote, I must say the manifestations of the present day are equal to those which occurred in the past. to the Bible manifestations, as it is to those occurring at this time. The speaker then made some brief comments upon the miracle of turning the water into wine at the marriage feast of Cana of Galilee, and followed very closely the remarks of class at Cambridge, and continued, the manifestato regard it not as our master, but as our teacher, The spirit of progress marches on the track of for the manifestations of this day and the past time, and introduces change into the world, and time, each explains the other. Say what the world they who resist it are resisting the immutable laws will, the Bible stands or falls, by the judgment penalties, and those things viewed as penalties shall not explain at this time. He then spoke of

PASSING GLANCES-NO. IV. More Miracles-Good Signs.

when we say man is the creature of progression, half years. If Spiritualism is valuable, then it is ber of people are within its walls. Sunday came, and that it is his destiny to progress forever, they valuable only as a premonition; for if Spiritualism and with it came large crowds to hear the gospel is all, we should soon get to the end of the string. of Spiritualism. Universal satisfaction was expressed by all, and I felt a thrill of joy penetrate dozens of the best informed people in this country. pressed themselves upon my mind in reference to says divers manifestations, but the some spirit. my soul as the people took me by the hand, and with heartfelt unction thanked me for having done fore, that we are in the midst of a mighty, mental Our friends in the churches are supernaturalists, my duty, and brought them one step nearer to gloomy night is breaking and we know that

I lift up my voice and sing a new song, for verily, verily, my soul is made glad. I sit down by the course of lectures I purpose to deliver here. disciples, and then to the eleven, and upbraided the road side of life, and on suffering's memory fly for The question is asked, "If this is a revelation from them for unbelief, and illustrated by supposing the back to the early years, and when I see what I heaven, why is it not perfect?" In answer to this same course of events now to take place, and said am-a Spiritualist-instead of a blind devotee of ritual body, and announced his intention of deliver- gation, which we are at liberty to pursue or disre- question, I would ask another: Pray tell me what that he had translated it in to the present to show Catholicism, and when I feel the warm gush of ing a course of ten lectures. Mr. Davis intimated gard. Yes, I believe it is something more. I would you do with a revelation that should come that the law of the manifestations was the same. philanthropy from my soul's deep fountain, then, while we die to the bad, let us live for the true, the his intention also of addressing the Brooklyn body believe that it is indeed the voice of Freedom from to you perfect? You would crucify it. What else Mary had seven devils cast of her—devils means to the beautiful and the good. discord—and the disciples did not believe her, per- it is not all of life to live, nor all of death to die, Another question I shall consider, which is haps because they did not think her quite reliable, and my heart overflows with love to my species,

While in Hartford I had the satisfaction of know-

have accomplished the object I have in view. do it. I shall speak freely and fully of those in- his first vision, where he states he had been fast- eralists I ever saw. He also attended a private We do not quite understand his allusion, that if Therefore, I cannot speak except in words of plain strumentalities that have been used. After discus- ing, and saw a vision; when others were with him, circle with me at our good friend Metless. As a Spiritualism is the all we are to have, that we and solemn truth. With solemn awe, therefore, I sing that part of the subject, I shall speak in re- he saw, because in the proper state, but they did proof of the catholic Spirit of this gentleman, I shall soon be at the end of the string, nor what his approach the discharge of my duty on this occa- ference to the lofty truths now being revealed not; he also illustrated this by reducing it to a remark, that his church edifice was opened for a through those instrumentalities. And whoever case of modern experience. He then insisted that Spiritualist lecture since I left. Charles Partridge,

translated into the language, and the acts of the cline. I hope that more speakers will go a field,

present time, the wonder would cease, but put it and that right soon. We want lecturers, and we

From Hartford I went to Troy, and met the friends. While here, I spoke three times to good audiences, and also to the entire satisfaction of the brotherhood. Thanks were publicly voted, and occur in the body of the church which is the ex- take it all in all, we had a very pleasant season. pounder of the Spiritual records? Because all Engagements West prevented my lecturing longer which is to benefit the race has come from outside in Troy and vicinity, but I shall visit that locality

I reached Utica last Saturday, and found that Spiritualism was at a low ebb in consequence of an extensive mountain out of an exceedingly dimining. Would to God that Pope's universal prayer

There is a lust in man no power can tame, Of loudly publishing his neighbor's shame, On Eagle's wings immortal scandals fly, While virtuous actions are but form to die

Alas, that it should be so, my brother, alas, alas

I however, determined to stem the tide, and therefore, announced a course of six lectures in the largest and best hall in the place. The first I gave Sunday night last to about 700 hearers, and I speak again this evening. Mrs. Wright and her son, the wonderful Earlville mediums are here, and The second method is also uncertain after a lapse I have with forty others witnessed enough to sink of 63 years, even months would leave a doubt of a ship, if evidence could be weighed in material scales. The Spirits handle the boy, who is sick. given, are we to suppose they could be accurately just as a mother does her darling babe. They always clothe themselves with material substance, so that they ring bells, &c., just as you or I can and occurred in one era of time can in another, for a do. One evening about forty persons present, law is always existing. We must have the expe- a Spirit rapped, and en passant, allow me to remark that they drum with their fingers just as you do, nor can you tell the difference between the two sounds. Through the mother they rap electrically, through the boy mechanically. On being was a law or method active. Let us bring the mat- asked who it was, it responded, "A negro, and I can dance, but I must have a pair of stoga boots to do it with." It then designated a pair on the feet John said if they would order a common fast, and of a person present, which were taken off, and they did and fasted three days, and then prayed placed by the stand. Instantly they were taken that is desired that John might be inspired, he by the Spirit, who thereupon cut it down in reguthen burst forth, In the beginning, &c., and wrote lar old Virginia style upon the stand. The fact page after page, but if it was a history of Massa- here stated repeatedly occurred, and can, and if above place, Sunday morning, April 1, commencing chusetts, the Divines would look at it, and say it demanded will be sworn by all present. Last night was imposition. St. Jerome when he wrote, was we had a circle. There are two parlors with the folding doors between them. I shall call them North and South, to designate localities. A stand two feet square with leaves and drawers stood near Is there no conservatism in all this they say? If the centre of the South parlor. On this stand was the manifestations are to be explained by psycho- placed a tambourine, five bells varying in size from On Sunday afternoon this gentleman delivered logy, or the agency of the devil, its application is two ounces to five pounds, also a sheet of paper and a pencil, several yards of broad tape and some tailors' listing or cloth strips. At one end of this table the boy sat, and at the other Mrs. L. M. Taylor, at whose house the circle was held. At one side of the folding doors sat Mr. L. M. Taylor, and at the other Prof. A. T. Watts, the distinguished chemist, and probably one of the most scientific ed; for there were many subjects pressed upon his tions are not alone valuable, because they herald electricians this side the Atlantic ocean, and a conmind which did not come exactly under that head. the harmonial philosophy, but because also they firmed skeptic in all Spiritual matters. All the doors were then examined and securely fastened. The circle of nineteen persons were then arranged in the North parlor, and the lights extinguished, when instantly all the bells rang, and the tambourine was played admirably, the whole keeping time beautifully with the flute played by Mr. Taylor .-Now, every body present morally knew that neithof the Universe; and yet that which appears to be passed upon the manifestations of the nineteenth er of the persons at the table performed the music on the bells, but to make the matter sure, the Spicurrents of the Universe are continually playing I am unwilling to say principles, for manifestations rits directed Mrs. T. to join the circle, and accordinto and creating change. All benefits result from are for humanity. The harmonial philosophy I ingly she left the table. Mr. T. still playing the ute. A noise was then heard as o handling the tape and strings. I should have stated that Prof. Watts and Mr. Taylor joined their legs so that no one in the flesh could pass from the South parlor to the North or vice versa. Soon the Spirits called for a light, and behold the boy's thumbs were found securely tied together, his fingers and wrists also, and the whole was fastened by other strings securely to the table, so that it was impossible to move them. After this had been looked at sufficiently, Prof. Watts took more string DEAR BROTHER TOOHEY: I was too unwell to and tied the boy so that he could not more an inch lecture in Hartford on Wednesday, but concluded in any direction. The lights were again put out, to wait till Sunday. In the meantime I enjoyed and instantly all the bells rang as before, while myself as well as my sadly impaired health would they rang the tambourine played, and the large permit, and when the week had roiled round, I felt bell went nearly to the ceiling, the whole accomthat I should be able to do my duty, and I was. I panied by a drumming as of ten fingers on the taspoke twice to good acceptance and to packed au- ble. All this continued for half an hour, when lights were called for, and the boy's hands found By the way, friend Toohey, why is it that scarce as they had been leftl but perfectly tight; and on a hall fit to speak in, is to be found in the whole the tambourine the bells were piled one on the country? I can hardly imagine that the architects handle of the other in a curious manner. The and owners of most of our auditoriums had a rea- Spirits next produced lights from the size of a pea he saw them. The fourth exemplified the age of lizing sense that the people who occupy halls to a flame broad as a hand and longer. They next Love. In Jesus we have the illustration of a new have souls, that these souls depend in a great wrote on the paper upon the table at my request, Two or three hundred years before Christ there dispensation; and as his dispensation superceded degree for health upon the bodies, and these bodies and I have the writing now. After entertaining us need good air. O, the untold weight of guilt and in this wonderfully satisfactory manner for above responsibility that rests upon the builders of bad- an hour, the Spirits untied the boy and wound the ly ventilated halls, and of all the miserable apolo- strings around one of the bells. On another occaimmortality of the soul. So when Christ came and world by signs and wonders. A Harmonial dis- gies that I ever saw palmed off on a people with a sion they tied and handled another person as well proclaimed that mighty truth, the people said, as pensation is about commencing; its premonitory decent amount of brains, the "Union Hall" of as the medium, and performed other equally as-

> What performs these things if not human Spirits? Nothing will account for them but our sublime science. All these facts can be sworn to by O, let us thank God, my brother, that we are to

> learn. Let us learn to live, for my brother, the "There's a midnight blackness changing into grey, Men of might, and men of action, clear the way.

