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

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[For the Christian Spiritualist.] THINGS TO THINK OF. IDOLISM---INFIDELITY.

Of Infidelity there are many phases, and society as well as individuals are too apt to apply the epithet to all those who differ from them in their particular phase of religious belief. For freedom in religious belief is, however liberal in political things, a thing not to be thought of. For well the church knows that freedom in faith would liberate the world from the curse of conventional formality. All other dominant religions as well as the Christian, the Bramin, Mahomedan, &c., are pleased to bandy that pretty epithet infidel, and and subdivisions, with Infidelity or heresy. History has shown us a black page when relating the course pursued by the Catholic church. What seas of blood have flowed upon the arbitrary dicta of the priestcraft, often because of an unimportant deviation. It is not sufficient for men to worship God after their own fashions, and although any professed theory is founded on the gospels, it is insufficient, unless the belief is that propounded by the church. Small deviations have been termed heresies; great movements Infidelity, until when time has softened the asperity the severance caused, then the gentler phrase of heresy is applied. The sects of the Christian church although they bandy the phrase heretic among themselves, yet unite in one distinctive notion as to what Infidelity is, and this distinctive is adhered to unless when some great movement arises and shakes the old pedestal to the foundation. The Lutheran movement was such an one, Spiritualism is another. cloaking their pride under the modest denominadences may be which can be adduced in support of the belief. This is nothing, the whole is to be conavowing particular opinions, however true they church would, if the power was possessed, be pur-Catholic, Protestant, Universal, Uniterian, Wesleywhole sheet would not contain them. However, they all become working bees, when the new truth | lar without study and a knowledge of the particuthreatens the old hive. They unite in abuse, "a lar rules—the result of experience; this the media fellow feeling makes us wondrous kind," and Spiritualism is assailed; no pains are taken, no enour faith, church if you will.

pear to be wrought with greater power that there- things presented to us, we still continue where we

things without going into extraordinary narratives, upon which we found our belief of the presence of the Spirits of departed friends; such evidence up- ing a narrative without exercising the reason.on any other fact less pressing, and of a worldly nature, by the world would not for a moment be doubted, and yet, there are those amongst us who although they believe in the very phase of circumstance, yet reject the Bible revelations, because I feel bound to say, they do not reason on the prewe conceive to be natural law, is quite as miracucharge each other, because differing in particular comprehensible to our natural senses as any of the of Spiritualism is to sweep away the petty disviews, for even in these creeds there are divisions Bible miracles. If analogy is worth anything, then analogy is our guide in the elucidation of the mystery. We have facts continually occurring within

our own perview, which can afford the link for the unravelment of the grand chain. But no, we get notions, choose to indulge in particular theories, build up from them systems, and then reject all, however important it may be, which does not expure object we say we have, this man rule, this | Finite! Finite! only man. idol worshipping has place with us; and unblushingly men stand on the conference platform and object of writing should be the elicitation of truth, ly received notions of the church. That word the rather than for the pure truth, humility, the cha-element of discord into that which should be harchurch, "dearie me," what a power it has; men racteristic of every real seeker for truth. If self mony. The pen was taken to discuss some phase who a moment before would fight like two cats adulation is all the Spirits can teach, it would ap- of infidelity, and to enquire into its nature, the coiled in a bag, for tenets unimportant to salva- pear reasonable that the sooner such teachings, subject of self was presented and pursued, because tion, forget their animosities, because of the cry of judging by the effects too often produced, cease, it is felt that self is the very element of infidelity, danger to the church is raised, and although divid- the better it would be for their scholars, the better and so applicable to the subject. Besides, it is imed in opinion perhaps as far as the North and for the world, for it is only another phase, or per- possible to correct our errors unless we know them, South, yet they call themselves of the church, haps the same phase of that beautiful little idol and men because of self cannot see the surface of self, which in past ages has lighted the torches of the mirror in its undimmed splendor, but when the tion dissent. Distinctions on the cry being raised persecution. If a medium happens to have ren- lines and angularities of human nature are presentare for the time forgotten, and all unite against that | dered active the organs of constructiveness and | ed in a kindly Spirit, those who reflect will be able which threatens to topple down the cracked and ideality, and when under influence is enabled to to discern the truthful image, to see themselves. nodding edifice become rotten through error and | draw, then are these drawings shown with the | The infidel, and this is a definition upon which age. The purity of the tenets professed is noth-smirk of conceit, and yet these drawings though all creeds unite, is a one who denies the existence ing to the church goers, no matter what the evi- curious as being made by a person unlearned, bear of God and the immortality of the human soul .but few of the characteristics of the true artist.— Some it has been our lot to see, and have heard so much from the absence of intelligence as from demned, crushed, the reproach of Infidel is then much lauded too, but these laudations reminded us a condensed effort of the reasoning faculty. For given, for this is a phrase which deters many from | very forcibly how necessary would be Hamlet's advice to the players, presented under a different may believe they are, and all arts but examination phase. The drawings to which I particularly aland reason are tried, but still the Infidelity flourish- lude, are done after that style termed (if I remem- it is stated that infidelity or atheism has in a dees when based on reason. The course pursued ber rightly,) Poonah painting, but then, how short against the Protestant religion by the Romish they fall of those produced by the merest mechanism. Art is a sublime thing, and never yet was sued by the whole of the so-called Christian church, acquired in its perfection at a single leap any more than was any other department of knowledge .ans, Jumpers, Shakers, Qnakers, Baptists, and if I There may be innate powers in the mind which were to write all the sectarian names. I fear the particular circumstances have called into being; but perfectness was never attained in any particu-

appear to have lost sight of, and the injudicious praise of their friends awakes the little idol which quiries made. It spreads rapidly—truth usually is ever ready for adulation. The poet has a natudoes—that was enough—it is a delusion, and its ral genius, yet he never attains to excellence withvotaries are by the charitably disposed of church out a knowledge of the construction of language men styled insane men, and yet Spiritualism is and the rules of grammar, however high may be built upon the same foundation as every sect of his inspiration. And when wonders have been the christian church, not going to individual sects spoken of, what is the too often remark we hear? for particular things, but take the gospel as a broad | "if I were to tell what I know, I could tell greater foundation, and say, here upon this rock we found things." If then persons know these things, and have a reverence for the cause and desire to pro-It must be admitted there are amongst us those mote it, why do they not tell their experience? who reject the Bible and its revelations, unless Because that little self thinks it gains an importwhere in particular instances it can be shaped to ance by the assumption of a knowledge not shared suit particular views. But this accepting a part of with its fellows. In reason, it must be an axim the Bible and rejecting another part-without an that any departure from that we conceive to be a attempt to reconcile the seeming impossibility- natural law is quite as expressive as the greatest depth of thought; will suppose he has examined not applying the reasoning faculty to ascertain wonder; and it then follows, the manifestations of the many theological views presented for the acwhich is precept, which is fact, which is illustra- facts are all of one degree, and therefore, one man tion, or which is allegory,-must strike every so far as the simple facts are concerned, is on no thinking mind as an anomoly. Wheu Spiritualists higher plane than another. The question then reject the Bible, upon what evidence shall they presents itself, what is development, what is the rely? Upon the manifestations they are daily wit- higher plane? Shall not the answer be the applinessing? It would appear that if these manifesta- cation of these facts by the powers of reason! He tions have any significance, surely those which who can reason then on the facts he knows has the must have resulted from the same power cannot be greater elevation, the greater development; for if

plained by any law human or divine, if we receive A manifestation narrated and witnessed by a truth- science has shown matter to be undestructible, for faise trappings, and to reveal their hideous wickedsay they are the motive agent, and say so because ceived! Many wonders have been witnessed, and the other merely animate. The animal frame is cised in this way for nearly two years. many amongst us have had occular demonstrations when one of the seeers has narrated the fact in the passing away and is renewed each moment, but I was sleeping alone, but dreamed that there sons they have never consciously known, and tell- when it occurs, those who believe the narrative of particular circumstances. We see that knowlearth; and so we find the same things with the other element has been called into action, they still not the less conscious of; but that which writing media, names of strangers to them are realize all the seeer has seen, and evince credibility passes from the body passes never to return. We signed to communications. These are the simple or credulity, and this is one of the steps of faith, gain flesh, but it is by the addition of particles, That pure reality by which only can we arrive at any thing. Credulity is the receiving and believ-Faith the receiving and believing when the reason has been exercised. So when faith has being, a higher development would seem to have being.emulation? Why should the one desire to be thought above his fellow? Why ape the world and mises. The minutest things occurring beyond that follow after its dictates? Why let the external man have sway? Why call their little passions into aclous as the most stupendous narrative, quite as in- tion? Do they not know the very end and object tinctions man has raised. To make humanity through the Spiritual power inherent in each soul, stand on the same broad plane looking to God as the only origin and source of all material and Spiritual being. If they do not know this, then have they the very commencing step, the primal elethis, then will they practice it, and present the actly square with the view we have taken. And heart as a Spiritual altar, the soul being, the priest, why is this so? because of that darling little idol | pure and undefiled, and then acceptable to the inself, through which all the angularities arise. That finite essence. But until they do this, they prelittle self is the propounder and founder of all the sent a material altar for sacrifice, the officiating errors and isms which have shaken the world, and priest, self; self adulation the fruit and the prayer, that whether they have assumed a religious or po- to what God then do they offer their adorations? thing, and reflection is another. When a man is litical action, and so it must be so long as man per- | Is not this retrogression? Is it not sin? and are mits his animal rather than his Spiritual function they not to reap its wages? If selfish feelings are is not impaired, but the currents by which its will to have sway. And to our disgrace professing the the end of their faith, then self is their God.-

This little episode will be pardoned, because the

This state of mind, many possess it, has arisen not the purpose of argument, it will be conceded that in all minds there is an intuitive desire to rely upon something higher than themselves, and when gree its origin from this power, the proposition may perhaps be viewed with suspicion, yet it may not therefore be the less true, and Infidelity (when a man has reasoned at all on the nature of Spiritual things.) is occasioned too often by the vibration of those intuitive chords of the mind which have become agitated because of the education which has been imparted in early days, unaccompanied by the necessary evidence of the truth of the proposition then given, or it may be as the mind has advanced along the path of life, certain conclusions have been adopted which the evidence the mind has afterwards been able to collect has not sanctioned. There are also cases of Infidelity which have arisen from the absence of all education, or after enquiry upon these subjects. But in all phases, the same arguments are held; the same propositions adduced for solution. We, who believe we have substantial evidences of the soul's immortality, may perhaps wonder how any other person can be ignorant of them, because so easy of attainment, but this should excite pity rather than hostility, because of the falibility of man.-A man avows he is an atheist, at first perhaps he has esteemed it the mark of an original thinker, or ceptance of the world; examined the evidences, nions he avows. In this case pride and self esteem are at the bottom.

Infidels with all are inconsistent, they readily aded by its results and their own consciousness of

which particles themselves pass off. A computation has been made that the body changes its particles every seven or ten years, passing in clemental forms and enters into new combinations, this change we do not find in the mind; new opinions may be avowed, but the old ones not the less exist. Why should Spiritualists atrive in this detestable If we follow the argument as it is sometimes presented, that mind and matter are the same, and so commingled, that, that which impairs the body, impairs the mind, thus showing as it is said, the connection, then it would follow that the mind would pass with the animal matter of the frame, for if mind and matter are one, then each atom is all sentient, for then the rule, all things equal in themselves are equal to each other, has force, then all their feelings and sentiments are multiplied, and so their existence is in a myriad of forms rather than in one concentrated whole, an existence withment of their faith to learn, and when they know all of which they are not conscious, and yet consciousness passes with the material particles of the body. But this view is altogether a fallacy, and is rejected by the better informed of the infidel brethren, for with them there are grades of intelligence, and this makes the matter more surprising, and yet in fact, only shows that intelligence is one sick or bowed beneath the load of years, the mind is conveyed are, for if the mind was impaired, then it could only gain its original powers by additions, yet we see immediately the presence of sickness is removed, the mind regains its elasticity; in demand a reverence from their fellows because they and it can only be known by showing men that other words, when the wants of the machinery It is then, the whole of the divisions and sects happen to have seen more wonders than others, and they truly are. The observations were not dictat- through which the mind imparts its will have re unite in an universal cry, not of heresy but of In- assume because of this accidental circumstance, ed in a censorious Spirit, but arose rather from the gained their pristine use: so in old age, the funcfidelity, even although the new phase of thought that they are on a higher plane of development, presence of feelings, seeing as the writer does, tional powers of will are impaired but not the will, has its foundation in the New Testament. The thus openly showing their preference for the darl- those angularities which he deems are subversive for there are moments even in the most advanced theory, be it what it may, differs from the general- ing little idol Self, whose altar is their own hearts of Spiritual truth, and which tend to introduce an age, when the mind beams out in all the lustre is had when youth, and health and energy were the characteristic of the body. Yet if the above proposition were true, this could not be, for if its lucidity had departed, then it could not have power

> The general view is that although mind (not to speak of soul,) is material, yet it is of a different constitution to that of the body and is separable, then if separable, it must have an independent existence, either particled in its mentality or existing as a whole. It is a natural question what becomes of it? for if the material composing the body has existence, surely the mind also exists!

but by additions.

This is viewing the question without speaking of Spirit or soul, we believe existence has form hecause we cannot suppose an existence without form, for atomic conformations so far as scientific analysis has arrived at a conclusion finds the conformation identical in each element. We have arrived at a mental separate existence, it were then it would seem an easy step to a Spiritual or soul existence: perhaps on arriving at this conclusion. it were admitting but little to say mind is material, but not in the sense of matter, and by contact impresses the soul and then departs, the soul has its impress, and the thought which is the thing departs on its mission, and impresses other souls, hence the coincidents we observe, the identification of thoughts in different individuals.

Space will not permit me to pursue the theme at this time, but that which is written if it affords food for reflection, the object of the writing is gained. An opportunity of renewing the investigation will be taken.

ALLEGORICAL DREAM.

The following very remarkable and somewhat romantic dream, was taken from the lips of the dreamer himself, a young man of unquestionable integrity, as well as fine in tellect. He thinks that already a considerable portion of i has been exemplified in his own life, which it is easy to be tinctly shadowed forth. F. H. G.

In the year 1843, while in Preston, Ontario Co., New York, the following dream occurred:

A year or two previous, I had commenced freeing myself from the thraldom of the Baptist Church, by commencing within myself a process deems the world will give him credit for some of reasoning, and carrying out my suggestions in pure air as its native element. Beautiful shrub- changes. Finally, the words became intelligiblepractice. It was certain that all sects differing widely as they did in many important points, could not be right in the highest sense, how then, could and has philosophy at command to back the opi- I believe that the small group to which I belonged, why not hear others, and at least find what they had to say for themselves? In short, I had begun mit the eternity of matter, and yet deny the im- to question more and more deeply, but as yet no fect. mortality of the soul or mind, although the evi- answer came. I cut loose from the thrall of the dences for the one and the other are equal. They church service, and went freely among other sects disregarded. It does not follow because they ap- | we do not reason, however stupendous may be the admit that mind has being, because it can be judg- listening, as I had opportunity, to what might be said on every hand. I began to see much that fore they cannot be true, raising a ponderable body were. What greater manifestation is there than its action. Thus then, they say, that only of which was irrational, not to say immoral and dangerous without visible means is as great an abruption of the mystery of creation, the sequences of exis- they have the evidence of the senses for, they be- to the true interest of the soul in most of the ponatural law as the falling of the walls of Jericho, tence; we know these things are, because they lieve in, and yet admit the eternal duration of mat- pular doctrines. The monstrous and deformed with such an intense happiness as almost pained We felt each other's love in the throbbing hearts or raising the dead, all equally unexplainable by are the every day events of experience, and believe ter. This is a thing they cannot have seen, so an Selfishness, and the tyrannical, gross and brutal me. The sense of gratitude, the joy of deliver that spoke and answered each other, without want any knowledge of natural law we possess. The if we do not reason, such things are only because admission of a something of which the senses of a Spirit of Sectarianism that were so carefully veil- ance, the present repose, the surrounding beauty, of words. It was an infinite union, that brought

it as a figure of speech denoting the activity and ful man is received as a fact, then the seeer and when destroyed in one form it exists in another, ness and deformity. Feeling that I could never atenergy of the Jewish soldiers upon the particular hearer are on the same plane, the evidence is the here then is an admission of the right to reason, tain the full stature of the Spiritual Man under occasion, then reasonable. We say we rely on came to each of them, the one knows because he analogically. Now far the sake of argument we such influences, I left the Church, and was seeking risen high in heaven, seemed shining into my soul. reason and account for the natural impossibilities has seen, the other knows because he believes the say, mind is matter? the animal frame is matter, for good as an individual and self-responsible bewe encounter by calling on the aid of Spirits. We truth has been spoken, and yet, both may be de yet with different functions, the one is sentient, ling. When the dream occurred I had been exer-

of their presence, and we receive their say so be- presence of another of the seeers, the other has not so the mind, it receives additions but never was a young man in bed with me. We were at a cause supported by evidence. They give accurate been unable to recognize it as the same, because of looses that it had, and this we know, because long pulbic house, as I dreamed, and in the night were once more to feel my own individuality, or the nedescriptions of the forms they see, describing per- added embellishments. This is not always so, but forgotten events are recalled upon the presentments wakened by screams and a great noise outside. I rose and looked out of the window, when I beheld ing the names they bore when inahabitants of the may be considered one step advanced, because an edge grows, and that which the mind rejects, it is in the distance a most terrible scene, like a prairie on fire. The rolling waves, red and glaring advanced, spreading far and wide, and lighting the country for miles around with the lurid blaze.

