

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

degree of mind and of the affections in which he re- not without loss. For in this age man must be loves? those whom he deigned to minister unto in just foundations of adverse opinions, it shows that

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heights of heavenly contemplation, and unless that interior affinities, since transitions are painful and should hate and despise those whom He pities and have taken their rise, and when it points out the pect, in a locality intermediate between the most should have taken their rise, and when it points out the pect, in a locality intermediate between the most should have taken their rise, and when it points out the pect, in a locality intermediate between the most should have taken their rise, and when it points out the pect, in a locality intermediate between the most should have taken their rise, and when it points out the pect, in a locality intermediate between the most should have taken their rise, and when it points out the pect, in a locality intermediate between the most should have taken their rise, and when it points out the pect, in a locality intermediate between the most should have taken their rise, and when it points out the pect, in a locality intermediate between the most should have taken the most should have taken the most should be taken the pect, in a locality intermediate between the most should be taken th

ences. But the danger arises from our own imper-

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[For the Christian Spiritualist.] PREPARATION.

" Get thee out of thy country, and from thy kindred, and too it is the state of the source, and roun thy kindred, and too it's fatter's torse, unto a kind that I shall show thee." "Harken, O daughter, and consider, and incline thine car, herect also thine own people and thy father's house; so shall the King creatly desire thy beauty; for He is thy herd and worship thou Him."

The at and worstap theor Hum?" "The artist, it is true, is the son of his age, but pity for that the best is pupil or even its favorite ! Let some benecent divinity shatch him when a suckling from the breast This mother, and muse him with the milk of a better time : that he may ripen to his full stature beneath a dis-tant Greetan sky. And having grown to manhood, let him

che internetis, and that without this, it is impos- and floods the heart that nothing less than the ear sible to sustain in this age either Revelation or even of the Infinite can receive its full overflowings.----Christianity itself. For modern literature is exterwilly more attractive than the ancient Record .--Many a man, notwithstanding his professions, would miss his morning paper or evening volume tar more than the Bible were it to be mislaid for a month ! This incongruity between the professed regard for the Scriptures and the actual delight and ratisfaction found in their perusal must continue ner anetuary is still preserved. We consider it

unreal as the impalpable azure hues that surround the higher law written on the tablets of the rege-For copies for Eighteen Dollars; or, one person sending us ten the far distant hills. Thus the poet finds fit au- nerate consciousness, and worshipping the Univer- redeemed; that He has designed them to be re- cational question by Anthropology involves many dience not in the narrow circle of his earthly birth- sal Father, not as in temples made with hands, but place and kindred, but in the sphere of his new in the silent depths of the Spirit, as in sublimer birth, the regenerate and higher life, and among mansions, eternal in the heavens. those akin by more interior ties.

As earthly ties bind carthly minds So the electric chain of thought Through space and time its pathway finds, Of Spirit-substance forged and wrought Enfolding in its circuit wide All who in kindred Truth abide.

And now the inquiry comes home to each, how shall we attain to this higher, inner, Spiritual life? It depends upon our own standpoint very much, How shall the feeble flickering flame of devotion and sacrifice be defended and sustained till it mount aloft in screne and radiant beauty? Surely by no other means than living near the source acturn, a forcient shape into his century; not however, to denote it by his presence; but dreadful like the son of Againement to purify it."-Sciller. much with us. When God speaks in the silent could see nothing, had resulted from the same The sentences which we have placed above as depths of the listening Spirit, we must know neithmottees from the Word and from a noble German | er father nor mother, kindred nor familiar friend. poet, may possibly indicate the train of thought | That voice calls ever away. To be alone with God and sentiment of the article which follows. We is the sublime aspiration of every quickened Spirit. must, however, state in the commencement, since There is a communion known only to lonely is now becoming uppermost in many enlightened it is the practice of certain writers to commingle and secluded natures. There is a light, a radiation, the most sacred names with mere human sages, that an inner illumination too bright for the human inplace from the interior worlds. So often has the we consider the true Word as forever distinguish- tellect except in moments of serene contemplation question "cui bono?" been asked and answered in ed and discreted from all other writings by its di_{-} and internal repose. There is a joy that so fills bring forward any new view of the subject. But

new views or new modifications of views will be The soul craves sympathy with the Divine cause of its inexpressible joy. from hour to hour, to mark how the subject widens Let us not be misunderstood. We mean no in grandeur and importance, and how God is glomonkish seclusion, no outward austerity of life or rified therein.

manners. To be alone it is not necessary, and far from sufficient, to retire to untrodden wildernesses Spiritual manifestations ?" must now be classed eithand the caves of the mountains. The hush of a | er among those who are necessarily, or those who | done on earth as it is done in Heaven." Friend's Meeting, the silent influences of the starry are wilfully, ignorant. The majority would be found until with a profound earnestness men seek for the host of heaven, the sublimity of a great thought among these who are tied to creeds, and to whom internal sense. The Outer Court is given to the of a grand interior train of ideas, like a constellano new born truth is ever welcome; who can re-Gentiles, to be trodden under foot "forty and two tion in its brightness, raise the Spirit above its poor verence nothing that is not "silvered o'er with age." months," [through six weeks or periods,] but the in- outward wants and affinities and make it feel the Such ask the question as though it were unanswerawful presence of the great I AM. It is needful ealling themselves "Christian," to attempt to de- thought, like the gestation of embryonic life re- with believers in Spirits !" fend the Word without drawing their weapons and quires seclusion and repose. So has it ever been To those who ask the question truly, and desire

opened and quickened in those to whom he would stand forth in the liberty of a true servant, a sin-I have been impressed that it is the great object tween those of antagonistic parties, but a more The Christian Spinituation is published every Saturday impart them, they seem to them but as idle tales, cere friend and devout lover of his kind, obeying of God in opening communication between us and comprehensive doctrine than any, and materially this class of Spirits, that they might thereby be different from all. The settement of this great edudeemed through rapport with man on the earth, complex relations, but the elucidation is so clear, and through his instrumentality. It is true that the same caution is necessary to

S. E. B. [For the Christian Spiritualist.]

ceived his ecstatic visions be in some measure free, and though many sorrows comes at last to His own dear person!

THE USES OF COMMUNICATION WITH THE SPIRIT WORLD.

tire circle of those who are in accordant sympa- who can remain in the same Spiritual society .--- love all things, and purify and make anew all that

thy. The seer descends as it were from mountain Each must see to it that he chooses according to is unclean. Are we "above our master" that we

fect development. If we were all Christ-like, there ject, the practical fact appears to be well establish-So much good results from every disposition God would be no danger. Our caution should lead us ed by experience that the general tendency of innakes of events, that it is often difficult to decide

constantly arising, and we are led from day to day,

Those indeed who now ask "of what use are

to begin at home; to see that we ourselves are tellectual cultivation is to repress the development as to the prominent *object* of any new development. growing in Spiritual stature, that we are becoming of vice, and that criminal offences are extremely pure in our interiors and receptive of that Divine rare, among the well educated portion of the popuhow we view the designs of God. "I thank the Lord for this rain." says the farmer, "for it has Love with which God is ever seeking to fill our lation.

souls. Love incarnate in humanity is that which A New York Journal remarks-" The statistics caused my crop to grow." Truly, the farmer does will redeam not only the external but the internal of our state prisons show that of all the inmates well to so thank God, yet wisdom would teach him world. Men are designed through the Divine in- received during the year 1852, less than five per that an innumerable train of benefits, of which he flux to be redeemers of men, and of Spirits which cent could read, write and cypher. Now, when we are men. And in proportion as they purify themrecollect that four-fifths of our people can read shower of rain; and all of these, secondary to selves from sensuality and become positive in love, write and cypher, we must say that these statissome great and yet undeveloped purpose still hidthey will perform their heavenly mission. A good tics prove that education does suppress vice. If ing itself in the mind of the Eternal. man cannot live without bestowing good upon the school-house were as productive of crime as I would apply the thought to the subject which

not unnecessarily expose ourselves to evil influ- unquestionable laws.

others, any more than the sun can rise without giv- ignorance, out of every hundred men sent to the minds, of the developments that are now taking ing light. There is no limit to the influence which state prison, ninety should possess a good English a truly loving and pure soul may exert in the uni- education. Statistics, however, prove the very converse. To seek to be, is far nobler than to seek to trary of this. That crime is increasing among us relation to these, that it would seem difficult to know, for knowledge and power are always conse- we admit, but it is only because immigration is quent upon love, and to be essentially good is a far | carried on to a greater extent than formerly. The greater attainment than to do any amount of good. foreign population is only equal to about one ninth There are reasons why Spiritualists, above all of the whole population of the country, and yet other people, should aim at self-development. They this population furnishes us with three-fifths of the have greater means of accomplishing, and a great- crime."

necessary in our intercourse with men; we should sophical disputations to the distinct recognition of

In harmony with the foregoing facts, I have of er end to accomplish than any others. Putting away all selfish considerations, they should aim ten observed that in persons of good moral characsingly at the fulfilment of the prayer "thy will be ter, the physiognomy indicated high intellectual cultivation, with but moderate activity in the moral The glorious results which would ensue from the region. Why and how is it that intellectual cultidissemination of the highest Spiritualism, are yet to be realized. The age is tremeting on the verge vation thus becomes a substitute for moral? Are he intellecture and moral organs -- ----in con nected in development, and so analogous in their of the accomplishment of these results. It deactions, as to render the cultivation of one almost pends upon God, but it depends also upon man to able, and when an answer comes cry out "away hasten that accomplishment. Man is God's instru- equivalent to that of the other? In one view of of business and travel, nor in the cultivation of the therefore, utterly vain and fatuous for Spiritualists, that a man be much alone. The ingermination of with it, I will have nothing to do with Spirits nor ment, and if the instrument be not fitted for that the subject we may reply in the affirmative, but in descriptive physical sciences, mineralogy, conchowhich it is designed to do, how shall it be done ?- another view our answer must be emphatically ne- logy, botany, zoology, anatomy, chemistry, natural No man who sits and folds his hands need discon- gative. There is an intimate association between philosophy, astronomy, mathematics, and the va-

getic and feeble, the virtuous and the selfish organs -or, more accurately speaking, intermediate between the virtuous and energetic above and the neutral, which are *immediately* contiguous below. The organ which gives the highest predominance to pure mentality, or in other words, developes cerebral action at the expense of corporeal, and produces a cerebral or cephalic temperament, is silightful task to travel by the pleasant pathways of tuated vertically above the ear on the temporal be observed in our intercourse with Spirits, that is positive science, from the obscure stages of philo- arch, at the upper portion of the organ of Sublimity. Directly posterior to this lies the organ which not only invigorates but regulates and sustains in a proper manner the action of the brain,--the organ of Sanity, adjacent to the upper edge of Cautiousness.

Anthropology clearly reveals many facts and per predominance over the corporeal functions lie

principles, from which all of these opinions might in the upper half of the brain, and on its lateral as-

the truth is not merely an intermediate doctrine be-

so ingenious and satisfactory, as to render it a de-

Aside from all scientific illustrations of this sub-

These organs are necessary to the sound and igorous action of the intellectual faculties, and especially of the reasoning powers, because they susain the tone of the brain, and repress all influences unfavorable to sound reflection. They also nvigorate greatly the moral faculties, Sublimity beng co-operative with Religion, and Sanity with Firmness. It is thus obvious that the intellect, in its sound, tranquil, reflective manifestations, cooperates with the moral faculties, and that in proportion as its action is unsteady and scattering it co-operates rather with the basilar region.

All of the intellectual organs may thus co-operate with the coronal or the basilar regions, but it is chiefly the reflective or reasoning organs which are disposed to act in a calm, concentrated manner, while the natural tendency of the perceptive organs is to restless, desultory action. The systemacultivation of the reflective organs, therefore, is highly conducive to our moral improvement, while the cultivation of the perceptive organs is more apt

to strengthen the animal than the moral nature. It is a very common opinion that purely intellectual cultivation has an ennobling moral influence, without reference to the distinction just mentioned. But while philosophical studies, and all investigations which involve a necessity of reasoning or thinking profoundly, are eminently conducive to our moral growth (as wisdom and goodness are nearly allied) there is no such tendency in that intellectual activity which belongs to the perceptions the intellectual and moral organs which causes rious arts, except in proportion as they exercise the

But furnished with these, one may indeed chase a thousand, and two put ten thousand to flight.

of Europe. So Martin Luther found the entire closed its record received in the lonely isle of Patforce of the Roman hierarchy arrayed against him. mos the Apocalyptic Disclosure. they are led whilst they blindly push on the pond-

erous and crushing wheels of their idol-car. the heaven of heavens and flowing down through smile hereafter.'

armor from the inner repositories of the temple.- | from ancient ages ; so will be to the end. Enoch an answer, there will come a full response from a walked with God and was not, for God took him.

All true life is a victory over opposing obstacles; | land; their life was a pilgrimage. The Jewish lawto cense to struggle is to be utterly defeated and giver after being instructed in all the wisdom of slain; but the condition of most men is the inter- the Egyptians, which included the very arcana of mediate between the two, viz: captivity and slav- the Most Ancient Church, must flee into the wilery. Man is born into a world of relentless focs. derness and in his solitary shepherd's life, revolve His chemics encamped on every side, enclose him the mighty mysteries he had received. It was there with their legions and penetrate to his very fast- he first knew the voice and visible manifestation of nesses and towers of strength. His own organiza- the ever present ONE. The Prophets, too, were tion, like an outer wall, is in the possession of the lonely men. "From the solitudes of Hermon, Taenemy. The hereditary externals of his mind, as bor, Sinai and Lebanon, from wild and rugged soliit were the space between the inner and outer, is | tudes, from precipices haunted by streaming wasubject to hostile invasions and the scene of direful terfalls, from waste and desert wildernesses where combats. The organizations of society and the the sands were heaped as upon the sepulchre of a church, of which his own is the miniature repre- primeval world, the burden bearers of an ancient sentative, though dependent for all their life upon dispensation brought forth the principles of wistrol, are only selfishly conservative, unwisely pru- into the wilderness. To be alone with God, to dent but still improvident for the soul's higher hold communion with the Infinite Invisible, was from interior and vital sources is over opposed and with irresistible stress. They were born by it as confronted by the Power that rules and wastes the ships by the wings of the tempest over the unconter life. So Hungary and Poland, Italy and the known deep of waters." So the mighty John, in German peoples must, in their struggles for freedom the wilderness of Judea, was prepared as the harand the right, encounter the combined despotisms binger of the New Dispensation ; and the Seer who

And even thus Spiritualism must now sustain it- But the influences of grove and grotto, of the self against the serviced ranks of Christendom, solemn sea-shore and lofty mountain only prepare strengthened and sustained by thousands of inno- for a more vigorous discharge of the duties of life. cent and enslaved minds who know not whither Man is still a brother and friend, and the most devoted to Heaven is most loyal and faithful to all sacred human ties. He withdraws from men be-

Thus, like Him who was called the Son of Man, cause he loves them, that he may return enriched toring the lost link in life's eternal chain,-every are found in deep waters, and the most precious and who is inwardly born of the Spirit cometh to gems are hidden from common search. Great his own, and his own receive him not. This also truths must be diligently sought as treasures of is true both subjectively and objectively, in the priceless value. So that the lover of his kind may lesser sphere of the individual mind and organiza- say to kindred and acquaintance, 'It is for you, tion, and in the greater world without. The true O friends, that I frequent these untrodden paths: regenerate life commences in the inmosts and flows it is for you I bear these burdens and the worldoutward into the externals, even to the ultimates, ling's scorn. I devote my life to Spiritual truth, purifying, redeeming whatever will yield to its in- that I may make the lives of all who come after fluence. But the corrupt natural ever wars against us more tolerable. Abide, if ye will, in your comthe regenerate Spiritual, perverts and destroys till fortable homes, your respectable creeds or noits own nature be subdued and changed, like a creeds; while supplied with native strength, susmacrocosm, which is in all things the correspon- neither faint nor faulter, but toil on to prepare the dence of the human soul, spirit and external, the foundation of the glorious Church of the Future. quickening influx of the Divine is first manifest in I welcome your frown here that I may meet your them in their hearts.

unfolds in order and beauty in the external sphere; that the influence that draws them towards the void of essential life, but hastens their dissolution. insensible to every form of Spiritual attraction .-

tentedly remark upon the retrogression of society "cloud of witnesses." Many a soul that has been Let him arise and try to aid in its progression. The patriarchs were called to sojourn in a strange dead and is alive again, because there was nothing

but the past to believe in, will testify joyfully to their use. To the ultra-practical, Gradgrind order of mind,

the evidences that could be brought forward of the many uses of Spirit manifestations would surely have but little weight. To such the fact that many a desolate and childless mother had been made glad in the realization of the fact that her son was still alive and near her; that many a widowed husband or wife had *found again* those beloved ones they had hitherto considered buried from their sight that many a friendless and despairing one had

been raised up by a mysterious sense of interior Does the systematic and vigorous cultivation of companionship to new life and new hope; that the intellectual organs tend to elevate or lower the many an erring one had been sensibly led and moral character of a nation? Or, is it neutral in the good and true whom they imprison and con- dom. An irresistible impulse directed the inspired guided in the right path of Spiritual aid; would this respect, and void of bearing upon morality and basilar organs, and thus favors the preponderance religion? Or, does it simply modify the moral cha- of the moral. Sedentary pursuits and concentratweigh not a grain. But to those who believe and feel that material things are shadows and Spiritual racter, giving it a new aspect, without elevation or ed thought are incompatible with the full exercise needs. Thus any new and generous movement felt as the primal hunger that swayed the being things substance; those who know that the best depression? Such are the questions for a states- of the restless organs which tend to violent crimes. part of man is that which is within and above the man.