Let us follow in the footsteps of the God-man, " Make way for liberty he cried,

Make way for liberty and died." Let us, my brother, go and do likewise, and

Fraternally, P. B. RANDOLPH. P. S. I forgot to state that the medium is a poor sick boy given up by the doctors to die, but kept

OUR AGENTS.

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THE LAST OF SEVEN.

BY FANNY GREEN. Spoken at a religious festival by a little girl, the only re maining one of a family of seven beautiful children.

> Not far away, not very far---Are all our dear ones gone; They are not dead, but unto life Anew, their souls are born. When blessed angels live and love

Our family of seven, A group of angel-children, live In the light and joy of Heaven.

They are not far away I know; For often in the night Around my little bed they come, In forms of living light.

And when I see the bright star Upon the evening skies, It seems to me just like the light That shone in their blue eyes.

I hear their pleasant voices off, Beneath the greenwood tree; In daily walk, or nightly dreams, They're whispering to me. When morning opes her eyes of blue,

Out in the summer air, Between me and the rosy clouds, I see their sunny hair. For, O, I know they live and love,

And came to us always,

Not only in the shadowy nights,

But in the sunny days. And when our Father wills that we Should join our precious seven, O, happy, happy, shall we be, A family in Heaven.

> [For the Christian Spiritualist.] THE PAST.

BY H. H. CLEMENT. The sad mistakes of former hours Come upon us when too late, And dwell amidst the wreck of powers, That seemed to court the storms of fate.

I see as through a vista shine, In some clear summer's morning beam; The form, that nature meant for mine, Glide o'er life's dark and troubled stream

Azure the life-bloom round her shed, Her being glancing holier rays, As drop by drop, the diamond's bed, A jewel's purest light displays.

So dawned upon my darkened youth, This tender creature, fair and true; But since the voices of untruth, Have given to each the blackest hue Why self-reproach! I cannot see

What might have been a happier fate; This only is the mystery, My life dawned early; hers was late. Can age then quench the light of stars, Bedim the fire of honored fame?

Or hush the music on the bars, Of lyre that shed her blessed name If heart to heart be close allied. No blow but death's can break the thrall : Love ripens mid distrust and pride,

Yet pours affection over all. Like vintagers who crown with song, The heady work of eventide : We were prepared for many a wrong,

And yet with cheer the strife abide. The whole, the universal plan Is marked by such adverse decrees : We're lulled to death---sleep by the swell And murmur of life's breaking seas.

That slumber conquers all the past, And all the present's widest range, Once on its pallid shores we're cast, No farther ill can hearts estrange.

THE CRISIS:

DEVOTED TO THE TRUE LIFE OF THE NEW CHURCH Published by HENRY WELLER, at La Porte, Indiana Terms, \$1 per annum, in advance.

We have read with some attention, several numto us earnest, liberal and truthful. The Editor have made. evidently has a word to utter, and everywhere expresses himself with force and directness. The little work is devoted to the inner Life-not the Doctrines merely-of the "New Church." whose magnificent outline was unfolded through Swedenborg, but which still remains to be established in the earth, and perfected through other instruments. of the Scandinavians, each nation has had its own from the very fact that the necessity of the premises precludes It is to us exceedingly refreshing, amid the chaotic external manifestation of the Infinite. And as are the possibility of a right judgment, because immediately the mind mass of Spiritual crudities on the one hand,—over the men, so are their incantations of God. The resumes its power it becomes positive, i. e., when the mind is which however the Creative Spirit may brood, and the dry and subtle disquisitions of too many Egyptian God; the stern, sublime and warlike ficient evidence that it was given by the person whose signature of the New Church publications on the other, to Jupiter, was a true Greek; the just, yet somewhat it bears, and that it is not evidence to a person on the rational of the New Church publications on the other, to Jupiter, was a true creek; the just, yet somewhat plane, i.e., not to one who is unwilling to rely upon authority. meet with the clearly expressed views of an inde- vengeful and partial Jehovah, a type of the Jew; The fact alluded to was as follows: my informant had a friend pendent and decided man. The writings of many and the wild, uncivilized thunderer of the Scandi- who was in the habit of Psychometrizing; a letter was given to of our Swedenborgian friends are a mere undigest- navians, a tame liking, an embodiment of iron her, which on taking hold of she immediately threw on the The Crisis has far higher aims; the embodiment inferior deities partake of the peculiar characterist- upon a promise of mercy, she said she had seen Jesus Christ, of truth in living forms, the illustration of the in- ics of the nations who worship them. Whence, ner Life by practical exemplifications. We will for instance, could have proceeded the idea of the quote a few paragraphs, by which the reader can give some conception of the Spirit and tendency of its teachings.

lungs to infuse new life into the decaying, totter- Juno, the benevolent Pan, the powerful Hercules, poorest evidence to be obtained. I think the appending of all ing, disintegral elements of the present social body. can we not see embodied in all these the ripeness All that now exists has been amply tried, and and versatility of the Greek intellect, the sweetness found wanting. The vessels of the Church that is and power of the Greek soul? passing, have soured, and turn to gall and bitterness the Spirit of truth from good that belongs to of Cupid and Psyche. In the marriage of these cally, we venerate the name of Henry Clay, but had it been the New Church. And where those vessels have is typified one of the deepest mysteries of God .-not infected the quality of the new wine,-they Not until Swedenborg had given us the language, have burst, and suffered all its uses to run to could we so fully manifest this. Cupid and Psyche when it is unworthy of its assumed authorship? Do we do so waste. Who that looks at the utter inefficiency— are internally love and wisdom, the esse and existere in the affairs of life, in commerce, science, art? Do we not the palsied condition of the bodies comprising of the Infinite. what is called the New Jerusalem, will not mourn the desolations of the new, as well as the old, and earlier times, has become more apparent in these quent to the name, it is the crowning glory of their lives which weep bitter tears over the blighted promises and days of more interior light. Christ came into the fallen hopes of her 'first love!'

less they lead to action. The New Church must in perfect love and in interior wisdom he did reveal be purged of all sectarian tendency,-by which we himself. But to the Greek, Christ had not come; do not mean that it shall have no distinct, united and the everlasting truth found embodiment in the effort -- but it shall cease to be after the manner of idea of Cupid and Psyche. The Greeks in these me that the greater the name appended to communications, the the old—seeking its own reputation and growth—approached the nearest of any people to the acbut shall seek to infuse itself as leaven into the knowledgment of this great mystery. All their which bore the ear-mark of genuineness. I have seen others whole lump of humanity. The New Church must other deities seem to have partaken of external purporting to have emanated from God, and yet unworthy, be purged of all tendencies to ecclesiastical dominion. It has been cramped in its resources, and and involuntary. dwindled away before its enemies, for the very same reason that the Israelites, after crossing also the idea of what man should aim in his small-Jordan, and taking Jericho, (by which was reper measure to be. "In the image of God" man this nation to live into the world, the perfectness of political resented the destroying the falsities of the perverted Church,) yet were smitten and fled before the men of Ai, (who represented the knowledges of good, and in a more exterior sense. knowledges or riches of the natural man,) because God can most easily manifest itself. As our own they had the Babylonish garment, with its false Harris writes of man: silver and gold, 'hid in the earth in the midst of

the tent.' This is the great secret of our failures. Derision and conflict are most intensely active in our midst, for those secret loves lie hidden beneath all

our professions. But this will be purged away. putation in the world.

church is too varied and extensive to permit our past. eyes to be blinded by any specious appearances,-

which cannot be shaken may remain. In the universal judgment every thought which has ever agitated the thought of man, is coming up

for final adjudication. It is now not a question of mere doctrine, bu which are strong in their last effort to hold the heart of the world in bondage. God and Magog behold indications of the general commotion."

We have quoted thus largely to give our readers specimen of the style and of the liberal sentiments of the editor, who writes the larger portion of each number.

We cannot conclude without expressing our satisfaction at finding another earnest and faithful laborer in the whitening field. We congratulate our friends of the "New Church," that they have in the Crisis a worthy representative of the higher phase of thought and culture among them. May they know how to appreciate and sustain it. We also cordially recommend this unpretending journal to the patronage of Spiritualists. It is worth what it costs, and far more. We also see that it is about to be enlarged, and become a weekly, and doubtless, additions to its list would be particularly welcome and encouraging just at this period. Therefore, liberal reader, if you like what we have quoted, forward your dollar according to the address above, and we think you will not regret it. S. E. B.

[For the Christian Spiritualist.] CUPID AND PSYCHE.

Beautiful shadows of truth, more or less distinct ly defined, abound in all mythologies. All systems of religion are efforts on the part of man, to incarnate the word that burns, a living fire, in the soul of every man that is born into the world.-Man is not satisfied that the idea of God should reveal itself to his innermosts alone, his externals must be enabled to participate, his whole being must receive the idea, in order to render it complete to him. Thomas was not content that he could Spiritually recognize Jesus; neither was the testimony of his eyes and ears sufficient, he must feel before he could believe.

This disposition on the part of man to externalize, to ultimate, lies, we repeat, at the foundation of all systems of religion. The belief, therefore, that all the so-called heathen mythologies are merely accidental results of a disordered fancy, or still worse, deliberate systems of deception, is a very false one. Men have in every age, conformed the external image of God to the circumstances that surrounded them, and to their own peculiar developments. And there is sufficient similarity among all systems to identify them all as human in their ultimates, and divine in their interiors.

peculiar nation or race among men, but man, universally. God has manifested himself to all men. whose pure and calm interiors, the Spiritual revelation was sufficient. But most men are unable to see God Spiritually, therefore, like Solomon, they must build external temples for him to dwell in, bers of the periodical above-mentioned. It seems seeing him only in the form that their own hands

Pope was inspired when he wrote

"Father of all-in every age, In every clime adored; By saint, by savage, and by sage, Jehovah, Jove, and Lord."

For from the Osiris of the Egyptians to the Thor ed reproduction of those of the illuminated Seer. strength and rocky perseverance. No less do the was much astonished. On being urged to state the cause, and beautiful and accomplished Apollo, the "god of light, medicine, eloquence, music, poetry and prophecy," but from the polished and learned Greeks? "The times do, indeed, need a new heart and The radiant Venus, the chaste Diana, the queenly proof that impression is the most fallible of proofs, the very

But the most wonderful of Greek fables, is that

This Divine idea, struggling for manifestation in world, and proved that only through perfect man. But tears are vain and regrets are useless, un- could God perfectly reveal himself. Through him characteristics, these only of the purely internal even if they had been the production of a school-boy.