As soon as the young man in bed with me beheld the danger, he proposed that we should wrap ourselves up in wet blankets. I told him that blessings could not recompense me. I was yearnwould be of no use, and urged him, as the only means of safety, to go out at once, and meet the danger manfully. He shrunk from this, and the ried into the street. On the corner a large crowd or reflect it back to mine, invested with a new life of men, women and children were gathering to- and beauty. gether. Some were seeking to escape by running over the hill, but before they reached the summit, sentient, then has each man an infinity of existences the rolling eyes of the Fire-Fiend stared them in ing. But my voice met with no response. No wringing their hands, with cries and shrieks, and living creature in that profound solitude. the most piteous moans.

> I told them to stop and try to help themselves in some other way, that prayers would not arrest the fire—it was coming, and we must try to stop it or at the least meet it with resolution. But they were overwhelmed with the terrible anguish of was moved easily, I drew it away, when undertheir fears. I tried to encourage them, telling them to stand up and meet the foe, but in vain.

Higher and higher rose the flames, until the sky was reddened with their light, Nearer and nearer swept the flood, with a deep hollow roar, like that of an angry sea, but infinitely more terrible. As it came near enough for them to feel the heat, they grew franctic. And when at length it really came on to us, the struggles, screams, screeches and groans increased to such a degree as baffles all description. It was one chaotic mass of unmitigated agony.

less violent. The red waves rolled and rolled on, was still increased by the new scene which was at length passing far away. The fire was seen in there unfolded. It was a cellar under ground, fillthe distance like a cloud. I was left alone amid silence and utter desolation. The people were all fore, every thing was in the most beautiful and gone. Every thing was swept from the earth. Not perfect order. Nice, clean barrels and other vesa human being-not a tree-not a leaf or bare sels were set away in the well paved alleys, and stick had escaped. Every thing was consumed.

Then came upon me the horrible fear of perhaps even a worse death-the slow torture of star- and butter, in short, all that a healthy appetite vation. With the most terrible forebodings I could desire, appeared in the details. I beheld all sought for some refreshment, for I had already be- these things with that calm sense of satisfaction gun to be hungry. Thus several hours passed, but and enjoyment which is the highest expression of I found nothing. And when apparently about ownership. They all seemed put there for me, and yielding to despair, suddenly as if borne on a shaft I was glad and thankful. But now the less did I of light, this thought went through my mind | feel the marvellousness of all that had occurred. had I been brought thro' the fire to die for want of bread? I repelled the idea. It was a slander I wondered if no human being was near. It was against the divine strength that had delivered me. too much to enjoy alone, and the sense of delight It was a libel on my own Will-power, which had was strained and really ached with the unshared thus seemed to work the greatest of miracles. I intensity of its emotions. would be strong. Nay I was strong, and would deliver myself.

Pursuant to this resolution. I began my search, with every round making wider and wider circles. For three nights and two days I went on, still sustained by that almighty Resolution, though I found ercise I became once more intensely happy. nothing to relieve the eye-nothing to encourage the heart-nothing-nothing!-but one wide waste of scorched and blackened earth.

Early on the morning of the third day, I spied at a considerable distance on the hill side, a sight no one came—no one answered—I began to have that filled my whole soul with unspeable joy. It faith that I should yet find what I sought was the blackened stump of an old tree, which yet remained, though the branches were burned off close to the body. It was a fragment of life music floated from a distance, so delicate, so acrial that stood like a friend in the midst of my great loneliness. I hurried toward it as toward a human being. I threw my arms around the charred trunk, and wept aloud for very joy.

When the violence of these emotions had somewhat subsided, I looked off into a valley that appeared to be about a quarter of a mile beyond, and there I could see the tops of green trees .seen that certain great principles of truth and right are dis- Filled with divine joy, and doubting nothing of approach me. But though I shouted with all my my complete deliverance, I hurried to the spot .-With every step as I approached, I grew happier; and when I arrived there and beheld the Eden that was softly unfolded to my gaze, my bosom was pervaded by a serene peace which was at home er than before, but it seemed flitting about; and there, bathing in the clear light, and inhaling the I went from one side to another to follow its bery, groves of stately forest trees, rich fields of when, as the height and crown of all wonders, grain, clear fountains, musical streams, and flowers | they seemed to repeat my own story. woven in bright parterres through the whole landscapes, opened a region of endless enchantmentenjoyed an exclusive monopoly of good? Then The grounds were not extensive, but every thing was in the most perfect order. Not a dead limb, a dry leaf, a stone, or stick, appeared. All was per-

sun and moon standing still, because not to be ex- they are, and this is as true of the manifestations— life time cannot be cognisant; but then they say, ed in the churches, began to be stripped of their were all pressed and interpressed in my emotions, together the long severed elements, and of two im-

Gradually this excitement passed into a train of deep and pleasant thought. I reflected on my situation; and the clear light of the sun that had all this than I could yet comprehend; but in the future I felt assured it would be made known to

Again this state of mind passed off; and began cessity of providing for my wants as a human being. And with this was unfolded the desire of companionship. The beauty which no other eyes than mine could see, began to lose its power of attraction; the light which reflected the luster of no loving eye, grew dim and cold; and I felt the want of something which would have made me happy with far less, but for the want of which all these ing after intelligent companionship, the sympathy in look, speech, action, which by dividing our pleasures, continually and repeatedly multiplied last I saw of him, he lay enveloped in the wet them. It was surprising how soon every thing blankets with which he had clothed himself. I grew stale, for there was no consciousness without threw on my clothes quickly as possible, and hur- or beyond my own, to catch any new attraction

Oppressed with loneliness, I went out on the hill and called aloud, hoping to rouse some human bethe face. Others were kneeling with an attempt living thing replied. Even Echo was silent. It to pray; while others still were weeping and would have rejoiced me to find even the humblest

While walking about, I discovered a place dug in the ground. There was a swell or embankment somewhat like that of a tomb, and a stone lay in an inclined direction against what seemed to be the entrance. Taking hold of it, and finding that it neath I discovered a door. I stood looking at it for some time, questioning with myself whether I should thus venture on the unknown. I had very strange feelings; confidence and distrust, doubt and faith, appeared weighing themselves in my mind, while the balance was so near even, that I stood not knowing what to do. I thought perhaps the owner of the garden was there-that the whole scene might be some lure to entrap me. But the desire to know threw the weight on the positive side of the scale, and I determined to investigate, let the result be whatever it might. Thus deter-At length this horrible uproar became less and mining, I threw open the door, when my wonder ed with family stores, and as I had witnessed be these were all filled with roots and vegetables of the finest appearance. Dairy rooms, milk, cheese which the last discovery fairly crowned. But still

> I went out under a tree, so full of thankfulness I could not do otherwise than offer prayer and praise. The bended knee, the murmured thanks, the tearful supplication for still higher, still purer good, were but natural acts; and in their free ex-

But again the loneliness came over me. I rose and wandered in pursuit of that other self, that could respond to mine, and thus complete its selfhood. I called aloud again and again, and though

Again I sat down and listened. All was calm, All was still. But in the midst of this a strain of -that I held my own breath lest its harshness should dissolve the sweet and fragile sound. But even while I listened, it was gone-dissipated, as if melted in its own sentences, which still seemed to fill the air. I rose and hastened forward in the direction of the voice, for it was a human voice that I had heard. But I found nothing-saw and heard nothing. Again it was revived, it seemed to strength, I could get no answer. Then the music ceased, and in the bitterness of my disappointment I could almost curse it, as a trick of the imagination. But once more it was renewed, clearer, near-

I sat down powerless; for what could a mere human being do amid such a train of marvels?

The voice continued to approach me. I rose and went forward, when I met a female form in a plain and simple dress, and though of a plain countenance, yet exceedingly attractive with the beauty I walked around the place several times, with of expression. The attraction was mutual. We ever increasing delight and wonder. And in the were drawn to each other's arms. We embraced near view, every thing appeared still more com- with a speechless joy. We read in each other's plete, and withal I discovered some new thing at eyes the tenderest gratitude for deliverance from every step. I sat down under a tree, and regaled the misery of loneliness! We saw each other's inmyself with the delicious fruits. I was penetrated tegrity in the trusting looks that opened either soul.

sical structure, in affection, heart, mind and soul- region of thought, and fix those realizations which the completeness embracing the elements of all confirm the worth of spiritual intelligence. Nature

liness together. And when we sat down again un- filment of the destiny of mind and spirit. der the shadow of an umbrageous tree, angels with dove-wings seemed to be restling in our bosoms. so pure and holy were our thoughts.

Thus we sat, still hand in hand silent, unless the informing looks that sped from one to the other might be considered speech, until a sound of harmony unlike any thing we had ever before heard, arrested our attention. It was not like the music of either voice or instrument, but as if the air itself had been inspired by an intelligent sweetness, that knew and interpreted our own emotions.

Looking up, we beheld a form approaching us, walking in the clear light, which fell sloping off, making an oblique path from Heaven. As the form drew nearer, we saw it was a female robed in white, and of the most lustrous beauty.

With a stately yet benignant air, she paused at a little distance, and with a gentle waving of the hand, she spoke: "Children, I have come to relieve you of this great wonder. You two only are saved-saved for the purpose of being united, that you may live together. Behold all these good things are committed to your care. Prove yourselves trust-worthy in all. Every thing is now in good order. Let all be kept so. Let only the good and healthy seed be sown, and you will have a full harvest. So shall the vegetation of the Earth be regenerated. Behold all this beautiful order, and preserve it. You are to live together as man and wife; for man and wife you are.

Then when we expressed some doubts in regard to the moral propriety of the measure, she said:
"I have come to unite you. Dismiss all anxiety, and bear my charge; for as a minister of God and Good, I have power to sanctify your union, and that simply because I inform you that it is sanctified by its very being. If it existed it is holy; but things are committed to your care. Prove your-

fied by its very being. If it existed it is holy; but if it does not exist, no form of speech or writingno power of word or parchment can give it being. It is right and well in the social state to publish and proclaim these ties, that men may understand and respect them; but to publish does not CREATE them."

Thus saying, she laid a hand on each of our bowed-down heads, and in her blessing we felt a confirmation of her words. We were wedded .-After a brief silence she again resumed: "I shall not be far off. Call on me whenever

you need counsel. Be true to the beautiful laws of Nature; and Earth, and all her fruits and animals, and man, shall be regenerated with continually finer forms and ascending types of being. Your children, like all you see, will be wealthy and perfect. Be faithful, and all is well. The fire that you have passed through is fear. This is the evil that is destroying so many, Teach your children this. Educate them in the perfect Love that casteth out Fear, and if possible allow no fear to be manifested before them. So shall the rising generation be recreated pure; and only the laws of Nature which include all development-all morals-all religion-shall be required for the government of

Even while I listened to her benediction, which seemed to flow into the silence as she ceased speaking, the interior presence was gone.

I awoke. I beheld in my dream a picture of Human Progression-the struggles, triumphs and resolution—the living faith, and the vital action, that are surely bearing us on to a peaceful and glorious

SKELETON ESSAY.

THE DESTINY OF SPIRIT. All mental effort should be concentrated into this reflection, that the demonstrative evidence and action of mind in the world, is but the fulfilment of a law in the grand economy of Nature. It can have no higher trust, nor can it be governed by truer intuitions. Nature is only aiming at the establishment of her laws of intellection, and she usually succeeds amidst the most disqualifying opposition. Authorship, conception in poetry and philosophy, and not less in science, are governed by this strong spring and spur of immortality. The poet wings his flight into the realm of the ideal by the same appropriateness of election. The priest proffers upon the altar his prayer of reason and of faith under the spell of the same universal law. Genius chief support in thus glorifying itself, and by its own unfettered medium is made most quickly to comprehend that language which God speaks to the reason of man. It wins its crown of light, and Hood. is refreshed and expanded in the thought that those indelible traits which are so imperishable,

the most important and valuable. thought of the age from terrestrial to celestial com- duty for progress and for the right. munion, and guiding it from any influence which truth.

stration divested of all association with the mere needs, desires, and determinations. The Crystal human—as the voice of the spirit, not of man—as Palace, and the wonders exhibited within its walls. an offering to the grand and silent ages of eternity, attracted many from all parts of the world, for they in the Spiritualist, betrays a lamentable inexpe- discouraged by past failures, but look the fu- er is essentially true, the other must be fundamen- the stilted words of the editor of the Spiritual Tele-Spirit. It is the soul hastening to communicate riosities which the patience, skill and industry of sad mistake as to the design of the Christian Spirit- sent by giving encouragement to the above gentlewhat it has conceived, and it glides from its majes- art had called into being. tic temple, leaves its house of clay, to speak the universal language and creed of Nature to the uni- how many will gather together to speak in behalf duty to give you some needed instruction. The serves. The following from his published Circular cloth, as the factory from rude materials turns by his dancing daguerrotypes and his showman's versal heart.

stantly from the human to the divine. The calm and contemplative happiness which the spirit of interest, and may do more good than the exhibition of a thousand palaces; for whether the report imagination and reason which one true seer may imaginate the fine of t tance of immortality. Their souls take light read and can understand its meaning. con tions will enter into the sphere of others, so fair a beginning.

perfect human beings, made one, complete in phy- and prepare them for admission into that sacred

our thoughts; and hand in hand we walked thro' political account in forming the national characterour beautiful Eden, surveying its wealth and love- istics of the ancients. In all we only see the ful-

Christian Spiritnalist.

So long as Men are Honest, so long will Success follow Ein the Footstens of their Labors :

NEW YORK, SATURDAY, APRIL 14, 1855.

ROBERT OWEN AND THE WORLD'S CONVENTION.

We published some months since a "CALL" for World's Convention to be holden on the 14th of May in London, written and sent forth by that well known philanthropist, whose name heads this article. Since then, we have received the first and second edition of a Report that gives the details of a great preliminary meeting held on the 1st of January, 1855.

The following extract from the introduction to the second edition, will explain the grounds and give part of the reasons Mr. Owen has in mind for calling this meeting and the convention.

some time in preparation, and is now in active progress of development.

The first question that will now be asked is—How is this, the greatest of all changes, to be accomplished?

I reply—By the cordial union of the human race; and there is no other mode under Heaven by which it can be attained.

The past and present system of the world is based on disunion between religions, governments, classes, sects, and parties, and on consequent repulsion between individuals and naties, and on consequent repulsion between individuals and naties. This disunion and repulsion must be changed for universal union and attraction, before the millennial state of society can be attained.

True—it will be said—But who can make this change, and

versal union and attraction, before the millennial state of society can be attained.

True—it will be said—But who can make this change, and create the union?

I reply—Not any of the religions of the world; for they hate each other. Not any of the governments of the world; for they are opposed to each other, in language, manners, prejudices, and supposed interests. Not any class; for there is no fellowship between any one and all the others. Not any party; for every party is opposed to all other parties. Much less any seet of any party can be supposed in the same religion, and often more violently opposed to these than to others.