> animal; the subject appears far otherwise. By such every real manifestation of Spirit-life, is confested by the young, is it desirable to subject them sidered a part of the great plan by which God is to a vigorous intellectual discipline, and would such are apt to be guilty of those which have a gentler evidently working in these days to relay the foun- discipline elevate their moral nature, or sharpen and more cunning character. dations of society and redeem the earth. their vices to a keener edge, giving them greater

One branch of the subject which has been a success in knavery? Is it well for the farmer, stumbling block to many, is the fact that the lower whose sons are growing up strong in health and inorders of Spirits so often manifest themselves .-tegrity,-plain and uncultivated-but good and This has caused many timid ones to fear that the whole thing was wrong, was in fact a development from the hells; a sensible fulfilment of the pro- to go back better and nobler men, or would their warrior, the traveler, the merchant or the politiphesy that in the latter days the devil should go moral and physical stamina be improved by colle- cian, may be as intensely active and thoroughly about like a roaring lion, seeking whom he might | giate cultivation ? May not the vast efforts of the | cultivated as that of the student, but their intellecbecause he united the Divine and the human, res- and capable of noble rbenefactions. Goodly pearls devour. This idea has caused many to shrink from philanthropists for the education of the masses, re- tual power is not a guarantee of their moral worth. sensible communication with Spirits. There is sult in partially undermining their true strength of Their intellect co-operates as readily with the bad reason in this truly, for if in the natural world character, and substituting luxurious vice for hardy "evil communications corrupt good manners," how manhood-plotting, cunning and trickery for bold much more in the Spiritual? But after all, this integrity-vicious speculations and the crazy theo- power developed by an active life, is not an indicashrinking proceeds more from fear or pride, than ries of charlantry for the old fashioned stability and tion of moral worth, and that it is only the tranquil from holiness or love in the heart. Most of those integrity of society? These are grave questions; educational development of the intellect or some who consider themselves of the rightcous, of the and demand to be met, not by the Spirit of dispu- still higher intellectual cultivation in connection elevated, in the scale of morality and religion, are | tation, but by the light of science.

inclined to separate themselves from those who | Again, is it true, as some affirm, that moral corare low and vulgar and wicked among men; for- ruption prevails in the best educated classes, and ed, that although increase of intellectual power does getting that they have all within them the prin- that the highest order of virtue can be found only not necessarily increase moral worth, intellectual ciple, the germ of redemption, and are all designed among a comparatively rude and unsophisticated education is really one of the most powerful co-opewild beast tamed by the hand of man. So in the tained and encouraged by invisible support, I will by God to become angels. So if the Spirits who people? Or. is it true that ignorance and vice go rative agencies for moral improvement. communicate are ignorant, deceptive, blasphemous, | hand in hand, and that the uneducated classes gemen shrink from them with holy horror, and hate nerally constitute a rabble, which can be regulated reference to the cerebral organs) we discover clearonly by military power?

So did not the Lord Jesus, who went after his Finally, in reference to ourselves, is intellectual must co-operate. the three discrete degrees, being inmostly received, I believe it is the experience of most Spiritualists departure from the external world, and preached growth the highest or greatest growth of manunto the Spirits in prison. Not as the denuncia- the one thirg needful to his emancipation from vice must depend upon the general activity of the brain but being rejected by the closed interiors, like the Spirit-world continually widens the breach between tory and pharisaical of the present age do, who and error-or is it a process which exhausts the light of the sun falling upon forms and substances themselves and their former griends, who remain coolly sweep myriads of sinners into hell, at one vital force, reduces the moral dignity, and results eous excitement in the intellectual organs. Hence fourish of their Spiritual (?) besom, but with sweet in a negative insignificant character, incapable of the aggregate tendency of the basilar organs, Having within them no plane for the reception of Many have thus been tatight lessons which could and heavenly compassion such as ever filled his exalted greatness or goodness?

We may see therefore, why it is that the Prophet were to sum up the wisdom I have gained by such laden" and sorrowful on the earth. is ever without honor in his own country and experience, I should say in popular phrase, those among his own kin; that is among those who are who will not be wooed may as well be allowed to after the death of the body, the state of the soul for opposite opinions. But it is the noble function duce more or less unsoundness or feebleness of of Americans; but now we put absurd permerely in that natural life into which he is born as slide. They may come by-and-by. The truth is fixed and unchangeable; but we see plainly that of science to terminate all intellectual strife, and mental action and both insanity and fatuity may sons into chairs without character or repreto externals. Every inspired thought speaks to all which they reject with so much disdain, others not the gospel of Christ teaches not so; but on the harmonize antagonistic parties, by pointing out to be produced by certain basilar excesses. to externals. Every inspired thought speaks to all which they reject with so much disdain, others not the gospel of Christ teaches not so; but on the harmonize antagonistic parties, by pointing out to be produced by certain basilar excesses. ion thrills from heart to heart throughout the en- who are in the love of the same or similar truths to himself; shall melt and fuse in the fire of His of all.

UNDINE.

[From Buchanan's Journal of Man.] MORAL INFLUENCE OF THE INTEL-LECTUAL ORGANS.

In determining the destiny of man, and in the wise statesmanship that controls the rise and fall of nations, one of the most important questions that needs determination, may be thus expressed : What influence upon the moral nature, is exerted by the cultivation of the intellectual organs? Deeply interesting, too, is this question to every parent or teacher, and to every young man engaged in the holy labor of self-culture.

and netwithstanding the mixture of evil, which we must recognize in the tendencies of human nature. assures us of the final triumph of the good. The reason why intellectual is so closely associated with moral cultivation is, practically, that intellectual cultivation requires the restraint of the

Hence students and persons of cultivated minds

Again, if violent or vicious impulses are mani- are especially exempt from any tendency to turbulence or violent acts, and if they commit offences

If the antagonism of the intellectual organs to crime depends upon the calming and restraining effects of study, it may be supposed that no such influence would be exerted by intellectual activity true, to send them to college, and subject them to of a less studious character, as in the ordinary purpurely intellectual culture? Would they be apt suits or business. The intellect of the hunter, the passions as with the higher sentiments.

It may therefore be affirmed that intellectual with the moral sentiments, which tends to the re-

straint of crime. It may, then, be justly maintain-

Viewing the subject NEUROLOGICALLY (i. e. by ly why and when the intellectual and moral organs

In the first place, intellectual power and activity -upon the concentration of nervous and sanguin-

A king or head of the state was awful and god-like in the eyes of men, while he was which divert the vital forces from the brain to the the foremost man of his tribe, and carried the heavenly light, it destroys and consumes them.- have been learned from no secondary source. If I loving soul for those who were "weary and heavy In reference to all these questions, much might body is highly unfavorable to the intellect-espe- laws, genius and features of the tribe. It was be said upon both sides, zealous and eloquent de- cially to concentrated, correct and philosophical so once in this country, when Washington, True, the Church at the present day teaches that bates might be held, and resolute partisans formed thought. All of the basilar organs tend to pro- Adams and Jefferson really embodied the ideas sentative force of any kind, and get a figure basilar excitement and give to the cerebral a pro-

their actions to be co-operative; and, at the same reasoning facultics. On the contrary, there is a time there is an occasional rivalry and antagonism decided tendency in such studies (with the excepbetween them, and a strong tendency of the intel- tion just mentioned) to diminish the moral elevalectual organs to associate with the basilar, and tion of the character, and, like business pursuits, thus co-operate with vice, giving it remarkable to strengthen the predominance of the anim: I fapower and success. If such were the general law culties, and especially to deaden the more exalted it would seem to impeach the benevolence of pro- and magnanimous sentiments. The objects of povidence, and prognosticate a gloomy destiny for sitive or physical science being entircly material man. But, on the other hand, the general preva- the tendency of such scientific study is to promote lence of the higher law, that intellectual and moral materialism and to give an impregnable strength to action should co-operate, brightens our landscape, the convictions of the materialist.

Such studies are not at all at war with the Spirit of despotism or of luxury, nor even with the Spirit of Mammon so far as the latter depends upon the selfishness of the basilar organs. The engineer or architect, the mathematician, astronomer, mechanic, sculptor, painter, or naturalist, may be as much at home in a despotism as in the most Utopian republic, and it has generally been the object of enlightened monarchies to encourage these votaries of science because of their consciousness that such studies and pursuits were not apt to render men less fit for the associations of despotism.

The claim which is so often set up in behalf of the physical arts and sciences that they ennoble and elevate our moral nature, cannot be sustained. The scientific men of America and Europe are not much elevated above the mass of the communities in which they reside, as to their perceptions of truth in moral questions, their candor and moral courage in the pursuit of truth, their freedom from prejudice, their faith in humanity, or their Spirit of humanitarian progress.

The cultivation of the fine arts, which is so freely eulogized as one of the most necessary influences for the improvement of a people, is in fact generally promotive of a refined and luxurious selfishness, which has neither manhood, generosity nor philanthropy.

Nor does the cultivation of mere learning ennoble the character, although it may refine and soften. A group of learned men cannot be safely pronounced more patriotic or philantropic, more disinterested or honest, than a group of unlearned farmers.

We are therefore compelled to admit that the group of faculties belonging to the lower half of the intellectual organs (the knowing and recollective faculties) cannot be relied upon for any ennobling moral influence, since they are as apt to co-operate with the basilar as with the coronal organs. Our reliance then for moral influence from the intellectual organs must be entirely upon the upper half-the reflective, reasoning group-he organs of comprehensive thought and profound wisdom.

Christian Spiritnalist.

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

NEW YORK, SATURDAY, APRIL 21, 1855.

DISTINCTIONS WITHOUT DIF-FERENCES.

It was a conspicuous point in the philosophy of was superceded by Christ. John Lock to "define your terms," and one that gave to him much of that clearness and comprehensivenes which has made him father to a school of thinkers and philosophers.

The advice therefore is good, and cannot be too faithfully imitated, although it is possible here as elsewhere to pass to an extreme, and instead of de- monial dispensation, when each one can give a like fining terms, make distinctions without differences. The abuse of a thing, however, should never be as sociated with, much less used as an argument against the thing itself, without it can be shown that abuse only is natural to the thing.

There is no objection therefore in our mind against any one who may feel called on to define how far he is, or how far he is not a Spiritualist, but we are of the opinion few will read the following without a sad misgiving, that the writer wished for differences where they were not, and could not find them where they are obvious. We clip from the Christian Repository of April 14th.

"The last Christian Messenger contains an article on Spirit-ualism over the signature of P. Merrill, Ecchester, VL. We like the views of the writer generally, though we do not sub-suscribe to the ldes that Universalists have more generally fall-en in with Spiritnalism than Partialize. If Athelest have been converted by it to faith in God and in immortality, and also Deists, then, has it not done some good in this respect? The fact is, however, that the gospel of Christ, as it is understood by Universalists, embraces all that is good in Spiritnalism as it re-gards the future state. Universalists have learned nothing new, so-called, because, their views of the future world were the same before. Our Gospel of Christ, as it is good and meful in the revelations of the Spiritnalism, should Universalists forsake the old, pure gospel of Jesus, for the revelations of modern Spiritnalism, when they get nothing new—nothing better? We beg of those Universalists who are Spiritnalists, not forsake Christ and his gospel of Jesus, for the revelations of modern Spiritnalism, when they get nothing new—nothing better? We beg of those Universalists who are Spiritnalists, not forsake the idd, pure gospel of Jesus, for the revelations of modern Spiritnalism, when they get nothing new—nothing better? We beg of those Universalists who are sup have faith in Spiritnalism. If they must be Spiritnalists, still let them hold fast their faith in Christ, and in his gospel of grace, love and salvation. For ourself, we have no faith in the reality of the so-called 'Spiritnal manifestations', but we hold fast the gospel, which we regard as vastly superior to Spiritnal-ism, even though it be true. We do not see in Spiritnalism, such pure and holy principles, as in the gospel. Its spirit is not, as we view it, the holy, pure, sanctifying Spirit, that tends to purify, elevato and save the soul. It lacks that love which Jesus manifested on the cross. It is comparatively destitute of that moral, spiritnal, and saving ellicacy, by which the gosp "The last Christian Messenger contains an article on Spirit

Now it does surprise us not s little to know that an editor of a denominational paper of some years standing, can allow himself to write such absurd and obvious nonsense as we find in this extract. for the variest tyro in the history of Universalism knows that outside of the assumption of " Universal Sulvation" as an isin, it has been most complete in its nothingarianism, because the most destitute of anything like a comprehensive philosophy of future life. Were it necessary to prove this, the controversies held upon such issues as the "Resurrection" and "Future Punishment" would give the needed evidence. Honesty, however, will prompt every intelligent student of these controversies to say, that until after the publication of Prof. Bush's work on the "Resurrection," the "sleepy system" of Father Balfour was by far the most authoritative and conclusive with the majority of confirmed Universalists. If Spiritualism therefore can be of no other benefit to the believer in "Universal Salvation" than to give some degree of definiteness to this long controverted point, it will be doing a good to theology in general, and Universalism in particular, that criticism and speculation has failed to effect.

This is one of the obvious points overlooked by Br. Ballou, which it seems to us, must be so obvious to any one honestly looking after truth and other item of misconception or no conception is seen in the issue Br. Ballou makes on the morals and religion of Spiritualism, as if the great body of Spiritualists had ignored their former belief in Christianity, simply because they find it necessary

us a detailed answer as to the need of a new haranswer for his stewardship.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things, which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor hear the graphed presched to them

that as they read.

poor have the gospel preached to them. And blessed is he, whosever shall not be offended in me."-MATT. XI. 2-6.

TESTIMONY OF OUR OPPOSERS.

It is not only cheering news to the Spiritualist to editorial family to see something "good" in the modern Nazareth of Spiritualism.

may remind him of progress.

may remind him of progress. SPIRITUALISM.—Mr. Newton, of Elgin, delivered three dis-cources on Sunday last, in Plane's Hall. The hall was crowd-od in the evening. In the forenoon a small number only were present, in the afternoon the hall was moderately full. They were very eloquent discourses, be the source whatever it may. The poetry which he delivered we thought was of a high order; all this he tells us is impressed upon his mind by Spirits, and he speaks it. He knows nothing of what the subject will be pre-viously, nor so much of it after being delivered as his auditors do; being what is termed a speaking medium, though only par-tially entanced, unlike most of them. In his natural state, he never wrote a line of poetry in his life, or committed any to memory.

The next item may have a good effect on all who may be inclined to expose "Spirit-rapping," as it will give good evidence that the time for Spiritual caricature and burlesque has gone by. Should it fall into the hands of any such, we expect it will be repented of, by himself or friends.

The following is from the Rome Excelsior.

"SPIRIT-RAPPING UNVEILED."-We have received a copy of "SPIRT-RAPPING UNVERLED."-We have received a copy of this book by Rev. Hiram Matteson, and though from our rela-tions, present and past, to the author, it would have afforded us great satisfaction to commend the book, we are compelled to ad-mit that it is the greatest compound of hotch-potch of reason and stupidity, affected magnanimity, and real sneaking mean-ness, conceit and ignorance, simplicity and jargon, piety and blackground, prayer and blagphemy, that we have ever exam-ined from the teeming Press. The book abounds with engravings; among which are imps and other evil inticible Spirits, engaged in the work of Inspira-tion to which the plons anthor has severally assigned them-and a full-length portrait of his patron saint, the Devil, probably taken from life? with horns, hunch back, flocing hairy hide, hoors, harpoon tail, and all-leaking only, in his mood, intense, the usual * breath of flame."

THE CAUSE AT VERPLANK POINT.

We spent last Sunday at the above place, where we lectured to the friends and those wishing to know the glad tidings of Spiritualism.

