

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

VOLUME 1.

Christian

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NEW.YORK, SATURDAY, APRIL 28, 1855.

NUMBER 51. in the State as well as Church, who dared to rise tianity which operates upon the inner man, and lovers of freedom not to separate from society, but strong." It was an infant that had been given her upon its corresponding love. This forms a great makes him practice truth and right, In all cases is to take part in government and purify it, rather for example hood by doing what they thought right. what Jesus taught, and can properly be called than abandon it to the selfish. ination, a very fooble shild ; and it was, an stive for rolf-olevation, salf-purification. The lowering clouds in the theological and poli- Spiritual, in distinguishing it from the formalism of The discovery of America appears to have been and health until it attained physical strength and whelming. Destined through purified loves to

the dawning of this era. The second step appears developed very strong powers of intellect. to have been the establishment of physical free-

Getting into rapport afterwards with another stature of the angel. Men on the earth will yet dom. The third step may be said to be the orgather to fight the battle between Popery and free stench in the nostrils of decent men. Whoever nization of the federal system controlled by a peace exclaimed, "O, what a struggle is in that woman's hension that they will no longer need to ask ano-Congress, which is destined to control the whole soul! (she had identified the person as a woman.) ther, as they do now, for a character of a third world and is to be practically brought into opera- Her spiritual nature is constantly striving to soar; has been wisely dissolved, because the former, or jority. Hence in our legislative and executive de- tion by the American system of Annexation. Were but the cares of this world, the physical necessities preciate each other's natures, and thereby anticiit not for our peace Congress, we should have had around her bind her to the external world. She numerous wars between the different States. Why would be grand and noble and angelic, spiritually, pate each other's wants; for if every man knew his ed to attain a higher standard of virtue than their cannot the same system annex and keep peace in were she released from these benumbing circumbrother as well as himself, it would be inferentially rulers, who necessarily give character to the mo- all America? If that can be done, why not cx- staances which are a dead weight upon her." This certain that every man must love his brother as

> thus would war cease and the sword be beaten in- was one of the noblest of women intellectually and and loved all mankind. It is sad to think somespiritually, but surrounded by conditions that times how far the world yet falls short of these This is practically done already in some places. would have crushed a less persevering and elastic glorious realizations; but there is, after all, much

Another medium was one day called upon by a latter days have been opened up to men so many whole State proceeds upon the principle that war German physician, to whom these things were new glorious unfoldings of Divine Wisdom; so many will be known no more so far as she is concerned. and doubtful. He gave her a person to delineate; men's hearts have been touched as it were with a The signs of the times seem to indicate that the she described one of great and equal development live coal from off the Altar of Infinite love; the indespots of Europe are to destroy each other pre- of mind-a man in fact great in everything. Among terior of so many have been opened; so that it has paratory to the emancipation from kingcraft, which other facts she stated that he was a poet. The at last become an acknowledged just in this matehorts have professed to preach those doctrines and the worst form of Popery, if it be true that the of conventions is used to select candidates, and the publicanism and annexation will probably follow. the likeness was very striking to the Doctor. One ties, spiritual senses—a spiritual body. Hope must soon take place. As soon as that occurs, Re-Thus after the Republican and Federal system is thing seemed inconsistent—that the medium had taught men once to look through uncertainty dimly Thus after the Republican and Federal system is thing seemed inconsistent—that the meanum had tagget and the spiritual world; knowledge now points with extended over the whole world, will be prepared described him to be a poet. But the Doctor ex- into the spiritual world; knowledge now points with extended over the whole world, will be prepared described him to be a poet. But the Doctor ex- into the spiritual world; knowledge now points with extended over the whole world, will be prepared described him to be a poet. But the Doctor ex- into the spiritual world; knowledge now points with extended over the whole world, will be prepared described him to be a poet. But the Doctor ex- into the spiritual world; knowledge now points with extended over the whole world. extended over the whole world, will be prepared described nim to be a poet. But the Boots the steady finger the thous of light which shall rerighteousness which cannot precede, but must fol- known as a poet, the Doctor had actually Jabb [Illuminate the earth. Let men trust to their higher lished several poems, which wrary world, had not intuitions; let them open themselves to God, and This latter kingdom will be first established in

lity been happutation as naturalist and man of they will grow rapidly towards that Heavenly the most favored places. In the Northern States Wience overshadowed his poetic character. public sentiment appears to be ripe for " These illustrations are given, not for their re- we say, "thy will be done on earth as it is done in -ouern manifestations markableness so much as for the purpose of simply Heaven." Hence in the seed.

proving the fact that one human being can, in the If we read the signs of the times aright, we are silence of his own retirement, individualize and the inspection of his heart by another; nay, rather, characterize another human being, as well as he will gladly be understood—gladly feel that he is mily by the strong chords of love in one common can doubt these things, are either those who have We try to talk, and think, and write, and speculate never investigated them, or those who will not in- in a thou ... nd ways upon these things, but at last

vestigate. [For the Christian Spiritualist.] PSYCOMETRY.

Of the various modes of character-rea

the great *facts* of the age so tower above our heads, Psycometry is new only in name;—in all ages and so defy investigation as to "whence they have been found men who had an intuitive know- come and whither they go," that we can only reveledge of others. The faculty has most frequently rently and with uplifted eyes, like the poor Indians t Niagara, exclaim-O wonderful, O wonderful!

constantly unfold new wisdoms, till he reaches the

to encourage the earnest believer in God. In these

state of love and wisdom for which we pray when

No man then will shrink from nor be afraid of

THE SOCIETY FOR THE DIFFUSION OF SPHRITUAL at No. 553 Brondway, New-York. The CORISTIAN SPIRITUALIST is published every Saturday TERMS-Two Dollars per year, payable within three months Ten copies for Eighteen Dollars; or, one person reading us ter solverbers will be entitled to a copy for one year,

of thought and conscience.

Ail business letters and communications should be addressed to the Society for the Dirvision of Spiritual Knowledge, .r. EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New-[For the Christian Spiritualist.] ers have almost forgotten God and justice. POPERY AND REPUBLICANISM. SPIR-ITU L CHRISTIANITY AND POLI-

TICS. THE FUTURE OF NATIONS. BY GUN TOWARD F. BULLARD. Hereture, the substance of which was delivered

at the Court House in Wanhegan, Ill., March 10, motion the old political parties are torn in frag- things. Many well meaning men, and who mean 1.55, but written out since.] " Blessed are the mass of the trev shall inherit the cartle."

KNOWLEDGE.

Spiritualist,

rent by the wailings of priestcraft. Descent in the line of the second case for they shall be earled the oblide more God." Mayin A to

Such were the principles taught by an obscure individual over 1800 years ago. Since that time ever is yet tilled with vice, crime and misery.

The meek have not yet inherited the earth, nor are the peace makers sufficiently numerous to which does not leave each individual full freedom make a majority in any locality.

In Judea, where these things were first taught mandsind seems to have gone back into deeper suner dition and wickedness, until the inhabitants of that country are a mockery to humanity. In Europe, supposed by many to be the locality

possessing the highest civilization and the strongest faith in churchista, we find man arrayed against his brother in all directions. Even here in young America, considered by us

to be the land of liberty and knowledge, four-tifths of the population do not even profess to believe the theology of the churches. Of the one-inth who do, what share, by their fruit, give evidence that these great principles of Spiritual christianity have taken root in their hearts? Let each man conduct, and see what share practice truth and hon-OW.

ualist

tical atmosphere indicate that a hurricane is near the ancient and modern church Pharisees. at hand. The battle has already begun in which Politics as commonly understood from the chathe forces of Church and State are brought toge- racter of public officers and seekers, has become a

engages in politic affairs is looked upon with sus-The union of Church and State in this country picion, supposing that all may be as bad as the mawhere of Babylon, has been long riding and op- partments honesty is hardly professed, and seldom pressing the human family. In dissolving, we practiced. Of course the masses cannot be expecthave gone to the other extreme until our civil rul-In every election that has taken place for the rality of the nation. If frauds are practiced in tend the same system over the whole world and also was peculiarly true; the person she described which Christ speaks-he who had both known last two years, this fight between Popery or party high places before all the world, what may be exon the one side, and individual freedom on the pected in other localities.

other, has manifested itself. At first it was a cloud scarcely as large as the hand, but now by its com- affected. There are many causes for this state of

ments and "the Church is in danger," as is appato be honest on Sunday while at church, the moment they tur i into worldy or political matters, In the hands of Providence a secret organization

seems to have been used as a temporary weapon to be blindly led by the sectarianism of party. Instir up the elements and prepare for the greater stead of using their own judgment in casting their battle. That society however itself is governed by voice in favor of the most honest man, the Popery minority surrenders its judgment absolutely to the individual blindly follows his political Pope. These will of the majority. No society or organization conventions are generally controlled by a small can long be effective and beneficial to mankind,

give more shape to the issue which is being formed. By abstaining from conventions, or allowing Thus, in Detroit last week, the party and Popery them to have any binding authority over the indimen headed by the Bishop of the Roman Catholic

Church on the one side, entered the canvass against party. the advocates of anti-Popery, and were successful The only remedy apparent, seems to be for-

by a large majority. Let not the lovers of free- individual to reserve to himseles, no binding force on the eve of great changes, and to thousands those by a large indicative motion of the battle is to be slight or the his own candidation would thus be resolved into changes have already taken place in their own inough he had possessed the best possible exter- allow a even as he knows himself. We regard the best possible exter- allow a even as he knows himself. We regard the heart allow and allo ry on the other. The latter will be led by the with their own selfishness. Conventions are generally made up of men who desire office, and are brotherhood. Then indeed, shall the meek inherit Pope and his vicegerent in America, Bishop look into his own conscience and to his neighbor's Hughes, into whose ranks many of the strongest therefore interested jurors. The great body of the the earth. people do not desire office, and therefore are disinsectarian protestants will enlist. The true Protestant however, will side with freedom even if the terested and may render a righteous verdict. Let

In discussing important questions there is cho-en standard bearer shall be an avowed Spirit- a man of unquestioned boldness and integrity be announced as a candidate, who would be honest in over vice, but let us look the The most bold and distinguished advocates of all things and do to others as he would that they cometry seems to have proved itself the most perthe present moral disease which palsies mankind. freedom throughout the nation are now Spiritual- should do unto him, and there is yet sufficient vir- fect. When Gal discovered and reduced to system often has been perverted to illegitimate and evil It is evident that a new era is now dawning upon the world, and in giving shape to the new child outire freedom of thought upon religious as well as of any party. A man thus elected would look only to God and

Under a republican form of goverment like ours

DECREE

and sin.

Thus the head being diseased, the whole body is What man in the State of Vermont ever expects to nature. be called upon again to do military duty? That

lay aside all christianity and allow themselves to

minority, and frequently the most vicious of the community. Hence this latter class practically

elect all public officers and control the affairs of low the other. The recent municipal elections have tended to State.

vidual, he surrenders his conscience to the Pope of of the right seed.

it is well to plance at the history of the past, inthe future.

the first that strikes the mind is

POPERY.

The principle of Popery is not confined to the Romish Church or the head of their Priesthood, but it pervades all churches, seets, cocieties and parties into which the human family have heretoboldly met. There will be no half way ground. fore associated themselves. The power which one True Protestantism will take the side of mental mind, or a majority of minds exercises over the freedom while the spurious under that cloak will mental freedom of another may be defined to be fall back into the ranks of Popery. Popery.

tical effects. First, the Pope of Rome, upon all this issue can be fully argued and disposed of.- kingdom should first be established. The great Spiritual subjects compels the millions who adhere The very principles of Republicanism require the to him, blindly to submit to his doctrines and in- individual to assert his manhood, and thereby only terpretations. No man dare question his infallibility, or to think for Lineelf, and if he does so and asserts his convictions, he is punished by the ce. of Popery like Bishop Hughes of New York, and clesiastical domination.

into the same error under the guise of a cred .-soul and prevent its development.

The moment a man is entired into the embrace of this creed, the arms of death are around him, and progress is out of the question until he breaks loose therefrom. One says it is convenient to have the opinions of a priest or a creed to rest upon, it caves all trouble of self-thicking. That is true; but until a man does begin to think independently, he has not started in the highway of his destiny, which is to progree intellectually as well as morally. Until then be can see no other object in robed ecclesiastical dignitaries, met nominally to man's existence except gratifying the senses, like the ordinary animal. So long therefore as one man in a thousand does the thinking for all the

rest, we could not expect them to be full men --They would be fit subjects to form mere planks in the great highway of life to be trodden on by kings and priests. We cannot wonder then, that the

are yet trampled in the dust.

Nor does this principle of Popery rest alone in question of Republicanism and liberty of consciizing and controling the political parties of every ence are not for the public eye. "A dogma of mith" will do to feed the superstitious, but will country. Thus any convention which nominates a hardly satisfy the whole world that such was their candidate and crects a platform and by its usage requires blind submission to its decrees, has so far sole design.

the platform, the convention or the candidate, we let us look at their position, when instead of Church lamb will lie down together, and no more compul- form any idea. Presently she said—"This must Father of man! have seen him persecuted as a traitor or political and State, we thus see wedded together heretic, as though he were guilty of heresy to a creed or Pope.

In studying the history of the past to find the above question, and whose positions are known to the governmental. With such a head the body in studying the notion, of the part of the world, in order that the great mental and mo- would soon grow healthy, and our glorious coun- developments of the man, it necessarily must igral warfare be fought upon the true issue. A con- try be saved from following in the footsteps of all nore the passive and spiritual, which is, after all, test was never yet presented to the masses of man- other nations who have forgotten God and the

kind, which has done so much as this will do to- right. Unless such a change does take place, the wards bringing men to think for themselves, and present corruptions festering upon us will surely phonography to the cld system of spelling by the agent. step forward in the cause of mental and Spiritual lead us to the same fate which overtook the nations alphabet; a kind of system of spiritual short-hand.

emancination. The issue boldly made must be of old. Let us consider next

THE FUTURE OF NATIONS.