What chance—it will then be said—can there be then of universal cordial union, amid this universal disunion, and so much hatred and contempt for each others opinions and practices throughout all these divisions?

This very disunion will be the chief cause to produce universal union, from the growing impressions of the glaring absurdities of these educated opinions of the human race, in opposition to all facts. There can be no union with these divisions. Therefore these divisions will be made to cease to exist in every part of the world.

But how is this to be offected? I reply—Through the discovery are and the said of the second and the said of the said of the second and the said of the second and the said of the

of the world.

But how is this to be effected? I reply—Through the discovered interest of each that they should not exist.

Who will make this interest obvious, and effective to induce all to desire the change? I will.

How? By calling this meeting of delegates from all religions, governments, classes, sects, and parties on the 14th of May next, and placing the whole truth respecting these matters be-

No doubt there are those who consider all such reasoning as little short of madness or monomania. they having long since convinced themselves that this world is given over to believe a lie that it may be damned. With all such, we have neither time nor room to argue, nor is it needful we should. since the assumption ignores good sense by the the world's experience.

side the grave.

are the bounties which enter into the grand harmony of the Infinite, and is of all other memorials lant to hope and impulse to the slumbering ener- small import and no practical value. This is giving to mind a solemn function, and gies of the working and toiling millions of Europe. claiming for it a high province. If this be its | Sure we are that the time has come when there to Mr. S., for we hope the general Spirit and ten- er will follow our example, and make the best posoffice, why is there not a higher development of should be a strong concentration and centralization dency of all communications handed in for publithe spirit? Why does it not burn like a beacon of of the reformatory energy, that brotherly love may cation will bring forth fruits that need not to be refire amidst the waves and tempests, alluring the warm the affections and nerve the arm to do manly pented of. Mr. Sleeper cannot well complain, there-

is in collision with these laws? Simply because but practically real, while the reformer is impulsive mencement. We have given him full and ample this intention of Nature is perverted and her de- and erratic in his issues, and therefore accom- opportunity of expressing his views, and if they signs thwarted. Insolent and imperious obstacles plishes but little. May we not hope that this Con- are not understood, it must be the fault of the have the friends know the progress of events, and break in upon the relations of Nature, and negativention, if it does no other good, will attempt the reader, for he certainly has been very plain of the increase of agents for reformatory purposes. tive her merit, and crush to earth the power of harmonizations of the individualisms of the refor. speech. matory family, and give the world, in the report of We should receive such psychological demon- its proceedings, the first grand view of humanity's troversy. whose prompter is the Supreme and Transcending wished to see the inventions of genius and the cu- perience in gentlemanly correspondence, and also a ture in the face, in supplying the needs of the pre- tally false. They may be termed, for the sake of graph "an anonymous fault finder," such names

of, and what greeting they will give to humanity's "Spiritualist" was designed as a vehicle for the dis- will give the necessary information for all business out articles of use and beauty, so bodies form arts. Well might I say, poor Spiritualism, or with In the world of mind, Nature is varying con- self, and the voice of the "good time coming." The cussion of principles and not personalities, and a purposes. possess, may win perhaps millions to the inheri- and significant meaning for him who wishes to meet you in the columns of the "Tribune." or any

through the single medium, just as we all have The following extract gives us an insight into the truth, I must associate with all conditions of humarefuge in our Massihiacal atonement. His spirit is character of the "preliminary meeting," and awak- nity, and use arguments to meet their various ca- through the West, desires those who wish his seranimated to utterance, from a certainty that its ens the belief that the Convention will be worthy of pacities. I would also instruct you to "hoist your vices on his return East, to write him at Chicago,

sical structure, in affection, heart, mind and soul—
the completeness embracing the elements of all
that can procure happiness here and hereafter, a
union for to-day—to-morrow—forever—eternity.
Such is all true marriage.

When our emotions had so far subsided as to admit of speech, I drew her gently to a mossy bank,
that skirted a little stream, and there we sat down
together. By her request I told my story; and
she only said in reply: "This also is mine." And
thus, in this great sympathy of a common experience, we were drawn more nearly, more dearly
together. How a delightful calm overspread all
our thoughts; and hand in hand we walked thro?

subject, as some of our Spiritual friends are soon to leave us, to report America's progress to that L. Dunn, West Troy, my present employer; L. P. Convention, and speak words of cheer for humanity's future. That such are the wishes and desires of some Spiritualists, the following letter will Capt. Reuben H. Gray, of the U. S. Volunteers. prove. We give it place, not only as an item of intelligence, but that its publicity may prompt all who feel an interest in the "Representative"-Br.

Mr. Randolph has been well and favorably for a frontispiece. known to the Spiritualists of New York city and State as an examining medical and speaking meour knowledge, general satisfaction. Indeed, the praise bestowed on his late labors in central New York, would be flattering to most public speakers, in or out of the Senate. We have no fear, therefore, but as a speaker he will make himself understood and fell.

The following is one of many letters we have the ability of Br. Randolph as a speaker and a medium-being his credentials to the Convention:-

NEW YORK, April 5, 1855. We, the undersigned, residents of New York, of the United States, to the Reformers of every Nation, People

and Tongue, in Convention assembled. Greeting: Brethren-We take pleasure in telling you that we fully appreciate and understand your motives. Heart and hand we are with you. We feel strong. Our souls are in a glow. The sun of righteousness arises in the world's hori zon, and the earth begins to pulsate with the divine throb bings of universal love,-of God to man, and of men to an Our souls are confident and trusting: our hopes and faith in and for the triumph of right over wrong is great, and active as great. We feel a Spirit of charity for all mankind. We believe in the ministration of departed Spirits, and that they are engaged zealously and earnestly in reforming mankind, ushering in the dawn, the glorious them all, and embrace the true, the beautiful and the good. We believe that Spirits are now laboring through earthly mediums to dispel the gloom of error and bigotry, unholy creeds, superstitions, fanaticisms and irreligion, from the

minds of men and the face of earth. great battle for Truth, Justice, Love, and Reason, and we bid you God speed in the divine work of human regener-

We take pleasure in commending Brother Paschal B. Randolph to your kind regards. He is our duly appointed Tenn., inclosing \$1.50. representative in the grand Humanitarian Council to be held in London in May next, and we trust he will meet with from the Spirit-Land. With incontestible evidence of perthat attention while in Great Britain which we feel he so well deserves, in consideration of the arduous toils and observations. By. J. B. Ferguson. wearisome labors he has performed and is performing still in behalf of the down trodden and oppressed of human belief on Unitarianism, Universalism, and Spiritualism. ciate editor of the New Era for a time, is the kind of every nation, race and hue. Br. Randolph is one By J. B. Ferguson. of the most prominent Spiritual mediums of the mental order, in America, and as such we commend him to the kind regards of every good man and true in Great Britain.

LYMAN L. CURTIS. PHILANDER KENYON, WILLIAM B. TAYLOR. H. S. NICHOLS, L. M. TAYLOR.

MR. LOGAN SLEEPER.

The letter of this gentleman published in monstrosity of its nature, and therefore votes itself last issue of this paper, went before the public ding, and therefore he antagonizes those he should see the fruit of his labor rise up to call him tolerated; and some member of the body will get outside of reason and argument. Besides this, the without comment from us for lack of room, and we modest, and therefore wise thinker will seldom ad- now call attention to it only to introduce the foljudge any reform by the experiences he or she may lowing letter. So far as Mr. Sleeper has been perbring into court, for human history and human na- sonal toward ourself, we care little, for we think ture should be the tribunals at which all expe- the general reader will discriminate between the riences now-a-days should be corrected, as there is sectarian rancor of Mr. S. and the calm tolerance conceived in a fault-finding disposition, that injury no one mind sufficiently comprehensive to correct which the Christian Spiritualist extends to the many opposing and conflicting forces of the age, advocates. Looked at more closely, the modest thinker for it is our christian and religious belief, that the makes the world and God's providence an open purposes of God will be accomplished, and his book, in which he or she may find useful and in- government acknowledged among men, without structive lesson, while the presumptive and dog- our carrying on an active or violent warfare against If Mr. Ferguson had been as anxious to preach the Gospel, matic thinker is a huge pile of egoism and vanity, and therefore incapable of instruction or cure this choping logic on mere theological opinions, we side the grave.

As for have neither time nor room, and hope if Mr. Sleep-that Jesse B. Ferguson would have done more good, and have neither time nor room, and hope if Mr. Sleep-The proposition, therefore, for a World's Con- er favors us with any more communications. it The proposition, therefore, for a World's Convention, and the World's Convertion will have very
different degrees of interest for these two classes of
and not personality among men. We have had
brightest manifestations are in individual indidual individual individual individual individual individual indiv hope whatever views may be taken of the imme- to convince us that inspiration comes not from diate value of Mr. Owen's notions regarding this these schools. Nor is harmony to be expected Convention, and his philosophy in general, that from the church man, judging from his love of conand creation and prophecy awaken their energy the "call" may be suggestive to all of the "good ventional authority, and his antagonism to reform. under the same impulsion. The soul derives its time coming," and prompt them to such action as How far Mr. Sleeper may be of this class, we will may tend to harmonize "self" with the general not attempt to guess, nor will we call in question Louis, that "Spirit-rapping" is not likely to be good, as all such efforts are the true, though it may his sincerity, nor criticise his christianity, for we explained by the efforts of their members. We be the slow way to bulld the everlasting BROTHER- care nothing about his belief, but every thing about his life. If Mr. S. is a good, honest, candid, truth- and give us all the light they may have on the sub-We hope those who can, however, will go to the loving and justice dispensing man, loving God in ject; for it is not only a trueism but a common-Convention, for the presence of some spiritual and his own way, we shall be glad to know more of placeism to say, that if the phenomena can be exreformatory friends from America will have a him, but if he is deficient in these characteristics, plained on scientific grounds, and according to good effect, and may go far towards giving stimu- any jingle of words he may send as will be of known and scientific rules of evidence, it should

These remarks will apply to others as well as fore of our stopping this controversy, for it has The unanimity of the conservative is external been painful and personal almost from the com-

The following will explain itself and end the con-

West Troy, April 9, 1855. We shall see by the report of this Convention, fusion of Spiritual Knowledge," it becomes my for his own sake and the sake of the cause he being and spirit its product. As the loom weaves ings which he is so fond of spouting, even aided other appropriate sheet. As an Apostle of a great lown proper colors," which according your own ad- before the first of May.

It appears that Mr. Owen had purposely fixed this meeting on New Year's Day, that he might have an andience who preferred mental to bodily food and feasting; and it will be seen by this report, that those who came with the highest expectations were write under a mask, but that idea is explained.

inspiration, you will need no other assistance, but Devilology—as we know of no other association or vain towards a full expression of thought, as in if you write by information and need any more classification to which it belongs. This term is any other form. than you have already received from this quarter, I purely evangelical, both in terminology and history, will furnish a few references. Here they are: so we do not expect to be called to an account for Robert Robertson, Columbus, O., with whom I its existence or use. If any one doubts this, the served my apprenticeship; Rev. E. H. Newton, following question, which is No. 1 of eleven of like Principal of Cambridge Academy, address him at significance and bearing on Spiritualism, which Cambridge, Washington Co., New York; Rev. E. appeared in the columns of a religious journal, (the So much we have felt moved to write on this A. Stewart, my honored teacher of Christian Theo- Watchman and Reflector,) may teach him not to logy, address Spirit World, Second Sphere; Horace "be wise in his own conceit:"-Waldo, Commissioner of Pensions, Washington, D. C. Refer him to the Muster and Pay Rolls of

If you wish for any more, and prefer the names of Reverends, I can give plenty of them. You had better begin the work at once, and have it publish-P. B. Randolph—to do "what seemeth good" in ed in book form, with the intended "Address" to faith we will let Br. J. H. Fowler offer a "few retheir sight," as he is to sail on the 18th for Eu- me as an appendix. I think the book would sell marks" on the question, as he seems to have met well, with either yours, or my full length portrait with others, whose faith requires the presence and

You offer to "prophesy" to make the work com-

every way destitute of principle or argument .--

I fear no shaft from slanderers' tongues, There is an adamantine shield,

Of truth o'er conscious virtue flung, That shames the slanderer from the field.

to review on principle. If you do so, and make three logical points, you shall have the pleasure of seeing a "Review" reviewed. Yours fraternally. S. M. Peters.

BR. J. B. FERGUSON'S BOOKS. AND HIS ORTHODOX REVIEWERS.

which are most welcome. We have not as yet is the only spirit engaged in the work. dawn of the Golden Age of universal equity, We feel read them, but as we have read and published that the "good time" to come is close at hand, when nearly every extract the Spiritual press has made ening an interest. I shall reply to them. men will see their errors in theory and practice, religion from the publications of Br. Ferguson, we hope and politics, interest and duty, and only see to discard this notice will answer the purpose of a more extended and formal review.

We shall return to these works, however, when we are prepared to express an opinion; in the Brethren-Reform is our motto! We are soldiers in the dictum, but get the works and judge for themselves.

The following are the two most important to the Spiritualist, be he in or out of the Church. They can be had by writing Br. Ferguson, Nashville,

SPIRIT-COMMUNION: A Record of Communications sonal Identity. Presented to the public with explanatory

RELATIONS OF PASTOR AND PEOPLE: Statement of

but regret the necessity which the theological we shall not mourn as one dead, but consider his Spirit is repellant, and position warlike and forbidattract. We know the office of the reviewer is blessed among men. often an unthankful one, even when the Spirit of kindness would wish to give a silver lining to the have not noticed: passing cloud of criticism; but the following from the Gospel Banner, of St. Louis, is so obviously can come only to the reviewer and the cause he

"SPIRIT-COMMUNION." "This volume of 272 pages has been placed on our table by our friend Henry Stagg. This is a work which we can not recommend. It is a bundle of ridiculous nonsense. enjoyed peace and happiness, which, we fear, will never be his, We find in it a concise statement of the teachings of Spiritualism. There is in this statement but little new Man, in his perfection, is the perfection of all external tience to give more. Any one wishing the work can purchase it of Henry Stagg.'

It must be evident to the reader, if the reviewer speaks for any number of the Churches of St. hope, however, others will double their diligence, be done, and "done quickly."

Until such explanation comes, we hope the readsible use of Br. Ferguson's and all other communications.

SPIRITUAL DEPOT IN PHILADELPHIA. We have not been able to spare room to notice before the effort of Mr. Samuel Barry, of the city of "Brotherly Love," anxious as we always are to

Every city should have its reformatory book store, for simple as it may seem, it requires some

SAMUEL BARRY, 221 Arch st., first door above the Theatre,"

SPIRITUALISM AND THE DEVIL.

"How do you know that any good Spirit communicates, as demons transform themselves into angels of light, any may say many pious things, and claim also to be the Spirits of your friends."

Now this is such a perfect "Know-Nothing" question, it would be highly improper for us to attempt an answer, for we would be apt to use " carnal reason" before we finished. And so in good agency of the Devil among the children of men.

He says-How peculiarly fond some persons are plete. Friend Sleeper, I advise you not to turn of urging the claims of the Devil. Was there ever dium, in each of which he has given, to the best of prophet. "A prophet has no honor in his own any new and promising thing for humanity that was not at first attributed to his agency by that Now, friend Sleeper, these are matters wholly class of persons, whose profession is to destroy oreign to the mission of the Christian Spiritualist, him? Perhaps they think the devil and their pro-This is the last answer that I shall indite through fession go down together. You know they told its columns to an epistle every way personal, and Christ he did all his good deeds by the Prince of devils when they saw that he was fast destroying And I answer your epistle only because it is an in- the works of the Devil and casting him out of the been permitted to read, which bear testimony to direct attack upon Spiritism, by a threatened direct minds of men. So they have said of every imattack upon my reputation as one of its advocates. portant truth which has since been proclaimed. Hence, we expect the same cry will be raised with gle of free and manly thought, and more inreference to Spiritualism, which more than anything else is freeing this world from this superstilest nature. That which is true to the interiors of tion. Must they have a Devil? If so, let them the human mind will unfold in ever nobler and My address to the Clergy, you have a perfect advocate his cause as long as they find it profitable

Rev. Mr. Dearborn, of this city, has been giving a series of discourses on these spiritual phenomena. which he has lastly attributed altogether to "the Devil, that arch-deceiver, who fell from the high position he once occupied, and now goeth about like a roaring lion seeking whom he may devour." but as the vagaries of a disordered imagination.— We have received a friendly visitation from this He says more, but the spiritual theory can ac. To him who lives only in the lower plane of the Brother, in the shape of a bundle of books, all of count for those phenomena, but old Satin himself intellect, the higher world of thought and emotion

NEW ENGLAND SPIRITUALIST.