The village, though small, has a population of nearly one thousand, and in the Summer season. when the business of the place is active, (brick making.) it has full that number. The Methodist Church of this place may now

friends may wish to hear. At present there is a a constructive philosophy, that "the way-faring desire to hear, and a determination to sustain the man though a feel need act in the interview" in the lectures, so far as a small monied interest can stimulate the zeal of the lecturing fraternity. on the Hudson River Railroad.

provided for, as he has a comfortable and hospita- act otherwise for the time being. ble home, where Spiritualists are ever welcome.

or so many of his lectures as may come within luctance against drawing upon the charity funds of to the measure of good humanity might receive into the orthodox hell, and knocked the horns off had wisdom; the wisdom of the heart. He was or so many of his lectures as may come within luctance against drawing upon the charty junus of the measure of good humany light to the me ance, or contradicting the assumptions of his logic, a general thing, would lodge upon those who bear Ballou undoubtedly holds the same views as when ted thereby, all I regret is, that Editors worship at ing; he had only a partial development. The golden rule, "do unto others as you would as we are inclined to think the majority will do the heat and burthen of the great cause in which he wrote that book. But Mr. Ballou is a man with such a shrine.

we are engaged. Permit me to give you a short a mission, and that is, for the upbuilding of a new hat as they read. In the lecture reported in this issue, however, chapter of our experience on this subject, so Social Order, based on Christian principles. And always ready to help the weak, and when a lie out what you need and separate your needs from that you may be the better enabled to judge the nobly has he succeeded with the little germ at here is an item which we wish the reader to notice, the more as it seem to be a *favorite* one with position we occupy.

In the first place, we took up the subject of the heard that they claimed it, but a hearty endeavor Mr. D., and that is, that the Christian dispensation Spirit phenomena and the investigation thereof, for to live a true life, and that is something far in adis to be superseded by a harmonial one, as Moses our own benefit, in contrast with the popular doc- vance of the greater part of society's present as-

trines emanating from the clerical department re- piration. Many persons labor under quite erro-Without stopping to criticise the assumption that lating to the immortality of man and that of his neous views concerning Hopedale, considering it true Christianity is not harmonial, we wish the reader to call to mind the mission and labors of future state of existence. We had not been en- creed-bound, contracted, &c., &c. If such would Jesus, as set forth in the following, and then give gaged in the matter of Spirit-intercourse long, un- take a little pains to inform themselves of the facts til we found by experience had with Spirits, that in the case, they would think very differently .-the clergy were laboring either in a state of ignor- Mr. Ballou's late work on "PRACTICAL CHRISTIAN ant or wilful blindness; under a hereditary line of Socialism," we recommend to all such as desire to Satanic majesty, and his power of transubstantiating rience, and eminently practical intellect, can sughimself into a bright angel of light, must be cor- gest for the relief of present social difficulties.rect, and in order to arrive at the truth of this They may not find there all that they may desire and our longing desire to arrive at the truth of this plans, and Mr. Ballou will be the last man to quar-

that the world with all its sneers, its mockery, its does not oblige men to violate the great principles. usefulness. riches, its honors, and its unauthenticate doctrines were rendered as dew before the rising sun to us. know that the cause is progressing in the far West, And in order to affect as thorough investigation, we but glad tidings to know that it has so far made its elected to keep the matter private, hoping to bemark upon the age and liberalized the mind as to come enabled at some future time, to lay our soften the tone of cuiticism and enable some of the discoveries before the world. In this course of procedure, however, we failed, for it was impossible to keep the matter concealed. The people The following from the Belvidere (III.) Standard, rushed upon us, the doctrine of the Spirits as will be no novelty to the Spiritualist, although it taught at my residence, became a theme of con versation. The neighboring pulpits were soon mounted by their respective occupants. Loud peals of anathamas were proclaimed from beneath the lofty domes of consecrated establishments, from the sanctimonious shepherds of their respective flocks against mediums. Their loud peals of "devil, humbug, delusion, down with it," echoed from church to college, until the low places and private circles of community became convulsed by their appalling imprecations, all of which served as fuel to the destructive passions of those "poor deprated creatures," who were willing to submit themselves as implements of execution in the hands of those who thus blew the bellows for the kindling of the fire stimulate him to bring forth a work that need not that consumed our property. But mark, during the time of all this opposition, we desired to remain unmolested, and until even the present day,

we have never as yet called the attention of any person to the subject of Spirit-intercourse. And all who visit us for the purpose of witnessing the manifestations, do it without a bid. And now what? Why, we are visited by all sorts of minds and professions, believers and skeptics; some serious and candid enquirers willing to receive things as they are; others labor to make the application where it does not belong; among this class are found those who are wise in their own conceit, and think they know it all: some undertake to dictate the arrange-

ment of the circle, and force the performance of that which Spirits have not the power to perform ; some tell us if Spirits did not do thus or thus, they would discontinue the circle; some want to alter the mediums, and if the mediums refuse to submit to their unreasonable demands, they are accused with fraud. After giving our attention to some at

the sacrifice of our time and pains until conviction is produced that mediums have no direct agency in be called a Spiritual Church, as most of the mem. the matter, they then retire, and give it as their bers have been converted to Spiritualism. There judgment that it is the very old devil himself. and is therefore a place for lecturing whenever the such of course would not think us worthy of one single copper for our time and pains with them.-And under these circumstance, no characteristic feeling ourselves unfortunately situated in this respect. But we must not be understood in the ex-The village is thirty-eight miles from New York pression of these facts as entering a complaint, for we are well aware that every person acts out his

Yours as ever in love and labor,

REV. ADIN BALLOU.

The following brief but significant reflections on the laborate

and mission of the above-named and well-known friend of hu-

manity, comes to us almost without a signature, but we give it

place although departing from our rule, because "there is rir.

We must acknowledge our surprise, however, and in that ex-

Br. Ballou because he drew attention to a growing evil, must be,

Be that, however, as it may, of one thing we are well con-

vinced, and that is, that the mind that can so far forget the re-

spect due to the earnest and honest reformer of tried and long

years standing, and so far depreciate or undervalue the labors

difference of of opinion, by associating them with the contemp-

tuous epithet of "old fogy," can refiect little credit to the re-

ormatory Spirit of Spiritualism, and add nothing to its hu-

manity. As for ourself, we are free to add, that instead of

osing opinion for Br. Ballou, we have grown strong in the con-

Spiritual family. We cherish this feeling, not that we agree

with friend Ballon, either, in all his philosophy or appreben-

sions, but because we delight to honor the man honest and in-

tellectual enough to have had opinions of his own, and consist-

tency and practical integrity enough to have lived and worked

them into being, until the age has received the impress of their

significancy, and accepts in some measure the suggestiveness of

As for the practical views of Br. Ballou on socialism, we have

nothing at present to offer, as we are not intimate either with

the views or the history of Hopefale as a social community;

but should we ever find time to give Br. Ballou's work the ne.

necessary attention and study, we promise to make our readers

acquainted with our conclusions. In the meantime it may be

coming ages. In this belief we are willing to live and work

but we shall not stop to quarrel by the wayside with those who

their promise.

f such men as Adin Ballou and others, because of an honest

we think, either an exaggeration or a mistake,

tue in it," and may therefore have an healing efficacy.

JONATHAN KOONS.

Mr. John Henry will see that all lecturers are own constituted nature and elevation, and cannot

Hopedale.! Not that perfection exists there. I never till it is choked off, strangled, annihilated. Common Sense.

THE PUBLIC CIRCLE.

The second number of this publication, got up for the purpose of affording means for Mr. Conklin

to give gratuitous circles, has appeared. In this number the managers of the publication trols. But compress any soul and it will not he appear to have departed from the course they an- fully and equably developed. Moses is practical nounced. As a record of the events occurring at throughout all Christendom; eye for eye, war for ant or wilfut blindness; under a hereditary line of Socialisa, we recommend to an such as desire or nounced. As a record of the order of the public circles, and within the sphere of Mr. war. Christ is preached, but Moses is practiced. Conklin's knowledge, we think the publication It is impossible that Christianity should ever be would be exceedingly useful, as affording evidences practiced under the organizations of present civil of the good resulting from the FREE CIRCLES. We zation. No one believes that Moses (force) retheoretic problem, we chose to test it experimentally, for themselves, but they will find many suggestive think the publication is too small either for the in- forms. But restraints are beneficial. A data redulging in editorial display, or even extracts, and strains a stream and turns it to use so that water and our longing desire to arrive at the train of this plans, and arr bands and be the last find water all important fact was so intense and sacred to us, rel with the form of Associations, so long as that think it likely it may detract from its sphere of may drive 2,000 spindles. Restraints are beneficial to our natures.

MR. RANDOLPH.

This gentleman lectured last Sunday evening a Dodsworth Hall under impression. The dictating Spirits purported to be Daniel Webster, who was

ucceeded by David Crocket, and at the close of the lecture, George Fox said a few words to the audience upon the propriety of mediums dedicating heir services to the public inculcation of the great ruth of Spiritualism, without fee.

do, if truth is to have the place of fraud and false-

hood? In this style the remarks were continued

sages of his discourse gave evidence of remarkable

were received with great good humor.

end and object.

intellectual brilliancy.

be brought from thence.

The discourse purporting to be from Daniel Web-THE STAR OF THE EAST, (published in Montter was a powerful oration, both in words and devill, New London Co., Ct.)-We have pleasure in ivery, and showed the mission of Spiritualism and noticing that the Editor of this publication conthe good which from its teachings would eventuate tinues to investigate Spiritualism. Good, honest to the world. After this Spirit had used the or criticism, is that which Spiritualism can have no gans of the medium for upwards of three quarters cause to fear; for he who would be honest in his of an hour, he was succeeded by David Crocket. criticism, will investigate in order to inform him-Webster before he left said at particular request he gave place to another Spirit, and he did so the self of the premises, and if he does investigate and is honest, we well know where the investigation more willingly as the delicate state of the medium's health was insufficient to sustain a longer impulse. | will end. The seal motto, "the further we go the tighter we tie," exactly explains the circumstance. David Crocket began by saying that the other Spi-We can readily understand "that Spiritualism rit was not to have all his own way, and that he without order" is one of the most frightful sources had something to say on the other side of the question. And then delivered an ironical oration upon the evils Spiritualism would work. As it would the earth," but this is only so because a good can necessarily overset vice, and vice afforded employment to a great number of persons, and these would all be thrown out of employment if Spiritualism was permitted to go a-head. Rum, tobacco, war, and rowdyism would by it all be knocked on the head, and this would be a great loss to society. the soul's undying hope; it is truth opening beaufor it would be depriving thousands of their occu- ty to Love's purest caresses and Wisdom's splendid adverted to the practicers of the law, and dweh pations. And then the lawyers what are they to triumph."

ual truth.

NEW MUSIC.

for some time, and then the tone was changed and

God and his laws.

The remarks of the first Spirit were listened to with great attention, those of the second Spirit AT DODWORTH'S HALL, SUNDAY

of he should not be able to describe at this time ; world.

hut he did not know how he could help giving uterance to these facts.

don, and that before he returned it was possible that he should visit Asia and penetrate into the interior of Hindostan. He was informed by Spirits that much which would aid the cause would

things. Mobility is the left hand of the law of in the world; they come not from above, are not mmutability. All laws have a left hand. Action imparted; but the growth of natural circumstat

Horace Waters of No. 323 Broadway, has issued his week a pretty Spiritual song, "'Tis our Child soothing. "Our Boys," dedicated to the young men of America, goes with a dash; and "Lilly White," a schottish for the Piano Forte, by J.

MORNING, APRIL 15. The medium was fluent and rapid, and some pas-

He felt, he said, that he should speak this morn-

At the close of the lecture, Mr. Randolph stated World's Convention, called by Robert Owen, in Lon-

> St. Nature, is impressed with one great idea, that mind, and when so allied it is impossible that love nothing is so immutable as mutability; that could ever become so inverted. The dispensations changeableness is the most unchaugeable of all which have been in the world have had their origin

We hope our friends will do all they can to pro-

mote the success of the project.

of confusion, error, and crime, that ever cursed not be without order, and so we can cordially endorse the opinion given a little further on,-"Spiritualism in its proper order is the richest boon an All-wise Creator ever bequeathed to his subjects. Yes, it is *Heavens first law*, God's only throne, and

Miss W. is an utter stranger to me, but I feel be done by," has its origin in selfishness. Find goes flying round the world, my fingers always itch your wants, and there will be much to reject. From this selfhood estimate your neighbor, and I am, Sir, yours in behalf of Truth, Justice and you will not do him justice. It seems to me that it is totally inadequate to a proper estimate. I FAIR PLAY. should be sorry to have my body treated as most others treat theirs. Let us refer again to Moses, and consider the

effect of force in reformation. You will discover that force reforms no one. It restrains and con-

Christianity is a love system; Moses' was one of If it has so happened the events at the circle within the month have been insufficient to fill its force. Love cannot reform. It can warm, vivily pages, then extracts and editorials may have been and energize; but it does not reform. Why has necessary. As it is, the Public Circle contains Christianity failed to bring us peace on earth? much which may induce thought, and the reflec- is impossible for love to reform. Could I be retion resulting from the thought bring the mind in- formed by a Hottentot, however much he might to an efficient state to receive the influx of Spirit- love me. His love would be abhorrent to my_{m} .

ture. I would not be treated as people treat themselves. I shudder at the idea. Then whatin love? It is life. It is incapable of bringing about a reform. Life in itself considered has neither

form nor order. Love can reveal when unveiled all that poets ever saw or dreamt of in the bottom. less pit. You invert Love and it is Hate; i.e. self. love in the extreme. Conjugal Love is a hemisphere; in the male is a hemisphere, and in the female a hemisphere; if it becomes perverted, it is a perversion of all that is manly, it is not very discriminating. Parental Love is a regard for children, but suppose it is perverted, it is infant. cide. Fraternal love when inverted becomes Canbalism. Paul recommended the absence of conjugal affection. When we come to fraternal lore we are directed to love one another. We have filial love, universal love, love of our neighbor, de, But love is not reform, and love presupposes is opposite. You must have its left handed action -People are benefitted and injured at the same time. Hatred is not a principle, it is an inverted action of Love. We cannot love all alike, we have sympathies and antipathies, and it is impossible to lore others as we love ourselves. (The speaker then upon the impossibility of their understanding Spiritualism or the Harmonial philosophy, and that which he had said of the lawyers, he also said of the physicians and clergymen, and gave illustrations in respect to each. He then adverted to men in Heaven." The words are pretty, and the music generally, and said that if one petition was added to the Litany, it would be most effective-as from losses by sea; from broken banks; from fall in flour; &c., &c., good Lord deliver us; the murmar of such responses would not soon cease their vibrations.) The Christian is not properly educated;-ABSTRACT OF A. J. DAVIS' LECTURE there is a necessity for a new dispensation and this will be the Harmonial dispensation. The Mo-

saic dispensation was emblematical of force; the Christian of love, and it is the Harmonial which ng for a New Dispensation. What it will consist will render these two effective in reforming the

Wisdom is necessary for the freedom of lovefor the affections are right-handed and left-handed. The student of Nature, or Gospel, according to Wisdom being the union of every faculty of the



to withdraw from the church, in order to enjoy the consolations and blessings of Spirit-intercourse without offence or molestation. But what most particularly attracted our notice, is the fact, that Br. Ballou likes the views of his correspondent, who in criticising Spiritnalism, writes as follows :----

"Scores and hundreds are made insane by this terrible fanati-"Scores and hundreds are inade insine by this terrible fanati-cism. But it is said that religion sometimes drives [cople to insanity. I deny the charge; the preaching and belief of cer-tain doctrines abhoreent to reason and revelation may have done it, in a few instances, but the preaching of the cospel, or the be-lieving in it, never accomplished such a result."

Now, this is positively saddening, although we are strongly inclined to believe the writer had in mind and intended the word "insane" to be "conrerted," which would give some kind of sense to what follows, and save us the necessity of considering him and Br. Ballou as bearing false witness against their neighbor, for we not only doubt their intelligence, but call in question their HONESTY in making the assertion that " seores and hundreds are made insome by this terrible fanaticism."

But what make the position of Br. Ballou rather funny, is the fact that Br. Austin, the editor of the Christian Ambassador, finds it necessary in the issue of that paper, April 7th, to vindicate Universalism from the charge of inducing "SUICIDE," which is but another form of insanity. And Br. Ballou himself makes this singular half-way concession :

"No doubt, some Universalists have become insane, but nev er by Universali

Now, this is to us a distinction without a difference, for we say the same of Spiritualism, and may say the same of every other ism sailing under the broad banner of Christianity ; for it is absurd to suppose that any theory or system of theology was ever invented for the express purpose of making men and women insane.

Besides this, the *fact* that most Spiritualists are more or less affected by the bad, as well as the good points of their antecedent and church culture, should make every sectarian modest in his allusions to the insanity of Spiritualists, since it is for the theft. not only Bible doctrine, but the obvious order of Nature, that disease is often transmitted to the third generation. We submit to all thinking minds, therefore, the propriety of making such issues with Spiritualism, or any new phase of faith, inasmuch as any or all of the excesses that were in such excesses, but because the necessities of the disease made it imperative that culmination should to the editor and correspondent of the Christian

SPIRITUALISM for Universalism, and send us an answer at their earliest convenience.

"Well, Sir, how many Universalists have committed suicide? Can you name four? Do you know one, of your own personal knowledge? That web things may occur is quite possible; for Universalists cannot plead exemption from imperfection."

MR. A. J. DAVIS' LECTURE.

A LETTER FROM JONATHAN KOONS.