> Among all religions, the idea of what God is, is and if it is true to its mission, then its one fact lives to the was created; to be like God, is man's truest, no- and religious freedom. blest aim. And in order to do this man should develop his love and through that his wisdom. To rear our theological opinions, then the foundations of Spiritualthe man whose love is pure and active, the love of sim are God's attributes of Love, Power and Wisdom, and any-

"By his love, to God he goeth, And his heart is heavenly shrine; By his truth, he wisdom knoweth,

the love and wisdom of the Godhead; the fable of minutes' sitting, he said jestingly, "You had better call the The new church must also be purged of its man- the marriage of Cupid and Psyche teaches another worship, its sycophancy to the public taste, and its | truth, which is becoming more and more apparent | questions and they were answered. He had thought the table lukewarm tendencies and aversions to all move- to man; that of the Spirituality and consequently very eloquent and was induced to reflect; became an inquirer, ments that involve self-sacrifice, or risk of its rethe eternity of the relation between man and woand friends were related. man. It stands forth to us thus, a beautiful con- Mr. Baker stated when his mind was drawn to the subject of that it is older than any of his prophecies.

albeit even these are but meagre among us. There through Swedenborg, but through every other mehad since been convinced. He also stated that in Wisconsin
there was a seeing medium, to whom the Spirits presented
through special that will make the ears of our secondary through Harris whose exquisite "Lyris themselves as stars, and signified by raps their identities. our knowledge that will make the ears of our ec- latterly through Harris, whose exquisite "Lyric | clesiastical brethren tingle, and fill their faces with of the Morning Land," is a sweet unfolding of with him, lately lost a school-fellow, and on the day of the bushame and confusion, in regard to some of their the thought. But marriage being a law of God, rial went to the house of the deceased, and when all the friends oppointments and proscriptions. There is a judg- has ever commended itself to interior minds as joy, expressed in bursts of laughter, and left the house much ment coming upon the world from which none can Divine; and its degeneracy into a mere civil con-mortified by the conduct she had exhibited, for she is a girl of escape. There is a shaking of the heavens as well tract is but an evidence and a result of the exmedium, as follows: that the Spirit had endeavored to impress as the earth at hand, and all things that are of hu- treme of materialism to which the world has atman invention will be removed, that the things tained. Free marriage is the involuntary mingling seized upon her companion-child and acted on her muscles, together of two souls having harmonious elements. with the hope of convincing her weeping friends that she still The union of perfect love and perfect wisdom is God, the type of that union is marriage. How then can it be otherwise than eternal! This fessor of Psychology, and have never been bluffed off my thought lies at the foundation of all true Spiritual the skies are lurid with the flames of evil loves, development. In the nuptial union of soul with soul, we approach by analogy to the union between the soul and God. No man whose interiors are are gathering their hosts together for the great darkened or closed, can have a true idea of marfinal battle; and wherever we cast our eyes, we riage. The mystery is too holy for the sensual understanding to solve. Founded as it is upon the ineffable harmony between the soul of man and the soul of woman, it can only be understood and acts at the same time, for the purpose of giving him evidence of believed in by those to whom the harmonies reveal themselves. Did man and woman stand in true themselves. Did man and woman stand in true may say it is Psychology, or what they please. I know what and interior relations to each other, the heavens Psychology is, but I know Psychology never did what I have and the earth would meet and kiss each other. Whether in the external world marriage will

many earnest souls. That then which they doubt as he went on, and believed it was the true way; and that every of finding in this life, they look yearningly for in the interior life which is to come. They feel that Swedenborg is true when he represents conjugal love as a holy and eternal principle, and can understand how that which seems imperfect in man and woman, can make itself perfect in an immaculate union of the two.

To find that union to be real and eternal, which most men consider accidental and ephemeral, invests life with new charms to the believer. Once more we must appeal to Harris for words which fail us to describe the joy of the enfranchized Spirit in view of this Divine fruition:

> "I rise, I rise, to Heaven I rise! I see an Angel in his car. Welcome,' he sings, 'freed from thy guise Of mortal dust, thou soul, thou star, 'Welcome,' he sings; 'thy beauteous bride Descends her bosom lord to meet.'

And swift as morning light I glide A life-born mind, through ether sweet. She comes! she comes! her white arms bear My Heaven-born soul to Heaven's repose; Immortal joys bloom fragrant there, And Life Divine my bosom knows.

Ehe sings, 'The golden years begin, O blessed soul, for thee, for thee; And Angels chant the nuptial hymn, Of Love's divine sternity."

"No mortal mind Without conjugial love, can find The bliss it craves; 'tis only known Where Angels crown the two in one. Without conjugial love man dies; His nobler nature prostrate lies; He loses likeness to his God, And sinks into a sensuous clod."

Is there not hope that angels may yet "crown the two in one" on earth? Blessed is that hope, for then would man be redeemed from all that is sensual and profane, and would become a Spiritual being, pure as the angels. It must be so, for God has promised to redeem the earth. In the mean-Man was created in the image of God, not any time we must look for great turnings and overturnings; for society, corrupt at its foundations, must be resolved into its elements, and builded anew as And in every nation have been found individuals to a temple for the "Holy Ghost to dwell in." It UNDINE.

Abstract of the Proceedings at the Conference at No. 555 Broadway, Tuesday Evening, March 20.

The assembly took place at the usual hour. Dr. Hallock: I have been to the East, and found as may be ed, some of the elements of disc has taken place sometimes with us, but which should not occur in a movement such as we advocate. There may and must be, perhaps, differences of opinion, that is natural, but there it should rest. On my way I met a lady in the cars, who narrated | cupied by her brother; after a few minutes he entered her to me a fact which may be interesting and suggestive. It has always struck me the poorest evidence we have of the truth of the manifestations, is the personal conviction of the medium,polished, voluptuous and learned Osiris, was a true frequently urged that a signature to a communication is no suffloor, and appeared in a state of great excitement, and said she describing such a portraiture as a sensitive imagination would suggest. The circumstance was kept secret. On an inquiry into the history of the letter, it was found to have come from : medium who believed he received communications from Jesus Christ, and the enclosure bore his name. From this it would seem to follow the Psychometrist had got into rapport with the mind of the writer. This fact to my mind is a conclusive great names is a psychometrical action, and is derived from the conventional feelings we have for authority. This is the earthsphere, but the higher we ascend, the more equal we shall beome. Whence arises this desire for great names? Is it the name we should venerate or the acts associated with it? If it is not the name, then it is the soul feeling of the man. Politi-Tom Styles, our veneration would be the same, this then shows the mere name is nothing. And when communications come signed by great names, are we to revere them for the signature take each thing for its intrinsic worth? Then when we are seeking for truth let our action be the same as when investigat ing the things of the world. The greatness of men is subsebrows its halo around their names.

When we revere authority we immediately become man wo shippers. A man is then elevated into a thing for reverence when instead, all should stand on the same platform as brothers No truly great man presumes upon his name. When men be come developed, the idea will be reverenced, the name suppressed. This idea of authority or man-worship carried out would make us mere supple slaves. My experience has shown greater the absurdity. In the many communications I have seen purporting to be from Daniel Webster, I never saw but one

A part of our duty is to give to the world the great truths o world. In the Sacred records we find these sequences as well as political institutions. It may be said there are two truths for

Mr. Pride: God is love; we have the demonstrations of his thing which goes to militate against these attributes is false .-Here is a broad platform upon which we all can agree; then why should we spend our time disputing about little differ-

Mr. Haywood stated that the time was when he persecuted all who avowed a belief in Spiritualism, but he had been induced children." They were called, and immediately they touched the table it began to slide about the room. He then proposed

Our experience of the actual condition of the jugal flower, blooming out of the darkness of the Spiritualism, he went about a good deal in order to see the table tip, and it was three months before he succeeded, and when he saw it was not satisfied, but thought all the seekers were de-Spiritualism has developed this idea, not only luded and fools, and he the only wise one amongst them. He

> Dr. Hallock stated, a child of twelve years of age, residing the friends that she was not dead, and failing with them, had

was in being. Dr. Benton: I have been the attendant but of few public circles, but still I know that which I know, I know; I am a Procourse. I have been called a devil and other such terms, but still have held on and said much against and perhaps for Spiritnalism. I suppose I was converted in Philadelphia; I was lecturing, and received a note from a stranger to attend at a certain house. I went and became convinced through a friend identifying himself to me, and signing his own signature. There were some unsettled money transactions between us; the medium announced a person would inquire about the notes. About three months after a stranger in Wall-street made the inquiry, and the business is in a fair way to be settled. (He also told another fact, where three mediums were impelled to do similar the presence of his father.) I do not say much about these things, as there may be policy not to get along too fast. People seen done, however people may go to the Tabernacle and talk

Dr. Howe expressed his conviction of the truth of Spiritualever be perfectly manifested, is a question with ism, and investigated inch by inch, endeavoring to understand day he is warned that the profession of Spiritualism may injure his business, but he was content if it did, for he was more than repaid for any loss he should sustain.

A stranger then took the stand and spoke from the transstate. His subject was Christ's mission—but no new thoughts were elicited.

FRIDAY EVENING, March 23. Dr. Young: I rise to narrate a fact told me by a Brooklyn friend, and which may appear to many somewhat anomalous, for it proves either too much or too little: At a circle, a Spirit announced itself by the alphabet as George H., but who was not recognized by any one present. 'Hawks," was then rapped out. "Are you dead?" I am not dead, my body is in New York, but my Spirit is with you." The Spirit then described a chord by which it was connected with the body, and stated that it should not be conscious of its presence with them on awakening. There could have been no anticipation, as no one was thinking of him.