No. 1 of this issue comes to us in so neat and handsome dress, (type,) and with so carnest and tal or spiritual phenomena as the peasant of the hopeful a face, (vignette,) that we cannot help the plains, or the poor collier in the mines, of the Alps meantime, we hope our readers will not wait our impulse that wells up within us to say, - Well or Appenines. Therefore, in this age, forbearance come! thrice welcome to the sanctum.

> The salutation being over, we grow serious, and ask "Whence and what art thou?" remembering those to be the usual questions put to most

has changed owners, and also its name. Br. A. tion, nor reject the stone which should be the head E. Newton-known to most of our readers as of the corner. the author of the "Ministry of Angels," and assoeditor and publisher of the New England Spirit-While we are on this subject, we cannot help ualist. Br. Hewett, the editor of the New Erahis; that he may be led into all good, and live to

THE NEW ENGLAND SPIRITUALIST .- The leading purpose of this paper will be, to present the evidences, now abounding and multiplying on every land, that Spirits exist, and that they com-municate with mortals. The execution of this design will lead multiplying on every hand, that Spirits exist, and that they communicate with mortals. The execution of this design will lead us to inquiries into the more abstruse departments of Physical, Mental and Psychical Science; and involve to some extent the consideration of various Moral, theological and Philosophical questions. The practical benefits which must unquestionably result from free communion with superior intelligences, will be exhibited as they unfold themselves. Specimens of communications from Spirits will be given, to be rerarded as suggestive of thought, rather than as authorizative teachings; and illustrations of Life in the Spirit-World, as described by its inhabitants and by visionists, will be presented.

It will be the Editor's aim to adapt the paper to the wants of all classes of persons in this section, who are interested in the Spiritual Developments of the age,—to exhibit a catholic and tolerant spirit towards all shades of opinion that obtain among Spiritualists,—and to meet in a kindly and rational manner all objections and difficulties honestly urged against the belief of Spirit-communion, especially on the part of the religious world. The desire of the Editor will be, to elucidate Truth, and not to establish a sect,—to promote Mental and Spiritual Freedom, rather than inculcate specific dogmas,—and thus, as a sure ultimate, to secure the elevation, spiritualization and advancement of mankind.

mate, to secure the clevation, spiritualization and advancement of mankind.

The subscription list of the "New Era," having been purchased of Mr. S. C. Hewitt, the New England Spiritualist will supesed that publication, and, although considerably larger in size, will be furnished to all who have paid for the Era in advance, for the full time of their subscriptions.

The Editor having been by the kindness of friends, placed in a position to be freed from other cares, will be able to devote his entire energies to its columns, and will seek to obtain such assistance as may be required to render the paper equal in value to any other devoted to the same objects.

One copy, one year, always in advance.
" six months" Five copies, one year, "

Single copies, 4 cents each.

A liberal per centage to responsible local and traveling gents.
Office, (for the present,) at Bela Marsh's Bookstore, 15 Frank-in street, Boston.
A. E. NEWTON, Editor and Publisher.

NEW MUSIC.

several gems to his repository. "The Star of evidence of ages is a huge lie. As to the extract Hope," the words by Mrs. Gourley, are pretty, he has copied from some old foggy print, it like his and the music inspiring. Among them is also observations looks very like "bosh." 'Twilight Chasing the Last Beams of Day," "Wandered by the Brookside," and "They tell of such letters looks very like an insult to the me that thy Heart is Changed."

IS SPIRIT THE PRODUCT OF MATTER, OR MATTER THE ULTIMATE AND MANIFESTA: ION OF SPIRIT?

There are two theories of Matter and of Spirit: each is received and advocated by large classes of respectfully listened to, invective and abuse is anmoral courage to keep and sell some of the radi- minds; both apparently out-rolling from Interior other. cal publications of the age. We are glad to Sources. They are absolutely opposed to each FRIEND SLEEPER: Your epistle of the above date, know therefore, that the Philadelphians are not other; therefore can never be reconciled. If eith- say my say, not at all frightened at being called in distinction, the material and spiritual hypotheses. pass me "as the idle winds which I respect not," ualist. As a member of the "Society for the Dif- man to open a store. We wish him success, both The former makes matter the primal source of all and think them as potential as the material nothsouls. As the tree bears fruit, so the human or- Cicero, O tempora! O mores! ganism elaborates the ethereal spirit. Thus man | For all that he says I infer, I stick to my text. becomes the son of the clod and brother of the and although I did not express my opinion of Miss worm; and the spiritual efflux of all matter, con- Jay, I will with your permission now. As a wosidered as a unity, is God. If that from its very man, I think her endowed with beautiful sensibilinature is finite, such also must be its product. ties and a fine organism, but do not think her Spi-Fetish worship then is divine worship undeveloped. ritual inspirings at all commensurate with her Br. J. H. Fowler, who has been lecturing It has but to lift its eyes from its leeks and onions, phrenological development, and think that in her and adore their spiritual effluence.

is the essential and real, matter its ultimate. its Notwithstanding the increase of opposition and manifestation in time and space. Spirit is the unithe constant antagonism of the churches—to make versal and quickening power, and matter but the Your offer to write my biography, is more than no mention of the many exposes to which Spiritual- out-birth.—The origin of the soul, according to I expected in this world. The merits of reformers ism has been subject—the cause goes bravely on— this hypothesis, may perhaps be as briefly sugare seldom appreciated till after they are dead.— for the oppositional phases seem to have mostly gested in the following lines, which came to me in But this is an age of wonders. If you write by passed away, to give place to what we must call the early Sabbath hours, but which struggle in

> From the PRIMAL SOURCE of Being. From the archetypa, thought Of the Infinite all-seeing, Man the Spirit is out-wrought.

In the Heaven of Heavens is born, With the spheres of angels blending, The Soul's inner vital form : In the Spirit-Heavens discreted Hath anew its Spirit-birth,

Quickening influx thence descending,

Ever one in Heaven or Earth. Flowing on the gentle river Of our being floods the shores Of the outer life, and ever

And the two are made and meeted

Onward to the ocean pours. Thus man calleth God, "THE FATHER," And the Heavens his native land ;-Seeketh from the earth no other

Than a garment from her hand Thus each hath an angel-kindred For his Life flowed down from theirs, And the tie is never sundered Though an outward form he wears

Not from earth his Spirit taketh Life-sustaining bread and wine. And the soul her deep thirst slaketh At the Fount of Love Divine.

If the former theory has been called by its first propounder exceedingly "simplistic," the latter. when fully unfolded, becomes sublime. Each will be tried and tested in the tough wrestle and strugwardly in the deep heart-experience of every earnfairer proportions; that which is not genuine, but a false and fictitious appearance, will be spurned and trampled under foot before the advancing generations.

Every man speaks from the degree of his mind which is opened. The gross skeptic considers all that lies beyond the reach of the natural senses is a blank. He in whom the religious element has I think his lectures will do much good by awak- never been quickened regards the experiences of such natures as Madame Guion and Kempis as delusions and fantasies. The higher includes the lower, as the greaten circle the less; but the inferior development knows as little of the altitudes of menand prindence, charity and docility should characterize us all. We have each much to learn and not a little to unlearn. Let us then take heed what we receive and what we refuse; neither pollute with impure lavation, nor daub with untem-We read the prospectus, and find the New Era | pered mortar; neither build upon a sandy founda-

A WORD IN SEASON.

EDITOR CHRISTIAN SPIRITUALIST—Sir: I like liberality as much as any man, and although I think I understand the word "charity" as well as most men. churchman finds for censure, whenever he knows change from the editorship of the "New Era" as vet for the life of me, I cannot see its particular the Protestant element is working outside of his enlarging his liberty, and, we hope, his activity. force when I see such letters as that which appearown theological hive; for all exclusive and dog. And now that Br. Newton is in the good work in ed in your last number from Logan Sleeper insertmatic criticism, be the impulse or motive ever so earnest, and is in a position to do himself justice, ed, or when as I occasionally do at the conferences, good that prompts it, must eventuate in injury to we wish him God speed, and hope good health, see men get up and after they arow they know nothboth parties. We say both, for the censorious long life, and plenty of good human nature, as well ing about Spiritualism, are ignorant of its phenofaultfinder never has and never can attract, for his as spiritual sympathy and guardianship, may be mena, pitch into it, branding it as a thing vile and up and praise these men for their free speaking.-The following will explain such points as we Liberality is one thing, license is another. Any man who has examined the phenomena and then has an objection to advance, should be listened to attentively; for if Spiritualism is a "flammery," I. for one, should be glad to know it, but when some ignorant bottle-head get up to vent a little gas, I confess my charity does not carry me so far, and l have little patience. Arguments based on the phenomena for or against, should be listened to, but not abuse. And I must think those Spiritualists who advocate the course objected to, are marvellously thin-skinned as to the outside opinion of the world, for it does look something like bowing to what the world may think. Much as I object to the ribald tone assumed by

friend Peters, in many of his articles, much more do I object to the wholesale invective of Mr. Logan Sleeper of St. Louis. If this gentleman read the Christian Spiritualist, he would know how false is his criticism when he infers what the Christian Spiritualist's belief is. We quote his words.

"They have discovered that all that is necessary to form be joined to the physical structure by progressive forma tions of beets and potatoes! The fine organs and subtle absorbent work over the "self-dynomic Spirit," evolved from vegetables, and the result in due time is an intellectual essence, a Spiritual nature

If he knew the belief of this part of the body, he would know their belief is founded on the gospels, and in the sacred word they have warrant for their belief that the Spirits of the departed can and do visit earth. If this is not so, then the sa-Horace Waters of No. 333 Broadway, has added cred writers have recorded an untruth, and the

Now, Mr. editor, I must say I think the insertion many thinking men who deem it their privilege to believe in Spiritualism. If Mr. Sleeper argued, by the way, his name is a very apt one, for he must be marvellously asleep, if he has been unable with all his opportunities, to discover the way to argue. Argument is one thing, and should and would be

Thus, Mr. editor, I have again craved leave to

normal state, she is capable of much greater things The other theory makes spirit primal and posi- than she ever delivered from the trance state. Her tive, and matter secondary and receptive. Spirit former career of a public school teacher and pub-

from the one she acquires the confidence to face an audience, from the other; the means, if she did her duty to herself, and those intrusted to her charge, of gaining knowledge. So when these that, as he had intimated on a former occasion, balanced head and phrenological development, the to deliver a course of lectures upon Spiritualism, wonder should cease that she talked more than showing the results of his inquiries for four years continually vented in the Telegraph in respect to her and her lectures, which were apt to lead expectation so high that no mortal effort even with the aid of disembodied Spirits could be satisfied .-Had the Telegraph editor read my remarks in a fair and candid Spirit, he would have known at what my remarks were particularly aimed, but there are men in the world so wrapped up in the notion of their own great thoughts, that they will not see the truth even if it was shown them through lord Ross's telescope.

I have no desire for a war of words, but feel justified in saying that I have said in my own defence, and in conclusion say that if the Telegraph editor desires to know who "the anonymous fault name, and subscribe myself in truth as usual,

Although it were perhaps more apt to sign "the anonymous fault finder," and with Gratiano in the Merchant of Venice say "I thank the Jew for teaching me that word.' New York, April, 1855.

> [For the Christian Spiritualist] A MELODY OF SPRING.

A SPIRITUALIST.

BY FANNY GREEN.

Singing like a frolic fairy Comes a Spirit bright and airy; Bending on her breezy wing Now we hail the lovely Spring ; And the echoing earth rejoices In her song of many voices.

Now she seems to dance before us Leading her own thrilling chorus; Sighing winds and whispering trees, And the humming of the bees, Answer to the lowing heifer And the singing of the zephyr.

Where the tender grass is greenest,

And the blue sky looks serenest, All along the Southern world Where the earliest flowers unfold. Listen to the tinkling measure, As the young brook sings for pleasure. What a lovely panegyrie Greets us in the liquid lyric Swelling buds and blooming flowers, Which salute the golden hours,

In its varied verse are flowing All the meadows now are ringing With the black bird's joyous singing. And along the orchard wall, With a rapturous rise and fall, Hark! the robin's tender wooing-And afar the wood-doves' cooing.

With a thought of rapture glowing

From the farm-yard now we hear Clamorous voices! chanticleer Pipe's through his sonorous horn That a latent child is born: Which away in forest lonely Sings the hermit word thrash only.

By the wood and in the valley Where the living breezes dally With the young buds they unfold From their vests of greenish gold. Many a little leaf is peeping, Many a tender rootlet creeping.

All things, whether high or lowly, Swell the anthem pure and holy; Bud and blossom, bird and breeze, Stirring grass and waving trees, Touched as by some loving angel, Seem to sing a sweet evangel.

And in this fair season vernal, From the transient to eternal Bloom and freshness let us rise, Nursing buds of Paradise, In the Earth-home, while we gather To the bosom of OUR FATHER.

THE MIGHT OF TRUTH.

From out the little fountains

BY RICHARDSON

There swell a mighty tide,
Upon whose broad, clastic back
The broads of commerce ride;
And on the winged tempest A little seed there flies, A little seed there mes,
Whose roots strike down—whose giant arms
Reach upward to the skies,
And so to the little, slighted Truth, At length more mighty grown, Shall fill the nations with its power, And make the world its own.

Doth still more richly bloom— And even to its bitterest foe Gives forth its sweet perfume The rose that's crush'd and shatter'd Doth on the breeze bestow A fairer scent, that further goes Ev'n for the cruel blow.

And so truth's crush'd and trampl'd flower, By injury stronger grown, Shall win its very foes to love, And make the world its own.

There is a flower when, trampled on,

The wrong that higher lifts its head Shall soonest lose its crown; The error that seems mightiest Shall quickest be cast down. And thus the first shall be the last-The last shall be the first;
And that which all men prais'd before Shall be by all accurst. And so the little slighted Truth
Shall the old wrong dethrone,
And driving ancient error out,

Oh! Truth's fair flower is fann'd by sighs, And nourish'd by the tears
That on the dungeon's stony floor
Have reign'd for weary years. And from the cross and fiery stake, The streams of blood that pour Have scatter'd wide its living seeds

Shall make the world its own

To earth's remotest shore.

And thus the scorn'd and hated Truth, By injury mightier grown.
Shall fill the nations by its power, And make the world its own

The head that once was bow'd to earth, Up in the heavens now towers: The martyr of a former day Becomes the saint of ours;—
While he who now denounc'd and scorn'd,
Speaks boldly for the right, Shall in the glorious future shine-A prophet crown'd with light:
For then the scorn'd and hated Truth,
At length more mighty grown,
Shall fill the nations with its power, And make the world its own

The fetters from fam'd Columbus Indignantly are hurl'd,
And he is hail'd, with fond acclaim, Discoverer of a world!

And for his dungeon and his woes Immortal fame atones,
And up among his kindred stars
Galileo enthrones.
And thus the scorn'd and slighted Truth,

At length more mighty grown. Doth move the nations by its power, And make the world its own

The man rejected and despis'd Is worshipp'd and ador'd—
The felon, scorn'd and crucified, Becomes a glorious God! And bright with gold that blood-stained Cross, The emblem once of shame. Rais'd high above all human signs
Exalts his blessed name.
And thus the Truth—the hated Truth, Each day still mightier grown,
Doth move the nations by its power,
And make the world its own.

DODWORTH HALL.

SUNDAY EVENING, APRIL 8TIL

he had been able to be with them this evening.