The following letter will interest the reader, as it will take him acquainted with the progress and development o Spiritualism in the family of Mr. Koons and the reception, its advent received at the hands and by the hearts of the sectarian many in that section of the West. In order to have it fully understood however, a few words of explana tion are necessary,

Some months ago, we published a letter, the purport of which was to awaken an interest among the Spiritualists in behalf of Jonathan Koons, as he had his barn and other properties destroyed by some of the "baser sort" of the ectarian herd in that part of the West, because of his devotion to Spiritualism. The proposition put forth in that etter was that a sum of money (\$2000) be raised and presented to Mr. Koons, that he might be able not only to replace his missing and destroyed property, but build a house large enough, and otherwise adapted to accommodate th friends that from time to time went there to investigate the phenomena. This proposition seemed to us not only feasible, but easy of being made practical. We published accord-

ngly some reflections on the subject, and proposed to send o Mr. Koons any and all sums of money sent us for that

Some months have passed since then, and the entire um of money collected by us is ton dollars, five of which um came from the far West.

It may be the hardness of the monied season through which we have just passed, is more at fault than the feelngs or sympathies of the Spiritualists on this subject, so hat we shall not give up the hope yet, as we incline to hink well of human nature in general and the Spiritual

part of it in particular, and therefore conclude better times vill give us more money and a better report. In sending our modest donation to friend Koons, we had to regret our inability to add a dollar, as we have had our rooms entered by ome of the thieving fraternity within the past month, and vere made to suffer to the loss of over one hundred dollars a money and property. Robbery in the city is so common, that it can hardly be called an item of news, without it is

entered into on a large scale, and so we have said little we hold the name and authority of Jesus to be above every about it. We have little doubt, however, but that in life. n death, and in the Spirit-world, we will be all the richer for the loss, for it has given us a good opportunity to know phy, than any other being that lived to mould the destiny of wanted to help her pecuniarily, and the letter to his state. how deeply we could suffer, and not feel bitter or vindictive

may differ with us in this opinion, and we think friend Ballon We say suffer, for we had been saving this sum, small as is of a like temper. We submit the following to the attention of the reader withit was, for over one year, and considered it sacred to obligations generally known to exist among some members of out further comment, as it explains itself. the editorial family, vulgarly called debts. However, we will hope that good will come of it, and that the sinning party may "sin no more."

We thought we would make this extract from our "pri-

MILFIELD, Athens Co., O., April 4, 1855. MR. J. H. W. TOOHEY-Kind and much esteemthe following questions and remark of Br. Austin safe to hand with the * * * and the two five dollar bills from Seth Hanshaw, and your venerground. Repository, requesting them to substitute the term able old friend, whose name is not given.

You can better imagine our gratitude for the reception of so kind a gift of charity than what pen

and ink can express it. And the loss of your

fruit of our labor and industry, laid up for the friends.

immediate benefit and support of ourselves and Is not this the same Adin Ballou who wrote that jewel. The press of course came down on her, as we must have a Mother. When the time comes for a fair and candid re- family. We are also well aware of the fact, as excellent book for skeptics, "Spirit-Manifesta- was to be expected. view of the teachings and writings of this gentle- stated in your letter, that liberality does not general- tions?" The very same, and he has not changed. man, there is the highest presumption that the ly exist where money is concerned. We have had a Time, experience, and a careful attention to the

Mr. Randolph requests us to notice to his Westis positive and negative. ern friends that ill health is the sole cause of his not keeping the engagements with them, and that because of the precarious state of his health-he is advised by his doctors to take an ocean voyage.

FACTS IN THE CASE OF MISS WALDEN.

had occasion to mention the case of Miss Walden, as detailed by press a doubt of the correctness of our correspondent on one the secular press in and about the city of Utics. N. Y. oint, and that relates to the feelings entertained by Spiritual-We did this to call the attention of Spiritualists to the fuct

ists as to the character of Mr. Ballou as a man, and his standing and mission as a philosopher. It is true, nevertheless, that many to the great detriment of Spiritualism and public morals. We thought frierd Ballou over sensitive as to the progress and exare glad to know, however, that in the case of Miss W. the tent of the error he felt moved to call attention to in the article press is in error, however good the intention of the reporter. of "Modern Spiritualism," &c., and not a few said as much at

and we hope our exchanges will be as free to copy the correc the time; but that any considerable number thought the less of tion, as they have been to scandelize the innocent.-ED. Cn. SPT.

EDITOR CHRISTIAN SPIRITUALIST-Sir: Allow me for the past is exactly in proportion to our igno- when we shall live it out in our lives. It is asy to say a word in reference to the above-named. much injured lady. I am conversant with the we have of it, which, however, is very scanty; but should secure first the inward harmony. The facts which are simply these: Miss W. is a me- from what we know we may infer what would be which is true of individuals is true of races, I lium, writing, I believed her peculiar speciality .-- the character of the remainder. She advertized a lecture on Spiritualism, and de-

livered a written discourse which purported to em- to expect a third as a second, a fourth as a third. and the Christian, unless you have Wisdom v anate from Franklin and Hahnemann. These lec- Some divide the periods into Adamic, Noachian, marry them together. I speak of Nature ; akan tures were unworthy of their reputed authors,-Mosaic and Christian. From the Noachian to the ed doctor once said to me, the Bible is the Wed viction of his moral worth and intellectual integrity, by think- being, as I am informed, a mere jumble, without Mosaic we can see no plan, no concerted enter- of God, and that Nature was a respectable insimhead or tail. That she believed the dictating Spir- prise, except that the deity was provoked at His tion. Nature is the only Bible ; all other Ebles its were the above-named philosophers, I do not own work, and draws a sponge over the whole to are simple expressions of this true Bible. Nature doubt. Some months ago, a gentleman who lived deface it. The Mosaic is paved with miracles and will come to your aid, and Wisdom conduce 10 in the town of Chittenango, mysteriously disap- wonders. There are now persons belonging to this harmonize the whole. I cannot tell you what peared, and his brother offered \$500 reward to dispensation always ready to attribute natural ef- Wisdom is: Reason is a faculty. But Wisdom-1 whoever would either prove him dead or indicate his fects to unnatural causes. Its god was a concep- scraph could not define it to your satisfaction

whereabouts, if living. Miss Walden was an utter tion of power. Moses had a largely developed stranger to those facts, and also to Utica or its cerebellum and backhead. He saw God through people. Well, one day her hand wrote out a letter, the back portions of his brain, and his god was a a medium letter, directed to the brother of the god of war. He was not a father, only a king of missing man, offering to indicate the place where kings. Moses wanted a god who should surpass all well to remiud our readers, that in common with friend Ballou, the lost man might be found. It was signed by other gods. His was a great soldier, a "God of the name of a male person, a friendly Spirit to the battles," not to be conquered by any lesser god.other name, because we think, we in common with the mass of mankind, are indebted more to his life, teachings and philoso-lady. Miss W. was poor, and doubtless the Spirit Moses did his best to set forth a god corresponding if not in idea, that when Sir Walter Scott first be-

stated that for fifty dollars the information would If we had been born in the northern regions and be given. Of course the man was to be found be- had a different education, we should be differently fore the money was given. On getting this letter, impressed from what we now are. So, too, if we the brother of the missing man replied to it, and had been born in Patigonia, and so with Moses, then went on to Utica, procures a warrant, and had and his god would have a different god. But this The tried friend of humanity named above, has Miss W. arrested for false pretences, without the was no fault of his. In this country we have the raised to scatter bounties, the land recognized the been more or less misapprehended by the friends least justification whatever. Miss Walden was worst slavery and the best liberty. Moses had an gift, and began to give forth traces of amendment. of Spiritualism, and misrepresented by its foes, taken before a justice, and permitted to go her eye for an eye. It was all power and force. It being prior to the advent of said faith, may find vate diary" rather than alter the following letter, which since his article entitled "Modern Spiritualism, its way without bail, on simply promising to appear was justice without mercy. If injured by a man Good and Evil," has appeared in print. His mind next day and answer the complaint. She was you must injure him in return. It is the comis so constituted as to avoid extremes, hence he goes poor and friendless; and half frightened out of merce of the nineteenth century; it is Moses in too far for the conservative, and not far enough her wits by the harsh manner in which she was our midst. It is that which rules in Wall street in come at that time. And in conclusion, we submit ed friend: Your kind letter of March 20th, came for the very radical Spiritualist. A pretty good in- treated. After leaving the Court, her malicious these days.

dication to the wise that he is not far from the true persecutor received several tests through her, and This is very different from what we find pure this fact proves her an excellent medium, for if in Christianity to be. Through this we come into portion of her realm.

However, we did not take up our pen to discuss her excited state she could do this, there is not a the presence of a father. Christ was not the focal the merits or demerits of his position, but simply shadow of doubt but that under proper conditions concentration of majesty. His doctrines melt their dence of the purse, and how the very existence of to protest against throwing such a man by as an the whole mystery would have been unraveled. way into us. That is the charm of the Christian a people may depend upon the taste, judgment and old fogy, because he honestly speaks out his con- Miss W. never spent one single second of time in dispensation. It develops a parent for all, and renown of mental life. All is, however, unseen money and watch is appreciated by us, as we have victions, and more in sorrow than in anger exposes a prison or a jail, and the Justice decided that she whom all may love. experience in losses of property, which was the (what he considers undue credulity, even in old could not be held for a felony, as none was comthere is no trial of strength, no contest ; it is made

It seems from some recent appearances that we to play a great part, and gain great victories, withmitted or even attempted by her. Fair play is a are to have a Mother. We had a Father and so out any exercise of outward authority, and among the unthinking crowd it loses personal worth, in How different from the god of Moses was Christ. the same degree as the signs and causes which

In the case of Mr. Randolph, who recently lec- The pure in heart should see him. Like should produce effects are veiled. An author does not sopposing forces will be found to occupy extreme po-thorough school of experience in this respect, and subject may have modified his views somewhat, so far from this is the fact, that he merely threw a a law in mind - It is so everywhere. And you immediately interesting character, on the contrary tured there, it was charged that he blasphemed; draw to like. It is a law in chemistry, as well as present to the mind questions of a practical and alions. In the meantime, we shall report so much this was one of our reasons for manifesting a re-land made him less sanguine and hopeful in regard few buckets of cold, logical, common sense water can have just what you like in your sout. Christ these which grow and heighten with the apprecia

ces, and therefore this idea promulgated that they

It is a general impression that the two dispensa- have been the subject of a special imparting to tions were needed, and were therefore given. It man, is injuvious. Moses came in the natural is said, carry out the Christian dispensation and we course, God did not raise him up. Christ had not shall need nothing more; it would be the finality his being through a miracle, but was the natural of transactions on the earth, comprised in the dis- product of the age. The Adamic age and the other pensation. The formation of the christian dispen- ages are the natural eras of the planet on which In the Friday evening Conference, some two weeks ago, we sation, its organization upon the footstool, has been we live.

in the conviction of all Christendom, the sum of all From darkness came all things; everything is our wants, and there is no necessity for another.born in darkness. It is not the foe of man, everythat impositions have been practiced by pretending mediums, Whatever is intended to supersede it is infidelity to thing came out of mind and progressed on to beauty and perfection. You are not wise until This conviction is conceived in ignorance. But your Spiritual overcomes the natural man, for the

there is a universal reverence for it. It is petted stomach must be controlled by the head. We ever, but it is not well understood. Our reverence have poetry written out, but the time will come

rance of it. So it appears from all the true history to do this-the Soul should be a choir itself. We feel that you think Moses is the lion. You can

In regard to a new dispensation, it is as natural never have a harmony between his dispensition

SKELETON ESSAY. THE DESTINY OF INTELLECT. Mr. Alton in his new book, the "Land of the Messiah," has some eloquent and just allusions to the power which genius exerts over the physical if not in idea, that when Sir Walter Scott first began to write about the Highlands of Scotland, the low condition of humanity there had almost obliterated the traces of civilized life. The spell of

that mighty genins had no sooner been shed upon its precincts, than like the uplifted hand of God. Crowds gathered to see the spot his mind had enchanted; roads were made; seats, new and splendid ones, were built; lands were purchased, and tourists thronged its wild and picturesque domains.

The principal nobility of the kingdom made the Highlands the Mecca of many a pilgrimage, and now the Queen, spends portions of the year in this This fact shows us how the pen may take prece-

source from which they spring.

operative, but soothes the atllictions of the prisonand comfort.

DIED.

In Boston, Mass., April 5, JANES LAROY, the third and only son of LaRoy Sunderland, aged eight years, nine months, and one day.

" I shall miss him when the flowers come, In the gasilen where he played; I shall miss him more by the fireside, When the flowers have all decayed. I shall miss his toys, and his empty chair, And the horse he used to ride, And they will speak with a silent speech Of the little boy that died."

[For the Christian Spiritualist.] HERAN WORTH.

Wake ! wake ! my Friend, to better ages born ; Wake ! wake ! O Soul, in this refulgent morn : Behold the earth-clouds rolling far away, And in the East the Herald of the Day -Prophetic datof man redeemed from thrall O'er the wide waste, this many-peopled ball --Forget thyself, O loving Spirit true, Thy heaven-ward way with meckness still pursue ; And you fair star that clummers on thy sight, Though set in heaven, shall dim its paler light And own itself less tair, less rich in grace, Than the sweet features of thy smiling face Informed and ht by that Diviner Soul Who hids each planet-orb obedient roll : Yet finds in all the boundless realms of space No sacred shrine, temple or dwelling place So pure and holy as the perfect heart To Love and Duty consecrate apart. Sweet is the breath of Summer winds that sigh O'er new-mown meadows in the soft July; Sweet is the morning fragrance of the flowers Wet with the dew or gentle Summer showers Sweet are the odors of the Land of Palms With precious incense and exuding balms : Fragrant and trancht the swelling morning breeze From the Spice Islands of the Tropic Seas ; Vet these are symbols faint to image forth Interior truths :-- the sweetness and the worth That dwell in human hearts are unto these As heaven's blest auras to the marshy breeze The purest sem that starkles in the mine. Duaponds and precious stones, the gift of Time To after ages ; treasures piled in store By Kness and Princes from the days of yore, Are but a publics, sands of brighter hue, Or transient sparkles 'mid the glittering dew. Compared to treasures stored by Hand Divine In the pure depths of every bosom-shrine. Yea, all the flocks that feed on all the hills, The rupened fruits, the golden grain that fills The swelling barns, are poor and mean beside The gamen d treasures of the Youth and Bride. Whose hearts are fountains flowing ever more In deepening streams to Love's unbounded shore O could mankind but know the gifts that lie In the poor child of Want and Misery; Or in the out-cast hid, whose sphere and breath

Are fraught with madness, and whose ways are death No more would Christian men with greed behold Their stately mansions and count o'er their gold ; A richer treasure find in every street

Human art, skill, science and eloquence, the last so whatsoever comes to pass, made man in His own who would extinguish it entirely if they could. stance of all things, all must dwell antecedently in become the Father of Himself, and the son of Him- ed me with two lectures against Spiritualism, impressible by them, and learn to appreciate the hand of Himself, to intercede with Himself for the a St. Louis journal. pardon of a reprobate race, a large majority of