If Professor Dodds could in a mixed company psychologize two persons to make them believe a thunder storm was ranging around them, with all the indicias of rain, thunder and lightning, the wonder at the Spiritual manifestations should cease, because these things occur in circles where each member is in harmony with the others. I certainly think to make two persons believe in the thunder storm in a mixed assemblage of 500 hundred persons, is a greater wonder than the production of Spirit-hands in a Spiritual circle

Mr. Fishbough: Following the suggestion presented by the mention of the psychological effect of the thunder storm, and the Spiritual production of Spirit-hands, I wish to speak of some facts which have come within my knowledge from some letters which were entrusted to me to translate, they came from a very reliable and scientific gentleman residing in New Orleans. It has not of late been my wont to narrate facts, for I consider I did my work in that respect in the early days of the Conferences. The statement was, that in New Orleans, through a young girl, a medium, entranced, who is a Catholic, some sixty or seventy articles have been received, which consists of religious books, all, with one exception, in French. Many gold and silver medals, with representations of the Virgin Mary on them, and pictures five by seven inches, which are indented at the edges and bear not the slightest marks of a crease, as though then fresh from the hands of the manufacturer. These articles are given to the medium, and a careful examination has been made of her and the table, in order that there might be assurance that there was no deception. The manifestations have also been repeated in a strange house, on which occasion a medal was presented which was said to be a present from a sister to the medium. So the medium has sometimes expressed a desire for money, pieces of both gold and silver have been presented, which have been seen by others, and have afterwards dis-

Mr. Morel, of Baltimore, was introduced. My wife is a natural seeing medium; about four years ago her brother died of the small pox; his wont was in the evening to let himself in by a latch key. About a month after his death, I was absent one night from home, when my wife heard some person as she supposed come into the house with a latch key, and then heard footsteps proceed to the room ocroom, and she saw him, when he said: "Sister, I have come to see you; do not be frightened." I was not a be- ian impulse as a ballowed thing. Would time permit, I would liever in these manifestatious, and did not believe that she take the New Testament, conn it page by page, put my finger had seen her brother. However, since I have investigated, on this passage and say this is authority, and that is fact, and and now I am a believer. On another occasion we were show warrant for all that has been said this evening. I would holding a circle, and my wife, although she saw Spirits, doubted whether they had the power to hold intercourse, and suggested if they would, then that the Spirit of a gentleman's brother present, should go into the yard, and he was directed to go also and see if the Spirit could manifest itself to him. He went, and then words were heard. He shortly returned somewhat excited, and said he had seen his brother, but would not go again. After some persuasion he went again, and I with him, and then we both ness of humility, we shall be able to show that at least we are saw the Spirit. My impression was some one was trying o hoax us, and I said so; upon this the gentleman adanced towards the Spirit and was thrust back several feet, Still thinking it was a hoax, I had the yard searched, and he Spirit finally vanished. On our return to the room, my wife desired to see her brother in the yard; on an intimaion she went there I with her, and there we saw the two Spirits, her brother in his shroud, the other Spirit dressed in black. On asking for a manifestation, a coal was thrown at her which bounded on the shutter, and another as we were entering on our return to the room. Many other phases of manifestations are also given, but of a similar character to those with which you are all acquainted. The gentleman who was present that evening is not a Spiritualist and does not believe even now, yet is willing to swear to the truth of the appearances.

Mr. Benning: The facts related as occurring at New Orleans are of the same character as are taking place wherever there is a harmonious condition. I do not doubt the facts of our friend from Baltimore, and in respect to the double appearance have had experience myself. The manifestations of the present day are similar to those of ancient time, and of those Christ said greater things than these shall be. We read of Perfecost, do not the speaking in strange languages continually occur with us; and greater things we shall have as we progress in development.

For a long time I conned a question in my mind, viz. how far are beasts immortal. My belief is nothing God has made is destroyed; then if matter cannot be, how can life be annihilated. I have been instructed that Life is progressive from the minutest formations to the highest. have had a strange pedigree given of myself. (He then stated something he had formerly said on the subject had been much represented, and entered into an explanation of that he had said respecting Belshazzar.) It was said in olden time that angels conversed with men, are we to doubt they can do so now? Dr. Young's fact is very interesting the age. History shows us that each age has a fact to present, I sat as I supposed with Mr. Stewart for an hour and a half and he wrote for me as a medium, a Mr. Phillips, of Wallack's Theatre, says he saw at this time Mr. Stewart get into a sleigh with another gentleman and drive off. Mr. Stewart says he is unconscious of having been with me. This is strange. I confess I do not understand the philosopower every day. If this be a fact we have a basis whereon to phy of it. Ben Jonson says Mr. Stewart's double was with me, and another gentlemen present was present, but that his double was with Mr. Stewart in the sleigh.

Dr. Young: There are men who are too apt to think themselves in a higher state of development, because they happen to have seen more of these wonders than another person. It appears to me that the logical man is on the higher plane. He who reasons out a thing, knows it better to investigate through the following circumstance: He went than he who merely sees; because reason is a higher pow home one evening, when two visitors being present his wife er than the mere external senses. A man who understands But besides revealing to us the holy mystery of desired to have some Spiritual manifestations. After about 20 the philosophy of the Spirit-hand, knows better than he who merely sees them; the latter but knows that such things are; the former why they are! So he who arrives at a conclusion by the process of ratiocination, is on a higher plane than he who has the mere evidence of the senses I am glad Belshazzar has reported himself, because I un derstand Daniel's book has been found, and bears evidence

Mr. Fishbough stated he thought Dr. Young was under nistake in supposing Daniel's book had been found.

mistake in supposing Daniel's book had been found.

Mr. Banning, of New Haven, then took the stand, and said he had been sent by Spirit-direction to that Conference. I wish to state the Spiritual progress at New Haven; we have there a lady medium who is much persecuted, and although the cause is progressing, many there who believe are afraid to avow their belief, because of the outside persecution. I was in a circle, Dr. Barnes was the medium, when two 25 cent and two 10 cent pieces were thrown on the table, and were said to be for Mrs. Barnes. At another time, a medium, Mr. Fairfield, from Springfield, came on by Spirit-direction; he said he did not know how he should get back as he had only one dollar left. He and Dr. Barnes were both entranced by Indian Spirits; they in that state left the house, followed by one of the party who saw them about half a mile off grope in the snow, and Mr. Fairfield pieked up something and put in Dr. Barnes' hand. On their return to the house the Dr. emptied his hands of that he had, and among the dirt and snow were two 20 shilling gold pieces. They were again entranced and left the house. old pieces. They were again entranced and left the house old pieces. They were again entranced and left the nouse. I followed them; they went opposite a new chapel building, and turned over a board, and I saw lying on the ground a 20 shilling gold piece, which Mr. F. took up and gave the Dr. They then went further, stooped and picked up something else. On returning to the house it was found they had one 20 shilling gold piece, and two 25 cent pieces. Mr. Fairfield stayed a week, and during this time \$18 was collected, which was divided between the Dr. and Mr. F. But the Dr. cannot spend any of his money, it appears when he attempts to do so to cling to his hand. On one occasion a 25 cent piece was stuck on each of their foreheads. I am sure there was no trick or collusion; for on some occasions I went with, and watched them, narrowly. On another occasion I was walking with Dr. B., when a darguerreotype likeness of a departed son of his came gliding through the air gently down to us, and fell on the grass. It was said to be a manifestation from that son, whose likeness it was, and who had been dead a year. Mrs. Barnes said she was sure the evening before, it was on the table, for she was showing it to another lady.

The Indian Spirits have also disclosed places where they have buried treasure of which they had plundered the pale faces; but the money is to be gathered only for the purposes of charity. (He then related a similar case as occasion a very see to take the full and Scotles and Mrs. Alexander Time. By John 5. Adams. Price 25 cents; cloth, and Scotles The CLES. The comparative amount of evidence for each, the nature of both. Testimony of a Hundred Witnesses. An Essay read lefore the Middle and Scoilor Classes in Cambridge Divinity Scotles. The Levy Treasure of Each of the Church Price 25 cents.

ANSW TESTAMENT MIRACLES AND MODERN MIRACLES AND MODERN MIRACLES AND MODERN MIRACLES. AND MODERN MIRACLES AND MODERN MIRACLES AND MODERN MIRACLES. AND MODERN MIRACLES AND MODERN MIRACLES AND MODERN MIRACLES. AND MODERN MIRACLES AND MODERN MIRACLES AND MODERN MIRACLES AN followed them; they went opposite a new chapel build-

curring a year ago, to that of Jung Stilling, narrated by Mrs. Crowe.) New Haven is an intellectual place, and Spiritualism the last few weeks has taken a great stride; many of the students of the College are seekers after the truth, especially those belonging to the Divinity and Medical classes. The opposition of the heads of the College is very great, and the lady medium who is for healing and instruction, has a sore time of it. It is now proposed by the authorities to oppress her by the aid of the law. A warrant was procured, and five men intrusted with its execution. They came to her house and one knocked at the door, she at the time was holding a circle. She went to the door and invited the man in, and seeing the others invited them in also. After some demurthey came into the room and sat regular retail price. down; the business of the circle went on. Whilst under influence she turned to the man who had the warrant, and told him his business, and that if he persisted in the thing he would receive a serious injury. After a moment or two

these men came and each put on the table 25 and 12 1-2 cent pieces and then left. (He then stated the object he supposed of his coming to that Conference was to tell them the state of things in New Haven. He did not ask for aid. vet stated they at New Haven were too poor to hire convenient rooms to forward the cause.) A lady suggested that the buried treasures spoken of,

could not be more worthily applied than in promoting the

After some more desultory remarks and answers, the speaker sat down.

Mr. Smith: It is a too prevalent theory for men to be lieve in Spiritualism, and then because they fear the world, do not avow their belief. For my part I shall publish a card in the New York papers, avowing my belief and tell how happy it has made me. Before my conversion I was afraid of death, but now I do not dread to die. I feared to leave my money, but now I can look to something beyond that; but it is not because I do not fear death that I should do evil. If we could convince the world that money could be found by the Spirits, what a crowd of converts we should have. The first inquiry of the outside world is, will

should have. The first inquiry of the outside world is, will the Spirits tell me how to make money? can they indicate to me a business by which I shall make it? It is not Spiritualism, but gold they desire.