This land seems to have been reserved until this era, uncontaminated by the crimes and vices of gone by ages, as the proper Eden in which God's

to come directly into contact with soul in order to prairies of the West seem to have been cultivated comprehend it. by the hand of the Creator, for the land where Some one may ask-"What after all, is Psycothe kingdom of truth and justice shall be establishmetry?" Is it anything that our hands can han-

Bishop Lefevre of Michigan, clearly see and admit freedom appears to be in the order of Providence. ble by any of the external senses, the more power-It was this authority that was fought so nobly that true Republicanism and Popery cannot exist In no country already down trodden by tyranny, ful and real. It is the development of interior It was the authority that was tongent to hoory in the same nation. Hence they pronounce our poverty and vice, could the seeds of liberty be senses that have been tried, and found not those to whom love would most attract us, or those for a while by Luther, but his followers soon fell in the same nation. Hence they pronounce our poverty and vice, could the seeds of liberty be institutions a failure and are using all means in sown where they would not be choked with those only facts, but most available and useful facts. their power to strengthen the bands of Popery and thorns. Here in this new country the seed was Every man possesses these senses, as every man w natever man or body of men assume the pope prevent the growth of mental and Spiritual free- cast in good ground and has taken root, and the re- has hands, feet, sight, smelling, hearing, in the exsical freedom is enjoyed. The United States are of development. The degrees and modifications of not properly one nation, but numerous nations growth of this faculty are as various as are indivibound together and controlled by a practical peace duals. But among Spiritualists this faculty has contries, where the people are crunes; and in Christian contries, where the people are Catholics, and where the Catholic religion is an essential part of the laws of the land, they will be purished like other crimes."—R. C. Archhoshop of St. Louis. • The absird and erroneous doctrines or rayings in de-

a century. The beauty of our system of Government is that each State, county, town, city, district that person be present or absent, can enter into his

It is a degree of faith, that the most Blessed Virgin in the irst instant of her conception, by the singular privilege and race of God, in virtue of the merits of Jesus Christ, Savior of the human race, was preserved exempt from all touch of ori-Does any reasonable man suppose that this was question relates to the whole nation we are all inall that called them together? The spirit of liberto Popery, than the parentage of Mary is to their

advantage. Their resolves and decrees upon the by our system of government is the forerunner of ined were man or woman, dead or alive. mental and Spiritual freedom which is to exist in

The great battle between Republicanism and

sion will be necessary.

been used without being recognized; and very who embraced it to be the initial of a perfect sci- erto been done. Men, prompted solely by selfence. But likeits successor, physiognomy, it was interest, have made use of this holy gift malevo-

a r wen to game at the instory of the past, for stead of relying entirely upon theory, in regard to advocates of entire freedom, will insist upon a his own conscience to direct the great affairs of a limited, because an external science; a kind of lently; and in the way of fortune-telling and necrostandard bearer whose purity and firmness are State and thus would be united the Spiritual with attempt to appy the principles of mathematics to mancy have wrought much harm to their fellows. the soul. True as regards the active and material Not that I would say that all who have been charged with being necromancers were evil menevery other good gift of God; and the perversion the foundation of humanity. Psycometry, too, seems to be to phrenology as of anything, he it ever so holy, makes it an unholy

> It would doubtless be better for all men that this faculty should be fully developed in all; for It is difficult by phrenology alone to draw those though some evil might at first result from it, good is so triumphant a principle over evil, that it would by the sea. But now, in his old age, his palace in nice shades which often must be drawn in order completely to individualize a man. Indeed, we befinally work itself clear. It would be the most lieve it to be absolutely impossible for a phrenologist to read the character of his subject without useful of all the faculties. "The proper study of mankind is man." How can it be otherwise, when the aid of Fsycometry. So necessary is it for soul men are bound together by so many affiliations; weaving and interweaving so as to form a perfect network of attractions? No man can perform the least act wholly independent of other men. Since then our relations with others are so intimate; dle, that any of our senses can take cognizance of?" First physical, and next mental and Spiritual No, Themas; and precisely because not recogniza- since our happiness is so closely entangled with theirs, what could be more valuable to us than the gift of discerning by interior impressions, who are

Again, what could be more useful to us as benefactors of the race than to be able to see in what power, and out a creed, new mercey creeted a received a race than to be able to see in what prison house, within which to confine the human dom. The following sentiments are quoted to suit has been several Republican States where phywell when we clothe and feed the outward man; but does it never occur to us that the inner man Congress. Some enthusiasts are dreaming of a become as well known and more relied on than the may be still more ragged and hungry? The skilljuture peace Congress, without realizing that we external senses. It has become a fact, that a Psy- ful surgeon is he who knows the disease of his pahave one in full operation which has existed almost cometrist, by simply putting himself in a passive tient, and calmly goes to the task of applying his

condition with regard to another person, whether remedies. A third most valuable use of this faculty is, that it is so available in the education of children. The cardinals and 140 archbishops and bishops, full ret dependent upon each other. So long as each is spiritually, without regard to circumstances. old fashion of considering all children fit subjects keeps within its own sphere, the machinery goes True, this cannot be perfectly done, nothing can be for the same routine of management has become on as regular as the planetary system, and seems perfectly done until men become perfect; until sufficiently forgotten in this enlightened age. Yet to operate like a wheel within a wheel. Why every man is developed to the fullest extent of few parents and teachers are capable of discrimitherefore, should we step out of our own proper which he is capable. But there are some mediums nating well in regard to the differences in the orgalocality or sphere to interfere with the local ar- of this sort who have attained to a surprising de- nization of children. Few are capable of inferring rangements of any other district? So far as any gree of growth and perfectness. We have seen why, under the circumstances, and in consequence one of those who would sit with his eyes closed, of his peculiar organization, a child should commit the wind stirred the vine leaves and they fell; stirterested, and none will complain of our action in hour after hour, correctly delineating those who an act that is wrong. Consequently few acquire ty or heresy now growing in Europe, and existing that behalf. But as soon as a man seeks to of-were put into rapport with him; and that not that influence over, and skill in the management toiling millions of this world have so long submit-to the crushing peak of tyranny and that they is a thousand time more dangerous fensively thrust his advice into others' business, he only without the presence of the subject, but of, children, which may be attained simply by arouses passions which do harm rather than good. without any material means of communication, or knowing when and how to change or modify the It is evident that this physical freedom secured even without knowing whether the person exam- circumstances which surround them. Some may the steeple a mile long, reaching across To give a few instances in point: A lady who is Power that is above circumstances. It is very the future. When each man becomes honest and and does not wish to be known as a Psycome- true; we must teach them both. We must develop

a law unto himself, of course he will have no occa- trist, possesses a remarkably clear and intuitive them as children of nature as well as children of sion to call upon the civil magistrate. Then a knowledge of the states of others. Being called grace. A knowledge of our natural infirmities will, Spiritual kingdom of truth and justice will be built upon to describe several persons, all whom she of necessity, lead us to seek for help in overcoming up around and within the old system, which will gave a satisfactory account of; another was given them; and when man's strength fails us, to whom fect. No voice, however feeble, lifted up for truth, Let our own experience answer when a man has on the one hand, and to perf up around and within the old system, which will gave a satisfactory account of; another was given them; and when man's strength fails us, to whom lecu no voice, nowever feeble, litted up for truth, on the one hand, and to perf up around and within the old system, which will gave a satisfactory account of; another was given them; and when man's strength fails us, to whom lecu no voice, nowever feeble, litted up for truth, on the one hand, and to perf up around and within the old system, which will gave a satisfactory account of; another was given them; and when man's strength fails us, to whom lecu no voice, nowever feeble, litted up for truth, on the one hand, and the one hand, and the her, of whom she found it very difficult at first to shall we go but to Him who is the Creator and ever dies amidst the confused noises of time.—

be either a very feeble person, physically and All things being equal, in proportion to the puri-Until then, however, civil government must exist mentally, or otherwise an infant. It seems to have ty of a man's interior being will be the clearness of of wailing are hereafter to be changed to those of We acknowledge a wide difference between to restrain the vicious and enable true liberty to the feeblest possible hold on life. But it will not his psycometric understanding. Being one of the triumph, as they blend with the Great Harmony

UNDINE.

HOPE AND MEMORY. From Theodore Parker's Discourse on "Old Age."

An old poem of the North tells of a brave boy who in his earlier days found his mother's cottage too narrow, mourned at tending the goats on the mountain side, and felt his heart swell within him far from it. But there is a perversion of this as of he saw a ship shoot like an arrow into the bay.--He ran from his mother and the goats, the Vicking took him on board. The wind sweiled the sails .--He saw the hill tops sink in the blue deep, and was riotously glad. He took his father's sword in his hand and swore to conquer him houses and land Byzanthium is a weariness to him, and he longs for his mother's cottage. He dreams of the goats: all day the kids bleat for him. He enters a bank; he sails for the Scandinavian coast, and goes to the very cottage too narrow for his childhood, and eats the oaken bread of Sweden, and drinks its bitter beer; bares his forehead to the storm; sits on the rock, and there he dies.

"Bury me not I pray thee in Egypt, said old Jacob, but I will lie with my fathers; bury me in their burying place."

The scholar becomes an antiquary ; he likes not yonng men unless he knew their grandfathers before. The young woman looks in the newspaper for the marriages, the old man for the deaths. The young man's eye looks forward ; it is a hard world ; he does not know it; he works little, and hopes much. The middle aged man loaks around at the present; he has found out that it is a hard world; he hopes less and works more.

The old man looks back on the fields he has trod; this is the tree I planted; this is my foot step, and he loves his old house, cat, dog, staff and friends.

In lands where the vine grows, I have seen an old man sit all day long, a sunny autumn day, before his cottage door, in an old arm chair, his dog couched at his feet in the genial sun. The autumn winds played with the old man's venerable hairs; above him on the wall, purpling in the sun-light hung the full clusters of the grape ripening and maturing yet more. The two were just alike: of them were waiting for the spirit in them to be fully ripe. The young man looks forward, the old man back. How long the shadows lie in the sotgrotesque dimensions. So are the events of life in the old man's memory.

In the economy of God, no effort, however small, put forth for the right cause, fails of its ef-Through discords of Sin and Sorrow, Pain and Wrong, it rises, a deathless melody, whose notes

Thank God that our own age has furnished men Christianity and modern Churchism. That Chris- grow. It seems, therefore, that it is the duty of all die; it will grow stronger until it becomes very forms of wisdom, it depends for its life and growth of a reconciled Universe. Whittier.

can our freedom from kingeraft as well as priestcraft be maintained. The distinguished advocates ed among men.

show more clearly their views and intentions. "Heresy and unbelief are crimes; and in Christian

tence of liberty of conscience is a most pestilential error A pest of all others, the most to be dreaded in a State."— Encyclical Letter of Prine IX, Aug. 15, 1852.

The recent Convention at Rome consisting of 60 or family is to a certain extent independent, and interior condition, can describe the individual as he

Christian Spiritualist.

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

NEW YORK, SATURDAY, APRIL 28, 1855.

THE HEALING OF THE NATIONS. NOW READY

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WHO ARE, AND WHAT MAKES INFIDELS.

In asking this question, we take for granted for the time, that there is such a thing as infidelity, and ergo such persons as infidels, for we wish to economize room and look at the argument of our outline this view of the mission of Spiritualism. It seems to have been called forth by the labors of

seems to have been called forth by the fabors of "One Mr. Danforth, who has the honor we believe of being a resident of Portland—or perhaps it might suit better to say Portland has the honor of claiming him as a resident—attempt-ed, a couple of evenings recently, to enlighten the ignorant in-habitants of this city on the subject of modern Spritualism, or as he termed it, " the new dispensation," The hearned gentle-man labored to show that the old, or Jewish dispensation, prov-ed a failure, and that the succeeding dispensation, termed the Christian, had also failed of accomplishing the desired end; heave the necessity of this new Sprittery-pring, table-tipping, medianm-triding, all-heading, terms eatching dispensation, ing, instane hospital peopling, penny-atteking dispensation, with such men as this same Danforth for principal teachers and performers," (The italies are ours.)

It is said that like begets like, but in reading this extract we are reminded that in the New Testament the need and office of love are frequently sidered it the most practical of virtues, since CHARunseemly, seeketh not her own, is not easily pro-Pope has summed up this beaten 4, 5.

the following line of his "Universal prayer:"

"Teach me to feel another's woes,

^{art} cach me to feel another a woes, To hide the fault I see, That merey, I to others how That merey show to me.''
Now, by nearly universal consent, both the phi-losophy of Paul and the prayer of Pope has been conceded to embody the highest conceptions of practical religion, although the general practice of mankind would seem to belie the sincerity of their acknowledgement, for instead of charity, we find the majority ever inclined to find fault, censure, criticize, and condemn, to say nothing of a ten-made so glaringly inconsistent with the doctrine of here a belied to the doctrine of here a belied to the doctrine of concoded here the fault is very much like human nature to say, that if Parson Cooke knows there is so much so much discretion to cooke knows there is so much consumed by the fault of the source of the source is so much additional conditions and the belie with the doctrine of the transmission of the source is so much consumed by the main the source of the source is so much consumed by the source of the source of the source is so much the transmission of the source is so much the transmission of the source is so much consumed by the source of the source is so much the transmission of the source is the source is so much the transmission of the source is so much the transmission of the source is so much the source is the source is so much the transmission of the source is so much the transmission of the source is so much the transmission of the source is so much the source is the source is so much the source is so much the transmission of the source is so much the tr losophy of Paul and the prayer of Pope has been

he sun" to many.

communication. We copy from the Lynn Bay balances the economies that enters into the har-

In Josselyn's Lynn Daily, April 4th, we find the report of one other effort of Parson Cooke, and clip mission of Spiritualism in this country, and at fundamental law of mediation. The Spirits, howthe following :---

"Methodism grossly caricatures Calvinism, asserting that economize room and look at the argument of our opponents from their own stand point. We do this, as it has got to be quite a *fashion* with some of the orthodox, or would be pious advocates of popular *isnes*, to charge Spiritualism with infidelity, both in Spirit and tendency. The following from the Hallowell (iazette (Me.) of March 31st, will outline this view of the mission of Spiritualism. It kind. of the great body of Spirituallsts is in keeping with the genius of Spiritualism, and both look for, and erts to be desired brotherhood among men. Spiritualists of Boston, as there are amongst

Shade of John Wesley! What a "falling from other bodies of men, who are earnest in their grace" is here manifest in thy followers! Who would have supposed it possible for so much corruption, sin and infidelity to be covered over in cannot but work for good so long as men tolerate the meek and pious assumptions of thy theology ! and love honest differences, and seek to develop Truly, we are surprised, for we had always enjoyed truth by having differences balance each other rathe belief there was some good in thy mission, and ther than suppress any phase of thought, be it con- strike on the table. In the case of Miss Catharine many of the children of earth had been made to servative or radical. We return from the East, rejoice "with joy unspeakable and full of glory" therefore, with stronger hopes for the future and a seems generally to be close to the person of the through thy mediation, and that much good would more intensified zeal for the work to be done-the

continue to spring from the same source. But it seems we are mistaken-and sorry enough are we-for, aside of the love we cherish House" continues to be a fountain of good, healthy

pointed out and insisted upon, if we wish to be for the memory of the good and gifled, we had a food, bodily and mental, to all who may visit it the alphabet are: 1st, by calling the letters over; known as christians; and Paul seems to have con- kind of special regard for thee, as thou was't honest from time to time, and friend Gardner seeks to 2d, by having them on a card, and pointing to enough to have an opinion of thine own-when make it all it should be, to give satisfaction to the them in the order of the alphabet. Either will do, ITY is above "fuith and hope," and may be called opinions cost something to get and more to keep and friends. the workdress of love, for "charity suffereth long support when got; beside all of which, oh! John and is kind; charity envieth not; charity vaunteth | Wesley-thou was deemed worthy of Spirit visita- | of the times, although at present not active. The not itself, is not puffed up. Doth not behave itself tion in thy day and generation, and angel messengers seem to have taken thy memory and labor loooking for, and to the future with the faith of into their own care and keeping, for all of which Humanitarians, as well as Spiritualists, convinced three, Yes.