It is beautiful to trace these bonds of sympathy whom He had decreed to endless damnation beand give them a practical bearing, as in the case of fore the foundation of the world. He ascended too Sir Walter Scott. Not only, however, does the in the physical form of a man, although He said voice of the Spirit give solace to the artisan and while on earth, "God is a Spirit," and "a Spirit hath not flesh and bones." My dear hearers, your er and the exile in distant lands, and breathes over theology teaches that God is unchangeable in purhis cares a dedicated mission of cheer, of hope, pose and being. Now allow me to ask you how God can pardon sin without changing His purposes, ual communications must be received " cum grano salis."-

and how He can become an Intercessor without changing Himself? And what does the Holy Ghost occupied in writing the communication was not quite fifhave to do? As a member of the God-bead, of forty minutes to copy it. The time occupied in writing the Invisible Three in one, the Holy Ghost ought the communication tends to show there could have been

to have a voice in the matter. The Holy Ghost is neither pause for word or thought. I send you it in its intogrity, if you durin it worthy of publication, it is at your not mentioned in the Scriptures as a God, and Je-Yours, service. sus repeatedly declared that he had no power but "Why heed ye the sentiments and sensibilities of what the Father gave him. And his theological office of Intercessor denies his equality to the the flesh? Let your mind ascend to the source Father. Where did so-called christian theology

of being, and there is the book spread for you to get the idea of the Trinity? Your teacher will read; there are the pages opened to your view .-Why will you cleave to, and thus for fleshy sensianswer the question. The founders of the Roman bilities, why should you mourn that those who are Catholic Church and creed had never seen the manuscripts from which the Bible was afterwards now inhabitants of the world of shadows do not compiled. When the Bible appeared, the discre- visit you at the tipping tables, or make their prepancy was not to be seen. But the infallible creed sence known to you in vibrating sounds? If the of an infallible church had been promulgated, and kin feelings of the flesh were the pure and true imit was too late to recall it. As a remedy for this mortality, then were the other world the true coununlooked for predicament, the laity were forbidden terpart of this one, and it is so, so far as the fleshly the use of the Bible. Notwithstanding this pre- sympathies cleave to the soul, and with it follow caution, "heresy" crept into the church. Some of into the next stage of being. Men, there are men the pricsthood had honesty enough to speak of the when they allow their earthly sympathies to have errors in doctrine. Dungeons, racks, and faggots sway over them; when they carry their affections failed to silence the voice of dissension. A grand with them; those affections are the things of the council of ecclesiastics remodelled the Bible, but flesh, and chain them to earth. Angels are only still the Bible and the Catholic creed were anti- those whose souls purified from all earthly feelings

podes to each other. The Inquisition arose, the seek their true kindred and unity in the essence of Bible was again remodelled, the whole farce ending God, when they truly know the true truth, affinity. "The next world has sufferings, because men for the time in the rebellion of Martin Luther .-bring their failings with them, and those failings Now, my heaters, what were the errors that distracted the Catholic Church ? Was it not an error, to the flesh. That is the cause why you see Spito compile the Hebrew and Christian Scriptures in rits so anxious to have inter-communings with one volume, and declare them both to be the infalman; it is because their human nature is domilible word of God? It seems to me, that two nant, and they have by it the Spiritual nature ob- were all connected with him. "only true and all-sufficient revelations" were not scured. It is because of that, men flee even in the very likely to harmonize the elements of an infalother world to those things they loved in this. lible hierarchy. And again, the assumption of "There are conditions there, as there are on a brilliant effort, and rapidly delivered. The subject was the special providences or periodical revelations ignored earth; this is not by will, but by permission, and propriety of spreading the evencelical truths of Spiritualism all natural sciences. Consequently, the word of that because the freed soul shall bear that ultima-God, and the works of God were placed in antagontum of happiness of which it is capable. You ism. Moreover, the great merit of Christianity is talk in the world of evil and good, the terms are to them, and while they saw them only in the external, they set forth in the *death* of its founder, and not in his relative ; that which man deems good is in the eyes life and sublime precepts. My hearers, did the soof pure Spiritual aspirations evil, for all things are grave, then they would live in accordance with those dictates relative, and so those affections which by man are which would make that life happy, otherwise they were wor-

called "Reformation" get rid of these errors? Not one of them. The only difference between Cathoclassed as evils, they all have place in the Spirit align at the shrine of an external 1001. I not if Spiritualists did realize that this life was the commencement of eternity, licism and Protestantism lies in terms and technicaworld, and when those Spirits enter there, they fly that then they would forsake those puerilities to which they so lities. Both have infallible popes, (Paul and Pio Nino.) both have special revelations; both oppose their mental aspirations have fitted them. It is not science, both pardon sins; both denounce every because that he was a drunkard or a lecher in this selves. thing that is not in their creeds, and both take the world, that he shall be so in the Spirit world, unsame view of Spirit-presence that the Jewish less his mind has given assent to his vice, unless Church did, when Jesus was among men. All that vice was not the result of circumstances, but three are intimately acquainted with devils, and the action of the mind. know less than nothing about angels. And what "I am telling you no falsity; judge this in all

is the result? The fruit of the Catholic tree is bullfighting, prize-fighting, dog-fighting, ignorance, truth shall become plain to you

tion and intelligence of the community. Exem- finite could atone for an infinite transgression, but try have become indifferent to any thing and every away, because the power of the mind is repentplifying a desire to yield obedience to illustrious God was determined to have a bloody sacrifice of thing beyond the present life. It is truly surpris- ance. It is the connection of the mind with God men, to be willing to govern and be governed by some kind, before He would listen to the prayers ing to notice the increase of believers in the doc- which causes the cleansing power. Yet manshould their recommendation, are closely connected the of His reprobate children. So having resolved to trine of annihilation at death. And the most of forbear from yielding to fleshly desires and affect affairs of public welfare, of property, and the ne- commit suicide indirectly, God took upon Himself them, so far as I know, were professors of religion tions, because when the Spirit is clothed with a cessaries of life. Ideas are the means, and practi- the material form of a man, to be murdered by a few years ago. Their souls have gone to sleep body, flesh has power and may subjugate the cal intelligence, virtue, and the recognized domin- men, created by Himself for that very purpose - under the droppings of the sanctuary, and the tick- mind, for excess creates disease! The mind how ion of the soul, are the end. They exhibit to us Here we have an infinite God in a finite body. And ing of the immortal Spirit is no longer heard, even ever exalted it may be, even if in the flesh, it has the practical good, and refer directly to the agents. as that finite body was all that suffered the pains by themselves. The light of revelation is conti-reached the seventh sphere. Yet by an assent To deny these great facts in words, or negative of crucifixion, it was not an infinite atonement af nually darkened by the mists in which theologians may in a moment be plunged into an abyss of them in action, is to deny Nature herself, since ter all. Now let us sum up. God, the creator of befog the world, and for every man who would dis- doubt, may be revolving in the vortex of the affecthey are in strict fulfilment to her grand economy. the universe, having by His fore knowledge decreed play the light before his neighbors, there are ten tions, and should the hour of death reach him in the moment of his mental assent, then he is regreat as to almost transcend competition, philoso- image to transgress His laws, and entail endless I must dismiss my divinity chase for an inde- volving and revolving in the dreary vortex, and on phy that entwines itself with the fundamental sub- misery upon millions of the race, so that He might finite period. A friend in St. Louis has just favor- he must go until the last revolution comes. The glimpse of glory is his torment, he has no immethe mind, and take form, shape or order, in the self, and sacrifice Himself, to appease Himself, and which he wishes to have reviewed in the columns diate heaven, for gloom and darkness are around, souls of others, in accordance as they are made then ascend to heaven, and sit down on the right of the Spiritualist, promising their republication in about him. His imagination enhances the horrors of his condition, and the Spiritual essence upbraids his assent. And he pants,- 'Oh ! the pantings I have seen of such souls in their agony. Oh! the

COMMUNICATION FROM A SPIRIT, GIVEN APRIL 6TH.

have yearned that again they should see the TO THE EDITOR OF THE CHRISTIAN SFIRITUALISTglimpse of that light which should emancipate S1R : Herewith I send you a communication given through them from the horrors of that thraldom.' a writing medium. The statement in some aspects presents a new view, but of course it can only be viewed as "Mind, be assured, mind is all, the affections.

the sympathies are nothing, they are flesh and to the opinion of an individual Spirit, and as all other Spiritflesh they belong. Grieve then no more that sym-It may perhaps serve some purposes to state that the time pathising Spirits do not visit you, for these Spirits because of your fleshly affections may lower and tumble you from that state you desire.

"Flee from the fleshly sins, because the mind may assent to the act, and then comes the dark and dyeing, and hardly to be cleansed spot. Lift up forever your aspirations to God, penetrate to his affinity and believe his acceptance is love. Man

gloomy horrors I have seen them endure. How I

vates, and therefore is it you are enjoined to sympathize with your fellows, for their elevation is of relation to his fellows, he comprehends his duty to God, and here commences his immortality. "The mind never dies. Be assured all short of he innate aspiration of the mind is not happiness, and he who truly aspires shall certainly attain."

> [Signed] YOUR GUARDIAN. Abstract of the Proceedings at the Conference at No. 555

would only show their appreciation of that truth, by pras

Mr. Levy illustrated the position Mr. Randolph advanced.

undergone, but was bound to admit that half the communica-

Broadway, Tuesday Evening, April 10. Mr. Ives stated he had visited several mediums, and got a statement of circumstances which had transpired upwards of

thirty years ago, and the communicating Spirit had said his name was John Martin. He had since received a letter from this person, who is still living. The facts stated, excepting the name, were all true; and each medium, (four in number,) made are the bonds which though in the Spirit link them the same statements. The name it appears was a stupendous lie. This, the speaker considered, was a grave subject for Spir-

Mr. Randolph then assumed the stand, and said that he was foot after the burning of Mr. Koons' barn, to get funds about departing for Europe, and this probably was the last time he should address his brothers in New York. The address was abroad, as they directly pointed the road to Heaven. He then reproached the Spiritualists with the external manner in which they were in the habit of treating the Spiritual truths presented

trating electric machine in Koons' Spirit-room.)
When we get rid of the feeling of wonder which now surrounds the manifestations, we shall then enter upon the investigation of the phenomena in a philosophical spirit.—
The apple which fell and struck Sir Issac Newton on the head, and from which blow he demonstrated the laws of gravity, may assume another shape, and make another crack in the human cranium by which more light shall enter. Is it so great a wonder when we believe in Spirit intercourse, that we should also believe that there was a large and wondrous sensorium of sense and mind ready to pour its light among us. The speaker then exhorted the meeting to practice works of charity, and said we should permit it to knock on our pockets as well as on our heads, for then we might realize "that he who giveth to the poor if endeth to the Lord."
Mr. Partridge and Mr. Toohey spoke of the intended visit of Mr. Randolph to the World's Convention in London; a diverted to his narrow circumstances, and announced he adverted to his narrow circumstances. trating electric machine in Koons' Spirit-room.) were indulging in the very acts which Spiritualism was sent to condemn. That when they realized there was a life beyond the to that association by which not their acts, but fondly cling, for that light where God himself resides, and they crack in the human cranium by which more light shall enticing the grand precept of love,-to love our neighbors as our-Mr. Ives made some observations on the philosophy of the Mr. Bryson stated he had disbelieved in Spiritualism, and was induced to investigate through some remarks he saw in the

New York Herald of the 6th of August, 1553, upon a letter of Judge Edmond, that he had investigated and was convinced the acuteness of the reason you possess, and its Spiritualism was no humbug. He then stated his experience, (of every day occurrence) and stated his circle had received a

Will no one this poor body raise And bear it from this scorching blaz Alas! I plead in vain. None seem to hear my wailing czy. But all in silence pass me by.

The little birds that round me fly, Nor thirst nor hunger; The sleeky cattle browsing nigh, Have each of food a full supply, While I am starving hare; And all in vain for help I call Whom God created lord of all.

The tiny flower beside me blooms And from its feast of dew Distils its sweet and soft perfumes And every dazzling tint assumes Of red and white and blue. And lives its full allotted time,

While I am withering in my prime. It is not gult that brings me here,

No blood my hand doth stain : I've made to flow no widow's tear, No orphan's wail e'er filled my ear I've caused no brother pain. I've only sinned 'gainst man's decree

In being stained with poverty. I'm going away! my eyes grow dim,

I feel that death is near, The earth around me seems to swim I'm safely leaning now on Him Who casteth out all fear, And on this gentle Summer's day, My Spirit breathes itself away.

FRIDAY EVENING, April 13. Dr. Young spoke of the appearance of the dog and snake at the Miracle Circle, which are said to be absolute and

substantial, not mere psychical effects. Opinions also diffe in respect to the appearance of the hands ; some describing them as veritable hands, others only as waxy looking representatives. It is a question of some importance to know whether these things actually exist, or is it only an impre sion.

affinity and believe his acceptance is love. Man does not know love in his fleshly relations, the fleshly love lowers. The love which is of God ele-not a mere psychical effect, and that the only real and true A question was then put to the Doctor as to whether i substance is mind.

Dr. Mahan said that the signs of the times showed, ac-God's love. And by the practice of all acts which at hand. Miller and his followers believed it would be the cording to Father Miller's theory, that the millenium was elevate the mind, by freeing it from the subjuga- personal coming of Christ, but his Spiritual presence was tions of the flesh, raises man to appreciate the love more likely to have been meant. Money is now all mer which is of God, and when man understands his appear to live for; it is the sign of the times, and can there be a more degraded thought than that the social conditions should be lowered to this standard ? Yet, in the degradation of society, the Spirit-voice is heard announcing a new era. It is not proper that we should cavil at this or that manifestation, but own them all as preparatory steps for higher manifestation. The speaker continued by making some remarks on public mediums, and said that when such persons were willing to give their time to the public, that it was the bounden duty, as far as possible, of Spiritualists

itualists to reflect upon. The only way to account for it was to has done more to evangelize the West than any other persuppose the facts which were present in his mind were seen by son ; he stirred the stagnant waters, and prepared the soil some Spirit, and the name of John Martin assumed, as the facts for the planting of the lasting seed. The speaker then ad-

> returned his acknowledgments. (A drawing was then of charge, handed for the inspection of the meeting, of the concen-

JUST PUBLISHED IN PAMPHLET FORM. NO. 1, OF A MONTHLY PERIODICAL

TO BE CALLED THE PUBLIC CIECLE.

Containing a record of facts in Spiritual Intercourse, chiefly de-rived from College held by J. B. Conklin, Medium, 642 Broad-way, new York: held by J. B. Conklin, Medium, 642 Broad-This enterprise hundertaken at the urgent solicitation of some Sprint Firming with medium, who desire in this way to provide means whereby as may give the greater part of his silicited; where, (to use the langue of a communication on the subject) "the poor hungry soul miss, weever the balm that will head the wounded Spirit, without money, and without price." The Faper will be sold by the publishen and agents at Sir Cents per Copy, or left at the residences of Sub-oribers for One Doliar per annum, payable in advance. The labors of the Editor will be given gratuitously; and he has advanced the funds required to ascure uniformity of wrpe and paper in the successive issues of the Periodical. The support of the friends of Spiritualism is carnestly invit-ed; and it is hoped that the purpose avowed, and the merits of the little publication, will alike commend it to their general support.

the little publication, which are addresses and sub-support. Subscribers will please to forward names, addresses and sub-scriptions, to Mesars. Partridge & Brittan, Publishers, No. 300 Broadway, or to J. B. Conklin, 542 Broadway, New York. The usual allowance to the trade. 47

SPIRIT MEDIUM.

Mrs. KELLOGG Receives visitors for investigating the Spirit Manifestations daily, Sundays excepted. Her attendance with Private Circles at her Booms, 625 Broadway, may be secured by

Private Circles at her Looms, 020 Brosdway, may be secured by previous engagement. Hours, unless engaged for Private Circles, 9 to 12 M., 2 to 5, and 7 to 9 P. M. Fridsy and Saturday evenings engaged for the present. No sittings on Wednesday after 12 M. 47 KNOW THYSELF.

Psychometrical Delineations of Character by R. P. WILSON,

Psychometrical Definitions of Charles of Conjugal Cleveland, Ohio. TPEMS, For Delineation \$1. For Delineation and Conjugal Adaptations \$2. Address IL P. WILSON, Cleveland, O., with your autograph prolosed 47

DEVELOPMENT OF MEDIUMS.

DEVELOUMENT OF MEDIUMS. ME. WHITNEY, No. 101 4th avenue, between 11th and 12th streets, has, at the solicitation of the Spirits, both in and out of the body, organized circles for the Development of Mediums for Spiritual communications. Mr. W.'s family, numbering six persons, all mediums, have had evidence given repeatedly of their developing moves persons, all mediums, nave the state of the Mr. W's residence, the state of the sta

SPIRITUAL MEDIUMSHHIP.

nearing, speaking, and developing medium, may be seen at their office, No. 109 Grand street, N. Y. 49-4*

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BY DE. H. F. GARDNEE, Corner of Harrison Avenue and Bcach-st., BOSTON. H. F. GARDNER, CASH MUSIC AND PIANO STORE OF

HOBACE WATERS, No. 333 BEOADWAY, NEW-YORK.

bersons were willing to give their time to the public, that it was the bounden duty, as far as possible, of Spiritualists to support them.
Mr. Heurtly announced that the second number of Mr. Conklin's new publication, the "Public Circle," was ready.
Mr. Toohey congratulated the meeting upon the practical turn the discussion had taken. The inquiry is continually for facts, and knowing as we do the difficulty of obtaining them, unless good mediums are obtained, then the inquiry naturally comes, how are they to live? Jonathan Koons has done more to exangelize the West than any other perior tool of 1-2 octave pianos for \$175, \$200, and \$225, interior of as good quality, and instruments as strong and set wirble as those which cost \$500. Pianos of \$176, \$200, and \$225, interior of as good quality, and instruments as strong and \$225, interior of as good quality, and instruments as strong and \$225, interior of as good quality, and instruments as strong and \$225, interior of as good quality, and instruments as strong and \$225, interior of as good quality, and instruments as strong and \$225, interior of as good quality, and instruments as strong and set durable as those which cost \$500. Pianos of \$176, \$200, and \$225, interior of as good quality, and instruments as strong and set durable as those which cost \$500. Pianos of \$176, \$200, and \$225, interior of as good quality, and instruments as strong and set durable as those which cost \$500. Pianos of \$176, \$200, and \$225, interior of as good quality, and instruments as strong and set durable as those which cost \$500. Pianos of \$170, \$200, and \$225, interior of as good quality, and instruments as strong ther here the project which had been attempted to be set on the filter of \$100, \$100, comprising those of \$170, \$200, and \$225, interior of as good quality, and instruments as strong the reate bargins. Prices from \$40 to \$150. Melolocols in \$400, \$150. Scill Plano and Melodeons trom five different manufactories, including the wellow of \$100, \$100, Opposition to Monopoly. Music at greatly Reduced Rates.