In my opening lecture I spoke of Spiritualism. The revelation which had its commencement in the Rochester Knockings, and which was more important than the world was willing to credit-for it was another revelation from Heaven-and this conclusion we have arrived at, as also many others, My object is to invite investigation, that this truth may not be condemned unheard. Regarding it as a revelation, there are two remarkable characteristics which cannot be overlooked-the one, its rapid spread; the other, the admirable adaptation finder" is, that you are at liberty to hand him my of the means which has affected this purpose. The history of the world shows no parallel to the rapidity with which it has spread. Seven years have scarcely passed, and yet its believers are not numbered by thousands or tens of thousands, but millions. What is it which has done this? Is it man's devices? Has it been consummated by a fraud or a juggle? Is it a nine days' wonder, soon to pass away? some strange delusion taking pos--it stays not at the hovel in which it had its origin, but has spread over the land, taking captive the rich and the wise as well as the poor and the weak. It siezes the infidel in his darkness, and awakens him to a knowledge of God. It has visited the churches; it goes amongst the vicious, and makes them bow to that they did not before appreciate. What is that speaking to man from the tomb? What is that resounding from the starlit dome? What is that which makes the responses we hear all around us? Is it man's device-a delusion? Is it not the great Creator speaking again gone before, yet live for us. to his creatures? Inquire for yourselves; take trample beneath our feet; look to the countless worlds rolling above us, and all say it is the voice own hearts there is a voice ready to respond to the wards God as for this. inquiry, and dare you, in the sight of that Power, say you will not hear?

The revelations of the time past, whether Chrisyears in the wilderness until a whole generation had passed away. Even in the days of Christ, not in a distant province, not by the sword or bayo-

that in almost every house there was a medium. For this I was attacked by every paper, and one, the principal journal of the place, denied the fact, market-day, and many farmers formed a deputa- converts communications, which were intended to tion, and came to me, offering a certificate of the be grave, into the sheerest nonsense. fact. I did not deem it necessary, for I have of the book was Japan.

from listening to the truths to be propounded. listened to his errand of love. The minister in one place visited his congregation we are basking in his sunshine.

adaptations of the means to the purpose in view. personal gratification, from curiosity; go as they therefore the less true. I believe the Emperor was assassinated Hitherto the revelations made to the world have would to a theatre, or other place of amusement. Hitherto the revelations made to the world have would to a theatre, or other place of amusement. been made by one, two, or a dozen. Moses was The inculcations of Spiritualism are to have charibre. Granville, as to the Emperor dying through the seeds of a alone. Christ for a time also, for not until his ty to our fellow men, to contribute our means to disease then in him in a certain time, and the event has occurdeath was the faith propagated by the disciples. support those who need support, and this is our Swedenbourg also worked alone, and thus it will profession, yet how far do we fail in our duty.

The Judge commenced his lecture by stating ble. The instruments are chosen from all, and the the vast sum of 103 cents. You have kept your like the text. One remark pleased me much, it was that a gecharge, of gaining knowledge. So when these that, as he had intimated on a former occasion, things are considered in connection with her finely that, as he had intimated on a former occasion, be devised. The power has been demonstrated to locked also. It is in vain to say we are Spiritual-ders to me. I have stood and looked on the mighty waters of every sense, each has been enlisted. The revela- ists, that we believe in its truth. We must mani- Niagara, the river rushing over the ledge of rocks, producing tion is to man by man, and a remarkable feature fest our belief in our acts. It is in vain for us to forever its prodigious mass of clouds, and I have reflected your "namby pambyism" even in her trance state. My past. He adverted to the introductory lecture of it has been that the natural capacity of the melassemble here Sunday after Sunday, when day past. He adverted to the introductory lecture of it has been that the natural capacity of the melassemble here Sunday after Sunday, when day past. He adverted to the introductory lecture of it has been that the natural capacity of the melassemble here Sunday after Sunday, when day past. objection was not to Miss Jay or the lectures which he had given a fortnight before, but to his dium has not been exceeded; and the revelation, after day poverty and destitution marches on be- and then pass away and am nothing. I have stood on the sea she delivered, but to the vapid puffs which were so sorrow he found he should be, owing to the state when particular, has been directed on a plane with fore you, and you raise not your hand to aid the shore listening to the anthem of its surges, and have been sadof his health, unable to complete the task he had the particular organism addressed. As the revela- distresses you see, to raise from degradation those of Niagara could not accomplish; that which the endless rush imposed upon himself, and that his effort of this tion is received through man, it must be that it is who are so deeply plunged in it. Believe me, one of the sprayed waters of the ocean could not do, a simple table evening would be his last, as with great difficulty encumbered with difficulties, and which have been prayer of the hand is worth a hundred sermons, tip did. It taught me that I and not they should exist for stumbling blocks to many. The inquiry repeated and let this truth sink deeply into your hearts, eternity. That as compared with my existence theirs was but ly has been made—why were the physical mani- that it is more blessed to give than to receive. festations sent? why was it not an appeal to the mind? It is said that tipping and rapping is not a Abstract of the Proceedings at the Conference at No. 555 by it, which neither Nisgara nor the ever-rolling seas could acdignified mode for spirits to communicate. The mental method has been tried. About one hundred years ago, a scientific mind was used for this come a Spiritualist, for before I had seen the phenomena I was purpose, and even his name, until the last six or a Spiritualist in heart, and believed in all except that the Spirits seven years, was almost unknown. The revela- of departed friends could communicate and identify themselves tions, great as they were, given through him, I saw will relate. The circle was held at the house of Mr. made but a trifling progress; and why was this Wolf, which was to Mrs. Wolf and the whole family quite unso? Because it was an appeal to man's under- expected. When myself and a friend went there, there was no standing! The allusion is to Swedenborg, through was to be held there, Mr. Stewart might have sent word. The whom came some of the highest manifestations so speaker then stated that he and his friend were shown by Mr. interesting to man. It was necessary that these Wolf into a large empty room, and was told they could if they When she was developed as a medium, the Spirits told her that revelations should be accompanied by some manifestations which addressed the senses, and first then tables and chairs were collected and the circle formed. and last, all have been addressed. The mind has There were nine letters delivered from beneath the table, and been reached, and that truth which we have been ever inquiring for; man's immortality—this hitherto

Wall, this letter contained the light and will conduct the man—but now has well executed; the half appeared to be formed by picking from the demonstration come to man's senses. We now the table cloth, was rough and early. It was passed round and session of the weak and ignorant, and carrying have no longer to deal in abstracts and profundion putting my hand under, some cold substance touched my ties of the mind, for the physical manifestations hand, and then the letter was taken away. A few moments af- a letter came gliding down as from the celling, addressed to the appeal directly to the senses. Hearing, touch, terwards Mr. Benning reached up the same envelop, and in it taste, smell, sight, all the senses, have been visited, then remained was the hair. The paper was examined and head still lives; wait. Roper Warr." This is the Spirit who lives after this life, and that his life does not cease the ashes were then collected, put into the original envelop, and but with eternity. The marvel is that it should put under the table. After a moment or two the envelop was come at this time to a matter of fact world, so picture was found to be restored, as on its first presentation. steeped as it was in infidelity. That it has come in On the paper were all the private marks which had been made an age of inquiry and science, to me it was a marvel; and also, that now the evidences of the senses others from unprogressed and scurrilous Spirits, abusing the should be afforded, that the dear ones, who have Judaism of Mr. Wolf, and the Christianity of Mr. Stewart.-

> each, or in any other place, in the office, the said it was a dog. Shortly afterwards be suddenly drew his which surrounds us. Go to the grass which we railroad car. Wherever men congregate, all of hand away, and said it was a snake. I put my hand down and have crossed that dreadful ocean that, abyss of death, whose these manifestations bear witness that man's life is but not cold; then again like a dog slapping with his tail. Mr. but the small beginning of man's future. In no- Benning put his hand down and brought up a knife which beof God speaking to his children. Even in your thing have I my gratitude so deeply excited to-

> Those who desire that the mode of communicating should be more grand, dignified, and respectable, but little know the human heart-a miracle tian or Pagan, whether the inquiry be directed to never yet convinced and converted man. It may profane or sacred history, nowhere can we find have excited his wonder and exercised his reasonany faith spreading with the celerity with which ing faculties, but there it ended. What greater broke up, and we were getting out costs, when a letter came this has done. Although the miracles of Moses miracle could have been given-more striking, gliding from the the fore part of the room, addressed to the genwere performed in the face of a great nation, and touching, and feeling, which raised a whole nation although they were carried to such a length to into alarm—the cutting off all the first born of bility of all metals known to art and commerce, slay the living, was the progress such as we have | Egypt in one night. Yet we have not one record witnessed in this? The nation in whose midst that one person through this manifestation was these wonders were wrought did not believe in converted. Did the miracles of Christ convert the them, and those for whose benefit they were Jews? Thousands were fed with a few small wrought, did not believe, but had to wander forty loaves and fishes, yet we do not read that any were pansibility of metals, beginning with platinum and ending with converted. How much more pointed is the power now at work among us, when it is remembered the those who witnessed his works, did not believe, raps have done more to establish the faith than all and delivery, appeared to me almost too short for a person to and more than a hundred years past before the the other manifestations put together. The wisnumbers of the Christians could at all compare dom, therefore, which directed the movement with those who believe in spirit-intercourse. What shows its thorough acquaintance with the human has worked this marvel-not done by the wayside, heart-the act was done wisely, and it was therefore necessarily successful. My principle purpose net-there have been neither wars nor rumors of in making these remarks-I have been lead from wars, nor attempts at violence. It has sprung up, my purpose-was to raise my voice in warning, as it were, as a mushroom in the night; it stands fearing, it is possible, that by our enthusiasm we before you appalling in its strength, mighty in its might be misled, for this revelation, coming through origin. When we find the spread of this doctrine man, it must necessarily be imperfect. Man is not has been so marvellous, we should still ask to what perfect; the spirits who afford the manifestations are we to attribute it? The mere casual observer are not perfect; it were then the wildest folly to who have no idea of their immortality, and now it would seem, has little knowledge of the spread of Spiritualism, look for a perfect revelation. How could it be? The that at all events, they have a chance. And those people who but those who were known as being identified with spirits from whom we receive them are as imperfect are so food of dogmatizing, may here receive countenance. it are approached, and inquiries are made, and as ourselves. The health and physical condition of Dr. Young: I am not going to theorize. This gentleman and the gullibility of the times. Mrs. Opie has written an amusing thus a judgment can be formed of the numbers of the medium has much to do with it, so also the facts, which beggars all the philosophy of the world, and yet it is fall of the same thing. If a person who is a clairy oyant unmoral condition of the circle, each has its effect; is true. A circumstance which the highly developed scientific dertakes to give revelations in that state, then they are honest In Ohio, Spiritualism has broken out in the and so amongst many of us we see the grossest knowledge of this day cannot account for. (The speaker then so long as they adhere to that they possess. But if the clairfarming interest, and when lecturing there, I stated fanaticism, and this must be unless we draw our impulses from on High. It is difficult for the best regulated minds to escape being affected. We are then necessarily admonished, lest our feelings it was although known to its proprietor, who could should run away with us. Some mediums are too these things are done by evil Spirits. I do not believe that the thus sell his birth-right for a mess of pottage. wild, fanatical, and foolish, and by their folly cut prince of the powers of the air could be permitted to do such When the statement came out in the paper, it was short the communications; and this folly often things. I have too much faith in God to believe he would per-

I was at a circle where the communications never spoken for the purpose of making proselytes, were by raps-a spirit came, and the medium, or in such a manner as should induce another to through her pride, did not desire he should combelieve merely because his neighbor did so. After municate through her, because he spelled so badly speaking of his correspondence from all parts of -spelling rap, wrap-(other examples were given.) the world upon the subject, the speaker continued One of the circle begged the spirit might be per--A gentleman, a day or two ago, visited mo on mitted to say that which it had to say; the mehis return from China, and who told me the book dium unwillingly assented. The spirit then, in his by Mr. Dexter and myself had reached that place, imperfect manner, said he had come to thank her could not say should be, and requested me to go to Mr. Wolfs. and much was the anxiety manifested to read it for the consolation she had afforded to a poor Another volume soon afterwards came, and it was woman that morning. He said the woman bowed hoped that a greater opportunity would be afford- beneath the ills of life; had meditated self-destruc- left on the table for me. It was from Ben Jonson, and said Mr. ed, but the hope was disappointed. The destiny tion; that she had visited a druggist and procured Benning will be here at ten minutes to twelve o'clock, the circle the deadly potion; and on her way to her home, test, for Mr. Wolf could not know of my proposition, nor did I Spiritualism has wended on its even way despite | thought she would visit a medium and see what | know it myself until I made it to Mr. Stewart. The note had the most intolerant opposition of the pulpit and the the spirits had to say. She came with the deadly been written two hours before its delivery, and Mr. Wolf had press. From the press we have never been ena- poison in her pocket, and her deadlier intent in her bled to obtain even-handed justice; its hostility mind. She received a communication, left the larger, nearly one half. A common manifestation at this circle has ever been conspicuous. In my visit to the house, and threw away the deadly drug, for she is a letter comes which is the imprint of a bloody hand, and in West, no place I was about to visit but my advent had received consolation through the raps, and for the middle the words "pray for me." Last Sunday the maniwas hailed with anathema from the pulpit. Meet- the affording this consolation the spirit came to ings were also appointed on the nights on which I thank the medium. Yet the medium, in her vani- to be shown, when it was found the hand had changed to the was to lecture, and every art used to keep the flock ty, would have dismissed this spirit, and not have print of a female foot, as though it had trodden in blood and

individually, and despite this we had a full meet- relate. It also frequently happens that many me- ing in England. ing, and then a false alarm of fire was got up, diums through whom communications are given. which carried off a number of our auditors. Where color them to suit their particular views, and reject can we point to the mission which has done so or accept them as they accord with their own much to evangelize the world as Spiritualism has theories; and so many communication are spoiled speared to me, was the dissension to take place between him done? Where is the rich society which has aided through the selfishness of the mediums and of the had been removed almost by the last act of the Emperor. I the work? Whence then has the power come? circles, and than selfishness, nothing is more con-Our faith was planted by an Almighty hand, and demned-that selfishness which is so fastidious. still it has its residence with us. Many persons | ed. I am not at all satisfied that that the Emperor was not as-Not the least of the marvels is the admirable who go to the circles go there only from the desire of assinated. Possibly it may never be disclosed, but till it is not

be seen there has in this revelation been a marked | There is in this city one philanthropical institudifference to all that has gone before it. It has tion peculiarly of Spiritual growth. I speak of the not been dependant on one, but has been spread Ragged School in Sixth-venue, established by a in the habit of going about the country with a learned dog. He broadcast over this highly favored land, nay, over young lady who came from the East. She has re- died through the effect of a fit which came on him in the street, the whole world—the North and the South, the deemed one hundred suffering children from the and the public were about taking him away as drunk, when he the whole world—the North and the South, the deemed one hundred suffering children from the managed to explain his circumstance and was taken home.—

East and the West, Asia, and even Africa, and the streets, and she has done this without one cent to This scene was enacted and the expressions of the departed islands in the seas, all have heard of this and begin with—without one cent to support herself used. My mind was not on this person, so it cannot be said to know of its truth. There is no dependence on one and these one hundred children-many of whom have been the effect of my mind. man, for its ministers or mediums are numbered are dependent on her for the very bread they eat. Facts, single, to me, are not conclusive, but when collected they by thousands, and the number is daily increasing. And all this has been done by charitable aids. have force; it is not the single fact, but the accumulated evi-

lic singer are good preparatives for a lecturer, for LECTURE BY JUDGE EDMONDS, AT In other times, some revelations have been con- Her box has hung in the entry of Hall, and in dence brought, which forces conviction on the mind. (The fined to particular classes, but in this the high and three months, from the crowds who have assembled warning against the Spiritual delusion, and which concluded the low, the bond and the free, are equally accessi- here for their gratification, in the box has been put with some very philosophical remarks.) The sermon was net

Broadway, Tuesday Evening, April 3.