followersnil associations, we are sad in knowing thy that when reform comes, it will be powerful and Bay State that

made so glaringly inconsistent with the doctrine of that if Parson Cooke knows there is so much love and charity by the bad and angry feeling that corruption in this part of the theological world, so often accompanies the mission of the critic, be why may there not be more and worse of the he theological or literary, ' ' the office and duty same kind in the rest? And some of the Lynn of the critic in many minds is associated with friends have already brought to light an item of and supposed to spring from the worst develop- theological history, which Mr. Josselyn in his "Lynn Daily" uses to illustrate the fact that This to us, is bad philosophy and worse

error and show our theological neighbors that it is Putnam, of Roxbury, gave the subject a candid exceeding eight or ten. If however, the company with a commendation for the friends to imitate possible for infidels to be made by other agencies and favorable review on Fast Day last, while the is hurmonious and all desire to know the truth, the example set by our Brother from Boston, from whom I received it, and without alteration. than "Spirit Rappings," "Table Tippings," &c., Rev. Mr. Lathrop, of Brattle street, felt more to give and seek it in the love of good, twelve or fourteen and to give his remarks as extensive a circula-&c., in our age, we make a few selections from the subject a counterblast, because of its "lack of may sit in the Circle, but as a general rule, eight tion as possible; for more good will result to the latest theological squabble, as it illustrates the dignity." This is a queer objection to come from a or ten will be more likely to preserve harmony the cause of Spiritualism by such modest narrawhole subject, and may proce "a new thing under minister pretending to love the memory and reli- than a larger Circle. Numbers is a consideration tives and sensible expositions than the highest gion of Jesus-considering the fact that Jesus was however, only as the Circle is enlarged, the chances flights of philosophy, for they lay bare the soul-ed on Thursday, Jan. 14th, 1896, and continued

In Lynn, Mass., there is, and has been for many born in a manger, and in after life he was the are multiplied for getting curious and inquisitive life of Spiritualism. years, a kind of rough-and-ready theologian, friend of publicans and sinners. Theodore Parker rather than truth loving and Spiritual members,

Parson Cooke by name, and a Presbyterian by pro- also called attention to the subject, and presented owing to the education and culture of the times. fession, who has spent much of his time in forging its phases without coming to any very definite The rule given in the New Testament by Josus, ecclesiastical thunder-bolts, which he has dealt out conclusion. For once, Theodore seems to be on is "that where two or three are gathered in my which he receives. By reading man becomes in- willing to give oath to what is here stated. with a freedom and case both astonishing to sense the fence. Will some of our Boston friends name, there shall I be," which gives us an intima- formed in the external understanding and memory. and bewildering to patience and good temper-the help him over? No doubt, however, that the tion of the Spirit that should attend the Circle, By meditation he is unfolded in a more interior became suddenly buttoned, and was opened only more, as he generally selects some of his religious, advent of Spiritualism is wisely timed, since there rather than the law to be observed for develop-(i. ϵ . theological) neighbors for destruction or ex- is a *divinity* that shapes the course of things and ment.

State, April 14th, the following broadside on Me- mony of progress. The preliminary work has therefore, to the conditions of mind that enter into undergoing vastation and being attracted towards cach side of it near one end. The nails, however, thodism in general, and the Lynn Methodist in been going on in the political agitation of the the formation of the Circle, since it is evident not heaven, he also is vastated and drawn upward with were soon withdrawn by the mysterious agency, times, and has been a kind of John the Baptist as in the times of Jesus and the apostles, that them. But spirits have their limitations; every and were found on the opposite side of the room.

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ral. Indeed, we cannot look at the presence and passive, for pussivity seems to be the first and most this time, in any other light than providential and ever, not unfrequently give the most satisfactory direction, because most definitely appropriated to the needs of the Circle, as the following will suggest, which was given at a Circle not long since. "Dear friends, all come to the table. We are hap-

BREVITIES AND VERITIES.

are working to develop the long-prayed-for and ever- py to meet our firm, stedfast friends. When you and confirms previous states. call upon us in honest and good faith, we gladly respond. We are daily forming new telegraphic lines, which will enable you to communicate with

us with more facility." As to the kind of table, it makes little difference kind is in use, from pine to mahogany and walnut. 4d. Both of these methods are used, but when the medium raps, the hand is generally made to Fox, and her sister, Mrs. Brown, the response medium, although in a good and harmonious circle, the "raps" may be, and are made, anywhere at laborers better after every visit. The "FOUNTAIN the desire of the friends.

support and balm, his love the fount of joy.

To understand the affirmative or negative when gentlemen and ladies united in this association are questions are asked, let it be understood that one "rap" means No, two, perhaps, or doubtful, and

room darkened, is not well known, but is generally much as possible of all ideas of time and space.--supposed to result from some necessities in organic Conceive of the spirit as diffused on its own spircentrans-husetts and the East generally should and Spiritual chemistry, that we cannot now unitual plane and in its outer surface connected with derstand, except in a very general sense. The the body by the "nervo-vital essence" partaking the efforts at the Melodeon, and Raston will be obvious reason assigned is, that the gas or lamp of the nature of both. For as matter and spirit and well calculated to call together large audiences i urning, consumes some element in the atmos-if seconded by the proper kind of speakers. The ry to the sould be economized, as it is necessar-ineans of an intermediate. Conceive of the soul if seconded by the proper Kind of Speakers and presence and manifestation of Spirit- as inter-diffused upon its own emotional plane from extreme materialism, but philosophy and suppose that darkness is more favorautich many throughout its universe. The spirit is not only reasoning now as ceer will have a work to do for equilibrium and passivity. DARKNESS, however, is rathin the body but encompasses it by its sphereal the many. We are pleased, therefore, in knowing not absolutely necessary where the circle is harmo- the blaze but the light of a candle is not only in the many. We are pleased, differences in knowing in the medium strong; for in the circles in is not only within the the room. So the soul that Dr. Gardner and Mr. Done are determined to Hartford when the differences in is not only within the the room. So the soul that Dr. Gardner and Mr. Done are determined to Hartford, where the Spirit hand, arm and BODY as the heat of the sun is co-extensive with its ra-ject of spirit intercourse and man's immortality be- were seen, the gas was brilliantly burning. diations. And as soul and spirit are not bound by

We must close with these reflections, as we have the limitations of material objects nor space, each Of the New England Spiritualist alo, we may not the necessary room to develop any one of these upon its own plane, is in rapport with all who are hope much, as Br. Newton has hadsome expe- questions as they should be, if the modifications in similar states. rience in the "School for Reformers," nd is deter- pro and con were pointed out in detail.

THE USE OF CONFERENCES.

It is to be hoped, however, that the friends will vice and obedience; ever passive and receptive The reason of man is set at work, explaining the

I send it in the hand-writing of the clergyman

Singular Phenomenon at Pittsfiel, N. H. This occurred at the house of Mr. ---- Priest, near the factory in Pittsfield village. It commence

The following are some of the facts related soon after by those who were eye witnesses-persons A man becomes wise upon that plane upon whose veracity was never questioned, and who are

First, the door between the kitchen and parlor degree. By converse with Spirits he is stimulated by some persons getting into the parlor window. and aroused. If these are evil he becomes subtle This was repeated several times. At length Mr Too much importance cannot well be attached and brilliant, but never truly wise; if they are Priest fastened the button back by driving nails on

ist, the man of mere facts, the sonorous and plau- the floor and under the bed; chairs were capsized sible rhetorician; they become more and more and some of them thrown upon the bed, covering confirmed in their several tendencies; hence mis- themselves with its clothing. The tick and strawdirected, one-sided or partial in their culture .-- bed were thrown round sideways, the ends dron. Spirit-intercourse, without due modification, intro- | ping down towards the floor.

mission into the Spirit-world without previous pre- Next, the crockery commenced breaking up.paration, like the fruit of the Eden-tree, but seals Plates, bowls, tea-cups and saucers, all kinds of earthern ware were seen dashing upon the floor. But there is an influence, without limitations or until nearly all that was in the house was smashed imperfections, that operates inmostly and quickens to pieces. [I picked up several of the pieces which with essential life. It restores the lost, renews the I preserved for my cabinet.] Knives and forks old, revives the dead. It may be compared in its were thrown upon the floor just as Mrs. P. was operation to that which in the human organization about to put them in the basket where they were appearently, as in this city, (New York,) every is called the vie medicatrix natura. It raises up usually kept. Meats which had just been brought the down-trodden and oppressed among the native from the cellar were thrown out of the vessels in faculties, strengthens the weak, confirms the wa- which they stood upon the table, both falling upon vering, restrains the turbulent, comforts the the floor and under the table. Thus the mystemournful, assuages the irritated, and refreshes the rious agency continued until Monday following weary. What influence can this be but that of when it disappeared.

Him who made and who preserves, who watches Mrs. Priest is a daughter of Dea. Wm. Hill. of and defends, who is able to redeem and to save Great Falls, where the parties now reside, and even to the uttermost? "Whatever God touches where they can be consulted if any desire to know lives ;" his breath kindles the immortal flame ; his farther of the phenomenon. Besides what took indwelling presence and encompassing sphere are place at Pittsfield, something of a similar nature took place at the house of Dea. Hill while he resided at Strafford, and soon after the Pittsfield affair.

PRESCIENCE OF THE SPIRIT IMPLIED IN THE FORESIGHT OF MI D.

The Spirit sits as the arbitress of the reason of man, it looks out through the media of a thousand visions, and speaks through as many apparently incomprehensible intelligencies. It has a voice for every volition, and an interpreting for every voluntary energy, that opens the lips of nature with a chime of occan or a chaunt of air. It is busy in the most minute delails of being, and it enters the domain of perception and memory, making a joy or a sorrow of the past or present, and quickening the sentient states of the soul into the ascendency of inspiration.

It is easy to comprehend how God, who is a Spirit, can occupy all places with his existence, and if man be a part of this universal intelligence, his energizing to life this irresistible evidence of a the universe, is not more wonderful. In all operations of matter, however minute, in the growth of a mighty forest, and in the blade of grass, an aspect of the Creator is obtained. Here too is man in familiar intercourse with his Maker, and it is a The proper attitude of the body is continual ser- good illustration of soul and body acting together. operation of the will of God in his production. He

thee; for again the Parson and so unworthy of efficacious for good. We hope to know soon that

Not least among -rical and working issue.

fore the people. mined to "fight the goon fight" if ned be, to lire

3d. The two most common methods of using but selection may be used at the desire of the me-The New England Association are not forgetful dium or Spirits.

4th. The reason why the light is put out or the

ments of human nature.

error, (man being imperfect,) and the former dissent friend of charity. But in the above extract, there is such an evident disposition to find fault criminate association of men, names and things.

ends of the theological telescone.

the churches, that revisuals and all kinds of instrumentalities were needed to awaken the mind to a consciousness of sin, and save society from indif-

cieties until all kinds of agencies are moved, and stop to make note of the elements that cause this would draw full houses, and increase the number The use of conferences is to tell our experiences, ed in my hands a short time since, by a very re-religious affections and high mental developments, the depravity of man and his consequent predilec- prominent ministers of Boston have condescended to

"those who live in glass houses should not throw

" A propos of foreign missions we will tell a story, the facts of criticism therefore, in a religious and philosophical sense, to be eminently friendly to all the relations of firendship and the duties of society, for in truth it is the friend of learning and the true and ever present friend of charity. But in the above extract,
"Apropos of for-ign missions we will tell a story, the facts of which have been stated t. us by one who helped cultivate the which have been stated t. us by one who helped cultivate the which have been stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated t. us by one who helped cultivate the whole based stated to the Society over which the Bers. Mr. Cook now ministers, to be content the reliable stated to plant a piece of the parsonage ground, by the profits to that purpose. They had a pare to plant, a pare to a based to the stated the putper stated to plant a stated to plant, a pare to a west Lynn grocer."

Now this is all said and bad in one sense, for and make mountains out of mole hills, that we criticism and exposure are seldom glad tidings of As however the time has not permitted of such an question not only the religious sincerity of the great joy to any, be the spirit ever so kind and the answer, we give the following reflections as sugwriter, but the wisdom of such reckless and indis- language ever so delicate that executes this un- gestive of, rather than reliable conclusions. pleasant duty; but in sober truth it may be said

In the absence of a scientific definition of int- that the loss which respectable theology may suffer and much reflection warrants this general truth, delity however, we are somewhat at a loss to esti- from this exposure and controversy-may be all that all mediumship differs in some degree, be that mate the true enormity of such censure, for it is gain to public morals and tolerance-as it may possible the Spiritual family may be infidel to the teach all theological critics caution and modesty in in the organization of the medium, since it is now editor of the Hallowell Gazette, and he to them, adjudging Spiritualism, and associating its name generally admitted that the differences of social life just as he and they may look through the reverse and mission with infidelity, for the obvious reflec- are organic and constitutional, rather than accitions of the majority of minds will harmonize with

In order, however, to have these reflections in the following editorial remarks from the Bay State, some (egree practical and *uctual*, we premise that which we submit as the *moral* of the subject:-

In order, nowever, to nave mess renections in some degree practical and *actual*, we premise that indicates that the use and philosophy are still allens to the correct of the subject:—
"Which we submit as the *moreal* of the subject:—
"Which we submit as the *moreal* of the subject:—
"Which we submit as the *moreal* of the subject:—
"Which we submit as the *moreal* of the subject:—
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"Which we submit as the *moreal* of the subject:—
"Which we submit as the *moreal* of the subject:—
"Which we submit as the *moreal* of the subject:—
"Maging both science and philosophy, however,
by the lives of their apostles, we incline to the opin infidelity or irreligion, for the professions of both are modest, when the true disciple speaks the wish are not on and not the folly of the schools.
In short, it is not theory so much as *protectice* that makes *more* of the sade of the sade of the sade of the sade bar is and more likeling submit and the solution of the sade more clarged will be index to and hough we hope the will not the solution of the sade more clarged will be index to and the solution of the sade more clarged will be index to and the solution of the solution of the sade more clarged will be index to and the solution of the sade more clarged will be index to and the solution of the s

THE CAUSE IN BOSTON.

ion theologically expressed, says the obvious the pleasure of sceing some of our friends, and cannot occur as well in the broad glow of light. and natural reason for all such indifference and in-speaking to them at the Melodeon on Sunday afterfidelity is to be found in the fact of man's depravity. noon and evening.

This assertion scenes to have some sense in it, for We could not spare the time to make the neces- of the country, and a capable lecturer and me- nificance, and man will know that the world's it is a common observation, that scientific and sary inquiries as to progress in general; but the dium who would visit us, would no doubt find it goods are not garnered for the life to come, for the well educated and intelligent men and women, ac- most common-place observer could not fail to re- not only profitable to himself, but a great help to riches of the earth must remain with the earth, and STARTLING MANIFESTATIONS IN 1836. knowledge the claims of religion with reluctance, cognize the thick signs of the times that every- the cause of progress and reform. Our popula- the riches which can only be carried away are the and keep away from church associations as much where indicated the mental activity and general tion is nearly twenty thousand, and we have never imperishable riches of the mind-which are fade- IST-Dear Sir: I take the liberty to say, that the human race-with their strength and wisdom-

notice Spiritualism, and consider it worthy of refu-

the Spiritualist and do work for humaity.