TESTIMONIAL OF THE HORACE WATERS FIANOS. The editor of the Savannah Republican, Savannah, Ga, speak. Ing of the Plano Fortes kept by Messrs. J. W. Morrell & Co., of

Than all the wares brought by their merchant-fleet

Mais is the treasure brother man should prize ; If is form is sacred in the angels' eyes : His inner nature kin to theirs they own, Watched by pure Spirits from the heavenly throne, Made in the Image of the Three-in One.

O Mother bending o'er the infant life : O Husband leading thy meek loving wife; () Father suiding in their blooming youth Obedient children in the ways of truth ; O bother, Sister, Teacher, Lover, Friend, Remember still as ye your charge attend How creat a mystery to your hands is given. That in each soul is folded up a heaven.

New the GREAT FUTURE, like a vernal morn, Out of the past and wintery Night is born ; The Sum in Henren sends down a warmer glow And Life anew through Earth's cold heart shall flow And man and nature, quickened by the breath Ot Him who trumphed over sin and death, Unfold once more in harmony complete, Till Earth and Heaven as bride and bridegroom mee

-----ADDRESS TO THE CLERGY---NO. 2. BY S. M. PETERS.

My hearers, you will observe that my language is plain and adapted to the scope of the commonest that all may profit by my remarks. And I design at this time, to hold you up before yourselves, that you may see yourselves as in a glass darkly. The general disrepute into which modern theology has fallen, is owing in part to its palpable contradictions and inconsistencies. The fundamentals of standard theology are such glaring errors, that the observing mind of this age detect them at a glance. The doctrines of the fall, the vicarious atonement, and the trinity, cannot be sustained by science, logic, reason, or common sense. And the two first ignore entirely the principles of love and justice. I speak in reference to the construction that has been put upon these doctrines and principles by theologians. The doctrine of original sin as predinot capable of rendering an infinite atonement. — So that if they transgressed, no effort on their part man at least is cognizant of it, but what does he tence commences, and then in its angel attributes sand years that followed, millions of immortal be- firm of Mum?

pauperism, misery, and untold crime. The fruit of the Protestant tree is sects innumerable, pride, fashion, avarice, craft-cunning, over-reaching the unweary, and worshipping the almighty dollar .----Each sect has laid heaven out into city lots, with a writ of ejectment ready to serve on every intruder. The nest egg of the whole concern is Mormonism. Only think what a beautiful burlesque upon infallible theology it will be to have a State admitted into our Union with a Constitution based upon the infallible principles of that infallible Old Testament. that our christian theologians are so prone to select texts from. Brigham Young is not quite so great a man as king David, but he follows in his footsteps as well as he can. And Mormonism in the van

guard of the march of humanity is a fair reflection of infallible Judaism. Mormonism fled to the wilderness to escape persecution, but not so easily disposed of. My hearers, you tried to sneer it down ; you tried to preach it down ; and then you trusted to professional mountebanks to blow it up. and as a last resort you called on the devil to save the church. Many of you are now searching the Scriptures for proofs, upon which to rest a new dis-

pensation of Spiritualism. You assert that devils can perform all the wonderful phenomena of the day; that they can heal the sick, restore sight to understanding. I am directed to speak in this way, the blind, personate our deceased relatives, and give fac simile autographs of departed clergymen. Now my beloved hearers, I am willing to admit that if devils have this power, you would be very likely to know it. I claim to know the capabilities of my most intimate friends, and I expect the same of others. But really, if devils are the authors of the manifestations of to-day, may we not charge the manifestations of the Bible to the same source ? How can we know the difference? If a devil endorses the "sermon on the Mount." how do I know but a devil preached it in the first place? If devils speak various languages through media, (as we often hear,) how do you know but devils spoke through the apostles on the day of Pentecost? Do cated upon the fall, is profound nonsense, if man you know the difference between a devil and an is a Spiritual being. If he is a mere animal with- angel? If you do, it is about time that you definout a soul, it may pass. According to your teach- ed it. Within a short distance of where I am out a soul, it may pass. According to your teach-ing, God created a perfect man and woman so ignorant that they knew not good from evil. They and forty nights without any nourishment whatwere capable of violating an infinite law, but were ever but pure water, and very little of that. This not capable of rendering an infinite atonement.-- | startling fact cannot be refuted, and one clergy-

and mercy. They len, and then in entance a curse and butter have become sleeping partners in the realized, and then the soul is banded in that glo-

their own, and took the downward road to hell be- men who can face the storm and grin defiance. of his glory give strength to the Spirit congregafore the vindictive wrath of that God of love was The fact cannot be hidden, that you "are reduced tion, for his being is their being.

satisfied. We will stop here to inquire, how the to great straits this day." The iniquities of the It is possible to overleap the spheres, but not at sausney. We will stop here to their posterity? fathers are visited upon the children in your case. a bound, and yet at a bound, for that mind which The millions of individual Spirits that have inha- The old cloven foot of Romanism sticks out from on earth has truly attained to a knowledge of the bited human bodies since the fall, had not at that the clouted shoes of your theology at every step, Infinite essence, has in his life or earth state protime emanated from the bosom of Deity. To be and you cannot hide it. In common with your gressed slowly through the spheres, there as he affected by it, the curse of the fall must have rest- "illustrious predecessors," you have kept up a per- has stepped, and stepped the knowledge derived by ed on God Himself, and all these Spirits came forth petual war with science, and insisted that the Bible affinity has aided his faltering steps, and although from His bosom clothed in curses. Satisfied at as you construed it, was sufficient for the salvation momentarily failing by reason of his flashly clog, length with the wholesale damnation of His help- of the human race. You have stood upon that yet his mind not having assented, the soul is not less children, God provided a remedy. Nothing platform until four-fifths of the people of this coun- stained, for the act though committed is purged

"The intention of God in the creation of man, communication as to the assassination of the Emperor Nicholas, in December last. was man's happiness, and did man live intellectual-Mr. Benning : "An old proverb has it, " Physician heal thy-

ly, then he attained the promised happiness, and at self." It seems to me we begin at the wrong end, for it is imthe moment of his intellectual birth, his heaven possible to reform society unless we reform ourselves, and the the moment of his intellectual birth, his heaven had commenced, thus you will see that the evils of downfall of all the splendid referms which have been presented the flesh are condemned only by so much as they for acceptance to the world. Spiritualism is treated too lightly; vitiate the mind, and as the mind is vitiated, so is for it men believed it was a solemn presentment to them, they the plane to which the Spiritual essence shall go. would not trifle with it, as they were too much in the habit of doing; Spirits had something else to do than to answer those There are in the world of Spirits societies of all the particular questions which were more properly the subjects of crimes which stain that state you call society in human reason. People visit circles with a notion of entraning the world, and these societies are tenanted by those Spirits, but in doing this they were triffing with a thing most Spirits who in their mortal career have permitted is in vain we call our meetings and ask the world to cooperate the failings of the flesh to control the mental ener- with us; until we reform ourselves, how can we hope the world gies. When the acts of the flesh are permitted to will listen to us? The great reason why we have not done as

subdue the mind, they then leave their print upon we are mong us; and yet the teachings of the Spirits but dethe soul, and it may take an eternity of eternities velop those high truths, the legacy to us from HIM of Nazareth. to eradicate the mark, for Spirits as well as mortals We lay up for ourselves treasures on earth, and seek the mammon of our own gratification. We are all too fond of theorizing can indulge in the sensuous perceptions and with and that before we understand the very A B C of Spiritualism. more power than even nan had ability to do .- This was my course when I first began to investigate. I formed They have not the power to commit, yet every ac- theory after theory only to have them demolished, but now I tion, aye, and sensation is present with them, and each act even conceived there prints the soul with their faith, and shall conclude as I began by saying, "Physician its more difficult to be eradicated mark, for all heal thyself." A stranger said he had been forced to believe in spite of him-

these feelings or excesses in the Spirit world are done with the assent of the mind.

"Mind, Intelligence is all, matter is nothing, matter is a mere presentment permitted for the satisfaction of the finite mind. This being so, it is they were living, and on one occasion the Spirit of Franklin easy to conceive of a state tantamount to hell.- had presented itself and conversed with him, and explained how Yet there is no hell existing, the Spirit is happy whilst it exists in its affections. The time when contentment ceases is the turning hour of grace, and rarely does it come until the very bottom of other places. The speaker then appeared to be under impresthe vortex is attained. It is then the horror of the years and ten, and that if they did not live this allotted time affectionate impulses are seen! It is then that hell then they were compelled to acquire a basis, by communicating commences! It is then the fire burns in all the accumulation of its horrors! It is then the Spirit had expired, and the basis until so acquired, and entered seamed and scarred turns i.s despairing eves up- the Spirit-world dwarfed, The speaker then dwelt upon the on the surrounding darkness! It is then progress same topic as that which had been so ably handled by Mr. Ran

dolph commences, for the moment of horror is the mo-Mr. Coles said he was desirous of learning the mode by which ment of mercy, and this moment of horror, eternal he was to distinguish Spiritual impression from the action of his in its seeming duration, lifts up the soul in the slow own mind, and said he did not understand that we were implicitly to rely upon all the Spirits said, and gave an amusing and laborious gradations of labor, until step by step illustration of inclination and duty. If I owe five dollars, he the scarred prints of the soul are healed. The af- said, and a Spirit told me not to pay, yet my conscience will tell glory. lowed that I shold pay. He also said he could not understand why at one time there was an influx of knowledge and at othe

"Know mind is the all of life! It is then the times not, for he believed that had Noah the knowledge of Fulhuman is shuffled off! It is then the angel existon, he would have floated on the waters of the deluge in a So that if they transgressed, no enore on their part say on the subject? Nothing! Is it supposing the labor of progress is continued until the knowl- Indian Spirit, and afterwards recited the following poem he had could appease the herce wrath of a God of love to much to suppose that his silence and his bread and mercy. They fell, and their fall entailed a curse too much to suppose that his silence and his bread edge of Spiritual knowledge, Truth, and Love are composed the night before, which he delivered in a very forci-

rious affinity. Infinite in all, finite only as respects sand years that followed, induced, and any agency of My hearers, your position is not to be envied by God. God is then known and seen; the radiations

A Christian brother humbly pled For that which none would give ? That all refused to hear his crv. And left him here alone to die Will none a cup of water bring My raging thirst to slake? Tis but a step to yonder spring-Yet for the ransom of a king, That step I cannot take. For I'm so weak and feeble grown

> The sun shoots down its burning rays And fires my aching brain!

-E.

I cannot even stand alone.

THE DYING REGGAR.

Will no one give a crust of bread,

That I may eat and live ?

was to speak at Dodsworth Hall on Sunday evening next. when it was hoped the Spiritual body would give a liberal

Rev. Uriah Clark did not consider these elemosynary mean the subject, he did not think this selecting mediums to be paid by contributions was the way to proceed, for if the manifestations and evidences were worth seeing they were worth being paid for. The making a charity business of Spiritualism was one way to disgust the world with it, and people who went to the medium's tables should pay for the goe they occupied. It seemed to him if public mediums were to be selected and paid by the Spiritualist, the se-lections might cause invidious distinctions and heart-burn-ings. appeals were judicious, and despite all he had heard upon holy. It is in vain we speak of the complexions of society. It time they occupied. It seemed to him if public mediums

mgs. Mr. Heuriley said that the last speaker had not spoken of the condition of one particular class—of men who were skeptics and unwilling to pay for that they believed to be a humbug. That he was at one of Mr. Conklin's public cir-cles when a man came who was a skeptic, and when he took his scat the bias of his mind was visible to all. While at the table he was visited by his wife and child, the names were signed, and he received a written communication so characteristic of the departed, that all his doubts were put of click the communication so to flight, he grasped the papers, burst into tears, and rushed

from the room. Other similar circumstances might be narrated. The speaker then said that Mr. Conklin's public self, and then stated the various phrases of development he had circles had been eminently successful.

After a few remarks from Dr. Mahan, Mr. Benning took tions he had received were false. He then stated he had prothe stand for the purpose of explaining the drawing in regressed from raps to tips, then writing, impression, and see ing; that Spirits in the form had visited him who had stated spect to Koons' room. The machine in question is called by the Koons' a retainer of electricity, and was built by Spirit-direction. The principal medium is one of Mr this could be. He said the nervous system was the avenue be-Koons' sons ; the whole family appear to be mediums -tween this world and the other, and that it was when the ner-The principal medium is a young man seemingly without vous system was disengaged from the body, that then the mecapacity or intelligence, and a very ordinary person indeed. dium was able to converse with the Spirits, or to be present in The number of the circle is restricted to twenty-five. On entering the room, it is lighted, and the visitors are requestsion, and said that the allotted time of man was three score ed to examine, that there can be no possible trick or delusion. The lights are then put out and the manifestations with men, and they did not get their basis until the full period commence : a voice is heard speaking through the trumpet : had expired; and that men whose lives were shortened by disthe Spirit-hand is seen, visible by its phosphorescence; the instruments are taken down and used; the drum is beaten, and on the tap of the drum-stick, that which appears to be an electric spark, is elicited. The room is visited of an evening by the medium alone, who receives directions for the next twenty-four hours. Ink, paper, paints and brushes, or whatever else the Spirits may require are put into the or whatever else the Spirits may require are put into the solution of his closed in an envelop when the patient cannot attend person-tioned for the solution of his closed in an envelop when the patient cannot attend person-tioned for the solution of his closed in an envelop when the patient cannot attend person-tioned for the solution of the solu

room, and then the room is locked. On the occasion of his close visit he was in a room in Mr. Koons' house and the key of the manifestation room hung over his head. No one could touch it. No one there knew his name, for he had been particularly careful that nothing should transpire to give hem any clue to his name. Yet on visiting the room, he ound a letter there addressed to himself, of a very interesting cheracter, and from a person from whom he had a paring cheracter, and from a person from whom he had a par-ticular desire to get a communication. The whole style of the letter was such as precluded any idea that any one there could have indicted it. A drawing was also found that he was permitted to take, but not the letter, to his great disappointment. He concluded by saying, that such was the simplicity and truthful character of the family, that af-ter staving with them a few hours, any person would be ter staying with them a few hours, any person would be ashamed to doubt their truth. The speaker then reprobated people going there, and because the family did not choose to make any charge, they gave nothing, notwithstanding all the inconvenience and expense in food and lodging, the family had been put to. If a gift was offered it was received, and he thought that visitors should at the least remburse the family for their board.

REMOVAL.

MRS. ANN LEAH BROWN, of the For family, will re-move on the 1st of May from No. 64 East Fifteenth-street, to No. 1 Ludlow Place, corner of Houston and Sullyran streets. PUBLIC CINCIDE every Tuesday and Wedneaday evenings, PUBLIC CIRCINS SVETY INCLASS and commencing at 8 oclose. Parvart Circuis Svery day and evening, except as above, may be engaged by parties for private investigations.

we urge our Southern and Western friends to give him a call when they go to New York.- Graham's Magazine.

WONDERFUL DISCOVERY.

E J. FRENCH, MEDIUM, PITTSBURGH, PA.

Intriner particularis, address 1. CCLEARDOW, Agent 2. Market, Pa.
 General Agents: Partridge & Brittan, 300 Broadway, New York; Federhen & Co., 9 and 13 Court street, Boston; W. M.
 Laning, 276 Baltimore-st., Baltimore; Henry Stage, 43 Main-st., St. Louis, Also sold by Dr. Gardner, Boston; Dn. Henck, 160 Arch-st., Philadelphia; Dr. Greves, Milwaukie, Wis; H. O. Baker, Fond du Lae, Wis; F. Bly, Cincinnati, and others. Price \$1 per bottle, or 6 bottles for \$50.
 Mrs. FEENCH will continue to make Clairvoyant Examinations. Examination and prescription, when the parties are present, \$5; if absent, \$10.
 TEVENTION FOR THE ALL DELINEATIONS OF CHA-

PSYCHOMETERICAL DELINEATIONS OF CHA-RACTER.

PSYCHOMETERICAL DELINEATIONS OF CHA-BACTER. To read the character of persons by holding the handwriting to the forehead, is a gift which may be employed in numerous instances for the promotion of good, and to prevent fraud and imposition upon the unwary. Cases are of constant occurrence, in the business of life, where a previous knowledge of character would not only save much trouble, vexation and pecuniary loss, but would often prevent the most ruinous consequences. In order to obtain a delineation of character of any one, noth ing more is required than to possess a specimen of their hand-writing, (it may be a letter, note or any other document.) This must be enclosed in a blank envelop, taking care that there be no other writing, either upon the envelop or the enclose, let i, be carefully socied up, put into an outer envelop, and directed to Dr. CHASE, corner of Greene and Seventeenth-street., Philadelphia; which may be delivered personally, or sent thro' be enclosed. Persons residing in the country, at any distance, should write by mail, post-paid, conforming to the directions as above given. Freeningtions for Discase will also by made with diarmasis

MESMERIC.

DR. BERGEVIN, graduate of the Medical School of Paria member of the Philosophical Institute of France, and assistant operator of M. Cahagnet and the Baron du Potet, has an offico at No. 100 Prince-street, where he will receive patients and 11

LAROY SUNDERLAND, OCULIST.