The speaker then suggested a fund should be raised for the purpose of administering relief to the poor, by employing healing mediums, paying them from the fund collected.

Mr. Toohey: I wish to give expression to my feelings, by telling how they have been wounded by the sneers and improper conduct of persons at the lower end of the room, while listening to the interesting comments that have been made during the evening, but I shall be brief, because of the lateness of the hour. The expressions I have heard show the necessity of reverting to the fundamentals of Spiritualism. We must never forget that we are living in a country where Christianity is the avowed belief and profession of many. We should not forget the evidences of Christianity are historic and religious, for therein we find the true power of the Spiritual theory. We must remember that all those great and revered men who fought for, and bled in the cause of Freedom; who made America what she is, revered the Christian impulse as a hallowed thing. Would time permit, I would won the profession of many. Would time permit, I would won the profession of many. Would time permit, I would won the profession of many. We must remember that all those great and revered men who fought for, and bled in the cause of Freedom; who made America what she is, revered the Christian impulse as a hallowed thing. Would time permit, I would won the profession of many and profession of many. Would time permit, I would won the profession of many. Would time permit, I would won the profession of many. Would time permit, I would when the profession of many would be a many profession of many. We must remember that all those great and revered men who fought for, and bled in the cause of Freedom; who made America what she is, revered the Christian in the profession of many. Woul ask those who have been so ready with the sneer, so apt in sarcasm and invective, to take the admonitions of a heart which beats kindly for them, and even when amid the throngs of life, ponder on the evidences they have heard, and whilst pondering feel that they are in the presence of a God whose teachings they should humbly respect. If we who revere these things, know the teachings we revere, if we are humble, it will go far to check the sneer of scorn, the mockery of infidel minds, and the men of the world. If we pursue our paths in the truthfulsincere in our know-nothingism.

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[For the Christian Spiritualist.] THE SABBATH.

The Sabbath comes again in holy peace, And as earth's surging storms around me roar, Faith speaks; and lo, the raging tempests cease, And gentle ripples break upon the shore, By the blue heaven's vast arch expanded o'er, "I am the First and Last" falls on my ear, The continent of life outstretches far before, And the' its woods are with the Autumn sere, Its seeds and fruits are dropping for the eternal year-

We may not tell perchance in mortal song, How the great chimes of heaven their chorus ring, Nor what the choral bass that, mighty, strong, Thunders from world to world as angels sing, When orbs uncounted votive offerings bring And God looks down in love from where his throne Beams forth in radiance that tempering Empyrean glories thro' those worlds unknown, Rejoices in the joy born from himself alone.

THE WORLD WOULD BE BETTER FOR

If men cared less for wealth and fame, And less for battle-fields and glory;
If, writ in human hearts, a namo
Seemed better than in song and story; If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relied,
Our love to guide,
The world would be the better for it.

If men dealt less in stocks and lands, And more in bonds and deeds fraternal; If love's work had more willing hands To link this world to the supernal; If men stored up Love's oil and wine,
And on bruised human hearts would pour it; If "yours" and "mine'
Would once combine

The world would be the better for it. If more would act the play of Life,
And fewer spoil it in rehearsal;
If bigotry would sheath its knife
Till good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it;
If class shore If talent shone
In truth alone,
The world would be the better for it.

If men were wise in little things---Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when Wrong beats down the Right,
Would strike together and restore it;
If Right made Might In every fight, The world would be the better for it.

This is a translation of one of the most perfect of the lyrics of Schiller, and so well done that it loses little by transfer into our language. There is a thought in every

> What shall I do lest life in silence pass? And if it do, And never prompt the bray of noisy brass; What need'st thou rue? Remember, age the Ocean deeps are mute;
> The shallows roar;
> Worth is the Ocean-Fame is but the bruit Along the shore.

What shall I do to be for ever known ! Thy duty ever. This did full many who yet slept unknown---Oh! never, never!
Think'st thou, perchance, that they remain unknown
Whom thou know'st not!

By angel-trumps in heaven their praise is blown, Divine their lot. What shall I do to gain eternal life?

Discharge aright
Thy simple dues with which each day is rife? Yea with thy might.

Ere perfect scheme of action thou devise
Will life be fled, While he who ever acts as conscience cries, Shall live, though dead.

[From the Age of Progress.] ANOTHER SOIRIE WITH THE SPIRITS.

On Saturday evening last, I went with my worthy friend Hammond to see Mr. and Miss Brooks. There were a small party there for the the cause. purpose of being entertained by the spirits; and some of those things of which he had read so much in the Age of Progress.

At about half-past seven o'clock we all took of the truth. seats at the side of the room opposite to where the piano stood, with the exception of Miss B., who the review: was required to stand at the end of the instrument, which was turned face to the wall. The light was lowing communication, which is the first of a series, to gratify then required to be removed into the adjoining a number of our "Spiritual" friends, who complain much that note on the instrument, and seemed to play as freely and easily as if he possessed fingers of bone or defending it. But we will allow both parties a fair epportuand muscle.

After having executed a number of pieces in this way, he gave us a representation of a great and the booming thunder of artillery were so admirably imitated, that no one present could mistake us wood-sawing and other operations on the inlocust. It would be like holding a key, or other may think the close abrupt. hard metallic substance, against a vibrating wire; but it continues so much longer than one of the wires of the piano can be made to vibrate, that no one can discover what means the performer uses to

After these performances, the flute was called for, and an accompaniment was played to each piece, by drumming on the wires of the piano; and so true to every note was this kind of accompaniment, that it was more pleasing than the ordinary performance on the keys. Whilst this was going on, some other spirits were busy with the table, which stood in the far corner of the room; no one in the flesh being near it. It came shoving along on the carpet, till it passed the middle of the room, when it was turned over on its face, and the leaves were raised up and flapped against the legs, keeping exact time to the music.

Some time during the performance, Mr. Hammond received the salutation of a folded sheet of compare it with Dr. Baldwin's explanation of it. | persons were rendered idiotic, imbecile or dangerpaper thrown into his face. He picked it up, and That explanation, which also disposed of Modern kept it till the intermission—Fred. always gives one or two intermissions—when he found it folded diagonally, as we fold a cravat, commencing at diagonally, as we fold a cravat, commencing at diagonally, as we fold a cravat, commencing at diagonally as we fold a cravat, commencing at diagonal d one of the angles. He opened it, and read as foll hag, abandoned woman, etc. Saul's excited mind

"Charles, I am glad to meet you. Success to you to morrow."

(Signed) ALVAN STEWART. This was written in large letters with the pencil which was laid upon the table for the purpose. We had previously discovered, through the rapping spirit, that it was the spirit of Alvan Stewart that gave the communication, through Mr. Hammond's hand, under the head, "Reliable Spirits," which we published last week.

After the intermission, a number of pieces of music were called for, and besides the piano ac- Saul perceived that it was Samuel, and he stooped them, are without a shadow of proof. A Troy are there, the effects are here. companiment, two hand bells, the one a large and with his face to the ground, and bowed himself. paper gave publicity to the report that Dr. Sherthe other a small one, were elevated to or near the colling, and rung in concert. During the time

And Samuel said to Saul, why hast thou disquieted wood's wife, of West Troy, was led to destroy judgment passed upon the then existing states, in the first angle states, in the spiritual world, and from that period a new the Spiritual world, and from that period a new sore distressed; for the Philistines make war false. It was reported in different journals, that dispensation or order of things set in from that that intervened between the finishing of one piece against me, and God is departed from me; and Miss Crippen, of Ballston Spa, had become hopeand the commencement of another, the two bells were kept suspended over our heads, and would strike in again when emphasis became necessary that the same cause. The lady was a by dreams; therefore I have called thee, that the schools at Ballston, and is now capable thou mayest make known unto me what I shall be of teaching her traducers. The report lately but no mind a new devel thou may be not strike in again when emphasis became necessary that the schools at Ballston, and is now capable to the schools at Ballston. The report lately but no may be not strike in again when emphasis became necessary that the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston, and is now capable to the schools at Ballston and the strike in again when emphasis became necessary.

The song or ditty, "Scotland's a Burning," was sung, and at the cry of fire, which constitutes the sung, and at the cry of fire, which constitutes the chorus, both bells were rung with astonishing force. At several times during the evening's perforce. At several times during the evening's perforce at the several times during the evening the evening that the several times during the evening the evening that the several times during the evening formance, the piano was made to dance most emformance, the piano was m

in a gale of wind. But what was most singular,

they rattled in concert with the music. performance, to ask the rapping spirit for the fulfilment of the promise, as I expected it to come through the raps, as a former communication from for I agree with him that they are alike. Again: her attending spirit had come. No notice was the Dr. asserted, that the woman received all the places, indicates that we are worthy of notice.

S. M. Peters. taken of my importunities; but, on the conclusion information that was obtained on that occasion, by of the night's performance, I found a written communication, signed by the rapping spirit, saying: by impression, I know by years of experience.-"Sarah is well. Alfred will be here to-morrow

vening, and tell you particulars." strument, called to her father, and said-"They are taking out the name-board. He replied, that and they probably would give us more music. They did not play any more-and she soon said, 'They are putting the name-board in again.' Then they will play no more, replied her father. Soon after this, Fred. bade us good night, through the raps, and we had the light brought in. Then it was that I found my communication; and there was another addressed to William Lowell, which I cannot recall to mind; but it was consolatory-on what account we then did not know. It was soon discovered, however, that Mr. L. had lost his cap, which he had left on a bureau in the sitting-reom, where all our hats and caps were left. All the family and all the company looked for the lost cap looking for it, and Mr. L. was thinking about a substitute for his cap, the raps were heard where Miss Brooks was standing, and they spelled, "Take out the name-board and you will find your cap." The board was taken out, and, sure enough, there was Mr. L.'s cap, crowded away into

DR. BALDWIN REVIEWED.

the piano, on the wires.

We give place to the following review, not only seeing Spiritualism vindicated, but that all should appeared among them, with his customary salutaknow the logic, method of reasoning, and class of facts (?) brought to bear against the philosophy of Spirit.intercourse. The churchman and theologian go upward. Did they see Jesus on any of these tle-ground of truth, to be sure. Bring TRUTH with need indeed, to be "wise as serpents" in their method of attack, if they wish to be "harmless as doves" to their own dogmas, for the argument on their part thus far, has been singularly destructive to their philosophic pretensions, whatever may be said of their sincerity.