And we are happy in knowing that the temper

No doubt there are different policies among the

convictions and ardent in their desires for progress

and practical good. This enthusiasm, however.

more as we know the true character of our co-

-- the a more active effort will be made by these friends,

THE FORMATION OF CIRCLESAND THE **DEVELOPING OF MEDIA.**

Having received two or more lettrs of a like character to the following, we give t place with such explanation as our present knowledge and limited space will admit of, as no doult there are many anxious to form Circles and develop Media. It may be proper to remark by way of explanation, to those friends who may have favored us friends at Verplank Point on next Sunday. with like requests, that their letter was given to

another person, in hope of a more scientific and accurate answer than could be expected from us.

We make this distinction, because observation ly practical, and open most important suggestions The observations of Brother Putnam are conceived little or much. There is an obvious reason for this in the purest spirit of religious truth-and in a condensed form-he has laid bare not only the philosophy of Spiritualism, but has given a very reasonable solution of many of the difficulties which dental or educational.

beset this all-important subject, not only as regards The rules for the formation of Circles therefore, until we know very much more of the many scius, who believe that spirits do communicate, but as ences that may enter into Spiritual anthropology, regards the whole world, not only the ministerial must in the nature of the case be elementary and but the lay portion. His observations gave a true exposition of the

use of conferences. If the observations he has NORFOLK, Va., April 15th, 1855. would confer a favor on many of the friends of happiness and well-being of us all. progress in this city, hy answering through your

3d. In what manner is the alphabet formed by sists that if Spiritualism affords that undoubted evi- heaven. which to understand the answers by the raps? 4th. Why is it in the reported bodily manifesta- soul being breathed into every religious faith, and

tions at the North, that the light has to be extin- man must, necessarily, because of his belief, live guished before the phenomena can take place?- righteously; for when man is truly convinced of the Somewhat unexpectedly we received a call to Many here on that account suppose it all a trick, soul's immortality, he will be rendered more alive to ference to the claims of religion. Popular opin- the "Athens of America," and accordingly we had and cannot understand why the manifestations the importance of the life to come than by the power of belief. The things of this world will fade Our people have taken much interest in the Spi- and die away; the brief span of life compared with ritual phenomena now transpiring in many parts the eternity of the life to come, will sink into insig-

MANY FRIENDS.

In order, therefore, to correct this long-standing tation, would be sufficient proof. The Rev. Dr. an equal number of both sexes, the number not hands, &c. We dismiss the subject for this time, think best.

find these suggestive of progress, until their own towards the spirit, its indwelling wisdom or love; experience, or some of our correspondents give the proper condition of the spirit is to be ever subjects to rules of scientific analogy the boundless more light on the subject.

As to LECTURERS, we will do all we can to re- soul. The true and normal attitude of the soul is mind the fraternity of the wishes of our South- continual prayer or receptivity of life from the the obscurity that hung around the worthless ern friends, as we desire the spread of the cause Source of Life, of wisdom from the Infinite Wisin general, and wish it among those who long for dom, of blessings in the external from their Divine they possess wonderful attributes. The modest it coming, in particular.

Proceedure. Thus the heart or inmost is filled and inspired, the mind enlighted and the form We expect to be present and address the quickened and sustained.

IV.

II.

The life of the body is the spirit; the life of the

spirit is the soul; the life of the soul is the Lord.

III.

he could not be the finite representative and like-

nes: of the Infinite. But in considering the three-

fold nature of man we must divest ourselves as

Man is a trinity because the Lord is; otherwise

Yet as God is one so man is essentially a unity, and must, if obedient, in the commation be redeemed throughout;-free from impurity in the sible, because its barriers are so impassible, and We call the attention of the friends to our report affections, from error in the intellect, and from cor- the region so wide compared to the allotted sphere of the conference proceedings (in another part of ruption in the external form. The kingdom of of human comprehension, that we cannot clear up our issue) of Friday, the 20th of April. The re-God cannot fully come on earth until earth, like and explain the visible want of harmony in the marks of the speakers of that evening are eminentheaven, has nought of sickness or sorrow, bereave- outward stamp of life to the inward signs of the ment or desolation. Then the inhabitants of our Spirit. If any anguish fill the breast, whatever be as to the objects and teachings of Spiritualism. earth may also sing with those of harmonic the decree of Heaven, we only see the action, and

> " We change to angels by degrees ; We rise to heaven but not by dying ; We cross no dark tumultuous seas. We leave no form in grave-yard lying; We change, unfolding through our love, An inner form of purer essence, Until we rise to Heaven above, And worship in our Father's presence."

Τ. made were acted upon, then we should have that EDITOR OF THE CHRISTIAN SPIRITUALIST: You harmonious feeling which truly conduces to the rock to the bright ductile silver, and this to the difficult to mention one more simple, implies the

soul as the beautifully-wrought and chased vessels putting forth of hundreds and thousands of voli-The theory-we must not call it a theory, but of that metal to fluid gold. To be truly man one tions. And it is undoubtedly the fact, that the obtruth he propounded-was such as could be re- must rise above the two lower planes and live in ject in view cannot be effected without a vast num-1st. What is the best way to proceed in forming ceived, not by the spiritual body only, but by the the highest. Materialism is slavery to sense, mere ber of volitions. And yet, we perceive this person Circles for testing the Spiritual phenomena; the whole Church. It interferes with no sectarian Spiritualism is indeed a nobler life than the former, goes forward with confidence, and that he makes kind of table, and the number of operators re- views, but tends to soften those jarring crudi- as the caterpillar is above the egg, though still but his calculation without fear, and with the greatest ties which unhappily sometimes beset us. Without a crawling worm; but the highest is a life in the feeling of certainty, that he will be able to execute 2d. Does the Medium rap, or is the table sound- going deeply into this all-important subject, he has inmost or love-element. Then man, like the insect them." commented upon the mere surface truth, and in- wholly freed, spreads bright wings and soars to Now these volitions are nothing but the eyes of

dence of the soul's immortality, then there is a

till at length, like slough, it is cast forth by all that is vital within. But if man is new-born and reclothed in the heavens, society on earth, by analogy, must have its palingenesia and the Lord's prayer have its entire fulfilment.

machinery put in motion to effect the long sought, excitement, more than to say, there seems to be of proselytes rapidly. We ask you then, sir, to use to lay bare the theories we have formed, that by spectable clergyman of the Free Will Baptist de- to call into existence a higher relation and power of much desired and hard worked for purpose. Spirit- coming together many phases of thought, which your influence in inducing some suitable lecturer comment we may receive instruction and realize nomination, recently a resident in this county, who the Spirit? To give a language and solution to ualism, however, in its advent, and like Cæsar for years have been estranged. Among the mo- to pay us a visit as early as possible. The price of in the interior recesses of the soul the true end of was himself, a personal witness of most of what emotion as mystically engraven upon the tablets of "came, saw, and conquered," and has so astonished dern forces that have been and are working for passage to Norfolk is only \$\$ from your city by life. The facts with which Mr. Putnam illustrated it relates. As the occurrence took place several the Spirit as those engraved upon the celestial the sleepy in society and the grumblers in and out this state of things, SPIRITUALISM must take an the fine steamers Jamestown and Roanoke, and his position are both startling and convincing; and years ago, before the new theory which your paper tables crected before the gaze of the prophet of of the pulpits, that in most cases the whole thing is eminent stand. If there was any doubt of the truth board here and other expenses quite moderate. we do feel that such facts as he related, especially advocates was known, I have supposed that you Sinai, and which were burdened with the thought when aided by perceptive experience, does more for might deem it of sufficient interest to give it a of God? Magnified as this may appear, it is only the cause than all the deliveries of mysterious let- place in the columns of the "CHRISTIAN SPIRIT- breaking loose from the thraldom of the body and 1st. The "best way to form a Circle," is to have ters and the presentment of wonders, such as spirit CALIST." You will however, dispose of it as you members, and asserting the law of Spirit over the

merely external objects and influences. It is sim-

Society is well called the body-politic; when

open to influxes of love, which is life, from the life and creation of the mins, particular of the coulties Under the eye of the great task-master, he lightens weeds that are so soon to perish, and all at once little flower that veils its face in the darkness shuts its pearly gate at the approach of evening, cloyed with its own perfume, and languishing for the light; now has marvellous faculties. Our Spirits loose their ubiquity, because they donot always and invariably recognize the action of

one infinitely greater; this even is almost imposworlds, according to the inspired words of our cherish the wretchedness of the image rather than the order of that Spirit that balances the things of life and time. He who raises altars, or lets fall a martyr gives ascendancy to the same dominion which our Spirits fail to recognize as immutable. Upham has felicitiously illustrated the prescience or foresight of the Spirit. "A man proposes," he says, "to go to Boston or New York, or some other place of common resort, no matter where, for the purpose of transacting business there. The exe-

the Spirit looking into futurity and fathoming all its heights and depths. The operation seems entirely involuntary, and we frequently pause beneath young and pliant it is a glory and a defence; the innuence, mongh the contidence. The forethe influence, though the claims of interest and knowledge which the Spirit has acquired is not without its predictions, that there is another reliance higher than its own promptings and resolves, although the mere human part of us spurn the thought of calamity or of dread. Respect for these

inward admonitions greatly modify even involuntary actions, for even as life is involuntary, so are

Is it at all incompatible with the destiny of the

ply giving the soul that antecedent and separate make out how they can live so well on 30 little which are to purify God's holy temple, and to give table opposite to each other, and an empty chair had been chology is directing a person's mind by fixing it on the ope existence here which we claim for it hereafter, and salary !

unseen land.

The cry of delusion raised by those whose baffled sence of guardian spirits whom he feared to Heaven and Earth. In the bosom of God the Fa- chair was raised and a response made by its striking the psychology, electricity, or mesmerism that does this. Those entracity incapacitates them for investigation, does grieve? Who would not choose such a wife as ther are all those whose earthly bodies are now floor three times. The Spirit when in the flesh had accept- theories I am sure are all false. There are persons who admit not enfieble the relations which the all-wise has cherished love as a principle ever-during as it is mouldering back to dust. But they possess their ed Spiritualism as belief. I asked if it had any cause to the agency of Spirits, but say they are bad ones; but if the not enficible the relations which the all-wise has cherished love as a principle ever-during as it is mouldering back to dust. But they possess their regret that belief; the answer was "No." I then asked, Scriptural rule is applied of judging the tree by its fruits, had I better pursue it as an investigation; answer, "Yes." I then asked, Scriptural rule is applied of judging the tree by its fruits, had I better pursue it as an investigation; answer, "Yes." with mystery, cannot be explained everywhere and fields of spirit existence. Souls wedded such as now speak to us, assuring us of man's immortality, I then asked, would the world be benefited by Spiritualism to everybeily. In the time of the apostle Paul, hese, would let no earthly animosity sever so and that we are the brethren of angels and of the and whether a general benefit to the world would ensue say: Unham, "the opposers of religion objected bright a chain. How happy the mother who, Spirits of just men made perfect. Oh! that the from the exposition of the Spiritual philosophy, and a numparticularly to the electrine of the resurrection when she had laid the earthly form of her loved elements of discord would soon close through the ber of other questions, to all of which I received satisfac- deepest and purest truths of Christianity, and to those mofrom the dead, on account of its being so myste-from the dead, on account of its being so myste-itation in the grave, could, with the tearless eyes of its being so myste-itation one in the grave, could, with the tearless eyes of its being so myste-itation of the Spirits, and all mankind, but its being so myste-its being so myste-itation of the spirits and all mankind, but its being so myste-itation of the spirits and all mankind, but its being so myste-itation of the spirits and all mankind, but its being so myste-its being so myst rious, inexplicable and wonderful, but they did not faith, see it put on its viewless presence, to be culture of the Spirit within, learn to appreciate the dium were within several feet of the chair. When I had rious, mexpanded and wondering, but they do not have been used in particular of the spine and wind wondering but the spine and wonder but the spine a that the send, or the conversion of the seed sown her heart again the words of heaven's love, as it flowing from Heaven through this unfolding of answered, I thanked the Spirit and then the chair was Spiritualism, in answer to this charge I said I was happy FLORRANT.

in the ground, and rising into a plant, to fulfil a did that of earth! law in the economy of nature, was no less wonderful." The mind then, that penetrates the cause of one, masters the other, which Swedenborg has consummated to such a degree, as to divest the whole of mystery.

God in hormony with his creation or with earth, to adence, but by assimilation to the divine presence? How do we know that he will take compassion on as and act in our behalf? Are the signs not visible enough in the lives of thousands of his elec tion? Are not accents whispering from the softest a realization that the infinite Spirit presides with him? Starting up in the gloom, flashes of an earthly light break upon every faculty, and the soul is of minds, and I do not consider it much of a misprocipitated into a sphere where it is destined to fortune if such are disappointed. But what I complete the mute cestacy it has ordained for it-· - 11

As an experiment, with the writ of God to suspower; the wealth of church incorporations are and valuable aid given to secure a recovery. not hers. It does not manifest itself amid the modeling influences of sacerdotal pomp or the trophiet of splendor. A few human beings gather into a circle, and summon the aid and counsel of the invisible creation, and yield to those inclinations which wear most strongly under the impress of the Abnighty hand. It strikingly recalls the past of eighteen hundred years, when the small band of men, called primitive christians, met in the early morning, before a ray of light awoke the world, to recite a prayer and make a yow of a holy life. There are thousands who feel that some moment, some period of existence, must be given to the sacred things of life, although they do not follow the world in making the otiering. Let not persecution extinguish their revelations, for God has given one to every soul that needs it.

[For the Christian Spiritualist.] SOF VE LIKEWISE? When you know a thing of worth, Revere the cause from whence it came. Believe it is of Spirit bith, And framed in holiest name, Do likewise ye, when thoughts of good Shall flow within thy mind, There is a Spirit lives within, Of the transcendent kind Flesh is the case where Spirit dwells-Its unified, 'd winds to try,

And glorious sours from earth to heav'n The bright eternity. Matter was not, the Spirit all Peopled the vasts of space, And HE design'd others should share, Accumulative grace.