DR. RICARDO

DR. FITCALEDO Is ready to give lessons in modern Languages at the Harlem Academy, 120th-street, near 5d Avenue. Young gentlemen and ladies from the neighboring conntry, disposed to learn during the day, or in the evening classes, may come and trast with full confidence in Dr. Elcardo as a practical teacher. Terms by agreement: but very moderate. Please to address, Mr. Steele Director of the Harlem Academy. 5

CONSUMPTION.

By Spiritual influx the real cause and cure of this disease is ally made known. Those who are afflicted can obtain fulf parfully made known. These who as ticulars by calling upon, or address sing B. F. HATCH, M. D., 130 Prince st., N. Y. 36-tf

NOTICE.

Persons desirons of becoming Members of "The Society for the Diffusion of Spinitual Knowl-ridde," may make application for that purpose to either of the Officers of the Society, or at the office of The CHEISTIAN SPIR RTUALINT.

and the second steamboat instead of an ark. He was then infinenced by an In Christian land shall it be said.

[For the Christian Spiritualist.] A REFLECTION.

BY S.

The healing thought is ever near To thrust the sorrow by, And all the ills which flesh awaits. Before its influence fly : Keen sorrows come and crush the heart. Man sinks beneath the blew, And then despairing locks around-The healing sprives then flow.

A word will call the spangled drops, And Lidden tounts reveal, And the gushing springlets flowing Sorrow's source can heal, Where are the founts that thus shall cleanse Woe despairing cries ? We look on the world and all is dead, That most we love-it dies.

Our woes they are the lessons given To wean the soul from clay, For were all peace, serenity, Life were life's only day. But with the woe its solace, too, Is painted on the heart, And they commingled innately, In each heart each has part

And when the throes of anguish gush, Darkening with their stain, When first these founts of love are op'd, These floodings are but pain. Then slowly stealing on the sense, The comforter moves on, And one by one the sorrows pass, And peace at length is won.

Truth then is forced upon the heart, That those HE loves are they Whom he bath chastened in love. To walk in wisdoms way, Sorrows are sent to wean the heart From the frail things of earth. Sorrows the gems whose sparkling sheen Mirrors the second birth

'Tis the triumphant holiday On which the angel's gaze, The glorious beams of holy love, The burden of their lays. Fell pain it is the salt of life, By contrasts we but know. When man his lesson truly learns The hidden fountains flow. New York, April 8, 1855.

Y? ARE OUR EPISTLES KNOWN AND READ OF ALL MEN.

The great world will judge of Spiritualism by Spiritualists. Many find neither time nor ability

to penetrate the arcana of the Spiritual doctrines of the forms and superstitions of the old Grecian unfolded through Davis, Swedenborg or Harris, mythology, many of the wild and poetic fancies of but character speaks a universal language. A si- Scandinavian or Saxon worship, and religion, conlent infinence radiates from each of these centres tained truths which man could but poorly express, of modern illumination, attracting and informing a but which in his poor way he did express-truths distinct class of minds, according to the plane and which lay in the depths of the soul-truths not sphere of each. Each receives a portion of the for that time, but for all time, for man is constantcentral thought of the system to which it adheres, Iy endeavoring to construct a revelation in the and becomes henceforth its representative. It is ruins of his nature. "He sees through a glass therefore incumpent upon Spiritualists to make darkly, things which the Scriptures of Truth were the parts of analysis of popular faith; and, as we have already soul, far higher than the revealings of mute and have ever been, what are heather temples are, and have ever been, what are heather the shores of the world of Spirits. Who world of Spirits. Who world of Spirits. The form process of scene therefore incumbent upon Spiritualists to make darkly," things which the Scriptures of Truth were not less vain than the bigoted sectary's whom they all their falsehoods but exaggerations of truths? so unqualifiedly condemn. To have seen tables what are they all but the figures and faiths of moved and heard Spirits rap to have received and expressed. Such a the battery, the magnet and the retort, ing to us how rich such a literature would be; for moved and heard Spirits rap, to have received another life, dimly perceived and expressed. Sumessages from departed friends, or even to have perstition becomes one of the strongest arguments been intromitted in dream and vision into the in- | for the existence of a Spiritual nature in man. visible world beyond the grave, may be as fruitless A Spiritual World around us! it surely ought as were the miracles of our Lord to those who

bounties of his hand. Not what we have eaten, not everything, does not all consciousness within but what we have digested gives strength and vigor

1.5

And the good father grew embarrass'd. So To disappoint two sons, who trust his promise, He could not bear. What's to be done. He sends In secret to a jeweller, of whom Upon the model of the real ring, He might bespeak two others, and commanded To space upor cost nor using to make them like To space nor cost nor pains to make them like, Quite like the true one. This the artist managd. The rings were brought, and e'en the father's eye Could not distinguish which had been the model. Quite overjoy'd he summons all his sons, Takes leave of each apart, on each bestow His blessing and his ring, and dies-Thou hearst me

Now let us return to our rings once more. As said, the sons complain'd. Each to the judge Swore from his father's hand immediately To have received the ring, as was the case; After he had long obtain'd the father's promise. One day to have the ring, as also was. The father, each asserted, could to him Not have been false, rather than so suspect Of such a father, willing as he might be With charity to judge his brethren, he Of treacherous forgery was hold to accuse them The judge said, if ye summon not the father Before my seat, I cannot give a sentence. Am I to guess enigmas? Or expect ye That the true ring should here unseal its lips But hold-you tell me that the real ring Enjoys the hidden power to make the wearer Of God and man belov'd: let that decide. Which of you do two brothers love the best ! You're silent. Do these love-exciting rings Act inward only, not without ? Does each Love but himself? Ye're all deceiv'd deceivers, None of your rings is true. The real ring Perhaps is gone. To hide or to supply Its loss, your father order'd three for one. And the indee continued And (the judge continued) If you will take advice in lieu of sentence, If you will take advice in head of sentence, This is not counsel to you, to take up The matter where it stands. If each of you Has had a ring presented by his father, Let each believe his own the real ring. "Tis possible the father chose no longer To tolerate the one ring's tyranny; And certainly, as he much lov'd you all, And lov'd you all alike, it could not please him By favoring one to be of two h' oppresser. Let each fisel honor'd by this free affection Unwarp'd of prejudice; let each endeavor To vie with both his brothers in displaying The view of his ing : assist its micht The virtue of his ring : assist its might With gentleness, benevolence, forbearance. With inward resignation to the godhead, With inward resignation to the godiead, and if the virtues of the ring continue To show themselves among your children's children. After a thousand thousard years, appear Before this judgment-seat—a greater one Than I shall sit upon it, and decide. So spake the modest judge. S. E. B S. E. B.

DREAM LAND AND GHOST LAND

CHAPTER I

to be found one from one end to the other. At ders of Dream Land and Ghost Land. It is by erns all Spirit-communications or manifestations, one time the world of Spirits stood in very near the power of a vision and a sensativeness, stronger no matter of what form or nature. The undevelone time the world of Spirits stood in very near the power of a vision and a sensativeness, stronger relationship to all men, and all or nearly all were and clearer than those of other men, that the poet suspected of some communication with it; but is what he is. It is his mission to converse pernow, that same world is supposed to be so remote petually with the beings of the mind. The true tractions, its affinities are with earth. Were all of the rock or open out from the bowels of the earth now, that same world is supposed to be so remote petually with the beings of the mind. The true tractions, its affinities are with earth. Were all of the rock or open out non the bowers of the earth and distant that he is but an imposter or a knave poet has always been surrounded by a phantom world, in things and in men. He has seen more world, in things and in men. He has seen more than could be seen by ordinary eyes; and he has ment in our dealings with Spirits out of the field. "It is now many years since, enlightened and found in this power, vision, his consolation and his as well as with those in it: treating what they give and freedom. It is said that Justinian, when he

reduced to a state of rational and philosophical in- work. From his urn of faith the lesser minds of us as we would the same number of intelligences had completed his Institutes, issued a decree that credulity by the sober science of Dr. Ferrier and the world have drawn their light. He has been who are more with us; not believing that the no comment should be written upon them, which Dr. Hibbert, we bade a sorrowful farewell to all surrounded constantly by a host of Spiritual chaour faith in ghosts, that 'last lingering fiction of riots of fire and horses of fire. How well has Otthe brain.' We felt ourselves reluctantly com- way Curry, the young poet of Cincinati, in his veloped condition, whether apparently manifesting impose on others, as exclusively right and authority pelled, one after another, to relinquish each strange "Armies of the Eve," described the environing the greatest evil towards us, or teaching the purest tale, to open our eyes to the cold and dismal reali- host girding round the sensitive Spirit, with light sion of all Spirits econtually in the other life." Is ties of observation and induction, and to consign and memory, and inspiration and power:

all the spectres of our earliest faith to the dreamy regions of romance and fiction. Nay, we may as well confess, that with the exception of a few rare occasions, on which we happened to find ourselves alone, at unseasonable hours, in churchyards, or

houses that were really known to be haunted, we had almost forgotten that there were such beings as We greet them with the blessed names of old and happier times, And moving in the star-light above their sleeping dust,

copes, and dissecting them with scalpels and needles and analysing them with acids and alkalies, and To guide us to the dreamy rest of our indiving trust; Around our every pathway in beautous ranks they roam, To guide us to the dreamy rest of our eternal home."

spirit-lamps, and peeping at them through the far And who has not, especially if ever bereaved, felt the power and sweetness of Longfellow's distance with reflecting telescopes, and, in short, as we thought, had been prying into all the holes and "Footsteps of Angels?"

> "Ere the evening lamps are lighted, And like phantoms grim and tall, Shadows from the fitful fire-light, Dance upon the parlor wall. Then the forms of the departed

Enter at the open door-The beloved, the true-hearted, Come to visit me once more

They, the holy ones, and weakly, Who the cross of suffering bore, Folded their pale hands so meekly, Speak with us on earth no more.

And with them the being Beauteons, Who unto my youth was given, More than all things else to love me. And is now a saint in heaven.

With a slow and noiseless footstep, Comes that messenger divine, Takes the vacant chair beside me, Lays her gentle hand in mine.

And she sits and gazes at me, With those deep and tender eyes, Like the stars so still and salnt-like, Looking downward from the skies."

The best of our literature may be described as a

return to faith. And the literature of the next age

ALL Spirits, whether of a far advanced or undenot this beyond the teachings, the manifestations, he heart acknowledge its force? Does it not feel came and died, that God's revelation to man ceased,

us to look up to God ourselves for inspiration and revelation-not to the Church or its ministers-

that our Heavenly Father is with us always. That they are sent by him from the Spirit-world, as "ministering angels," to prepare us for that Spiritlife that we are so rapidly and surely journeying to; proving to us by the most convincing tests that they are with us, teaching us as our thoughts and lives are pure, so are we surrounded by pure and holy Spirite, giving us pure and holy aspirations; or as our thoughts and lives are evil, or low and degraded, we are surrounded by corresponding influences from the Spirit-world. "What utility?" They pro

They prove to us man's immortality, which the Church for eighteen centuries has failed to do. They show us, that when we follow to the tomb a father, mother, brother or sister, or a fond mother a darling child, that death is but the passage to a new birth; that the Spirit, Phosphorus. Brand, thought that the bones of freed from its earthly tenement is ever near, is not lost, is not separated, but ever with us; what a comfort to the mourner, what a solace to the dying the luminous article, but recent experiments have Truly can the Spiritualist exclaim, "O! death where is thy sting? O! grave where is thy victory?" I give you an extract from a communication received by the writer recently. I give it as showing some of the teachings of Spirits.

"We want you to labor, and that right manfully, for our good work and purpose, we want your coöperation, we want your hand to beckon, to guide, to connect the grasp between heaven and this was amply sufficient to keep us awake until eyed Spirituality; for our faith in nature, even in earth, we want you to show mankind the chain of the best of our great poetic teachers, has not been purity and power, the links fastened on each other. us creep hastily under cover of the blankets, even interpenetrative. It has been a faith like that of In proportion as your intellectual soul grows, we when the grey dawn, that erewhile brought us the old Grecians. We have, indeed, beheld clearly want you to throw it out. Will you labor for us? I wait for the response to bear it homeward. Will some courage, had begun to dissipate the shadows the subjectivity of nature—the experimental teach- you take the influx of light and truth that shall of the night; for here we had bold, honest sort of ing-the profound beauty-the inscrutable wis. How into your soul and pass it on to men, will you ghosts-ghosts that seemed to defy the cock-crow- dom; but it is nature teaching us a great imper- pass it on with usury? Live for the love of life. ing, and even to court investigation in the very sonality. How wide is the difference between light of day." Wordsworth and Tennyson, whose minds both man. Bright reason, that ever attendant angel of partake of the Greek inspiration and model, and the soul, will guide you aright. Remember there

merely witnessed his divine power or fed upon the that any of us could wish it not to be so? Does the probing instruments of science, of the inde- age, or of the eye? or shall we rather say that, in longer than I first intended; but when I realize not everything, does not all consciousness within us, does not all Scripture intimate to us that the mortality—of the human soul. Infidelity may, in ture? Shall we not find that, when experiences ject this great truth, and its teachers preach against feel as if soon "the very stones will cry out." S. B. N. Yours for all Truth,

Burlington, Feb. 12, 1855.

DESPOTISM OF THE CHURCH.

"This is the book where each his dogma seeks. And this the book where each his dogma finds."

-even those who do not professedly wear their colors. They too often terrify the ardent reformer. to copy this imperial and arbitrary example,-they

tative, their own slender selections out of the vast complexity of truths, the few pearls they have fished out of the measureless sea, fancying that they have banished error, when they have only of eighteen centuries ago? Is it not in advance of extinguished the independence of thought. Indeed popular theology? Is it not rational? Does not it is scarcely too much to say, appropriating the figure of Mirabeau, where he compares truth to its truth? We have been taught that when Christ the statue of Isis covered by many veils, that they teach their followers to lift a single one, whilst they that men were no longer inspired. Spirits come to fling their clubs and battle axes at the heads of all who would remove the others. 'Proceil, Oh! prous, they tell us that God is revealing to man now as then his will and laws; that the world needs *cul, esti Profani.*" rings the chorus, and the poor such inspiration; such revelation. They tell us audacious 'infidel'—as every dissentient is sure to that we have lost sight of what Christ taught in be called—is handed over to an everlasting conthe manifestations of human creeds. They teach tempt. Now, what chance truth has in such a hubbub, it is needless to say .- Putnam's Monthly

> PHILOSOPHICAL ESSAY ON PHOSPHORUS FOR THE BENEFIT OF STUDENTS .- The discovery of this singalar yet simple compound, is no less strange than singular. To the alchemist and hunter after the philosophers stone-to the midnight experimenter who would turn baser metals to gold, are we indebted for it. To this class of visionaries are we indebted for many of our most important disco. veries. Brass, Bell metal, and German Bogus, have all come from this source. 'Tis to Brand a Chemist of Hamburg, that we are indebted for the discovery of Phosphorus. As everything else had been tried ; Brand was seized with the lucky idea that the bones of a Millionarie might, by chemical action of fire, be reduced to the precious metal and his experiments resulted in the discovery of the genus of animals, classified by Cuvier under the generic title of "homo," would alone produce shown that the bones of all other animals will yield the same invaluable article of commerce; indeed bones are little else than the phosphate of lime,-Kraft, a cotemporary of Brand, gave him \$300 for the secret, and he traveled through Europe exhibiting Phosphorus to Kings and Nobles. Phosphorus is self-luminous. In appearance it looks like bees-wax, but in truth, it is more like butter. In the open air, it gives out a greenish lambent light—consumes itself and vanishes into air. It can only be kept under water, and the heat gene. rated by cutting it in the air, sets it to smoking and burning up .-- Without Phosphorus, we could have no matches, and the flint and steel would have to be resorted to, to make fire. What is most singular in reference to the search after Phosphorus, is, that man's brain is said to have more of it, than anything else. Hence the expression-"a brilliant intellect," "a luminous mind," "burning words," that come from the Phosphorescent, sensorium. It is calculated by one who delights in mathematics, that a good round head, of full capacity, is equivolent to one and a half gross of lucifer matches, in the amount of Phosphorus it will yield .- Weekly Comet.

THE PEDLER'S BARGAIN .--- One day a tin pedler with an assortment of nick-nacks, arrived at a village in Maine, called at one of the houses to sell his wares. After disposing of a few articles to the lady of the house who seemed to live in the midst of children, she declared her inability to buy more for the want of money.

"But, marm, ar'nt you got any rags?"

"None to sell, Sir." "Well," said he, "you seem to have plenty of

- children. Will you sell me one for tin ware?" "What will you give, Sir ?"
- "Ten dollars for one of them."
 - "In good tin ware?" "O, yes, marm, the best."
 - "Well, Sir, it is a bargain."