Mr. Miller: I avow myself an investigator and believer in pleased, detect the concealed traps. After having been there also a likeness of Ben Jonson. Another letter came from the wall, this letter contained the miniature of a person name again produced from beneath the table, and on being opened the

Of the other letters spoken of, one was from Ben Jonson, and There was at the time a dispute going on between a Spirit named Puck, and another Spirit. I felt something touch me. The evidence can be found at the fireside of Mr. S. seemed similarly affected. He put his hand down and longed to Mr. Wolf, and was said to be a moment before in his pocket, and he was ten feet off. Another person had his hand under the table when something cold seemed to poke about his hand, and twice something was heard to drop. He described the sensation like that produced by the nose of a dog. When the circle broke up two coppers were found, which certainly were not there when the circle sat down. A person present asked a question as to the dilation of cast iron at the neint of fusion, wishing to know something of the philosophy of it. He did not get an answer then. Immediately after this the circle tleman who had asked the question. A very short time indeed had elapsed. The letter contained a description of the expansi-

> Mr. Devoe, in explanation : The question asked was, cast iron expand in every direction from the fusing point;" the answer given was, "not exactly; wait." The letter which I saw gliding through the air came apparently from the window, with a gentle motion. In the letter was a description of the exlead. The statement was, the purer metals expanded less than the less pure, but lead most. The letter was written in columns in pencil, and the time which had passed between the inquiry have written it, certainly sufficient time had not elapsed to collect and condense thought upon the subject.

Mr. Miller, in continuation: The old canvass of which we have have heard so much was produced. Mr. Benning brought it from under the table; he had it for about half an hour, when he was directed to put it under the table, and it was taken from him. The painting was on the old oil cloth, the heads on it were those of Rembrandt, Murillo and Van Dyke; the middle head appeared brighter than the others, as though it had lately Mr. Levy: It would seem if this story is true, that dogs also

This was dissented to by the meeting; "No," "No," came from all parts of the room. Mr. Levy: There are many puppies who walk Br

sixteen others can testify to these facts. This is a statement of commented upon the absolute absence of all contrivance shown by the circumstances which preceded the meeting of the circle.) From this it follows that all present were all simultaneously dreaming, or they are facts. It might have been supposed to be psychology, if the letter had not been kept and is in being, but the letter is an evidence of fact. I cannot believe that mit such things to be. If God exists, it then must follow that Spirits in the form exist. Ben Jonson, we find, is fond of joking; and it would from this seem that Spirits carry with them to the other life, those propensities which they indulged in here. The contrarieties we find in the manifestations can easily be accounted for if we will carry our thoughts into the things of science. The speaker then cited in illustration the philosophical doc-

trines of refraction. Mr. Benning explained how the confusion as to the meeting not being held at the usual place, arose. I went in the morning to the Stuyvesant Institute to hear Judge Miller lecture, and very much was I pleased with him. I then went to Mr. Stewart's to know about the circle. When he said it could not be held there I proposed to hold it my room. This he said he I went and found him out; it was then ten minutes to twelve o'clock. I stood talking with Mrs. Wolf some little time, when a boy gave me a note which he said Ben (Mr. Wolf, jun.,) had cannot be held at his place. This I consider was a remarkable been absent the whole time. The picture alluded to by the last speaker is on the same canvass, but the likenesses are much festation was varied; the letter containing the hand was put under the hand of a person, and after a moment was directed then stepped on the paper. The likeness of a Spirit was also given, Jane Kirkman, which was drawn in an old fashioned This is one amongst many such instances I could dress, and which was said to have been cried from an old paint-Some observations were made respecting the Eussian pro-

phecy. Mr. Cole rose to explain. In respect to the prophecy of the death of the Emperor of Russia, the most improbable part as it wish to explain; the words of the prophecy were mine the impression is given, I clothe it. I was impressed a crowned head would fall and an empire would in consequence be dissolvas printed. The speaker then alluded to the dishonesty of the red within six months of the period. When the prophecy given

purporting to be by Napoleon, three months before, the event is verified within a few hours, but the press is silent. Mr. Smith: That I am about to say is for those who are no Spiritualists. I was lately with Mr. Hughes, when he persons ted an itinerant mountebank, describing all his actions, who was

Dr. Hallock related a fact of personation by the same medium.

dened by the same reflection. That which the mighty gushings an atom of time, and yet they have existed since man had an atom of time, and yet they have existed since hind hear memory. Thus in the common events, the simple table tip, can we not see wonders, for convictions are forced into the mind by it, which neither Nisgara nor the ever-rolling seas could active the second second active that the second second active the second second active the second secon can discern wonders in common things, when a tipping table can teach man his own immortality.

FRIDAY EVENING, April 6. Mr. Benning commenced his remarks by quoting from the 1st Chap. of Phil., v. 16, 17, 18, and then read the record of a manifestation from the extra Tribune of date, (for which see the 4th

page of this issue.) Whether Christ is preached of envy or of strife, or in truth I can only rejoice that Christ is preached. The question is frequently put to me, What good has Spiritualism done, and what good can it do? I answer by stating a fact. A lady now pres ent had lost the sight of one of her eyes for seventeen years. her sight should be restored; and seven months afterwards she could see as well as she could at any period of her life. She is present and willing to attest the fact. Notwithstanding we have many philosophers, we have many transcendental philosophers like the Edtor of the paper from which I read, who is willing to new command I give unto you," each letter was composed of minute flowers. The drawing was the production of a medium examined. The letter was given to me to put under the table; and was accomplished in three hours and a half. He also stated he had called on a medium who was occupied at his toilet when speaker, the contents of which was as follows: "Seventeer minutes past one o'clock. Your coming is in vain; the crowned is said to perform the physical manifestations at the Miracle Circle. Reference was made to the watch, when the time of its de livery was found to be exact.

> Rev. Urish Clark: Much is continually said as to what use Spiritualism is to serve. The fact is men judge of us from the external plane, and that is the reason why a manifestation in the external is required by them. We are asked what wonderful inventions Spiritualism has developed into the world, or what discoveries have been made known in science. All such in quirers must be disappointed by our answer. We have no such things to tell them for the gratification of their curiosity; yet the worlds have been united by its heavenly teachings. If we have not crossed continents or spanned oceans, we surges have rolled for ages over the world. By Spiritualism the thing of death has been annihilated, for those who have gone to that bourne from which it was said no traveler has returned are continually returning to their friends in the flesh, brimme with messages of love. It is true, we have not reared splendid edifice and temples, but Spiritualism has done more; it has

had written had posted a letter to her, but started for and arrived in the city before the letter, so that when she came to receive the letter, she was arrested on a charge of obtaining money under false pretences. She in her defence admitted she had written the letter under Spiritual influence, but believed it was distanced by a bad Spirit, and was incarcerated without an opportunity being given to her to make the disclosures she promised.—The speaker continued: these young men came forward and voluntarily stated they had been humbugging for several months, yet they were at large. These phases of fact show that it is necessary for Spiritualists to do something to prevent such occu. ...ces. I are in my mind many historical parallels which would show the true from the false media, but to do this which would show the true from the false media, but to do this it will be unnecessary to go to ancient records. The history of the modern manifestations will suffice for the illustration. the letter, she was arrested on a charge of obtaining money unthe modern manifestations will suffice for the illustration. up in a style of great excellence and beauty. And yet its chief These persons stated facts, which, if they prove anything, prove they were mediums. Their fault consists in the ignorant use they have made of the facts, for while they are unable to explain them, they have nevertheless used them to make capital out of the cause. It may have been they were desirous to test the guilibility of the times. Mrs. Opic has written an amusing work upon "White Lying," and it is to be feared that society is full of the same thing. If a person who is a clairyoyant undertakes to give revelations in that state, then they are honest voyants were to place themselves at the table for the purpose of producing rapping or tipping, which did not legitimately come through them, then they were dishonest, and such an assump

tion would be an imposition. Friends, there is marked and consummate significancy in the lessons of life, for we are admonished by them to look for the consequences of our deeds in our own lives and persons. Shadws grow long as the sun travels towards the West, and warns the wayfarer of the approach of night; and so the shadows of our Spirit elongate as we near the close of life, reminding us of the need of vigilance and activity, for if the soul grows cold and the Spirit loses its lustre, a night of blackness and darkness may gather round the sunset of life. Day after day, I think, could such things be, if virtue was a resident in each heart, incould such things be, it virtue was a resident in each nearly, at stead of that nothingness we so continually see in the world?

(The speaker then adverted to the advertising system as an illustration, and showed the falsity of the pretensions generally a sure cure for Eleeding of the Lungs and Consumption in

set forth.) Feeling it my duty to make known to the afflicted these invaluable rate, we have angularities, but they must be softened and moulded in the interior perceptions, and they will then gleam out in new and happier relations. The subject with which I started, and other facts convince me it is not until Spiritualism has a moral significance, that its true friends can rejoice in its healing efficacy. It is my hope, that before twenty-five years shall pass, Spiritualism shall warm into life and nerve us to do duty for humanity and the right: and I would enjoin with St. Paul that we give our bodies and Spirits whole to God, for then we shall stand with a healthy faith stedfast to our true purposes. We cannot forget the horrors wrought in the Eevolution that they are all that is claimed for them, and from a desire to relive the sufferings of afflicted humanity, I propose to place them in the hands of all at the most reasonable rates, and shall, as as I have the sability to do, cheeriully supply it without charge, to all who may not have the means to pay for it. For further particulars, address T. Culbertroson, Agent, Pittsburgh, Pa. General Agents: Partridge & Brittan, 300 Broadway, New York; Federhen & Co., 9 and 13 Court street, Boston; W. M. St. Louis. Also sold by Dr. Gardner, Boston; D. Henck, 160 Arch-st., Philadelphia; Dr. Greves, Milwaukle, Wis; H. O. Barch-st., Philadelphia; Dr. Greves, Milwaukle, Wis; P. Br. SCH will continue to make Clairvoyant Examinablessing; for every steamer bears to us news which must keep The history of the times shows us we are in a transition state. blessing; for every steamer bears to us news which must keep tions. Examination and prescription, when the parties are prescription are prescription, when the parties are prescription are prescription, when the parties are prescription are prescription and prescription, when the parties are prescription are prescription and prescription are prescription. alive our memories, and point us to thank God that such storms are past and gone from among us. If Spiritualism, therefore, is to have any influence on the age, then it is necessary that it should assume a moral type. It may be in this age, as in times should assume a moral type. It may be in this age, and the past, there may be a rattling among dry bones, but if it comes to me, then I trust God will give me manhood to bear it. It is imposition upon the unwary.

Case-range may not be the battle-ground

Case-range may not be the battle-ground

Case-range may not be the battle-ground past, there may be a rattling among dry bones, but if it comes for conteuding parties. Christianity tells us that if we have aught against a brother we should go to and settle our difficulties with him. I do think that we shall give a moral as well as an intellectual phase to that which we are so deeply interest-

Dr. Mahan made some comments upon the drawing intro duced to the notice of the meeting by the first speaker, and told some of his early experiences at Cincinnati, and after stating that at Cincinnati in 1844, Father Miller had said there was a manifestation coming on the world; and the speaker insisted that the time predicted by St. John, that signs and wonders would be seen in the world had now come. He then said : it is only when we receive the baptism of the Spirit, that we can understand the significance of these times. The time must come ally. when we must love in brotherly love, and throw saide our individualisms; but brotherly love is manifested not in words but in acts: and immediately we rear a wall of partition we are not living in that brotherhood of love. The speaker then stated he rejoiced that he was among those who could sympathize with him, for he had lived in a city of the West, where on his expressing his opinion, they had threatened to tar and feather him, and then ride him out of the city on a rail. He was also warned it were better for him to leave the city unless he would abandon

OUR AGENTS.

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Mr. Toobey made some observations upon the conduct of two individuals whe had been present at the Conference of Friday last, who had charged all the public media of the city with dishonestated they had made capital out of it. The speaker then stated he had mentioned the fact only to class it with other similar phenomena. He also stated that there was a girl who was then in prison in Utica on a charge of false pretences. She had written had posted a letter to her, but started for and arrival and written had posted a letter to her, but started for and arrival and written had posted a letter to her, but started for and arrival and written had posted a letter to her, but started for and arrival and written had posted a letter to her, but started for and arrival and written had posted a letter to her, but started for and arrival and written had posted a letter to her, but started for and arrival and the manifestation of music dealers to keep up now of the trade, he is making immense sales—having abundant evidence that he has public countenance and support in his odopt the National Currency. His stock of the trade, he is making immense sales. Notwith the cit of the trade, he is making interior to Mr. Waters the countenance of the trade, he is making immense against

of charge.

TESTIMONIAL OF THE HORACE WATTES PIANOS.

The editor of the Savannah Ecpublican, Savannah, Ga., speaking of the Piano Fortes kept by Messrs. J. W. Morrell & Ce., of

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trouble, vexation and pecuniary loss, but would often prevent the most ruinous consequences.

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[For the Christian Spiritualist.] AN INVOCATION.

Glory to thee Oh God, Eternal First, By whom the impulse of the heart is nurst Whose power made all—whose emanation flies And maketh man with all his wisdom-wise. Thou art the power of good, ill cannot be In aught which hath its source in pusty, Alone, Supreme, Eternal, Pressient, First, Whose will hath fashion'd aff the things of dust, Thy word was all-creation stood confess'd,

Man made by thee its head-he then was bless'd Oh! let the fove descend, and then the light Of the bright essence makes creation bright, And there where deadly evil sets enthron'd In seeming light-there where thy power disowr Make all the darkness from its surface flee, That it may emulate thy verity. Thou art all good; evil in the heart Too long has sway'd the thought by deadly art. Cleanse then the heart, and oh, it then shall be

As of thyselt through Soul Affinity. Years long have rolled since first creation's dawn Burst o'er the earth, when lights soft being born Show'd all the splendor of creative pow'r, It liv'd, and breath'd in brightness, 'till the hou When man in daring thought aspired to be Free in each act, and disregarded thee, The black'ning shadows of the night then spread Man then saw death and flew from death in dread But now again thy radiant light unroll'd, Would gather man again to heaven's own fold,

Awake our hearts that we may hear the voice, Whose silent promptings shall the soul rejoice, Make us to know thy parent care is here, And guarding angels in thy love are near, Make us to feel our being is but thine, And by the lustre only can we shine, Make us to realize within the soul That thou art all, and all is thy control. Then shalt we worship by the reason's pow'r, And bless thee-God, that LIFE was gi'en our dow

Without thine help, our effort-oh! how frail-Without thine effulgence, but the sorrowing wail Can echo from the heart, for light is not, Man flies to man .- thy being is forgot, The cloud upon the heart-what then is man And his haught pow'r? Can he thy wisdom span? Attune our ears, and then the Spirit song Mingling in life; to life then shall then belong, Then man enfranchised from the earthly stain But passes then this vale of tears-for gain. New York. March 29, 1855.

[For the Christian Spiritualist.] MINISTRATION OF HOPE AND FAITH.

Oh lady! wipe thy weeping eyes. Why should despair so blind their sight? See yonder in the red'ning skies Wrestles the all controlling light: Angels to minister relief Are bending from the calm above : Oh, may this cank'ring chilling grief

Yield to the influence of their love. Oh lady! very well I know Thy inner life is clouded o'er, By a benumbing, sickening woe, Thou pull'st a curt'ning screen before And with light tones most musical. Thou seek'st each suff'rer's way to cheer. To lift from every heart the thrall

That cripples and confines it here. A heavenly prophecy I bear Upon my Spirit lips : Thou can'st discern the ocean where Its silvery wing it dips. T'is this, that strength, a strength divine, Shall conquer this but seeming doom,

Which but to struggling souls can come. Already, hath the darkness flung Aside her mantle grey, And though the dawning be so young, 'Twill culminate to-day. Be patient, there shall be born The triumph to thy struggling soul:

And that assurance shall be thine

And the dark demon hence be torn That seeks thy inmost to control. Divinest joys my Spirit fill While thus I look behind the screen: Thy future, is spread out as still And quiet as the deep serene

And as thy present now I scan, With a most carnest Spirit glance, My brow the wings of angels fan, And still more deep becomes the trance. A Spirit form is near us now. Of manly presence, proud and hold. The language of his ample brow

Is full of histories untold. Gently he holds thee to his heart Gently his arms thy form enfold, And the blest presence doth impart To thee a prescience munifold. No longer weak, thou standest up,

Thy strengthened heart bath lost its doubt Smiling, thou drinkest of the cup The angel of thy life pours out, Strength born of weakness shall be thine, Hope from the anguish of despair; The faith and trust of love divine Shall all the erring past repair.

SP RITS TALKING ALOUD AND BAKING PANCAKES.

The following is the article read and commented on in but also for the method by which they get before the public. With the majority, when a thing is sworn to, all further doubt as to the faith of such person is at an end, without it can be proved that insanity or perjury enters largely into the make of the testimony.