The Spint lived alore and exhabitions came, The mystic sweat exhaling, And throughout space prevailing, In floods of firelike flame. Chaos then existing formless, Each element alone, And motion, matter tending. Form has from motion grown

INDEPANDENT CLAIRVOYANCE. MR. EDITOR: Some things have occurred since I wrote you commending Mrs. Platt's Clairvoyance,

which seem to require a few words of explanation is a faithful exposition of the doctrine of power and what is necessary to secure the advantage of and dependence. How do we secure this superin-it. I find there are some who think that I mean that they can go to Mrs. Platt or another with some close test questions, and be sure that the discourse, lauding the minister according to their Clairvoyant will see all the truth that pertains to the subject, even though they rather prefer that she should fail, or at least have no higher wish lips, and breaking in music upon the soul, giving for her success than flows from the most ephemecheer and solace amilist fever and strife too de- ral curiosity, and do not afford any of the condisolating for remembrance? Who can sit alone in tions necessary for Clairvoyance. Such persons go the silence and darkness of mid-night, when all to a Clairroyant intending to make the case as difbut the plaint of the Spirit is hushed, and not feel ficult as possible, and expect her to root out the most inveterate prejudice in a single sitting. Now, I have no sympathy at all with this class

> mean is, that if one who has a friend suffering serious physical malady, will go to Mrs. Platt with

the same degree of candor and hope that they tain it, the mession of Spiritualism is worthy of a would consult an eminent physician, they will have full test. It is supported by no organization of a prompt and wonderful elucidation of the disease Or if one longs for a better knowledge of Spiritual relations, and carnestly desires to understand this great Babylon, that I have built for the house the fact or the mode of Spiritual communications, of the kingdom by the might of my power, and for they will find reliable aid in Mrs. Platt. Clairvoy- the honor of my majesty ?" Let all read the 4th ance is the legitimate use of some of the highest and 5th chapters of Daniel. These show the powers Spiritual faculties. Like all the powers of the hu- of Spiritualism to the humbling of the mighty in man soul, the most unworthy and doubting may their own conceit. have some advantage of it. But none can know

> to address a Clairvoyant with the same candor they be judged by this Spiritualism. Spiritualists, with would a physician. A good Clairvoyant will see " one voice, say, "The use of this power is to per- she was in Boston when she mentioned the circumstance quires him to spend his best powers in hunting up the house in which the patient resides--in examining organs not affected-or in ascertaining whether the patient has blue eyes or grey, or some facts equally unimportant, he cannot secure the best aid

possible from this faculty. I cannot close without saying that those who rely on a Clairvoyant to prescribe for disease, must remember that in examining for disease, they look at facts, and if clairvoyant, (clear-seeing,) they can tell the condition of organs, but the prescription for disease is a matter of judgment, and not the examination of a fact, and is of course more difficult than to find the disease, and the matter should be continually followed up just as if in the case of a physician.

I make these explanations from a sincere desire to aid in having the faculty made more valuable to the human family. And if Clairvoyants will secure proper magnetizers, freedom from domestic cares, and from all other obstacles they will be able to afford aid and comfort to such as go willing to put them in possession of the facts they know, in order that they may secure the most aid in ascertaining facts obscure and unintelligible. And I

means which were resorted to for the purpose of

destroying Spiritualists. The Babylonians were

anciently the same as they are now. The ancient

peace to the inhabitants of the earth. Doubt no placed on one side of the table. Whilst I was engaged in rator, but if more appear than was in the mind of the opeexistence the which we chain for it interaction in a provide the initial of the earth. Bound in the initial initiali initial initial initial initial initiali initial initiali him whose heart was softened by the sensible pre- other than God himself-the Mighty Maker of making the manifestation, I asked if it was so, when the experiences, and continued.) I am convinced that it is not Contain tied to

another at length came, when the voice suid, that. She

got in, and then said she wished to go to Mr. Putnam's .-

There was another of the same name; we lived a mile

P. was also afflicted with an hereditary complaint, both

were chronic; medicine had also been prescribed for that.

We have taken the medicine three months with benefit. It

is to be noted that the medicine had been prepared a week

those mysteries which are now revealed by Him quiet. Now this is a case which could not be accounted that sits upon the throne. But let all Spiritualists for by the theory of the mental action of my mind or that have become converted. Still it is not to be denied that beware—remembering that there is a Chosen One, to whom all dominion is given, both on earth and ritual action in heaven. It is frequently said this is a low and mean mode for

sages of love. gyman, who by his eloquent and smooth array of

On another evening I visited a circle where there wer words, suits well the carnal wishes of his hearers several mediums, one of whom was a clairvoyant. She who go away after sermon, saying that was a good visiting this circle I should get an opportunity of conveying various capacities. The minister and his followa message to a friend in Maine." I volunteered to take ers cry out-"Let us kill this Spiritualism; it is down any message and would send at to its destination. A something with which we have no fellowship; it is message was then given directed to a gentleman intended destructive to what we hold the most highly was alive, and that if he continued so to mourn for her, an esteemed, that of church governments; which have must any to his health would be the result. She said her kept in awe, causing prating fools to be kept in name was "Lizzie," and refused to give her other name silence for fear of excommunication from our hono- The message was directed to William Crowie, Whitefield, rable ranks." Let us, say they, "both by word Maine; that his father was Major Crowie, to whom it and deed, stone this Spiritualism to death, for we would be better to direct the letter, as William was a young man, and therefore the letter would be more certain to arare able. Have not the minds of men hitherto rive if so directed. From what she said it appeared she

been kept in obedience to our wishes? Shall we had died unexpectedly. I did not know such a name or now give up to this Spiritualism, and own oursuch a town, and on inquiry found every other person in the selves weak men? No; we will call together our circle was equally ignorant. After a few days I prepared a letter and directed it as above, with the conviction that forces, and make Spiritualists retreat with the fury there was no such place or person, as I had made inquiry of our opposition. The power is vested in us to but could not learn of the existence of such a place. Th wield the minds of men, and we will shape them as letter was sent, and in the course of a week I received an we please. This vast dominion, over sea and land, answer confirming the statements, and from Mr. Crowie wherever human beings have found a place, is I then learnt Whitefield in Maine was 150 miles from Bos

ours." And thus said Nebuchadnezzar-"Is not ton, the place where the circle had been held. Last December and in the early part of January, mysel and wife were troubled with coughs, for which we took the usual remedies. After we had suffered for three or fou weeks, a medium who lives in Somerville, five miles from Roxbury, was directed to procure several ingredients and have them compounded into medicines. The Spirit who directed this to be done said he was known as NATTY Putman, but his name was not PUTNAM, and that the medicine

The Bible is a book of Spiritualism, and gives us the full power of the Clairvoyant, or the value of many examples of its use and abuse, through the this faculty, until they have so far investigated, as ministration of the Spirit. And all mankind must fect all things in earth and in heaven." And thus to a lady, who said the description corresponded with my saith the Spirit, "Behold ! I create a new heaven self and wife, and the medium was advised to come to us and a new earth, wherein dwelleth righteousness. This she declined to do being a stranger. Shortly after Here the scrpent of deceit that beguiles the people, wards the lady saw me and total me the checkmedian, she advised my going to the medium, this I declined doing, she bringing upon them unutterable woe, shall be being a stranger. A few evenings afterwards he being a stranger. found no more. Here all tears are wiped away, circle, Natty came, when he was asked the matter, for pain and death are destroyed." The former he said he had directed the headleine to be prepared. things have passed away, and all are in the enjoy-cause the medium to come to us. A day was suggested, ment of that liberty which unites the humor family in one great brotherhood, for the Spirit is all in all. C. H. SHEPARD, Medium.

Spencer, Tioga Co., N. Y., April 9, 1855.

WHAT IS CONVERSION?

Conversion is convincing the judgment of error, by which the convert is made to yield to the influence of truth. Truth is Almighty and will prevail, but it prevails through the influence of laws, manifesting results. Hence Deity is known by His laws-and His laws by the manner in which they develop results

Thus, when we are duly and truly impregnated with all truth, shall we know more of God, be more thoroughly converted, and live more holy.-Hence be more happy, enjoying and manifesting

self in a raiment of light, then it proves too much, for such a theory would cut up by the roots all religion and all morality, for the application could be made as well to the ral obligations the very hond and link of society as to Spir-

Mr. Putnam : The objection that the Spirits are evil has, to hear that it was the Devil, for if it was his work he must many Spirits come to us who are not elevated and pure, yet it seems to me if one can come, others can come. If we walk in the public streets we meet all grades of ignorance and intelligence. It appears to me Spiritualism is a "What is the use of Spiritualism?" say people of Spirits to adopt. It is convincing, and we should be glad step in advance of Mesmerisin; the latter is the action of all ranks and associations of men. "What is the of any means which gives us the proof that Spirits can and the will putting to sleep the will of another. The operause of Spiritualism?" says the time-honored cler- do communicate, and are desirous to give to us their mes- tor can then express his thought through his subject, or put others in rapport with it. This is not the whole of mes. merism, but it shows sufficient for an illustration. Well, what more is necessary in Spiritualism ; the Spirit lays to described a Spirit who said "Sarah Dunn has told me by sleep the Spirit in the body, and then enters within it and uses the physical organs. If this is the mode of action, who will then come ? Why every Spirit who is willing to accommodate itself to the particular laws. It is not necessary to constitute a medium, that the person should be to comfort him, hidding him not to griave for her, for day highly intellectual, conscientious or religious. The moral and religious characteristics seem not to be important in the operation, then it follows that it is not necessary that the Spirit must be either holy or good. The phenomena depends upon other actions. The will is asleep-we will illustrate by the telegraph-a villain can communicate with a villain, and the good with the good, so vice versa. This shows that any Spirit can come that is willing to comply with particular conditions,

I do not know much about the spheres, but as I understand the matter, Spirits with the earth's affections are nearer to the earth than those of a more elevated character. It is then possible they are more likely to come, as being nearer to earth than the more high and elevated, because the first are more in the likeness of man's nature; but it they come then it is not likely that they will continue unless with congenial minds. A wicked or bad man or wo man can accost in the street a person with a mind most elevated and refined, but it does not follow that they should then become the room mates and companions of those persons, and this rule will apply to Spirit-communion. We all know who have experience on this subject, that wicked and obstinate Spirits do frequently present themselves, but I have always found they will leave whenever serious or religious conversation is commenced; and this is because there is no congeniality in the conversation and them. The character of the Spirit is generally as is the astes, inclination and desires of the circle. Looking at was for his father and mother, Mr. and Mrs. Putnam, but the subject from this view an important religious reflection they were not his parents. The directions of the Spirit presents itself. It is because of these views I think Spir vere attended to, but the medium was ignorant to whom itualism is about to develop an important philosophy to the the medicine was to be conveyed. A few days afterward world; by it skepticism and infidelity will be put to flight. I speak particularly of the skepticism and intidelity of the Church. The only belief the Church has of the immortality of the soul is, that they do not deny is of the soul's none of those realizing and privilege to have for our experinmortality the belief of the Church amounts to a faith, that I do deny-but when they shall realize as a fact that the departed do visit and identify themselves to their friends in When this demonstrative power is positive, then the conclusion to be drawn is irresistible, and brings with it also of charge. which Mrs. P. said would be inconvenient ; I then said let irresistible reasons for man to live regularly, and then man her come to-morrow and dine with us. The medium's will be a co-worker with Him who sends "the rain upon name was given as Mrs. Sissen. The next day, about five the just and upon the unjust." It brings contirmation and minutes before dinner, a lady came whom I accosted as strength to the weak, and confirms the halting and douba-Mrs. Sissen, and I was not mistaken; she also called me ing; and those who receive it will have springs of living Mr. Putnam. We were strangers and mutually astonished water opened in the heart, the streams of which will spread Mrs. S. said the evening before the Spirit Natty had been and send abroad the fructifying influences whose fruit is to her and directed her to come. Knowing there was : CHARITY. Each stream they will spread as widely as difficulty about the stages, especially to a stranger, I asked thought, and the ramifications will be seen in each heart; low she managed to get to us. She said she was in Bos for then every heart will be made glad, and cleansed from on, having come on purpose, when she saw a Roxburgh skepticism and doubt stage which she was about to stop, when a voice said, not that, she permitted it to pass, together with five others

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Motion of matter is no part. Nor matter from the first, But it was into being driven, And by God's own power is nursed, The great has the less. It the great Had never yet within, Spirit is given by God's own pow'r The highest place to win.

Do ye likewise. Do ye the good Suggested by your guide. Do ye the good that ye would do-If God were by your side, For he is there and everywhere Affined with every soul, And monifest when tlesh has not O'er Spirit the control.

Know Spirit was the first and matter came Through God's own Spirit pow'r, That matter to Spirit was never sublined Since even time's first hour-Matter is one, and Spirit one. Each with itself agrees— Spirit it is the human soul. And matter all man sees.

No riddle this—It is a truth Which well were dwelt upon, For misconception in this state A labor'd course has won, Man in this state may learn and know, For learn he must ere he Approach the throne where God is known By his affinity. -----

A THOUGHT.

Let those who ask what good Spiritualism can city of Babylon, with its magnificent flowery gardo, ask themselves what would be the effect upon dens and all its marvellous outward adornments, the world, if every man and woman in it were was a true type of the children of this world, who to live in the perpetual consciousness of the pre- delight only in that which addresses itself to the Mr. Odell, Mr. Levy and Mr. Miller. ence of unseen beings who were observant of material senses. Hence materialism is their God, every thought, emotion and purpose of the human and all the God they know. The spirit within, only Thest our hearts are thus transparent to which proceeds from the Father, lies dormant. spirite is true, if (we except spirits of the lower sleeping the sleep of death until it shall be called order-these read our thoughts with difficulty.) into action by God in Christ.

Spiritualism.

Moreover, if every person will look into the fu- My text in writing this article is, "God is a ture, and see that those same beings who had Spirit, and he seeks such to worship him as wor- of the interior life, an agent to deception. been cognizant of his whole private history in ship him in spirit and in truth." By Spiritualism the life, were to meet him at death, and be his all things were created. This is the power that everlating companions, retaining in their memory called into life and action every thing that exists every feature of his past character-such a consi- or ever did exist. Our material bodies were credetation could not be without unbounded influ- ated by spirit power. Men and animals, trees and ence upon every telad. Yet so it is-we are every vegetables, together with every form of life and speak, and an ignorant of the course usually pursued here ty, but I have never heard there was any intelligence in moment of our life writing our history in the vegetation, come forth by spirit power. Ye children of men, marvel no more, because by memories clausels.

Such a consciousness as this is the sure ac- the agency of Spirit Mediums, physical substances companiment of a thorough belief in spirit-inter- are made to move and perform wonders. As age course, and its necessary influence upon the mind upon age has rolled away to the children of the is obviou; and it seems to be almost the only root earth, the earthly forms of men have become more that could produce that rare plant-honesty. Let sublimated, and freer from gross, sensual matter. Spirits do communicate with those in the flesh. It is when face to face. My speaking is quite as wonderful as Spirits the morehant, for instance, who says that a belief Hence the Spirit, which is God, sets in action the we see inert matter performing its anties, and moving hither in Spiritualism is of no good effect, ask himself material forms and senses of men, calling thereby whether he would not choose such a clerk with all men to repentance-to the forsaking of those present, or whether it is by an action independent of the reached. Spiritualism is nothing new, and does not seem whom to trust his business affairs as looked upon deadly sins which has made this world a vast re- minds in the form. this heart as an open book, read by the eyes of the pository of woe.

Universe. Would such a clerk be liable to make You who profess to love the Bible and to be those "little appropriations," which are the sub- dictated by its teachings, go study its sacred pages, occur which show it is impossible that the actions we witject of so much complaint against this class of and there learn that prophets, thousands of years ness can be occasioned by the mind or minds in the form. individuals who puzzle (?) their acquaintances to ago, told you of the coming of these very things, I was lately alone in a room with a medium, we sat at a it be that only, then it only increases the difficulty. Psy-

more of Heaven, from the fact that we shall be know of no one better able to give that aid than more like God, having more of Heaven to manithe person named. O. H. WELLINGTON, M. D. fest.