Br. Peters, in this review, has pointed out the oose and reckless nature of the attack made on Spiritualism, and what is true of Dr. Baldwin's effort, is more or less true of most persons attacking

We are pleased in being able to record the fact, Mr. H. was pleased with an opportunity to witness that the "Traveler" is determined to do the "right thing," so far as the use of that paper's columns can aid in the investigation and discovery

The following is the Traveler's editorial notice of

Dr. BALDWIN VS. SPIRITUALISM -- We give place to the folroom, and singing was called for. The first piece their peculiar views are made the subject of constant attack, and that no opportunity for reply is granted them. We have that was sung was accompanied by the invisible not arrived at that full degree of "development" essential to a pianist, who, in all succeeding pieces, gave the key thorough understanding of this new "philosophy," and therefore do not deem the whole matter of so much importance as any of those individuals who are very zealous in condemning nity to be heard, always reserving to ourselves to judge of the space each one is entitled to occupy.

We hope others of the editorial family will imibattle, in which the crashing sound of small arms tate the example, that the press may indeed be the mouth-piece of liberal, honest and sensible opin- ualism as a delusion, tending to insanity, and suiions, until the age we live in is known for candor cide. He referred to a case of suicide within his but proper investigation. the object of the performer. This done, he gave and honesty, as well as intelligence and inventive subject that could result so deplorably. Doubtless tence are pressing their testimonies and witness genius. The following note from Br. Peters ex- this warning was given with the best wishes for upon both the consciousness and the senses of strument, among which was a jarring sound I can plains the origin and discontinuance of the review, the good of society, but the application is more men; and in all parts of the world, the manifesta compare to nothing but the sound produced by a which the reader should have in mind, or else he general perhaps, than the speaker intended. Now tions are greatly increased, so that the press is con-

WEST TEOY, March, 1555. BROTHER TOOHEY: In December last, Rev. Dr. Baldwin, of

ploded by different individuals fifty-one times. Its destroyed by comparing ancient and modern Spiritmanifestations. The explosive materials employed Spiritualism, amounted in substance to this. King charged the old woman highly with electricity, and sions from Saul's mind, and palmed them back ural or Spiritual body, and pronounced the whole

mendous force. Sometimes the whole house was board goes the creation, the deluge, and all the improven to be true. Notwithstanding the great except tending them, and those who do not investigate the pet of London society, the son of the great Prime shaken so that the windows rattled as they would portant historical events of the Old Testament. portant historical events of the Old Testament.

But if he accepts the whole, as a plain matter of fact in the historical portion of it, then he floors himself by his own assertion, that the manifestations recorded in the chapter referred to are the discovery of the present phenomena, writings of Swedenborg are most likely to be mismitted by them. We may look upon these manifestations as but the beginning of Spirit converse, and as largely decreased in the last tions as but the beginning of Spirit converse, and as less trusty than it will be when it comes from spired idiot." Forty-six years of hard labor, cartings recorded in the chapter referred to are the discovery of the stripling who could select Gray, the writings of Swedenborg are most likely to be mismisser, the stripling who could select Gray, the writings of Swedenborg are most likely to be mismisser, the stripling who could select Gray, the beginning of Spirit converse, and as less trusty than it will be when it comes from spired idiot." Forty-six years of hard labor, car-Having been promised a communication from an tions recorded in the chapter referred to, are the dice and fear is nothing new. Primitive christian- better Spirits, and from higher degrees of develop- rying a heart like a palm branch to set a discordant absent daughter, I embraced every interval in the same as modern manifestations. I accept the polity was slandered far worse. And Quakers, Bapment. sition, that that chapter is the plain history of actual occurrences, and Dr. Baldwin, if he chooses, may reject both ancient and modern revelations,

psychological impression, from the mind of Saul That thoughts are transmitted from mind to mind, SPIRITUALISM. But it is an axiom in the science of Psychology, that no information can be obtained from an individual mind by impression, except what the immake himself more ridiculous than to lend a seare the instances where believers and new converts Goldsmith, who, with his Vicar of Wakefield and This epistle was addressed to me by name.

There was another incident which was highly amusing. Towards the close of the performance, incident which was highly amusing. Towards the close of the performance, incident which was highly and attach new importance of the performance, himself slain on Mount Gilboa on the following are greatly comforted, and attach new importance of the Holy World, of which these things are need forever. (Applause.) Probably there were not amusing. Towards the close of the performance, himself slain on Mount Gilboa on the following are greatly comforted, and attach new importance of the Holy World, of which these things are need forever. (Applause.) Probably there were not amusing. Towards the close of the performance, himself slain on Mount Gilboa on the following are greatly comforted, and attach new importance of the Holy World, of which these things are need forever. (Applause.) Probably there were not amusing. Towards the close of the performance, himself slain on Mount Gilboa on the following are greatly comforted, and attach new importance of the Holy World, of which these things are need forever. (Applause.) Probably there were not amusing. Towards the close of the performance, himself slain on Mount Gilboa on the following closus senses as the only indicators of the possible ed illustrations. Fred. gave us another intermission, telling us to bring in the light, put every thing back to its place, and then put out the lights, and leave the place, and then put out the lights, and leave the place, and then put out the lights, and leave the place, and then put out the lights, and leave the place, and then put out the lights, and leave the place, and then put out the lights, and leave the place, and then put out the lights, and leave the place, and then put out the lights, and leave the possible in the operations of nature around the intermission, telling us to day, for these events had not transpired; and the possible in the operations of nature around the intermission, telling us to day, for these events had not transpired; and the impossible in the operations of nature around the professed to have witnessed any off, and he could learn nothing from prophets or place. The transpired is and impossible in the operations of nature around the professed to have witnessed any off, and he could learn nothing from prophets or place. The transpired is and impossible in the operations of nature around the professed to have witnessed any off, and he could learn nothing from prophets or place. The transpired is and impossible in the operations of nature around the professed to have witnessed any off, and he could learn nothing from prophets or place. The transpired is and the operations of nature around the professed to have witnessed any off, and he could learn nothing from prophets or place. The transpired is an impossible in the operations of nature around the professed to have witnessed any off, and he could learn nothing from prophets or place is a state only indicators. left our overcoats, hats and caps. All was done as directed, and singing was called for. It was observed, however, that although the bells and other implements were moved about, the piano was not implements were moved about, the piano was not implements were moved about, the piano was not in the light of embellishments, to a pulpit oration.

And if Saul did call upon an abandoned women in the light of embellishments, to a pulpit oration.

And if Saul did call upon an abandoned women in plements were moved about, the piano was not intermediate or less, according to fixedness of character, until they eventually go to the heavens above, or the helight of embellishments, to a pulpit oration.

But the chapter for a solution of the mystery. Press and pulpit echoed the denunciation of the "humbug" that was turning back upon us the old days of Puritanical superstition.

But the times have changed, and that too, without any depression of the "humbug," or its "material world they remain a certain period, greater mystery. Press and pulpit echoed the denunciation of the "humbug" that was turning back upon us the old days of Puritanical superstition.

But the times have changed, and that too, without the light of embellishments, to a pulpit oration.

And if Saul did call upon an abandoned world they remain a certain period, greater mystery. Press and pulpit echoed the denunciation of the "humbug" that was turning back upon us the old days of Puritanical superstition.

But the times have changed, and that too, with out any depression of the "humbug," or its "material world they remain a certain period, greater mystery. Press and pulpit echoed the denunciation of the "humbug" that was turning back upon less, according to fixedness of character, until they eventually go to the heavens above, or the bell world they remain a certain period, greater mystery. Press and pulpit echoed the denunciation of the "humbug" that was turning back upon less, according to fixedness of character, until they eventually go to the heavens above,

ever since. SECOND POINT.-The author of the discussion Spiritual subjects were not competent witnesses to mortal destiny. testify in the case. The reasons given were these: tion, and psychological delusions. For the sake of broken, it is usually to turn to ridicule what canargument, I admit this theory to be true. Let us see where it will lead us. I take it for granted, that people assemble in houses of worship to hear that people assemble in houses of worship to hear that people assemble in houses of worship to hear the granted that people assemble in houses of worship to hear the granter the infidelity and the more in the granter that the granter the infidelity and the more in the granter that the granter the infidelity and the more in the granter that the g the explanation of Spiritual subjects. thoughts are Spiritually inclined. Do they know gid the sectarian, the farther they are off from what they see and hear? Of course not. And anything that looks like the "Kingdom to come." this explains why it is so difficult to find two members of the same Church, who agree on any are seen to be a something—a tangib e reality, essential point of faith. Each indicated in the content of t essential point of faith. Each individual is psy-chologized during service, and knows not what he does not rest upon the testimony of a few nervous hears. Religious revivals may all be accounted for old women, or hair-brained fanatics, but men in in every part of all the rooms. It struck me that on the spirits had secreted it, and I suggested my suspicions to the company. When all were tired of looking for it, and Mr. L. was thinking about a people often do at Methodist protracted meetings, mercy of the multitude, who jeer at what they can s psychological delusion. No wonder so many not, or will not understand. "backslide" after the influence works off. But Let those clergymen and the rule stops not here. God is the same unchangable Being through all time. So are His purposes tain occasion, a company of terror-stricken men, closed. It was a private Spiritual circle. They they could think of little else on such an occasion. | truth, or the detection of error. And their thoughts inevitably traveled back, to the from the conviction that many will be pleased in touching scene of the last supper. Suddenly Jesus people insane-filling our land with error and fation, so full of meaning. Again, by the sea of Ti-berias, they saw him break bread and eat; and,

> occasions? Of course not, they were psychologically deluded. they do not understand themselves. Was I psya large audience directed to that point, and myself those he has left behind. very willing. By such revelations, so similar to "two or three" were together. I got a rap country not less than a million and a half, who ton Mail. have been converted to a firm faith of immortality by this phenomena. We are happier in this belief, than we were in infidelity. Why should "men say all manner of evil things of us?" The Church never had any influence over us, and never can have. When will it begin to let us alone.