We hope, therefore, the example will be imitated, since no doubt there are thousands of honest skeptics who think the believers in Spiritualism imagine these facts, and in some sort believe them, but in such a loose and indistinct way, as to quail before the solemnity of an oath; so completely do the facts and statements contradict the assumptions of science and positive philosophy.

The result, if consistently adhered to by honest and intelligent minds, will not only correct this opinion, but make modesty marketable among the knowing ones.—ED. CH. SPT.

|From the Spiritual Universed ILARTFORD, Trumbull Co., Ohio, Jan. 8, 1855.
S. W. SMITH, Esq.—Dear Sir: The facts given in the inclosed affidavit of John Richardson are of public notoriety here, and can no doubt be sustained by any amount of originary. Respectfully, WM. J. BRIGHT. of evidence. You are at liberty to make any use of the affidavits you choose.

me, Wm. J. Bright, a Justice of the Peace in and abundantly broad and loud throughout the land. ship, Mercer county, Pa.; live four miles east of from the brain. It does not allow itself to be inthe centre of Hartford, Ohio; have lived where I vestigated with reason, common sense, or rationnow reside some nine months. About five weeks ality. Hence it is both unreasonable and irrational, whistle, seemingly in a small closet in one corner most. It opposes abolition, free-soil and temperof my house. This was followed by loud and dis- ance movements with all its might; though temtinct raps, as loud as a person could conveniently perance and free-soil are beginning to master the rap with the knuckles. turn, and the door open, without any visible agenthe sum of all villanies; hence it tends to sustain cy. This was followed by a loud and distinct (apand perpetuate all evils, including mental slavery parently) human voice, which could be heard, per- which is abominable. That which refuses investihaps, fifty rods.

After repeating a very loud and shrill scream several times, the voice fell to a lower key, and in a tone about as loud as ordinary conversation, commenced speaking in a plain and distinct man another thing. If there was half as much progresburned, and requesting us to have no fear of any spoke of, I think it would grow and soon reform organism. injury, as we were in no danger. Those manifes-tations being altogether unaccountable to myself and family, we searched the entire house, to find, ly banish the darkness of theological error, and if possible, the cause of this new and startling phe-slavery and intemperance and all other evils from *By Edwin Paxton Hood, author of "Old England," "John but the family. Again we were startled by a repe- speak from my own experience and observations; Oakey, Paternoster-row. 1842.

tition of the screams, which were repeated perhaps and when we experience anything, we know somea dozen times, when the voices proceeded to inform thing about that thing.

11 Thing about that thing.

12 Thing about that thing.

13 Thing about that thing.

14 Thing about that thing.

15 Thing about that thing.

16 Thing about that thing.

17 Thing about that thing.

18 Thing about that the conversation came from the spirit of two about the conversation came from the spirit of two about the conversation came from the spirit of two about the conversation about the conversation came from the spirit of two about the conversation came from the conversation about the conversation came from the conversati us that the conversation came from the spirit of two fessing to come from the two spirits.

commenced, my wife brought a ham of meet into pand, so that it can contain more love and still the house, and laid it on the table, and stepped to remain full of love. There is an unfailing fountain the other side of the room, when it was carried by of love for us, if we will use it right, that will exsome invisible agency from four to six feet from pand our minds with love to all God's creation all the table, and thrown upon the floor. At another over the whole earth and throughout the spirittime a bucket of water was, without human hands, world—so that the more we impart our love to taken from the table, carried some six feet, and poured upon the floor. This was followed by a There are no bounds to the love of such a mind; it large dining-table turning round from its postion expands throughout all unknown regions and unat the side of the room, and carried forward to the known worlds; it has no bounds or limits. A glostove, a distance of more than six feet. This was rious Heaven, this. done while there was no person near it. The same table has since that time been thrown on its side without human agency, and often been made to DREAM LAND AND GHOST LAND dance about while the family were eating around it. At one time, dishes, knives and forks were thrown from the table to the opposite side of the room, breaking the dishes to pieces.

On another occasion the voice requested Mrs. Richardson to remove the dishes from the table, which was done immediately, when the table comnenced rocking violently back and forward, and continued the motion, so that the dishes could not be washed upon it, but were placed in a vessel and set upon the floor, from which a number of them flew from the tub to the chamber floor overhead. and were thus broken to pieces. What crockery ning, one after another, against the opposite side, the table was, while there was no person near it, carried across the room and broken against the opposite wall. And this kind of demonstration has continued until nearly all the crockery about the house has been broken and destroyed.

in a bed-room, have been taken out, and at one time carefully placed on a bed. A large store boiler has been, while on the stove, filled with water, tipped up, and caused to stand on one end, and the water was turned out upon the floor, and at this time taken off from the stove, and carried has often been taken from the stove in the same manner, and thrown upon the floor. At one time the chamber floor, and then thrown upon the floor. And frequently, while Mrs. Richardson has been baking buckwheat cakes on the stove, the griddle has, in the same unaccountable manner, been taken from the stove and thrown across the house; and often cakes have been taken from the griddle

while baking, and disappeared entirely. At one time the voice, speaking to my wife, said it (the spirit) could bake cakes for George, a boy eating at the table. Mrs. Richardson stepped away from the stove, when the batter (already prepared for baking cakes) was by some unseen agency taken from a crock sitting near the stove, and placed upon the griddle, and turned at the proper time, and wheh done taken from the griddle, and placed upon the boy's plate at the table. The daughter, who was then at work about the house. The cake was accordingly baked in the same manner as before stated, and carried across the room.

and placed in the girl's hand. During all these occurrences, the talking from continues daily, together with such manifestations as I have detailed, with many others not named. The conversation, as well as the other demonstrations, have been witnessed almost daily by myself have visited my house to witness these strange

I will only add, that the spirit (the voice) gave as a reason for breaking crockery and destroying as a reason for breaking crockery and destroying to be apprehensione to people who did property, that it is done to convince the world of believe that body was the only real being, that Spir through the senses and what is done by them: the of the immeasurable theologies of love and fear; the words of Spencer: the existence of spirit presence.

JOHN RICHARDSON.

Sworn to and subscribed before me, this 8th day of Jan., WM. J. BRIGHT, Instice of the Peace

James H. Moore, being duly sworn, says: I have witnessed many of the occurrences given by John Richardson in his affidavit, such as conversing with the voices, seeing JAMES H. MOORE. the table move about, &c. Sworn to and subscribed before me, this 8th day of Jan. 1855. Wm. J. Brieht, Justice of the Peace.

A TEMPERANCE QUESTION.

We publish the following at the request of Friend Hinshaw, as the suggestions it contains may stimulate thought. There can be hardly a second opinion as to the fragmentary character of much that sails popularly under the flag of reform; but it must be equally obvious that a commencement must be made somewhere, by somebody, and on some subject.

Now we care but little what the starting point is, so the issue works for good, and points the TRUE method of reform. We are warranted in this assertion, as we know the Conference of Friday evening, by Mr. Benning; the and feel that the animating elements in Spiritualism looks facts of which are remarkable, not only for their character, toward, and works for, the harmonization and centeralization of all the reformatory forces the good sense of the age may call into being.

It is to be hoped, therefore, that every mind thoroughly imbued with the Spirit of progress, and in love with the working dress of a practical reform, will so enlarge, both its heart and its philosophy, as to make all things work together for good.—Ed. Cht. Spt.

[From the Courier.]

I answer, No! I think there are two greater stupify and degrade the mind of man the world over, and especially in governments where it ex-Hence it greatly stupifies and degrades the ists.

ing the very foundation for drunkenness. And the other greater evil is the popular theolo-The State of Ohio, Trumbull County, 88.—Before which is called theology, and which is stalking or fastened by a wood-button that turns over the stronger than error, and will eventually prevail. is ever willing to be investigated.

thing about progressive Christianity—that is quite

Do not misunderstand me. I was saving no-

brothers, calling themselves Henry and George drinks is a very great, abominable evil, and we Force, and claimed to have been murdered some should use all our energy that we can, in a proper eleven years since, and then gave us what they re- manner, against it. But I do not think we should presented as a history of the tragedy, and insisted that we should call on some of the neighbors to some other evils; and if we exert all our energy hear the disclosure. John Ranney, Henry Moore, against intemperance that we can, it does not in and some dozen others, were then called in, to the least degree lessen our energy against other whom the history was detailed at length. We evils. It is like a mind full of love; we may impart could readily discover a difference in the voice pro- all the love to others that we can, and the mind will still remain full of love; and the more we im-About the third day after these manifestations part our love to others, the more the mind will ex-SETH HINSHAW.

VISITS AND WANDERINGS THERE IN THE

NINETEENTH CENTURY.*

CHAPTER L

GHOST, OR NO GHOST. If Paul were to preach in England in our day, he could scarcely bring against us the charge preferred according to our version, against his auditors in ancient Athens, of being too superstitious. remained we attempted to secure by placing it in a cupboard, and shut the doors, which were violently thrown open, and the dishes flew like lightand bound indeed; the march of intellect has fairly and broke to pieces. At another time a drawer in chased away almost every possibility of lingering belief in the things invisible or unseen: we have drawn out, and a plate that had been placed there indeed sometimes thought that there is a superstition of incredulity, as well as of credulity; and, as it has long been the fashion to satirize the prodigious gullibility of old faith, it surely might not Dweller in a temple, and has described the phe-At different times the drawers of a stand sitting be too impertinent to indulge in a little humor, at nomena of dreaming as the dweller looking abroad.

> Amongst other things, which it was fondly hopworld would hear no more about them, the shadappeared certain they could no more appear.

Most provokingly there arises to upset all these reasonings, a class of investigators, who tell us that the ghosts have never left the world at all, and that they are flitting about here, upon this real world; still more than this, these very people tell us, that they have attained to some understanding upon the business, that so far from science and knowledge scouting these Spiritual wanderers, voice then proposed to bake a cake for Jane, my they are brought into clearer revelation, by the beams of their torches; they attempt to guide the mind to the very law of apparitions; and to show to us, that properly speaking, there is nothing supernatural in their periodical visitations. And certhe two voices and others has continued, and still tainly it must be admitted, at least, that these people have contrived to make what was so settled, quite unsettled: the chambers of mystery have been re-illuminated; and the priests of knowledge and family, as well as by scores of persons, who have trimmed the lamps: seriously enough it is quite questionable at least whether there are not real authentic Spirits at no great remove from us; ritual life.

assimilate with it-nay, to become cognizant of it. within every one of our senses there lies a deeper cannot be unnatural for those who are rapidly hasunseen to which we are all hastening.

Why not? my dubitable sneering friend, why not? all Nature is a kingdom of wonder and mystery! this addition does not increase or make more complicate the wonder; nay, does it not make it less so? You would move through a real reduced to the level of your own eyesight; you would in-Is intemperance from intoxicating drinks the terpret the supernatural to be all that extends begreatest evil there is? and should we exert more of | youd the bounds of your own unroused faculties. our energy against it than we should against any Why may not Spirits be what bodies are to shadows? Why should it be thought a thing incrediwils. One of these is involuntary slavery, which, ble with you that a soul should have a shape? with its influences, causes more drunkenness than Why should it be thought a thing incredible with drunkenness causes slavery; for it tends more to you, that in certain states the extraordinary should doubt, that in certain abnormal states of the be seen, when we know that in certain states the nervous organism, perceptions are possible extraordinary is felt. For our part, it does not apmind of man throughout these United States, lay- pear more wonderful to see a ghost than to write senses."* Hamlet or Festus, and the ghost phenomenon is perhaps more easy of solution than the other .gical religion of the day. I mean mythology, There appears to be a balance of reasoning against the skeptic. We leave our friend in the possession for the county aforesaid, personally came John It tends to make and keep people ignorant, for it of the laugh, while we take possession of the pile Richardson, who, being duly sworn, deposes as is itself profoundly ignorant, almost idiotic—yes, of documents, the testimonies beyond dispute and follows: I am a resident of Pamytumiany town-quite idiotic—for it banishes the God given reason disbelief—the facts of modern science—the imdisbelief-the facts of modern science-the immense retinue of coincidences in universal experience. How can you believe all wrong? How ago my attention was arrested by a sharp and loud and people are much like the thing they worship can you exert your own eyesight over so large an experience? Under any view this simplifies the present life; every form of beauty or of terror has The closet-door is secured poor thing, and it cannot help it, because truth is its own answering type and correspondence in the next world. The shapes of terror, and of power, edge of the door. This button would frequently The said religion sustains and perpetuates slavery, of beauty, and of light, are there: the power to realize their presence depends upon our emancipation from the dominion of the outer organs of the gation, thereby manifests its own error. But truth senses. Their monarchy over the soul enfeebles it -light may stream through a medium of horn or of glass, and it becomes dim or bright in consequence,—our power to perceive the relations of the ner, assuring the family that we would not be sive Christianity as there is of such religion as I Spiritual world depends upon the fineness of our

" Spirits are not finely tuned But to fine issues."

nomena, but found no one in or about the premises the land; and it will do it sure, sooner or later. I Milton," and "Self-Education," &c. London: Partridge &

the ear, as in the soul; and it is by Spiritual sight recall, or, at any rate, to reconsider? that we become familiar with Spiritual things.

Yes; for does not our skepticism in reference to the messages from the land of Spirits arise from inadequate ideas of the nature of the soul? We no strong yearnings for the invisible ghosts; but need to reconsider our psychology; there is nothing inconsistent, there is everything consistent with philosophy, and before the hurrying crowds of Christian revelation in the idea of Spiritual appear- populated cities. Every part of man had been reances. Our notions of the Spiritual world have all duced to its proper inches: his powers had all been been indefinite; they have emanated from misbe- squared, and meted out to him; every emotion, lief and disbelief; in our talk of the next world we and every passion, had been made a creature of too have rushed into two most opposite extremes, we gross earth, nothing left to wonder at: each man have sensationalised the next world until we have had strutted about like a boy new breeched, demade it sometimes gross and stagnant like that on claring that for his part he understood it a!l: to which we now live, or we have made it an abstrac- him it was by no means extraordinary that men others, the more love we will ourselves possess. tion, until every vestige of reality, of form, of should believe in these things, he could find the emotion, of color, nay of life, had passed away from it. We remember a friend of ours, to whom we had lent Isaac Taylor's "Physical Theory of swerable argument, that he could laugh at such morning in a basin of cold water. Some of the Another Life," returned it to us, remarking that things. It developed wonderful stories of thought the ever have been witnessed by he never before felt so satisfied that Mind can exist and knowledge, if he could cite at second hand nowhere; and the remark of that great writer is, some few stories from Scott, or Brewster, or the that "Body is the necessary means of bringing Mind into relationship with space and extension, and so of giving it place. Very plainly, a disembodied perience, which tended to settle the matter, so far Spirit-or we ought rather to say an unembodied as he was concerned. Spirit, or sheer mind, is nowhere." This idea has now in fact possessed the great majority of minds among us, and but little satisfaction is there in it. not strange follies perplex us as much as ever?-Truly, if we can exist nowhere, we can exist no- Priestcraft you say? Well, are not many of the how, and by what means our identity can be secured to us it is difficult to perceive. We have, times have handed down us? What superstition surface. When the secretion is vitiahowever, pushed our immaterialism to the utmost more marvellous, more infatuating, more universal, belief in these days, within a very narrow limit extent—so far, that most men can form no idea to than Mormonism? The ancient deed of the Fathemselves of Spiritual existence, even of those there are rivalled by the performances and docwho desire, while others have ignored Spiritual ex- trines of the priests of modern days. We are and there are ten chances to one, they will produce istence altogether.