No. 178 12th Street. Regeneration will be swallowed up in conversion. Conversion in reform, and reform in right-[For the Christian Spiritualist.] eousness. Thus the result will be in doing right, WHAT IS THE USE OF SPIRITUALISM? as we are righteously inclining, in making the fer-This is a question which has agitated the minds vent and righteous prayer which avails much in

of the people since the days of Adam. We read moulding internal life. that Adam and Eve were discontented with Spirit-When these thoughts are simplified, thought ualism, or rather the commands of the Spirit, and will be introduced, which will tell us at once, to consequently partook of the forbidden fruit of be right, is righteousness; and thus correct the error Time and Sense-subjecting themselves to death of a fanatical clergy, that so often bewilder the before the medium had everseen us, and our ailments were rather than enjoy an eternal paradise. Under the minds of honest seekers after truth.

immediate supervision of the Spirit, Cain and Abel Who can explain the difference between magmade their offerings to the Spirit. Abel was spinetism, mesmerism, psychology, trance or the Spiritual, hence his offering was accepted. Cain was ritual force that falls with the power of God on sensual and selfish, hence his offering could not be the unconverted, as is usually supposed by church of removal. accented. Envy arose, which caused hatred, and members? They all consist of an agency manihe slew his brother. Abel was the first martyr to fested by the use of electricity, or a finely atten-

uated element closely related to Spirit-life. If an

Time sped on, and those in whom the spiritual agency, there must be an agent to produce it. If predominated, came to enlighten and bless the an agent, it must have been produced by some children of earth by their superior examples-by an higher authority, for no inferior can produce a suexcellence of life which emanated from the Spirit. perior; as no one thing can impart to another that But in the midst of the heathen world to what which it does not possess.

trials were they subjected; for the worshippers of My own opinion is, that immortal man, like all Baal could see no use in Spiritualism, and the other life, is a Divine emanation, Infinite in dura-Spiritualists were so annoying to them in their tion, but not in comprehension. Hence its depenpursuit of worldly honors or self-aggrandizement, dence on God, from whom it emanated, and on that they sought to destroy them in various ways. whom it continues to depend, while developing the The Scriptures give us a narrative of the various rounds of what we call progression.

Your friend. L. BUSH. Auburn, March 7, 1855.

Abstract of the Proceedings at the Conference at No. 555

The speakers on this evening were Dr. Mahan, Mr. Benning,

Nothing which could further the cause was elicited at this meeting, but much which must have caused the deepest feelings of regret in the hearts of all who believe Spiritualism to be a truth. For from what transpired it was apparent that men who profess to believe in Spiritual truth can at the same time give way to, and indulge in those conventional feelings which the world denominates as practical jokes, thus making those truths which should be dear to them, and which lay bare the pulsations

FRIDAY EVENING, April 20. Mr. Putnam, of Roxbury, Boston, Mass., was introduced o the meeting by Dr. Mahan.

I came to this meeting for the purpose of listening and earning, and had no expectation I should be called upon to -whether facts are merely related, the philosophy of them descanted on, or whether there is a set subject for discus-

Upon the speaker being informed that the matter was en tirely as he pleased, he continued :

It seems to me that the outward physical manifestations are most important steps in advancing the belief that freed should question whether two human beings can converse communicating. I have but one voice and yet impress all in the room with my words. The eye and ear are quite as tive power is drawn from our own minds or of the others wonderful, for to render them effective the mind must be to me so mysterious. It is only we are not used to it .--We see the needle of the compass always points to the It is a question of the greatest moment to us, and which

North; yet a person seeing the phenomena and unacshould be deeply reflected upon before we draw concluquainted with it, might deem it the result of a trick. There sions. There are many circumstances which continually are many opinions as to what Spiritualism is ; some say it is Psychology, that is the reflex of a mind upon a mind. If

got in, and then said she wished to go to Mr. Putham's.— There was another of the same name; we lived a mile apart, and she was unable to explain which she desired to visit; however, on arriving opposite my door, she was di-rected to pull the check. This was the more extraordina-ry, as this was the only stage which passed my door. After dinner we proposed a circle, when Mrs. P. put several da-guerreotypes on the table. On the medium looking at one she said, this is the likeness of a Spirit I saw with Natity, who said his name was Charles: this was true, and Mrs. Putnam's brother. On a subsequent occasion she came again, and then asked, was I aware that there was a humor in my body which required to be eradicated. I said, yes, I had been afflicted with scrofula. This was known but to few. I was then directed to put some drops of the medi-cine in my ear; an issue ran from it every month. Mrs. P. was also afflicted with an hereditary complaint, both

diam. Price 43 cents. REVIEW OF THE CONCLUSION OF REV. CHARLES BEECHER, Referring the Manifestations of the Present Time to the Agency of Evil Spirits. By John S. Adams. Price 6

ents. ANSWERS TO SEVENTEEN OBJECTIONS against Spiritual Intercourse, and Inquiries Relating to the Manifestations o the Present Time. By John S. Adams. Price 25 cents; cloth

Spiritualism, then it will spread far and near. In good ture versus Theology. By Andrew Jackson Davis. The nam of the anthor is a sufficient inducement to all interested in Spin time those who come and listen will get these convictions tualism and its teachings to purchase and read the work. Price so strongly wakened that they will not desire to continue

15 cts. A RIVULET FROM THE OCEAN OF LIFE, an Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an ACTIAL INSTANCE, the influ-ence of man on earth over the departed. With introductory and incidental remarks. By J. S. Adams of Chelsea, Mass

ings will enforce conviction, and the facts I have related strong as they are, would do but little in convincing an un-believer. Without charging me with falsehood a stranger might suppose I was mistaken. A person to be convinced must wincess for himself; for one fact seen by him will do more to induce conviction, than 100 volumes written upon the subject. Public meetings serve their purpose by bring-ing the friends together and making them acquainted with each other. Dr. Sherman : The great question is, can a freed Spirit we have heard. Are they physical or Spiritual ? Surely not the former. Then say it is mental—if it is the action of mind on mind, the difficulty is as great as if it was Spi-rit upon Spirit. The phenomena is attributed to electrici-ty, but I have never heard there was any intelligence in electricity. Spirits use electricity in their communication. I look on the two brains as the battery and the air as the wires, and the Spirits the operators. It seems to me about as singular to question whether Spirits do communicate, should question whether two human beings can Converse rice 25 cts. FAMILIAR SPIRITS AND SPIRITUAL MANIFESTA-

IMMORTALITY TRIUMPHANT. The Existence of Amountain for the Networks may be sent by mail to pur-chasers, on receipt of the price as above marked. Orders from our friends at a distance will be attended to promptly as soon as preceived.

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REMOVAL. **RENOVAL.** MES. ANN LEAH BEOWN, 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 Sullivan streets. PTELIC CIECLES every Tuesday and Wednesday evenings, commencing at 8 o'clock. PERVATE CIECLES every day and evening, except as above, may be engaged by parties for private investigations.

Vestern friends to give him a cal when they go to New York .- Graham's Magazine.

WONDERFUL DISCOVERY.

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sto be noted that the medicine had been prepared a week effore the medium had everseen us, and our allments were effore the medium had everseen us, and our allments were evented the modicine we supposed it was only for the loss of finds a clear and strong case of itelest. The comparative amount of evidence for each, the second discusses are chronic, and yet in the course of removal.
 The speaker was about sitting down when he was taked in the Distor Spiritualists were progressing. When he said:

 He was happy to state that for the last two months trep ind before the mean interfered the modified to solve these things in the course of the cocans speet. I consider the mean interfered the mean interfered in the construction of all before to solve the spiritualists to do its obowt hat brights to take care of the naces ary as the motion which keeps the waters of the occan sweet. I consider the mean importance and leave the outbirths to take care of the farst thanges. In reply to the alberged brown, include and before the meadum of the clarged brown is and are as necessary as the motion which keeps the waters of the occan sweet. I consider the mean importance and enderged. By Hunting Stering 1, and they cast that spinits do to the short the spinit of all be abreed to the spinitualists were to spinitualists to do its obowt hat bright and they are beard of all there and they are the mean in the farst that Spinit do communicate. If we desire to speak of likerality in religious or policial of religious and the area of the actions are not interfered with the maximum and the and the particulars is to whole we the thange and the area necessary as the outbirths to take care of the farst that Spinitualists were pointed to religious the above the set of the carb stand under its and the area spectra to the spinitualists to do its obowt that spinitualists to do its obowt that spinitualists to do its obowt that the spin test and the area spinitualiste in the spinitualist to do al

PSYCHOMETERICAL DELINEATIONS OF CHA-RACIER To read the character of persons by holding the handwriting to the for-land, is e.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 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.) The must be enclosed in a blank envelop, taking cure that there be no other writing, either upon the envelop or the enclose, let i, be carefully sealed 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. Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be en-closed in a new proper bar bar or handwriting should be en-closed.

and prescription. A lock of hair or handwriting should be en-closed in an envelop when the patient cannot attend person-ally.

MESMERIC.

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

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CONSUMPTION.

By Spiritual influx the real cause and cure of this disease is fully made known. Those who are afflicted can obtain full parfully made known. Those who are ticulars by calling upon, or addressing B. F. HATCH, M. D., 100 Prince st., N. Y.

NOTICE.

Persons desirons of becoming Members of "The Society For the Diffusion of Spiritual Knowl-ELIGE," may make application for that purpose to either of the Officers of the Society, or at the office of The CHRISTIAN SPIR FTU ALIET.

in their old thoughts. The more private the circles the more convincing are Broadway, Tuesday Evening, April 17. he facts obtained. I have but little faith that public meetngs will enforce conviction, and the facts I have related

THERE ARE NO TEARS IN HEAVEN.

BY JOHN T. SWARTZ.

I met a child : his feet were bare ; His weak frame shivered with the cold; His weak frame shivered with the cold; His youthful brow was knit by care, His flashing eye his sorrow told. His flashing eye his sorrow told. Said I, "Poor hoy, why weepest thou?" "My parents both are dead," he said; "I have not where to hay my head; O, I am lone and friendless now?" Not friendless, ohld; a friend on high For you his precious blood has given; Cheer up, and bid each tear he dry--"There are no tears in heaven."

[saw a man in life's gay noon, Stand weeping o'er his young bride's bier;
• And must we part," he cried, "so soon !" As down his check there rolled a tear.
• "Heart-stricken one," said I, "weep not;" • Weep not !" in accents wild he cried, "But resteriar my lowed one died "But yesterday my loved one died. And shall she be so soon forgot gotten? No! still let her love Forgotten? Sustain thy heart, with anguish riven : Strive thou to meet thy bride above And dry your tears in heaven.

cated.

ing beyond the grave :

her leaving the body.

in the other.

I saw a gentle morher weep, As to her throbbing heart she prest An infant seemingly asleep. On its kind mother's shelt'ring breast. m is kind moment's shell ring breast.
 "Fair one," said I, " pray, weep no more ;" Sobbed she, " The idol of my hope I now am called to render up;
 My habe has reached death's gloomy shore. Young mother, yield no more to grief, Nor be by passion's tempest driven. But find in these sweet words relief, There are no tears in heaven.

Poor tray'ler o'er life's troubled wave-Cast down by grief, o'erwhelmed by eare-There is an arm above can save, Then yield not thou to fell despair. Then yield not thou to fell despair.
 Look upward, hourners, how above !
 What though the thunders echo loud ;
 The sun shines bright beyond the cloud ;
 Thou trust in thy Redeemer's love.
 Where'ver thy lot in life be cast,
 What'er of toil or woe be given—
 If on the remember to the last. Be firm-remember to the last, "There are no tears in heaven."

"THE PUBLIC CIRCLE."

The following from the "PUBLIC CIRCLE" will illustrate the method, correctness, and character of the communications given at these free and public sittings.

It should be known that Mr. Conklin will be able to give his time and attention to the public, if the public will but give the "PUBLIC CIRCLE" the helping hand.

"Weil," exclaimed the medium, "that is curious," and he repeated the words evidently in ignorance of their drift. "What letters, Mr. Fox?" he

which had been left during the day, by different strangers, desiring answers to their contents, and which were then in his letter rack. He fetched them at once and placed them on the table. The the nurse maid slumbers on and never hears it." members of the circle and the medium were giving expression to their wonder and curiosity, when a pencer, was entranced; and the narrator, taking her earthly communion with him.

"I am here with" what was uttered, verbatim. existing In the body, were servants, or the while servants of God. We undertook to expound from the sacred desk the Word of God, as we understood it to be revealed to us; and we have found, since putting off mortality, that the ideas and doctrines which we then promulgated, were wide of being correct. Since the period of changing spheres, we have united our efforts in trying to diffuse the truth through the various channels that are opened, and being opened to earth. I have an earthly brother, whose inmost soul yearns to know the truth, unknown to any :--- and it was his brothers out of the form who impressed him to propound a few questions which we desire to answer through this Medium."

The first is—

"Are the doctrines that my brothers Samuel and "An answer to that is in the pretace."

"In answer to the next"---

[Here some visitors came to the door, and although it was instantly fastened to prevent inter- the brain, the cheats and illusions of the senses.-ruption, the precaution was ineffectual.] "Opposing spheres repel—I would see you," (addressing the narrator,) "alone with the Medium, after the usual their frequent visitations of the old behaved a basis hour to-night."

According to appointment the sitting was resumed, at about half-past nine o'clock. The Medium was entranced before the sitting commenced. The communication was then continued-

[From Dream Land and Ghost Land.] | was quite out, adding, she believed it was only a | was compelled by the same apparition, he was ARE ALL GHOST STORIES INCREDIBLE? dream; whereupon Miss Lee answered it might be hanged at York.