THIRD POINT.—The speaker denounced Spirit own knowledge, and warned his hearers against a gree, by any subject. The connection of mind and | professed issues of Spiritualism. matter, in the human organization is wonderful and Troy, used Spiritualism entirely up, with the exception of what we know this. The mind takes cognizance of the is given to the world. And no observing and juwas left. For the benefit of his hearers, I undertook to review outer world, through the material organs of sense. dicious mind can look upon it, either with indifferhis sermon, in the columns of the Troy Daily Traveler. But And if one of these organs is exercised beyond its ence or ridicule. Even were there no new printhe Traveler was so crowded with other matter, that the tran- capabilities of endurance, its usefulness is destroy sitory Trojans were more than likely to forget the sermon, be- ed, and the mind is no longer able to act rationally fore I could got the review all published. For this reason it through the injured organ. That is insanity, and mand the rational consideration of the world. But was discontinued after three Points of the review had been its causes and degrees of effects are numberless.— they have a design uncontrolable by the mere powpublished, in three separate articles. These are sent to be re- One of my classmates at Cambridge Academy be- ers of reason. They enter the mind by an internal published in the Spiritualist, if you think them worthy of a came insane, while intensely engaged in the study of divinity. The son of a neighbor hanged him FIRST POINT. - Modern Spiritualism has been ex- self on a tree, on account of disappointment in love. I knew a woman who became a raving maniac, because her three children passed from earth never produce an absurdity so as to conflict with last downfall was effected by the gentleman whose niac, because her three children passed from earth name stands at the head of this article. It was in the flames of a burning house. And I knew a farmer who hanged himself because his crops failed. The daughter of Rufus Choate became insane on the occasion, are (supposed) to be found in the while listening to a religious discourse on the sub-28th chapter of the first book of Samuel. It might ject of endless punishment. In the Lunatic Asybe well for all who heard the discourse under con- lum at Utica, are representatives from several of sideration, to read that chapter for themselves, and the religious denominations of the State. These ous by religious excitement. The warning, then to avoid exciting subjects is general, and Spiritualism only comes in for a moderate share, which we petent to face anything, from a Salem witch to a Fish Island ghost; avoid the study of divinity; thereby rendered her a susceptible psychological lavish not your affections on women that "won't subject. In this condition, she received impres- stay courted;" listen to no sermons on eternal punishment; keep clear of sectarianism, Spiritualism upon him as Spiritual manifestations. Dr. Bald- and every ism and ology of the age. Plod along in win denied that Samuel was there, either in a nat- a path outside of the great march of humanity, and let the world run away from you, as it has affair a case of mental hallucination, and psychological delusion, precisely like the so-called Spirit-thinking and investigating.

manifestations of the present day.

With all due deference, I would inquire by what authority a chapter of Jewish history is thus discommon with all "forward marches" of the race,

tists, and Methodists, etc., have passed through the same ordeal, that Spiritualism is now almost safely through. We do not complain on this head. The fact that we are noticed so often, by men in high

At the advent of the phenomena now so com-

played. Miss B., who stood at one end of the in- the night time, in disguise, it was setting a bad what one sees he sees; and the tables that walked example, that I fear has been quite fashionable about the room in 1848 have now as good legs as ever, and will have for some time to come; and but partially good and true. Some are even disthey have set a multitude of skeptics in our coun- orderly. But the good must predominate, and esthe piano would sound better with the board out, under consideration, remarked in substance, that try to walking too—in the right direction in search pecially as the influences of the higher angels despersions engaged in the investigation of so-called of those truths which concern their bright and im-

The press and the pulpit are now, for the most In such assemblies the mental and magnetic influ-ences of the company produced mental hallucina-tion and produced mental hallucina-tion and produced mental hallucina-tion and produced mental hallucina-tion and produced mental hallucina-Their gy unite-the greater the infidel, and the more ri-

Let those clergymen and those editors who boast themselves as the advocates of truth-"truth able Being through all time. So are His purposes eternal, universal," wherever found, bethink them, ('aws) that govern matter and minds. On a cer- whether their silence, or ridicule towards what they, by this time, know to be founded in truth, is were assembled together in a room with the doors not contrary to their high professions. Let them appeal to their hearts, whether they are not doing were Spiritual men, and were "greatly excited;" the public an injustice by withholding from them they were thinking of their murdered teacher, for light, where light is needed, either for discovery of

If Spiritualism is doing mischief, and making naticism—what is the duty of those whose position enables them to influence, coerce and temper the moulding elements that act upon society?-Why, to meet this "dark delusion" upon the batagain, from the Mount of Ascension, they saw him its accumulated power of ages, to bear upon error, and it will be shown to be such. But, instead of On the day of Pentecost the disciples were to-gether "with one accord," and "cloven tongues brave occupants of the sanctum and the altar done? coming out boldly to the work, what have our like as of fire, sat upon each of them." And they They have skulked behind the walls of ridicule, or began to speak with other tongues, "as the Spirit gave them utterance." Acts 2d. The outsiders pronounced them "full of new wine." I have freedom descended to you from the immortal seen similar manifestations at various times, and it | Washington! Think of it—within the short space s very common for media to speak in languages of five or six years, two or three millions of our countrymen have subscribed to the "vile delusion" chologically deluded? Unfortunately for this theo- that man still exists after he has cast off his wornry, I am not a psychological subject. Dr. Dods has out earthly body; still exists, an active conscious attempted in vain to control me, with the minds of being; and that he can make his existence known to

The infidel materialist stakes his all upon life those recorded in the Bible. I was forced to believe that book against my will. I had passed the prime of manhood, an inveterate infidel; and that too, after a strict religious education, and a course while the "man of ereeds" sanctimoniously puts out all the event had a course to the difference of the course of of theological studies. The minds of the circle did out all the eyes he can that dare to look towards not convert me to a belief in the Bible, for all of heaven with "Spiritual" vision, instead of through us rejected the book previously, and some do still. the colored glasses of his own theology. Repre-But not in circles did I get the best testimony; sentatives of each of these classes are the influmuch of it was given when I was alone, and when encers of the public mind; but, alas! how do they leave them to go after the "ruinous delusion!"through a little girl medium, not quite so hard If leaders with such treacherous souls as theirs perhaps, but full as convincing, as the one Paul got, on the road to Damascus. There are in this from a foreign foe, heaven help their charge!—Ros-

PHILOSOPHY OF MODERN SPIRITUAL-ISM.

The actuality of revealments from the world of Spirits we must assume to be well established.— Most incredulous minds now admit the possibility and the reality. The remnant of unbelief requires

The wonderful relations and facts of Spirit-exisit is a fact, that certain mental organizations will siderably fraught with the written productions, and lose their balance, if excited beyond a certain de- libraries of observable size are formed from these

It forms, at once, an important epoch in the mysterious, because imperfectly understood. But grand history of Providential events. The record ciples of morality and religion inculcated by these communications, the actual facts themselves comway, first affecting the will-department, and then introduce themselves to the logical judgments.-They may sometimes be above the capabilities of reason, but when from just and good Spirits they

> Lessons of instruction they will surely impress upon the human mind. The Spirit, the phenomena, the facts of the manifestation, are given us.

ing to the generality of mind. Some of them have er, or which took any literary rank. pecome a little popular, but only in proportion as Swedenborg.

Were the generality of Spiritualists more familiar with the almost thirty years of Spiritual interthe nature of them would be far better understood. mentous interest.

It is now just about a century since Swedenborg was in the glory of his illumination. He teaches posed of. The language of the text is plain; it is neither allegorical or figurative. If it means anything, it means exactly as it reads. I quote: "And such cases, so far as I have been able to the control of the called after him to

This seems to relate only to the commencement,

Swedenborg states, there is an intermediate state its publication. or world of Spirits between heaven and hell, whither the Spirits of the departed go as soon as they leave these mortal bodies. In this interme-

properly communicate. And being to a great extent undeveloped Spirits, they communicate things cend, and affect also better and improved me-

Some may think that these communications are but what a class of philosophers call a priori conceptions of the human mind, but the truth is, the Spirits enter in and produce these conceptions upon the mind of the medium. In more simple and common cases, the consciousness of the medium is in its sleeping condition, where the voluntary powers of the cerebrum have retired to their proper place of repose, and the cerebellum receives the Spirit impressions according to its states and forms of activity, and so communicates them to those within the proper sphere of the link medium.-Boston Herald

PROGRESS OF CRUELTY AMONG THE ANCIENT RO-MANS.—When gladiatorial shows were first instituted in Rome, the people regarded them with horror; but once accustomed to such bloody sights, they became infatuated with them, and soon the But when this finished gentleman and masterly to slay one another in the arena. Suetonius thus describes the spectacle: "Spectacula assidue magnifica et sumptuosa enidit. Venattones gladiatoresque et noctibus ad lycnos; nec virorum modo pugnas sed ad feminarum," etc. A fight by day and night, by men and women! A law was passed interdicting candidates from giving such shows, pending the election canvass. But, notwithstanding legal restrictions, the people sold themselves to the candidate who would promise them the greatest chief delight in witnessing wholesale carnage in the arena. At last, simply viewing such sights did not satisfy them, and we find the sun of Rome ulanother, and even an Emperor fighting among

In order that the excitements of the arena should not eclipse those of the theater, the most iterary and refined classes were pro iac order. The tragedies of the death of Hercules in flames—of Atys attacked by a wild boar—of It is enough for them to live and enjoy life. Prometheus chained to a rock, with a vulture victims, with slight changes of text when needed—as in the representations of Prometheus, where victims were either criminals or slaves, condemned to such death simply at a master's will or caprice. thy future destiny. One master, Manutius Basilius, is especially mentioned for the atrocious manner in which he mutithe very words of Seneca-ne csca fieret. Augushow much better was Augustus than Vedius?-This we may learn from Plutarch, who tells us that Augustus had his man of business, Eros, crucified to the mast of his ship, because the slave killed a very valuable fighting-bird.

cess," Mr. Curtis thus introduced his tribute to ary, and life is naught.—Derby Journal. Goldsmith:

"The book that sells is the successful book .-Dickens and Washington Irving sold, but there are tribe of Neggdeh, there was a horse, whose fame scores of sickly sentimental emasculated novels was spread far and near, and a Bedouin of another But the philosophy, yet more generally remains to be understood, and to be written.

scores of sickly sentimental emasculated novels that sell better. Here is the fifty-thousandth copy Explanations, indeed, have been attempted, but of the book, cries the publisher; and yet it is not it. Having offered in vain for it his camels and they have seemed to be incompetent and unavail- a book illuminated with one ray of genius or pow- his whole wealth, he hit at length upon the follow-

they are vague. Others have more weight, and in these days-for our standard made the publish- the juice of an herb, to clothe himself in rags, to best judgments and logic, the inspired teachings of cess. The immense sale of a book may be as a lame beggar. Thus equipped, he went to wait the Divine Word, and the illuminated instructions much a matter of pruriency as of mental apprecia- for Naber, the owner of the horse, whom he knew of that commissioned seer and expositor, Emanuel tion. Should we take popularity for success ?- was to pass that way. When he saw Naber ap-Popularity was only an idle wind, usually blowing toward a vacuum. Are you a 'lion' to-day because you have burned the heart of the world I have been unable to more from this spot to seek course which Swedenborg enjoyed, these late ma- with your ardent soul? I am the lies to-morrow for food. I am dying, help me, and heaven will nifestations would appear far less marvellous, and because I scull across the river in a wooden dip- reward you." The bedouin kindly offered to take per, and you are quite forsaken. Of this intense him up on his horse, and carry him home; but the Still there is a wonderful newness about them, and a work you told me that 10,000 copies have been rogue replied, "I cannot rise; I have no strength true philosophy yet to be given, which is of mosold within the last ten minutes, and I agree that left." Naber touched with pity, dismounted, led by such a standard it is successful.

er and a friend to every man here. The oldest and and am off with it." Naber called after him to the most loved of our own authors confessed that, stop and listen. Certain of not being pursued, he In 1757 there was, as he informs us, a special if he had any excellence, it was awakened by the turned and halted at a short distance from Naber,

dispensation or order of things set in from that names was loved more fondly. In youth, in man-willed it, I wish you joy of it; but I do conjure world, to produce corresponding results, in due hood, we hang over his sweet pages, and confess you never to tell any one how you obtained it." the charm, that time, which destroys, will only Under the auspices of a higher freedom of the enhance. How much dearer he is than Johnson,

world at peace, writing book after book, in which Swedenborg says in his larger Diary, "When human thought lies in the expression as pearls lie Spirits begin to converse with men, put no confi- in clear waters—then the gentlest satirist ever dence in what they say, for they say almost any touched with human folly—the most humane of thing, and will falsify." -the most pensive of poets-the man whose mind and we have evidence that there are already im- was so naturally just and so variously gifted that provements in the character of them, and there is its force is forgotten in its exquisite proportion ground to believe that they will yet prove to be of like the strength of the Parthenon and the genius the most satisfactory and consoling nature. Who of Washington—after forty-six years of a hard life, can read the testimony given in the last volume of beggaring himself to relieve beggary, died a man

POSPHORUS.—We cut the following from the Boston Transcript. Our readers will remember that in the discourse we published last week, of Necro mancy, it was declared that the ancient Necromancers used phosphorus to accomplish their purposes; but in the following article, the writer asserts that condition, being in nearer affinity with the prevailing states of men on this earth, more naturally and properly companied. phorus have been known to the ancients? and may not the use of it be reckoned among the "Lost Arts?"—New Era.

Pноsрнокиз.—It is now just two hundred years since phosphorus was first obtained by Brand, of Hamburg. So wonderful was the discovery then considered, that Kraft, an eminent philosopher of So wonderful was the discovery then the day, gave Brand three hundred dollars for the secret of its preparation. Kraft then traveled and visited nearly all the courts of Europe, exhibiting phosphorus to kings and nobles. In appearance phosphorus resembles beeswax; but it is more transparent, approaching to the color of amber .-Its name, which is derived from the Greek, signifies, "light-bearer," and is indicative of its most distinguishing quality, being self-luminous. Phosphorus, when exposed to the air, shines like a star. giving out a beautiful lambent greenish light. Phosphorus dissolves in warm sweet oil. If this phosphorized oil be rubbed over the face in the dark the features assume a ghastly appearance, and the experimentalist looks like a Will-o'-the-Wisp. The origin of phosphorus is the most remarkable thing concerning it. Every other substance with which we are acquainted can be traced either to the earth or air; but phosphorus seems to be of animal origin. Of all animals, man contains the most; and Roman politician and office-holder who found the of the various parts of the body, the brain yields most favor with the people, was the one who pro-vided for them the greatest number of gladiators, fact is of no little mement. Every thought has, to be murdered at the public shows. Cæsar, when perhaps a phosphoric source. It is certain that the Edile, in the beginning of his career, gave the most intellectual beings contain the most phosphopeople such hosts of gladiators to be murdered, rus. It generally happens that when a single disthat the Senate became affrighted, and limited him to the number of 320 couples for any one fight.— plication of it is made to the welfare and happiness of man. This remark applies to phosphorus. It historian returned from his last triumph, not being is only the other day that it was sold at five shill restrained, he gave in the arena, to the infinite de- lings an ounce; now it is so cheap that the pennilight of the Roman people, a perfect imitation of a less portion of our population hawk it about in the battle-a terrible slaughter of men, horses and ele- form of matches. But what a noble, life, light, phants. We do not find recorded the exact num- and fire-giving office does it fill! For commercia ber of men and beasts slaughtered on this occa- purposes-match-making-phosphorus is extracted sion, for the amusement of Rome's citizens; but from burnt bones. The demand for it is now so how great it was may be judged from the fact that great that many tons are annually prepared. When on another occasion, Trajan caused 10,000 captives Kraft traveled he had not more than half an ounce

Spiritualism - Our Position. - Time, which proves all things, and mellows all things-which creates new issues and new aspirations—new hopes and new desires, shedding more celestial light on the benighted world, has passed to be numbered with ages gone. In its flight pure scintillations of the future have dawned upon us, and gladiatorial slaughter; still, as Tacitus relates, the to-day the mind revels in ecstatic bliss while wanprice of the quæstorship was the magnificence of dering in other spheres far more beantiful than the combats the quæstorship was to give. From this, where dwell the fairest of earth's children, having, in the beginning, looked with horror at a single gladiatorial combat, the people, by degrees, the thought of Death? Why do we shudder at the thought of Death? Why shrink away from became hardened, till, at last, they found their the light which angels are ever shedding around Is it because the mind is seeking spiritual knowledge? Is it because we wish to know why we live, and when we die where the spirit exists timately extinguished in blood, the free people, of Think you that this is why the human family their own accord, entering the arena to kill one tremble at the sound of the approaching footstens of Death? Ah! no! no! this is not why! Is it because the mind is chained to gross matter and instinctively shrinks back from the far-searching light, overawed and amazed at its transcendent beauty? Hence the cold sneer of the skentic th with equally fascinating recreations of the demon- proud smile of the materialistic, the insinuating chuckle of the fool, the knowing look of the bigot l pause to think of the future? It is all dark befor gnawing his vitals, etc., were given with human them-no gay-lighted saloon allures them onward -the far-off distant land has no charm for them ! Too true, we apprehend, such is the case. Poor the vulture was replaced by a wild beast. These deluded victims of sensuality and lust! How fleeting are thy pleasures—how ominous of evil

But little over one short year ago, the public mind became greatly agitated at the promulgation lated his slaves by way of punishment for their faults. There was no law to prevent him. The slaves were his for use or abuse. So says Seneca: and those who ventured out into the turbulent "Quum in servum omnia liecant." Another Roman, Vedius, amused himself by feeding wild worse than impostors—aye, idiots! Feeling an beasts with his slaves. This was their punishment inherent strength in the cause of Truth, we launchfor the slightest offence. At a feast given by this ed our little boat upon the sea, and although the gentleman to the Emperor Augustus-he being in waves beat against her prow, and the winds the first society—a slave accidentally broke a crystal vase. Immediately the slave threw himself at the Emperor's feet, and implored that Vedius wings has passed, but no change has been wrought should not condemn him to be eaten—these are in the mind of the pilot. New light has burst upon our vision, and this hour we would rather yield all tus was so indignant that he broke all the vases of Vedius, and protected the slave, but it is not related that he otherwise punished the master. And and protect. "We have emerged from the dark shadow and valley" of ignorance and superstition -we have put off the cold, chilly, meaningless formality of the world, and from Nature we look upward to Nature's God, and learn the beautiful essons taught us there. Is this fanaticism? Well. be it so! Is it weakness? Then we plead guilty to the charge. Is it mere speculation? Then, in-BEAUTIFUL EXTRACT.—In his lecture on "Suc- deed, the world is but a bubble, heaven is vision-

AN Exquisite Story by Lamartine.-In the tribe, by name Daher, desired extremely to possess ing device, by which he hoped to gain the object "One almost dreads to read a 'successful' book of his desire. He resolved to stain his face with his horse to the spot, and with great difficulty, set "But there is a book of which the manuscript the seeming beggar on its back. But no sooner was sold for £60, at which the publisher curled did Daher feel himself in the saddle, than he set who was armed with a spear. "You have taken "We all know his story. No man whom history my horse," said the latter. "Since heaven has "And why not?" said Daher. "Because," said the Arab, "another man might be really ill, and ble of teaching her traducers. The report lately given by a Trojan paper, of the insanity of Mr. Moshier, of Troy, is to the letter false, so far as the Moshier, of Troy, is to the letter false, so far as the state of the angles of a higher freedom of the change. How much dearer he is than bonnson, the Arab, another man might be reany in, and possible for the development of natural science, and is now capable for the anspices of a higher freedom of the change. How much dearer he is than bonnson, the Arab, another man might be reany in, and for the Arab, another man might be reany in, and much dearer he is than bonnson, the Arab, another man might be reany in, and for the Arab, another man might be reany in, and for the Arab, another man might be reany in, and for the Arab, another man might be reany in, and for the Arab, another man might be reany in, and for the Arab, another man might be reany in, and another man might be reany in anot