She then handed one of the urchins to the ped-

ler, who, surprised that the offer was accepted, yet convinced that the mother would not part with her boy, placed him in the cart and supplied the woman with the tins until the sum of ten dollars was made up. The man felt certain that the mother would rather raise the money than part with the child, of truth beyond their own formulas, they disseated himself by the side of the boy, who was courage inquiry in the largest and most important much pleased with the idea of having a ride. The domains of thought. We agree with Kant, the pedler kept his eye on the house, and expecting to great German philosopher, who, in one of his ra-luable minor writings, discussing the question whether any association is justified in building itsee the woman hasten to redeem the little one, he rode off a slow pace. After proceeding some distance, he began to repent of his bargain, and turnself to certain immutable articles of faith, in order ed back. to exercise a perpetual and supreme guardianship

not to surprise us to find it to be so. Is it possible

• Spiritualists who have deeply at heart the wise and permanent success of their cause and the communicated important intelligence to man?— That astounding genuine improvement of their fellow man, can in Why then should the belief asserted in its modern his recently published most important volume of its than we now are, our poets will be, we may no manner better secure their aims than by them-form be the foundation of so much ridicule. About "Discussions on Philosophy and Literature," suppose, useless, for our own emotions and visions number of our ecclesiastical organizations as so selves becoming living witnesses and special illus-trations of the excellence of the teachings they in the fact of existence in another state, or about the occasional flitting here of some beloved or terrible of Occult Causes" by science.—We will quote in the sufficient self-occupancy. enjoy. Spiritualism has challenged orthodoxy in Spirit before the eye, there gathers everything but them—"In fact, the causes of all phenomena are the most peremptory manner to bring forth her a ludicrous association. We cannot assert that it at last occult. There has, however, obtained a not strong reasons, her cherished treasures and shining is so; but who can assert that it is not so? What a unnatural presumption against such causes; and jewels, and measure and weigh and compare them Sadducee Spirit has penetrated all the secrets of this presumption, though often salutary, has somewith her own. Let the former therefore look to it matter so thoroughly that he is able to say there times operated most disadvantageously to science, that her own be pure and shining, polished after is no Spirit? while on the con-from a blind and indiscriminate application; in two pository of Saturday 27, a leading editorial, evithe similitude of a palace. Coming up as Spiritual- trary, every age and every clime, with all their re- ways:-In the first place, it has induced men dently from your own pen, advising your readers ists do from every plane of thought, every shade ligions, with all their priceterafts, with all their ter- lightly to admit asserted phenomena false in themrible mummery or tremendous secrets; the rpah selves, if only confidently assigned to acknowl- insane upon the subject. Were this true, it were and phase of religious belief, there is a great work to be done in remedying past neglect, in rooting up sodies of poets, and seers, and prophets; the awful edged causes; in the second place, it has induced to be lamented, but I doubt whether one, out of inveterate prejudices, and acquiring habits of re- forms of fancy in the dingle or on the mountain ;- them obstinately to disbelieve phenomena, in them- every hundred cases that are reported of persons ceptivity and reverence in place of scorn and de-Man! with all his infinite resources of cruelty and selves certain and even manifest, if these could not nial. Many an honest Spiritualist finds that his crime, his dread of death, his longing for the life at once be referred to already recognized causes, under my own observation, on investigation, have whole moral and religious nature has been so un- to come-Science with baffled and broken wing, and did not fail in with the systems prevalent at proved to be no insanity at all, others were caused cultivated or misdirected that he must commence attempting to scale the causes of things, and find-the time. An example of the former is seen in the by influences which had no more connection with ing everywhere the shadow of a higher law falling facile credence popularly accorded, in this country, modern Spiritual manifestations or their investieducation. And there is no more hopeful sign upon the laboratory, and the instrument. All to the asserted facts of Craniology; though even of the day. these do affirm for us the existence of another the fact of that hypothesis, first and fundamental What is most remarkable, is, that there are no better or esteem them more, than a childlike willworld of other Spirits, and would perhaps furnish —the fact most probable in itself, and which can more cases than there really are, for in five years ingness and disposition to be taught. We must demonstrations too. be most easily proved or disproved, by the widest this faith, this belief has spread from hamlet to indeed enter this new school as little children if we The mind of man needed a reaction from the and most accurate induction, is diametically oppos-largery of a debasing superstition an unitelligence is a superstition of the United States alone FOR MILwould be truly instructed and made wise. I enslavery of a debasing superstition, an unintelligent lite to the truth of nature; I mean the asserted LIONS is a moderate estimate of those who believe deavored thus to leave all behind, to offer up the homage to natural or supernatural power; the age correspondence between the development and hy- that "Spirits who once inhabited this earth, do cherished idels of my heart upon the altar of Spirbefore the last beheld the mind of man in such pothetical function of the cerebellum, as manifest- communicate with mortals." This belief, this faith, itual truth. And like the Patriarch of old, I find homage; a strong skepticism was needed to burst ed in all animals, under the various differences of it is one earnset duty to examine its claims upon restored and doubly endeared all I had devoted to the bands and tear him away from the the false age, sex, of season, of integrity and mutilation. - | it is one earnset duty to examine its chains upon us, never giving up to this or any subject our the sacrifice. He that leaves all saves all. He shrines of his infatuated and blind devotion. We This (among other of the pertinaciously asserted reason or common sense, in this way, you and that selfishly or timidly conserves suffers loss know how wide-spread were the delusions, we know facts) I know by a tenfold superfluous evidence, to I, all, can prove for ourselves its truth or falsity. how cruel were the exactions of credulity; it was be ludicrously false. An example of the latter is It has silently but surely entered the houses of the Thus far in Spiritualism the radical destructive not faith, it was folly, whose black and horrible seen in the difficult credence accorded, in this times an unwilling guest, still coming, still pleading element has prevailed, so much so that in many net-work spread over the human mind, bogles and country, to the phenomenon of Animal Magnet- in the name of a loved one for notice, for investicommunities "infidel" and "Spiritualist" are fairies haunted every nook, and witches croaked or ism; phenomena in themselves the most unam- gation. deemed synonymous; the constructive and relistrode their broomsticks in every village; all men were looked upon as influenced by a terrible fatal-been recognized generally and by the highest sci-lightning flash," that our loved friends that we lightning flash," that our loved flash," that our loved flash, "loved flash," that our loved flash, "loved flash," that our loved flash," that our loved flash, "loved flash," that our loved flash," that our loved flash," that our loved flash, "loved flash," that loved flash," that loved flash, "loved flash," that loved flash," that loved flash, "loved flash," that loved f gious elements wait to be evolved. The higher elements like seed will soon fall into the broken ism working and silently dooming them in the or-dinances of Nature. The domestic history of those quarter of a century they have been verified and in our sorrows, partakers in our joys, often giving demption of mankind from error, will allow us for M. Bour furrows. Much of the external of Spiritualism will pass away; the gerin only has life, the rest is days is a most deplorable record of the power of formally confirmed by the Academy of Medicine us wholesome and much needed advice in relation a moment to treat it as an ordinary message, soon in connection with this subject. The first was that ignorance to pervert all natural scenery, emotion, in France. In either case criticisms were required to our duties in our earth-life-friends came to me to give up my faith lend in speedily comprehended. It must con- dead men struck by lightning had been found in merely its sheath. Still, as there are confessedly many theories and and faculty, to the most malignant purposes ;-- and a-wanting. systems, many shades and phases of belief, both scholarship was engaged in torturing the metals, So true is the saying of Cullen-"There are this preat truth and make the pression of outward objects, probably outside of Spiritualism and within its ranks, it and commingling all kinds of chemical fluids to more false facts current in the world than false no-at that time incore than two years ago) it was devise, is an enterprise for pouring the ocean into a somewhat resembling photographic shadowsand commingling all kinds of chemical fluids to more false facts current in the world than false no-at that time above than two years ago, it was userse, is an enterprise to pouring the ocean into a somewhat resemoning photographic shadows-discover the philosopher's stone or the elixir vite. Theories." So true is the saying of Hamlet- then an unpopular truth, and required a good deal quart pot, or for bottling the air of the whole Brutes, however, are much more exposed to the of moral courage for one to defend it-even now heavens in one's private cellar. Nor is the attempt influence of lightning than men, and suffer more would perhaps be well for us all to recall the coun discover the philosopher's stone of the end of the end of the stone of sel of LESSING's Nathan the Wise, in the story of the Statesmen and lawyers were engaged in the most "Inere are more things in heaven and current they feel its potent influence. Instead of making less permicious than it is absurd; for it erects each direction in the most "Inere are more things in heaven and current they feel its potent influence. Instead of making less permicious than it is absurd; for it erects each by its destructive properties. More than once a book of time, indelicitely exposing youth and but averse from experiment, and gregariously cre- ing; to those who have more than they can well fullible decrees and denouncing its interdicts with dulous. three rings. It loses somewhat in the translation but still retains somewhat of its oriental charm .--It runs thus, and we leave the reader to make his own application. The Sultan has asked Nathan. the wise Jew, which of the three religions, the Mahommedan, the Christian or Jewish, is the true. or the whipping-post; or extracting from the lips "L'homme est de glace aux verites Il est de feu pour les mesonges." of poor old dying women, confessions, the mean-Surely these words, from a philosopher so sagaof poor old dying women, concerning, some of poor old dying women, concerning of the very words of which they were too im-ing of the very words of which they were too im-cious as Sir William Hamilton, will, upon some of the presence of the Spirits of the departed; prov-sorbed in controversy or sectarian propagation, at the presence of the Spirits of the even of This is the tale in answer : ing of the very words of which they were too in becile to comprehend; while the more favored and or dogmatic skeptics and materializing Christians, in the church porch to see future husbands or in the church porch to see future husbands or The country The co NATH. In days of yore, there dwelt in East a man, Who from a valued hand receiv'd a ring Of softwar worths, the stone of it an onal. Of endless worth : the stone of it an ope That shot an ever-changing tint : moreover, It had the hidden virtue him to render Of God and man belov'd, who in this view, in the church porch to see future husbands or wives, or the future dead pass along. The country was given over through all its borders to the reign of terrible superstitions. It needed some strong bring about a reaction from all these faiths or fol-lies, whichever they might be, so firmly rooted, demanded a very strong corrective, and it might And this personation, wore it. Was it strange The Eastern man ne er drew it off his forger, And studiously provided to secure it For ever to bis house. Thus-He bequeath'd it; First, to the most beloved of his sons, Ordain'd that he scain should leave the ring Ordain'd that he scain should leave the ring To the most divar among his children—and That without beeding birth, the favorite son, In virtue of the ring above should always Remain the had of the bouse—You hear me, sultan? demanded a very strong corrective, and it might be store in philosophy it has thrown the board of the investigation of this subject, lose sight things has materially changed of late years; we a rowing me. The last word no leaves is low and of an important fact of Spirit-teaching; that is, know, also, what inappreciable services the church-his last whisper breathes her name. The molter be expected that the corrective would carry us timations of a more benignant, and whole-minded that we pass into the other life as we leave this; es have rendered to society; but we must not for- as she instills the lesson of truth and filial obliga-Remain the load of the house--You hear me, sult At length this ring descended to a father, Who had three sons, alike obedient to him; Whom therefore he could not but love alike. At times seen at times the third, (Accordingly as each apart receiv'd The overflowings of his heart) most worthy "C. but do give which with goodnatur'd weakness extremity of credulity, we have passed right on to leads the way. extremity of creating, we determine our fields the way. the extremity of skepticism. At one time our And in this connection we ought not to forget behind her induced with ghosts, now there is not how in our day POETRY, true to itself, has entered, is an incluse upon the minds and consciences af their the arrow is sped and will do its office."-Portland To heir the ring, which with goodnatur'd weakness sylor. and glowingly described, the mysteries and won- higher attributes of the soul The same law gov- adherents. Nor upon them alone, but many others Transript. He privately to each in turn had promised. This went on for a while. But death approach'd

1

NINETEENTH CENTURY.

GHOST, OR NO GHOST.

tury, and take their place alongside of the fifty-five elementary bodies, and form as intelligible and consistent a part of one's philosophy as any theory of light, heat, or electricity, which we know of; will be characterised yet more by earnest, bright-It must be admitted, as indeed true, that many

the midnight taper burnt dim and blue, and make

ghosts. We had been looking at objects with micros-

corners of this external world with most inquisitive

eyes, and the torch of science blazing bright in

our hands all the time; so that we never dreamt

that anything so familiar as a ghost could possibly

have escaped our scrutiny; indeed, we had gra-

dually fallen into a state of utter oblivion and

hopeless skepticism on the subject. In this sor-

rowful condition, what was our delight to be called

back to the contemplation of a series of veritable

ghost stories,-not idle tales of phantasms seen by

a disordered mind or a romantic lover, but a record

of real ghosts, seen and heard and attested by dry

matter-of-fact lawyers and sober men of science,

and placed upon a proper footing with accredited

facts and theories. To find true scientific ghosts

-physiological ghosts-ghosts that could stand an

examination by the theories of the nineteenth cen-

Yes, it may be hoped that we are now approaching the period of a philosophical verification and Mrs. Browning, to whose fervid and lofty Christian is an entrance through love to the hearts of all, would have kindled for humanity a new torch of may we not conceive that innumerable of these evil dwells around thee, but a gradation from good. belief, and thrown a light from a new lamp into mysteries, to which a reference will be made in Be thou a guardian of other forms, and I will stand the world of Spirits? We wait in anxiety and in this volume, shall be explored, and their power felt next to thee; be thou a guardian still to those of a awe for the results of future investigations; mean- by some one capable of giving utterance to the lesser light, and so keep that bright interchange of time enough has been ascertained to assure us, by several marvels and wonders of the mind, of the holy light mingling forever." to the body: not what we have beheld or read, "die of human nature, as to form and figure, is to this as in other instance, well say to science, are rich and lofty, and the moods through which it, advising their hearers to keep away from it, 1 this as in other instance, well say to science, are rich and lofty, and the moods through which it, advising their hearers will cru out." but what we have improved and laid to heart im- be used again in a new world?"* Do not many "What hast thou done unto me? I took thee to the mind passes are profound and deep, it does not among us-do not most believe that, in the history curse my enemies, and behold thou hast blessed need the aid of the vision of other men, but lives

contented with its own? If the time should ever That astounding scholar Sir William Hamilton, in come when we shall be more conversant with Spir-

VISITS AND WANDERINGS THERE IN THE

[From the Christian Repository.] SPIRITUALISM.

ERIEND BALLOU: I find in the ever-welcome Reto let alone what is called "Spiritualism," giving the people, contends that a compact of this kind, view to preclude the human race from further enwho have become insane from investigating this man is permitted to call in doubt, would, even for the term of one man's life, be wholly intolerable. It would be, as it were, to blot out one generation in the progress of the human species towards a

better condition ; to render it barren and hence noxious to posterity. This conduct in the religious world, proceeds upon the assumption that our knowledge of divine things cannot advance like our knowledge of natural things; that the first intice to the sacred word? Granting that its leading principle may be easily discerned, -a thing difficult to grant in the face of two hundred conflicting sects, each of which finds its support and nutriment in the same pages; for, as Sir William Hamilhigh and low, rich and poor, bond and free, oftenton is fond of quoting,

urged me to do so, not because they had given ports, and yet to attempt to inclose its treasures in the second was, that other bodies bore upon them wounded Spirit-giving to all who would heed its evitable consequence, two things result justly, that

teachings higher and truer conceptions of earth-life, the supreme control of the religious sentiment of and preparing the soul of man for the future world | nations falls into the hands of the priesthood, who beyond the tomb, taking away the fear of death- are conservative by position and training-and sec-

age, and to save from all doubt, the form of science consequently there must be there, all conditions of get, in the midst of our ready gratitude for these, tion into the heart of her infant son, always feels intelligence, honesty and moral advancement, as how many of them by means of their creeds, and that her labor is not in vain. She may drop into

The woman had just finished ornamenting her dresser with her tin, when the pedler returned. "Well, I think the boy is too small ; I guess you entered into, not as a simple bond of union for the had better take him back again, and let me have

interchange of common sentiments, but with a the ware.

view to preclude the numanizate from far the transition of the far and the state of Surprised at this— "Why, marm, how can you think of parting

maintain an unalterable religious system, which no

with your boy, so young, to an utter stranger?" "O, Sir, we should like to sell all our town paupers for ten dollars a head.

The boy was dropped at the door, the whip cracked, and he never forgot his pauper specula tion,-N. Y. Reveille.

DEATH BY LIGHTNING .- The French Academy of vestigators of the Scriptures exhausted their con- Sciences have received some interesting observatents, and that nothing is left for those to come tions on the effects of the lightning stroke upon after them, but, as Johnson says of the followers human beings. The following facts are the result of Shakspeare, to new-name their characters and of patient observations made by M. Boudin, sur repeat their phrases. But does this view do jus- geon in chief to the Hospital du Roule :

The number of people yearly struck by lightning in France averages 200. The region where lightning had been the most fatal is the central plateau of France, comprising the departments of Cantal Puy-de-dome, and other departments which are mountainous or present elevated ground. Out of 101 persons struck, 4 were struck in March, 6 in April, S in May, 22 in June, 13 in July, 19 in Au-

with tears, and begged me to give up my faith, ceal inexhaustible riches, or not be what it pur- exactly the upright position they held when killed:

In an imaginary conversation between Petrarch and Bocaccio, from the pen of Walter Sar age Landor, there is the following passage: "The