Dr. Watts declared that he could not take upon so, and composed herself again to sleep. But bin to declare that all the stories related by Glan-vil and Baxter must be false. The narrative of the ghost in the Wesley family staggered the credulity her curtains and her pillow, who told her she was ghost in the Wesley tamity staggered the credulty her curtains and her pillow, who told her she was corder in the Red Barn. All England heard of ly in physical contact, or in the metral contact of borazo and the Hill of Howth. But this thing of ly in physical contact, or in the metral contact of borazo and the Hill of Howth. But this thing of human society, that the mind evinces its power to refraction is supernatural throughout. The wild, it in the life of Wesley "such things may be supernatural throughout. The wild human society, that the mind evinces its power to refraction is supernatural throughout. The wild even of Dr. Priestly; and Southey remarks upon it in the life of Wesley, "such things may be su-pernatural and yet not miraculous; they may not be in the ordinary course of nature, and yet imply no alteration of its laws." The number of emin- went into her closet and came not out again till are not magnetically fitted to perceive that they no alteration of its laws." The number of emin-ent men is very large who have been inclined to the base determined it to here and the brought out with her a letter sealed are not in a state of rapport, or sympathy, or com-thoughts are habitually directed to the examples of the base determined it to here and the base of the bas pronounce in favor of spectral appearances, while to her father, carried it to her aunt, the Lady Ever-munication. Hence, the reason why always some the wise and the good, we cannot fail to derive union with their duplicated images, lost themselves it must be admitted that many records appear to ard, told her what had happened, and desired that are unable to perceive what others behold readily. from them an important influence upon our whole of the upper sky. - Dr. Kan's Journal are unable to perceive what others behold readily. stand within the compass of most demostrative as soon as she was dead it might be sent to him .-evidence. Perhaps it will not be too irrelevant if The lady thought she was suddenly fallen mad, corded by Dr. More? we quote some which appear to be well authenti- and therefore sent presently away to Chelmsford

for a physician and surgeon, who both came imme-How numerous are the instances of the inter- diately, but the physician could discern no indicacommunion between the living here, and, the liv- tion of what the lady imagined, or of any indisposition of her body; notwithstanding the lady would

Oberlin, the lovely and gifted apostle of the Ban needs have her let blood, which was done accordde la Roche, when he entered upon his pastorate, ingly: and when the young women had patiently found many of his parishioners under the influence let them do what they would with her, she desired of these ideas, which appeared to him absurd su- that the chaplain might be called to read prayers; perstition ; but his wife visited him repeatedly after and when prayers were ended, she took her guitar and psalm-book, and sat down upon a chair without

"Professor Barthe, who visited Oberlin in 1824, arms, and played and sung so melodiously and adsays, that whilst he spoke of his intercourse with mirably that her music-master, who was then there, the Spiritual world as familiarly as of the daily admired at it; and near the stroke of twelve she visits of his parishioners, he was at the same time rose and sat herself down in a great chair with perfectly free from fanaticism, and eagerly alive to arms, and presently fetching a strong breathing or all the concerus of his earthly existence. He as two she immediately expired, and was so suddenly serted, what I find many somnambules and de- cold as was much wondered at by the physician ceased persons also assert, that everything on earth and surgeon. She died at Waltham, in Essex, is but a copy, of which the antitype is to be found three miles from Chelmsford, and the letter was sent to Sir Charles, at his house in Warwickshire;

"He said to his visitor, that he might as well at- but he was so afflicted at the death of his daughttempt to persuade him that that was not a table | er, that he came not till she was buried; but when before them, as that he did not hold communica. he came, he caused her to be taken up and to be tion with the other world. "I give you credit for buried with her mother at Edmonton, as she desirbeing honest, when you assure me that you never ed in her letter." saw anything of the kind," said he, "give me the

This circumstance occurred in the year 1662.-

same credit when I assure you that I do." "With respect to the faculty of ghost-seeing, he ghost stories on record; he does not however dissaid, it depended on several circumstances, external play much ingenuity, or he certainly felt himself and internal. People who live in the bustle and in difficulty in his attempts to set it aside; for he giare of the world seldom see them, whilst those simply remarks after saying, that let the physician have already related to you. "When I was sent sho live in still, solitary, thinly inhabited places, say what he would, her death within so short a like the mountainous districts of various countries, period proves that she must have been indisposed asked. His hand wrote, "Letters"-" this after. do. So if I go into the forest by night, I see the at the time of the ghost's prediction; all that can phosphoric light of a piece of rotten wood; but if be said of it is, that the coincidence was a fortu- a coal-pit, and hid the pick under the bank; and

The medium here recollected two sealed letters I go by day, I cannot see it; yet it is still there. - nate one, for without it the story would probably his shoes and stockings, which were covered with Again there must be a rapport. A tender mother never have met with a recorder. is awakened by the faintest cry of her child, while A credulous man unquestionably was old Au- ceeded to tell Graeme, that he must give informa-

brey, and his volume called "Miscellanies," he tion of this to the nearest justice of the pcace; A friend of the writer's has had repeated com- has perhaps grouped together many things which and that, till tis was done, he must look to be conmunications with his departed wife since she left faith cannot very well swallow; but there are two tinually haunted. Graeme went home very sad; cases which appear to be beyond any reasonable he dared not bring such a charge against a man of

A very well known M. P. assured a lady, a most dispute. In September, 1690, William Barwick so unimpeachable a character as Walker, and yet affairs had cost him much less the state of the spirit his a copy of the deposi- that had appeared to him. So, as all weak minds had cost him before, as his wife had come to him tion which led to his conviction :

"Thomas Lofthouse, of Kuman, three part, one night, just as it began to be dark, the apmiles of York city, sayeth, that on Easter Tuesday | Partien met him again, in a more terrible shape, last, about half an hour after twelve of the clock, and with every circumstance of indignation. Yet in the day time, he was watering quick wood, and he did not even then fulli us injunction; till, on as he was going for the second pail there appeared, St. Thomas's eve, as he was walking in his garden, walking before him, an apparition in the shape of just after sunset, it threatened him so effectually, will, impressing other minus, and controlling our walking before him, an apparition in the shape of just after sunset, it threatened him so effectually, own bodies to the greatest performance of which fore, so much more than we can know. Do they a woman; soon after, she sat down, over against that, in the morning he went to a magistrate, and they are capable? In other words, the truly relithe pond, on a green hill; he walked by her as he revealed the whole thing. The place was examinwent to the pond, and as he came with the pail of ed; the body and the pickaxe found; a warrant water from the pond, looking sideways to see if she was granted against Walker and Sharp. They sat in the same place, which he saw she did; and were, however, admitted to bail; but in August, testified to regard them merely as the fictions of had on her lap something like a white bag, a dan- 1681, their trial came on before Judge Davenport, dling of it (as he thought), which he did not ob- at Durham. Meanwhile the whole circumstances serve before. After he had emptied his pails of were known over all the North of England, and water, he stood in his yard, to see if he could see the greatest interest was excited by the case .-her again; but could not. He says her apparel Against Sharp the fact was strong, that his shoes

was brown clothes, waistcoat and petticoat, a white and stockings, covered with blood, were found in Some tales, however, have the brand of terror hood, and her face looked extremely pale, her teeth the place where the murder had been committed; burnt into them, they have not the lovely relief in sight, no gums appearing, her visage being like but against Walker, except the accounts received

No one will question the truth of this principle power in repose; its distribution, simultating every in its familiar applications. No one will doubt that architectural type. It makes one smile at those a mind habitually in contact with vice and crime classical remnants which our own period repro-will become morally deteriorated; or, that the duces in its Madelines, Walhallas, and Giard Col. This is scarcely more extraordinary than the vate, depress, or change it, into the likeness of rainbow pedestals; great needles, obelisks of pure Or what can be said to the following instance re-If these principles be true, those faculties have Franklin.

an especially ennobling influence upon human na-ture which habitually direct our thoughts to the

In the year 1680, at Lumley, a hamlet near noblest examples of all that is great and good. The Chester-le-street, in the county of Durham, there faculty of Reverence especially, has this influence. lived one Walker, a man well to do in the world, In its lower forms, belonging to that portion of the and a widower. A young relation of his, whose organ situated in the temples, adjacent to Fear, it name was Anne Walker, kept his house, to the reverences with abject servility, the physical powgreat scandal of the neighborhood, and that with er which belongs to wealth, office, and military but too good cause. A few weeks before this command. Those who are governed by this inferior sentiment, are apt to be sycophantic followers for example, of whom Richter had said that his young woman expected to become a mother, and servile copyists of those who possess the pow-Walker placed her with her aunt, one Dame Care, er and wealth of society.

in Chester-le-street, who promised to take care both of her and her future child. One evening in the which is truly great and noble, and for moral and pitz, a wise and considerate man, said upon this end of November, this man, in company with Mark intellectual superiority. Under the influence of this faculty, we have intense delight in contemplat-Sharp, an acquaintance of his, came to Dame Care's door, and told her that they had made arrangeing a superior character; and, the mind being ha- too. So preach, man, preach-and then live or bitually attracted toward such characters, derives die, as it happens." So Luther preached and lived ments for removing her niece to a place where she could remain in safety, till her confinement was rom their excellence an admirable moral influence. over. They would not say where it was; but as Welker hore, in most respects, an excellent char-good qualities, through sympathy and imitation, Walker bore, in most respects, an excellent char-

acter, she was allowed to go with him; and he are transferred to our own bosoms. But, when, instead of being guided by this noble professed to have sent her off with Sharp into Lanfaculty, the region of Arrogance and Vanity overcashire. Fourteen days after, one Graeme, a rules, we are blind to the existence of any being fuller, who lived about six miles from Lumley, had higher than ourselves, and become unable to draw been engaged till past midnight in his mill; and on from the higher spheres of humanity any benig-

coming down stairs to go home, in the middle of nant influences for our own Spirits. If, then, there be in human society, a moral the ground floor he saw a woman, with dishevelled power and inspiration, by which our nobler nature fearless, though over it are the infinite starry hair, covered with blood, and having five large can be expanded and strengthened, may we not spaces, and the great blue depths of immensity wounds on her head. Graeme, on recovering a reasonably suppose that, in the vast magnificence Dr. Hibbert calls it one of the most interesting little from his first terror, demanded what the which we may seek, and from which we may spectre wanted: "I," said the apparition, "am draw incalculable treasures of Spiritual strength the Spirit of Anne Walker;" and proceeded ac- If man himself be not the author of the universe, cordingly to tell Graeme the particulars which I nor the source of the wisdom which it displays, there must be other powers greater than man, to which we may turn with equal confidence for moaway with Mark Sharp," it proceeded, "he slew ral and Spiritual inspiration of the highest chame on such a moor," naming one that Graeme racter.

knew, "with a collier's pick, threw my body into In the interior regions of the brain, lying along the median line, we have those higher and deeper of Martin Luther's soul, and see visible, across its powers which hold relation to the unknown and tempests and clouds, a whole heaven of light and mysterious things of the universe. In the organ blood, he left in a stream." The apparition pro- of Religion, which points to the Divine and Spirit- sung-could have been beautiful like Raphael, ual spheres, which are above and beyond us, there great like Michael Angelo. is a singular power of elevating man, within the range of benignant and ennobling influences.— Without referring to the Divine and Spiritual be- men of genius, one great quality strongly developed ings, with which man may be brought in relation, might force out other qualities. Here was Luther, we may perceive, even in the organization of his a savage kind of a man, as people thought him-a brain, the grand and inspiring influence of the re- wild Orson of a man-a man whose speech was ligious sentiment, when acting in its legitimate ordinarily a wild torrent that went tearing down channel. Religion lies between the intuitive pow- rocks and trees-and behold him speaking like a ers in front, which grasp the present, the past, and woman or a child. But no sentimentalist was he will do, he went on procrastinating, only he took the future, by their sudden and mysterious power, A tolerant man, but with nothing of sentimental "On - day. September the 17th, 1690, at York assizes." does this arrangement tell us, but the explicit fuss about a surplice that somebody or other truth that the holy central element of our nature, wanted to wear, he ended the matter with a which has been called Religion, must in its highest action, be accompanied by an angelic, far-reaching three surplices, if he will. That is not our religion power of intellect, and a screne grandeur of moral nor interferes with it at all. Domine miserere me power, the power of dignified and commanding That is what we have to think; that is what we will, impressing other minds, and controlling our must think the essential of Christianity." gious man, is not only morally great, being upheld and sustained as if by an invincible power, the with a soul, not yet lower than the highest. Thus, power of an unconquerable will,-but is also Divinely guided to seek and receive the truth,—to know his pathway in life, to live wisely and suc-thing on earth should prevent him. If it rained cessfully. If this be the truth, apparent in the would go. Well, and this man, who thought and constitution of the brain, that Religion inspires would go. Well, and this man, who thought and acted in this way, passed a whole life of suffering acted in this way, passed a whole life of suffering acted in this way. be constructed in accordance with similar prin- had fallen on him than he could rightly beer, and ciples, and should teach us similar truths. In it was in vain to be released, he toiled and sorother words, it is not unreasonable that, as all our rowed on. Even with Satan himself, the evil prinfaculties point to a certain sphere of the exterior ciple of the world, was he destined to use high world in which their destiny is fulfilled, so should argument. Men would laugh at that, and a chear

SKETCH OF LUTHER .- A coarse, ragged, plebeing face it was, with great crags of check boneswild amount of passionate enery, and appetite But in his dark eyes were floods of sorrow; and deepest melancholy, sweetness, and mystery, were all there. Often did there seem to meet in Luther

the very opposite poles in man's character. He er and weath of society. The nobler forms of the reverential emotion, be-longing to the upper portion of the organ of Rev-erence, inspire us with an honorable regard for that hick is truly a price and considerate many of agony. "O, Dr. trul of his order, "I cannot do it. I shall die in three months. Indeed I cannot do it." Dr. Stau-"Well, sir, Martin, if you must die, you must-but remember that they need good heads up yonder. and he became, indeed, one great whirlwind o energy, to work without resting in this world; and also before he died he wrote four hundred books! -books in which the true man was!-for in the midst of all they denounced and cursed, touches of tenderness lay. Look at the Tabl Talk, for example. We see in it a little bird, having alighted at sunset on the bough of the pear tree that grew in Luther's garden, Luther looked up at it and said; "That little bird, now it cowers

down its wings, and will sleep, there, so still and Yet it fears not-it is at home. The God that made it too is there!" The same gentle spirit of lyrical admiration is in the other passages of his books. Coming home from Leipsic in the autumn season, he breaks forth into living wonder at the fields of corn. "How it stands there," he says "erect on its beautiful tape stem, and bending its beautiful golden head with bread in it-the bread of man sent to him yet another year!" Such thoughts as these are as little windows, through which we gaze into the interior of the serene depths of Martin Luther's soul, and see visible, across its love. He might have painted-he might have

As it was, the streams of energy and modestr met in his active spirit. Perhaps, indeed, in all "what ill can a surplice do us? Let him have

Nothing of what is commonly called cant, or pride, or ambition, was in Luther. It was this that made him not higher than the lowest man when he was threatened with the anger of "Duk He was a deeply melancholy man. More labor

you to lay aside every fear, and study Nature, and obey her laws: and fit your spirit to join us in the plane that we move in, of Eternal Progression.

Your Brothers,

SAMUEL AND DAVID. Then addressing the undersigned, it was said-"We wish you to take the letter and the answers, and send them to Job W. Greene-No, We will send him to you." stav!

Ques. "To my rooms at the Bowling Green? Ans. "Yes.

Ques. "Should I take both letters?

Ang. "No, only the smaller one-it is that to which the answers are given."

spirit regarding the letter and answer-of which, to strengthen the test, he was left ignorant.

The Medium then took the hand of the narrator, and, moving from the table, said, as from the spirit, "This need not to be recorded;" and then touch-were spectre-seers. Against so much authority "Thoyas I ingly and with graceful dignity, thanked him for shall we urge the apparently common-sense view aiding the communication.

"There is a sister, it was added, "whose heart is torn with anguish; and who seeks tidings of a sister who has passed away within a week." (So touch, is a solecism in philosophy—a subversion of cannot be answered now. We will see the sister, another letter"-[here the Medium's hand pointed across the room | "which will not be answered, because its object is the gratification of an idle curiosity.

On the afternoon following, (29th March,) a note was left at the narrator's office, during his absence, conveying the wish of Mr. "Job W. Greene," to Calling as requested with the unopened see him. letter and the foregoing communication, the latter was read to Mr. Greene and his family. Mr. Greene then opened the letter, (which proved to be it over to be copied for publication. It was worded

"Dear Brothers Samuel and David,-Will both, or either of you answer the questions I am about to young lady's father. propose.

and taught the doctrines of the Church.