Mrs. Crowe, in her interesting volumes, the 'Night Side of Nature," has put the nature of the soul in a true light, when she has called it the the expense of the voracity of modern skepticism: A phrase frequently used by magnetists in reference to the dead is, "the unshell'd;" they, many laries. Do what he will, man does not like to es- portion of the eye is sometimes extensively tated had been well and efficiently done—Ghosts, it of them, shrink from the use of the word dead, it cape from the powers of the invisible; he endures was thought, were all fairly laid at the cock crow- does not express the idea intended—nothing essen- as seeing it. The affections of our nature are not ing of science: scared by the first glimpses of the tial to humanity dies—nothing that we ever loved to be accounted for by the more or less rapid cirthis while untonched by any person. A tea-kettle dawn of the morning of knowledge, each Spirit in our departed dear ones can die. As the flower culation of the blood; it is not the possession of "hied to its confine." Books it was thought, were shoots up from the husky seed, so forth from the the organ of wonder, or veneration, which makes disseminated so widely, and books were looked body springs the beautiful, to a shape of loveliness a man a religious being; we might as well argue browning, was taken from the stove, carried near upon as remedies, so catholic and cardinal for the and sympathy and power. Now we have said all that trees, and stars, and rocks, and voices exist, disease of ghosts, that it was fully thought the this, and have heard it said ten thousand times because man sees them. They would exist even from pulpits and in parlors, but we have been although all men were blind; and those things, if ows of a dark age, the mere creations of fancies afraid to realize it; we might have realized it but things they may be called, which are the foundavested in ignorance; in a day intelligent as this, it we would not; we have allowed the icy finger of tions of our religious life and character, would excold materialism to press the warm-blooded faith ist, even if all our moral and mental perceptions from our heart; we did not dare to avow our con- were blunted and blinded. victions in the identity and personality of the Spiritual world against our instincts, we believed or there is in him a capacity for infinite belief-he and is therefore to be preferred. The intermitting avowed our belief in the sudden wrenching by seizes with avidity on the new and wonderful.death of the soul from the body to introduce it Who is satisfied with the idea that he knows allinto a world utterly unlike that which it had left that everything is explored, that there are no sebehind, as if there was anything like this in Na- crets lurking or living in the universe, which he behind, as if there was anything like this in Na- crets lurking or living in the universe, which he ture, as if in her dealings there were any violent cannot penetrate or fathom? And this capacity of is deficient in the violet. By allowing it to pass transitions like this; we have imagined as if it did belief, it is quite noticable, does exist most in in- through the bluish medium, it approaches nearer to not appear much more in harmony with all we see fantile Spirits, in the infancy of society, as in the the light of the day, and is better adapted for conand all we have revealed, to regard this as the infancy of man; for in very truth, all the efforts tinued application of the organs of vision. fœtus period of human history, and death as the of man in cultivation and civilization are to repress travailing of the Spirit into a higher life, a life, and to destroy within him the sense of the wonhowever, of gentle transitions and gradual develop- derful: he is heartily ashamed of the belief of his FORM.—What is beauty, after all? Ask the lover,

And because we have been unable, or indisposed,

to realize this and these things, we have also been equiry; we are scarcely competent to declare, but ought to be remembered that they do so in the the faiths themselves. we may venture to discuss. The writer believes, same way as the wires indicate electricity. Phreindeed, that our life is sublimed by the belief that nology and Physiognomy are, at the best, but only inquire into that world—to approximate to it—to have mistaken the read for the traveler; no doubt, tening to it. It is scarely, an inquiry, as likely to gion of the Spiritual in proportion as this is awak-We have reason to believe, that the Supreme Being perceives everything in a much more perfect manner than we do, without bodily organs. We have reason to believe, that there are other created beings endowed with powers of perception, more perfect and more extensive than ours, without any such organs as we find necessary." Sir William Hamilton adds the following note-" However astonishing, it is now proved beyond all rational through other than the ordinary channels of the tombs of old, consolations which it cannot find in instructive remarks on sleep, in connection with

Time was when the writer of this volume thought, with most the friends whom he knew in those days, that all the legends and reputed modern apparitions, and the spectral lights, the strange coincidence of dreams, might all be easily and sat- jurer. isfactorily explained, by such volumes as Sir David Brewster's "Natural Magic," Sir Walter Scott's "Demonology and Witchcraft," Upham's "Disordered Mental Action," Hibbert's work on "Apparitions," and innumerable others equally useful, all of which, no doubt, have tended to correct a diseased credulity, but which have left the actual question, nearly, if not quite, where it was before. How widely disseminated is this faith in the invisible world-in the world of unseen influences and persons? How widely does the belief extend, of powers stronger than any we behold? How widely diffused are the instinctive longings for communion with the Spiritual world? Civilization does erase the letters written upon the soul, in the more early and simple day of its history; but what the savage believes and bows before, the child of luxury and of vanity cannot entirely escape from. How many of the opinions, held by us as fixed opinions, which looked with scorn upon many of those held by our

* These paragraphs have been quoted second-hand from Mrs. Crowe. I have not by me Sir William Hamilton's edition of "Reid's Works" to verify the quotations.

Music is not so much in the tones striking on fathers in their day, we have been compelled to

For, indeed, in our day, it had almost seemed that the supernatural was dead and buried .-Henceforth there were to be no inclinations in man, indeed all fled before the day-beam of science and solution in innumerable causes. It was to his own little empty cockloft, called a head, quite an unan-French Encyclopædias: or cite, poor mortal, an

modern histories as strange as any that ancient plished in the usual manner without opening the pressed upon at all points by the supernatural.— Invisible motives accost us everywhere—we ourselves are the subjects of such motives, with all boasted knowledge, and skepticism, Light! Intelligence! The most intelligent, the most illuminated of chlorine of lead falls to the bottom of the glass. amongst us, will not by any means consent to this When eye-waters containing lead are permitted to nailing down the belief to visible forms, and formu-

early days, when the whole wide earth was haunted, and every tree and flower, and every river and tion for others. The cold looker-on wonders that brook had appropriate and attendant Spirits. Won- and that awkward form, beautiful. Yet so it is.unable to apprehend how a Spirit could approach derful was the profound and universal belief in He sees, like Desdemona, her "visage in her mind." as, how we could become cognisant of it, and those times. As wonderful as the profound unbe- or her affections. A light from within, shines know it, and behold it; for we will (the most of lief of our times—in every land—in every race diates and glorifies it. That, which to others seems it begins to be apprehensible to people who did us) recognize no difference between what is done linger yet the traditions, and the fountain sources common-place and unworthy of note, is to him, in it has some share in human being, and destiny too; eye is as powerless as glass to see, and the fingers beautiful and terrible beings everywhere soothing the skeptic has put all things into a retort, has in- as incapable as iron of feeling, what wonderful in- or shaking the Spirit, light robes floating over the Sworn to and subscribed before me, this 8th day of Jan., sisted on decomposing all substances, and has dividuality is that which informs them all;—the misty hill, light feet tripping through sylvan soliaughed loudly, as at every successive fact there senses are not separate powers, but various mani- tudes, black forms standing by the bed side of seemed to be the endorsement of his doubt, and of festations of one power—that power which collects guilt, and harsh sounds piercing through the Spirits your heads, girls!" was the language of Primrese

superstition will not go, there is a pertinacious ine themselves; the Spirit not only seeks to burst real loveliness.—J. G. Whittier. through the cerecloths of common-place existence, but returns to the past, to find even, amid the the temples of the new. To this, Whittier, the the position of the sun. He says that "the pe-American poet, beautifully alludes in the sweet riod of twenty-four hours, produced by the revopoem called "The Bridal of Pennacook," in his reference to Papa Conoway, the great chief of the Diseases show this regular influence, in their daily

"Nightly down the river going,
Bwifter was the hunter's rowing,
When he saw that lodge-fire glowing
O'er the water still and red:
And the squaw's dark eye burn brighter,
And she drew her blanket tighter,
As with quicker steps, and lighter,
From that door she fled.

Tales of him the grey squaw told,
When the winter night wind cold
Pierced her blanker's thickest fold,
And the fire burned low and small,
Till the very child abed
Drew its bear-skin overhead,
Shrinking from the pale lights shed
On the trembling wall.

All the subtle Spirits hiding
Under earth or wave, abiding
In the caverned rock, or hiding
Misty cloud and mountain breeze,—
Every dark intelligence
Secret soul and influence
Of all things which outward sense
Hears, or feels, or sees,—

These the Wizard's skill confessed, At his bidding banned or blessed,
At his bidding banned or blessed,
Stormful woke, or lull'd to rest,
Wind, and cloud, and fire, and flood;
Burned the drift of bolted snow,
Bade through ice fresh lilies blow,
Greenest leaves of Summer grow,
Over Winter's wood!

Not untrue that tale of old !-Now, as then, the Wise and Bold

All the powers of Nature hold Subject to their kindly will: From the wondering crowds saho Treading Life's wild waters o'er, As upon a marble floor, Moves the Strong Man still.

Still, to such, Life's elements Still, to such, Life's elements
With their sterner laws dispense,
And the chain of consequence
Broken in their pathway lies:
Time and Change their vassals making,
Flewers from ity pillows waking,
Tresses of the sunrise shaking

Still, to the earnest soul, the sun Rests on towered Gibeon,
And the moon of Ajalon
Lights the battle-grounds of Life;
To his aid the strong reverses,
Hostile powers, and giant forces,
And the high stars, in their courses
Mingle in his strife." [To be continued.]

THE EYES.—There is a popular notion, sanctioned even by men who ought to know better, that the eyes are preserved by opening them every the eyes have been witnessed by those who have boasted of this practice.

When water gets into the windpipe, the nostrils or the ear, irritation is produced; and when the apposite and well concocted tale, from his own ex- eyes are opened under water, the sensation is anything but agreeable. The eye is lubricated by a secretion admirably adapted to facilitate the motions of the lid over its surface, and as this secre-But in trutn, is not the supernatural, living, ever tion is partially soluble in water, it is inconsistent in our own observation, as bravely as ever? Do with common sense to wash it away, as it is to remove the oil from the wheels of machinery. It is unquestionably important that the cleanliness of the organ be maintained; yet this may be occomted by cold or other causes, quince seed tea or milk and water are preferable for ablution to water

Avoid eye-waters, many of which contain lead, an incurable film. To make this clear, dissolve a little sugar of lead in water, and pour the transparent solution in a wine glass, containing a water solution of common salt.

When the fluids are mixed, a white precipitate pass to the surface of the eye, the tears furnish salt, and the lead is precipitated. The transparent tooed with this white leaded powder, and vision pecomes indistinct, even destroyed.

When the general health is robust, it is astonshing what an amount of labor the organs of vision will endure; yet when it is depressed, especially by a mental disturbance during a periodical function, they are easily deranged by too close application to business. When they have become weak, much of their preservation depends on the proper management of light to which they are exposed. When the light is in excess it should be liminished, and when it is deficient, labor should dure of the fields are the colors to which the organ of vision is naturally adapted, and which it will endure with most ease. The flame of a good oil The great and wonderful fact above man is, that lamp is more regular than that of gas or candles, flickering of gas is particularly injurious, as it produces constant contractions and dilations of the pupil, and undue exercise of the whole organ. By placing a shade of light tissue paper over the lamp, the light is ameliorated, for artificial light contains

> BEAUTY OF THE SPIRIT RATHER THAN OF THE who kneels in homage to one who has no attrache can call that unclassic combination of features,

"A sweet, attractive kind of grace, A full assurance given by looks, Continual comforts in a face The lineament of gospel books."

"Handsome is that handsome does-hold up Eliza Jane Richardson, being duly sworn, says: I am the wife of John Richardson, who made the above affidary it. I have witnessed all the manifestations given by my husband in his affidavit, and many others, such as singing by the voices, and writing without human agency.

ELIZA JANE RICHARDSON.

Seemed to be the endorsement of his doubt, and of estations of one power—that power which collects all its forces and discharges them through the body. Those which we call the senses are only the grief daughters. The body. Those which we call the senses are only the gates and portals of the soul, and derive all they are not in all respects like Dubotate's Eve, or their dignity from the citizen lodged within. When crypt in the vault, and is astounded to find calmly the gates and portals of the soul, and derive all they are not in all respects like Dubufe's Eve, or beaming before him the ever-burning lamp of Spi-their dignity from the citizen lodged within. When they spring up in the soul? Certainly the ordination that statue of Venus, "which enchants the world," men talk to us of the brain, and of the features, ry methods of accounting for such beliefs have fre- could be persuaded to listen to her. What is good This little book is not so much an assertion as an and the nerves, as all of them indicating mind, it quently appeared to us as absurd, or more so than looking, as Horacc Smith remarks, but looking good? Be good, be womanly, be gentle-generous in your sympathies, heedful of the well-becing of The Credulity of Unbelief! We have sometimes all around you, and my word for it, you will not thought of entertaining certain readers with sundry lack kind words of admiration. Loving and pleasthere is a real Spiritual world, and that there are maps of the road over which mind travels; and stories under that head and denomination; but not ant associations will gather about you. Never real Spiritual beings all around us. An attempt to some poor benighted heathens in Great Britain to linger upon it, when it may be said that even old mind the ugly reflection which your glass may give. That mirror has no heart. But quite another picture is yours, on the retina of human radicability about it. Its old forms linger yet—sympathy. There, the beauty of holiness, of pusense, and we become gifted to enter into the re- linger in minds quite ashamed to confess how rity, of that inward grace "which passeth show, much they yet believe: not to refer to the new rests over it, softening and mellowing its features, tening to it. It is scarely, an inquiry, as likely to gion of the Spiritual in proportion as this is awakinduce a belief tending to emasculate or enfeeble ened; as we have already intimated, it is in ourinduce a belief tending to emasculate or enfeeble ened; as we have already intimated, it is in ourinduced in the vestures and robes of a new just as the full, calm moonlight melts those of a new rough landscape into harmonious loveliness. "Hold the mind; and if it should transpire that we are self that the power lies to behold,—the vesture of idealism—to temples rising in architectural splen-up your heads, girls!" I repeat Primrose, why influenced in no feeble degree by benignant or malevolent beings; if the character of our own bring to light the wonderful and the, till then, un-Spiritual influence should be more fully declared to seen. Dr. Reid says—"No man can show it to be through crannies where least expected,—not to re- an atmosphere of moral and intellectual beauty, Spiritual influence should be more fully declared to seen. Dr. teta says—It must be such inquiries, it will surely confirm our impossible to the Supreme Being to have given us fer to the immense and wide-spread floodings of forth like those of angels. Beautiful to Ledyard, the power of perceiving external objects without the organs of sense. We have reason to believe, that, when we put off these bodies and the organs of the very prevalent to refer to the very prevalent to the very prevalen faith at once in ourselves, and in the tremendous the power of perceiving external objects without transcendental belief and philosophy, the vindica- stiffening in the cold of a northern winter, seemed that, when we put off these bodies and the organs belonging to them, our perceptive powers shall bim credit for—not to refer to the very prevalent compassion. Lovely to the home-sick heart of Park seemed the dark maids of Sego, as they sung England, America; or, to the wide-spread yearn- their low and simple song of welcome beside his ings through village and city, in our own country, where all men seem to be crying, "Who will show wife to grind his corn." O! talk as we may of us any good?" dissatisfied with present things, es- beauty as a thing to be chisclled from marble, or pecially in the religious life, because all so barren wrought out on canvass,—speculate as we may upof satisfaction in reference to the things of the life on its colors and outlines, what is it but an intellecto come;—not to refer to these things, how old beauty of another kind—looking through the outforms live and linger—how old superstitions revive ward environment, it discovers a deeper and more

> lutions of the earth on its axis, marks its influence Pennacook, or the Merrimack, a celebrated con- rise and fall. Settled regular fevers exhibit a twenty-four hour's flux and reflux. In the healthful state there is manifest the same regular influence, and the more habitual our meals, exercise, employment, and hours of sleep, the more power is there in the system to resist disease. In the morning the pulse is slower, and the nerves more calm, and the mind and the body better fitted for every description of labor. As we advance toward the evening of the day, the pulse quickens and becomes feverish. But the regular midnight rest and sleep, carried off this fever by healthful respiration. He thinks this evening fever is not entirely owing to the accession of new ehyle to the system, but also to the departure of the sun and the light. The crisis of this fever ought to take place about midnight, when the sun is in its nadir, so that refreshing sleep might prepare the body for morning labor. Those therefore, who push this crisis into the morning by keeping late hours, waste their strength and sow the seeds of disease which will spring up sooner or later. By a disregard of these facts and principles, nervous people wear themselves out in a comparatively short time The early part of the night is wasted in wakeful excitement, the crisis is pushed forward toward the morning-the body enters upon the business of the following day unrefreshed—the nervous system is enervated to the general waste of strength, and a fretful mind is a true index of the injury inflicted upon the whole man.