"First, are these doctrines true? Secondly, is sin punishable by everlasting banishment from the presence of God-and that in indescribable vation except through fuill in the merits and suffer-ings of Jesus Christ?

"Eourthly, Is Heaven a location or a State? "Fifthly, Is the state of the spirit when it passes she saw a light in her chamber after she was in

a longing heart-felt desire to know the truth, Will you, if permitted, answer them through this Medium; and relieve the anxiety of one who

"A violation, my dear brother, of a natural law, to which reference has been made, but under any his wife's sister, and wife to William Barwick. is what ace term Sin:-there is no such word as circumstances, "there is a lurking belief in nearly *punishment*: there is such a word as *suffering*, from all minds that the dead," says the poet Whittier, consequences of our ill-spent earthly life. 'GoD is "visit the places familiar to them while in this Love.' The merits of Christ save not the man; it is the places familiar to them while in this is the practical living up to his example: -ucorks life. I am not by any means disposed to enter are the only merits their save the man. The future, into an argument in behalf of this belief. It does or the life that is to come after the physical death, not, however, lack greater and better names than -Stay! I wish to say previously, and in mine in its support. For five thousand years the order to take the questions in succession, II aven is where harmony is :---it is not a locality." [Then] mine in its support. For five thousand years the entire human family have given it credence. It continuing the preceding sentence]-" is not a was a part of the wild faith of the Scandinavian fixed condition; but a progressive life. And I worshippers of Odin. It gave a mournful beauty would, my dear brother, with David, urge upon to the battle-songs of the old Erse and Gaelic bards. It shook the stout heart of the ancient

every night to counsel and advise him.

Who is there, who can find in such apparitions

cause for fear or dread? they were our compan-

ions and guides, these departed darlings, when

their being was like our own, unperfected. How

much more should we hail them, now that they

see so much clearer than we can, and know, there-

should foolishly be shaken with terror and alarm?

Is it in kindness that they are withheld from our

dom seen; but we can also perceive a reason for

their frequent visitations of the old beloved places

of their abode, and happy earthly affection.

vision? The cases are too numerous and too well

Roman. It blended with all the wild and extrava- April, 1690,gant religions of the East. How touching is that

them his familiar acquaintances. Coleridge, and his wife; and this informant doth verily believe the

were spectre-seers. Against so much authority "There is a sister," it was added, "whose heart of the subject, that the apparition of a disembodied

unders ood to speak)-" The questions in the other all known laws of matter and mind? What will aminant, on Monday was seventh night, about two father Baxter brought against those who doubted beside the said pond and buried her. in relation to Cotton Mather's witches: 'He must

be an obstinate Sadducee who questious it.' "

All persons who have attempted to write down the faith in ghosts have found themselves puzzled the 25th day of April, 1690, by instances which appeared to be established be-

ry manner. Upon a Thursday night, she thinking slates belonging to the said Castle.

into that world, fixed or progressive? bed, knocked for her maid, who presently came to "These questions, dear brothers, are asked with her, and she asked, 'Why she left a candle burning in her room?' The maid answered that she

had 'left none, and that there was none but what loved you here, and still loves you in the Spirit-World. JOB W. GREENE." said it must be the fire: but that her maid told here

"Signed, THOMAS LOFTHOUSE."

Barwick had told Lofthouse that he had carried | y against the prisoners; the jury found them his wife from Cawood to Selby, to her uncle's, to gnilty; and the judge pronounced sentence upon continue there during her confinement; but upon inquiry it appeared that this was wholly false .---Lofthouse immediately went to the Lord Mayor of York, and procured a warrant for his apprehension. as he could not produce his wife. The depositions before the magistrates will best tell the story : "The information of Thomas Lofthouse, of Rutforth, taken upon oath, the twenty-fourth day of tion of the maladministration of justice in an an-

"Who sayeth and deposeth, that one William death-scene of Cyrus, as told by Xenophon, when Barwick, who lately married this informant's wife's the dying monarch summoned his children about sister, came to this informant's house, about the him, entreating them to love one another, and to fourteenth instant, and told this informant he had remember that their father's ghost would be ever carried his wife to one Richard Harrison's house in at their side, to rejoice with their rejoicing, and Selby, who was uncle to him, and would take care sorrow with their sorrow ! All nations, all ages, as of her; and this informant, hearing nothing of the Ciccro justly affirms, have given credit to this said Barwick's wife, his said sister-in-law, imagined ghost-doctrine; and this fact alone, Dr. Johnson he had done some mischief, did yesterday go to the evidence, which, strong as it appears to have been, The foregoing communication was read to the argues, fully confirms it. The Doctor himself be- said Harrison's house, in Selby, where he said he did not come to them, but only to one who had Medium, with the exception of the directions of the lieved in the ghost of Cock-lane. Luther saw, had carried her to; and the said Harrison told this borne witness to them. There is a weird and awtalked, and fought with Spirits. Swedenborg made informant he knew nothing of the said Barwick or ful light altogether about this trial.

"THOMAS LOFTHOUSE,

"S. DAWSON, Mayor." "The examination of the said William Barwick.

taken the day and year above said,

that avail with the man who has actually scen a of the clock in the afternoon, this examinant was and learn the facts from her, that respond to the ghost? Fact before philosophy always. If a man walking in a close, betwixt Cawood and Wistow; questions; and will then give the replies. These is certain he has seen the thing, there is an end of and he farther sayeth, that he threw his said wife two letters are answered, because they are dic- the matter. 'Seeing,' as the old adage has it, 'is into the pond, where she was drowned, and the day believing.' Disbelief, under such circumstances following towards the evening, got a hay spade at would justly subject him to the charge which pious a hay stack in the said close, and made a grave

"WILLIAM BARWICK, "S. DAWSON, Mayor."

"The examination of William Barwick, taken

disrobed of their mystery. Influx, or inspiration, is an important fact of our yond dispute. Beaumont relates, in his book wife over a certain main bridge, called Bishop-"Who sayeth and confesseth, that he carried his daily existence, and an important portion of moral Greene then opened the letter, (which proved to be strengther in the world of Spirits," an anecdote which dyke bridge, betwixt Cawood and Sherburn; and been made by the superstitious, it is not more mysscience: and however mysterious it may have moral courage which is honorable to him, handed is quoted by Dr. Hibbert in his well-known work within a lane about one hundred yards from the terious in a scientific view, than any other ulti on apparitions. The narrative was drawn up by said bridge, and on the left hand of the said bridge, mate facts in our constitution. To illustrate as the Bishop of Gloucester, from the lips of the he and his wife went over a stile on the 1.ft hand simply as possible, let us sit for a few moments with a paper of medicine contained between the of a certain gate, entering into a certain close on hands, and carefully watch the impression which "Sir Charles Lee, by his first lady, had only one the left hand of the said lane; and in a pond in it makes upon the hands, and from them diffuses You have both been ministers of the gospel, daughter, of which she died in childbirth, and the said close, adjoining to a quickwood hedge, did through the whole organization. If our attention when she was dead, her sister, the Lady Everard, drown his wife, and upon the bank of the said pond increases, and the full influence of the medical sub is closely fixed upon this operation, our sensibility desired to have the education of the child, and she did bury her; and further, that he was within stance may be imparted to our constitution. Even and a match was concluded for her with Sir W. there was but one hedge betwixt the said close. Chometric sense, an accurate conception of the misery? Thirdly,—Is there no other way of sal- and a match was concluded for her with Sir W. there was but one hedge betwixt the said close, Parkins, but was then prevented in an extraordina- when he drowned his said wife, and two Bishopwriter's character; while, if carelessly held, with the attention directed to other subjects, no impression would be recognized. Thus, it is obvious that,

" Signed, "WILLIAM BARWICK, "S. DAWSON, Mayor."

in the proper condition to receive all the peculiar In accordance with the information in the coninfluences which that object is capable of impartfession of her husband, the body was found-and upon the avidence of that confession, to which he

contact.

said it must be the fire; but that her maid told her see "Miscellanies," by John Aubrey, Esq., F. E. S.

the organ of Relig.on bring us into relation with Divine and Spiritual things, from which may be derived a limitless influx of power, of good, and of truth from the ghost, there seemed not a shadow of evidence. Nevertheless the judge summed up strongtruth.

them that night, a thing which was unknown in blest embodiments of human excellence, and draw Durham, either before or after. The prisoners therefrom inspiring influences of goodness and of were executed, and both died professing their in-nocence to the last. Judge Davenport was much gion, looking to that which is beyond all humanity to the infinite source of human perfections and -to the infinite source of human perfections, and agitated during the trial; and it was believed, says the historian, that the Spirit had also appeared to its sublime object, an inspiration still higher, great- Christian put an end to at last, by taking up his him, as if to supply in his mind the want of legal er, and more powerful? And, on the other hand, ink bottle and flinging it at the devil. The mark evidence. This case is certainly a solemn illustration if the very structure of the brain demonstrates made by the ink on the wall is shown to this day: evidence. This case is certainly a solemn illustranot probable that an organ exercising powers of so cient court; yet the circumstantial evidence, aris- noble a character, sustains a correlation in the out- of man!-the terrors of a delusion which any doc ing from the appearance of the Spirit, appears | er world, to the sublimest and greatest of all obvery strong-the finding of the body-and the jects that may be conceived by man? It would boots and stockings. Yet we need perhaps to live more immediately, within the circle of the circumstance, to pronounce upon it. None of us, howing faculty of Religion points to that higher sphere ever, reading this book, would like to take upon or higher power, which is the source of all grand ourselves the responsibility of those daring jurynspiration

[To be continued.]

THE PHILOSOPHY OF INFLUX.

with our cerebral and physiological organs, become

[From Buchanan's Journal of Man.]

In thus following the manifest dictates of ceremen, who durst venture to throw away life upon bral and mathematical science, we are impelled to the provinces turn their cats to a most useful purthe conclusion that, the Divine and infinite author of the universe has established in man a governng faculty, with its organ lying at the very summit of his person, by which he perpetually main-

man a God-like development.

Whether man is capable in this life of holding ommunion with higher Spiritual spheres, and bringing down an influx of Spiritual knowledge or power, to ennoble his daily existence, is an important practical question. The answer to such a question was not furnished by Gallian phrenology, of an essentially irreligious mind, may suggest this said he, 'it is not noon yet;' and he showed us the view, but true science, and true religion, which is cat's eyes, by pushing up the lids with his hands. which had not advanced sufficiently far to take never vain or arrogant, suggest a different view. cognizance of the immaterial nature of man-and Prayer is the exercise of Religion, Reverence, which, as popularly taught, assigned all mysterious and Sublimity. It is the turning of the mind away Spiritual phenomena to the jurisdiction of the orfrom the exciting, the degrading and the vicious, to gan of Marvelousness,-or, in other words, recontemplate and commune reverentially with the cognized them solely as subjective phenomena, incalm and holy things of the Spiritual universe- and he then let go the cat, who made her escape debted for their existence to an easy and irration-God, eternity, the divine laws, and the angels that minister to human elevation. al credulity. But there are deeper truths in nature than were recognized by the Gallian phrenology, and these mysterious truths, by their connection

Prayer is especially necessary to man, when he has turned away from the Divine source of inspiration, and in the selfish and degrading scenes of

life, amid the gloomy struggles of the passions, has lost his connection with the Divine source of light and life, until his firmament has become overclouded, and the pathway to Heaven obscured and lost. Prayer is the carnest aspiration of the soul, soaring up to re-establish its communication with the Divinity, and to nake a pathway through the clouds, by which the Divine light may again flow into the interior of man.

Influx or inspiration is, then, the continual enoyment and illumination of unclouded souls, which allow no obstructing medium to stand between the Divine and the human. Man may debase himself, until his firmament is over-cast with darkness,until the skylights of the mind are dingy and opaque, or, on the other hand, he may cultivate is relations to the infinite, and live in the sunships the faculty of Religion, not only from the limitless source of power and coodness, but also from the whenever the appropriate faculty is called out, and minor and more proximate spheres of Spiritual life the attention fixed upon any object, we are placed and happiness.

ing to our minds. In other words, the mind of AN ICEBERG -An iceberg is one of God's own man tends to assume, with chameleon like facility, buildings, preaching its lessons of humility to the All important discoveries tend in the first instance the hue of that with which the thoughts are in miniature structures of man. Its material, one to injure private interests; and we hope, neverthe

If the higher forms of Reverence, in their ter-restrial action, bring us into relation with the no-to fight with devils. Well, then, he sat alone one night-he was translating the 131st Psalm, and pondering with deep significance, he had sat fasting for two days, when the devil rose and stood befere him, and opened the famous dialogue, accusing Luther with crime, and threatening him with the infinite power of the Deity, should bring from hell, and terrifying him to recant. All which the this inspiring power in the organ of Religion, is it and a memorable spot, truly, is that spot-a spot made by the ink on the wall is shown to this day: that may mark at once the greatness and poverty tor's or apothecary's apprentice could explain now violate the symmetry of Anthropology, and uni-formity of the relations of the human faculties to tion of darkness and despuir, and of enmity to exterior objects, to deny that the noble and inspir- good. No braver man than Luther ever appeared in Europe.—*Carlylc.*

> ANIMATED CLOCKS .- In China the inhabitants of pose, if we may believe the following story which is related by M. Hue, in his travels in China :-

"One day, when we went to pay a visit to some tains his relation to the infinite Author of his be-ing, and derives from him through that connection, a perpetual influx of Spiritual life and truth, with to graze along our path. We asked him circlessly moral power and goodness, and all that gives to as we passed, whether it was yet noon. The child raised his head to look at the sun, but it was hid-Why, then, according to our science, should den behind thick clouds, and he could read no an man engage in acts of prayer? Can he expect the swer there. 'The sky is so cloudy,' said he, 'but omnipotent and omniscient Deity to change his wait a moment:' and with these words he ran to plan and laws of creation at the request of an wards the farm, and came back a few moments humble creature? The presumptuous arrogance afterwards with a cat in his arms. 'Look here, We looked at the child with surprise, but he was evidently in earnest; and the cat, though aston ished and not much pleased at the experiment made on her eyes, behaved with most exemplary complaisance. 'Very well,' said we, 'thank you, very quickly, and we continued our route. To say

the truth, we had not at all understood the proceeding; but we did not wish to question the little pagan, lest be should find out that we were Europeans by birth.

As soon as ever we reached the farm, however, we made haste to ask our Christians whether they could tell a clock by looking into a cat's eyes. They seemed surprised at the question; but as there was no danger in confessing to them our ignorance of the properties of the cat's eyes, we related what had just taken place. That was all that was necessary; our complaisant neophytes immediately gave chase to all the cats in the neighborhood.

They brought us three or four, and explained in what manner they might be made use of for watches. They pointed out that the pupil of their eyes went on constantly growing narrower until twelve o'clock, when they became like a fine line, as thin as a hair, drawn perpendicularly across the eye, and that after twelve the dilation recomagreed upon the point. We had some hesitation in speaking of this Chinese discovery, as it may, doubtless, tend to injure the clock-making trade, and interfere with the sale of watches; but all considerations must give way to the spirit of progress. colossal Pentelicus; its mass, the representative of less, that watches will continue to be made.