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

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[For the Christian Spiritualist.] GOD WILL TEACH HIS CREATURES.

BY J. B. FERGUSON.

Spirit thou hast given us! We live in the external world, and while our eyes are fastened upon it, we feel our feebleness and mortality. Life is change, and our changes oppress and weary us almost to fainting; we see the blindness of ignorance; the when we realize that we live also in God, the life, the ignorance we now foolishly boast, that wisdom of course doubt, and are dark. support and perfection of all things, the dark cannot be judged by our ignorance. If we con- We know the future life to be one of help. clouds of our ignorance are illuminated or cleared away by Thy outshining wisdom; the scenes of our tions, surely our affections cannot be the standard testimony of our own souls in the proportion temptations become the theatre of our deliverances; Thy love kindling noble hearts, moveth amid have the witness of God within you to attributes all, known and recognized in the power of our the want and ruin of earth's passions, and leadeth to beauteous and holy transformations, as the Heavens are above the earth; and to judge of God unmistakable, of those who have thrown off the green grass groweth over the dark and crimsoned soil, and the fragrance of roses penetrates and removes the stench of foul corruption; and doubt gives place to trust, disease of body to health and wiser than his Maker! Then would be feel and will reject. Prattling innocence and hoary age, vigor of spirit, while the sunlight of immortality, falls as with voices of angels, upon the dark gateway of dissolution to reveal the links that bind in indissoluble union Thy earthly and heavenly kindred. Ever more, O Father! teach us and give us this faith, and in its life of love we will trust and adore Thee forever! AMEN.

The failure to see God as the teacher of his chilceive guidance and warning by the wisdom and failure and personal experience, and expend upon these our praise or blame. We seldom look within ascends above all things. We rarely think that God infallible descriptions of the Indescribable! filleth immensity, and is therefore in all. Now, it mitted to reflect the beauty and peace of his government in the exact proportion of their faithfuldred nature of our Father within us, we are made cipline and reformation; and failure on earth as a proof of effect needed to be renewed in Heaven.

We must learn to look at the universe as one as one God in innumerable manifestations.

hopeful and harmonious a view of man and God. so far at least as he is concerned; with him, is the And why should it not? Should not all mind seek Be it so. He has but to ask himself if his narrow- full exercise of his powers as a man, they work as to the fountains of Eternal Life to fill their own er view is helpful to himself and worthy of his ex- the great machinery of his beauty and strength. perience and hope. I do not deny that there are They exist for human welfare; are designed to bear the evidence of that light and holy accepadvantages to every view of man, and God possible to the human mind. But it is not for me to nar- any other purpose, they are an insult and a sword pure because shining dimly through the tapestry rate and classify those of the most narrow. These and the conflicts of the mind. They are seen in man, and he is debased who worships it. A book the boasted results of missionary operations among the heathen, and the bigotry, and persecutions of he is a servile idolator who bows down before it. the doctrinal finds of every hamlet and almost ev- But tree and book may inspire the life within; and boast of their triumphs, we cannot, while speaking voices of the other, may find responsive melody in seriously, is that the God of the universe whom shows itself to be of God, who being love, ean inthat part may be to an earthly or accepted vision? self. God alone is infallible, but books may help

Is that the creature of God whom we call not to accuracy. our brother? Is that the eternal home of Spiritual Such a view can alone inspire a lofty conception

are not hopeful, know that they call for hope, and love alone can develop love. And the genial side of the material life, whether such things may Negro a Negro—a Red Man. These it. Science has shown that in the mind there are often only direct them.

mayhap, for a discipline that will crush or drive writers of Life and Liberty, flowing from the foun- be called dreams and visions, or are actual and sub- races are distinguished by particular mental char- the gems of all the virtues and vices—even when away the barriers that lead back the free exercise more as the instrumentalities of devils than of God. If your love of God is still fearful, your fears call for more love, and it is a grateful thought to all who love you sincerely on earth and above it, that found a habitation in their environs.

FATHER ETERNAL: How inspiring and elevating and widen. A hope in God is a hope without fear, to our souls, to know that we live in thee, by the or which fear only serves to expand and crown. Of course we allude to doubt, hate and fear as once felt in ourselves, or still seen in others.

had in view in their employment. Because we re- enemy; hate his fallen child; trample upon the garments of rightcournes, and an embrace. rights and hope of his bitterest foe. Where his From the hill-tops of every land this light is now

By this simple and unanswerable method, we ligious mind, and it is only in its full exercise that former is a help to the latter, but can never be its therefore, have I spoken! we behold the Father who worketh all and in all, standard. Where it serves to open, unfold, and smothers, and crushes the God or Life within, it is farm, merchandize or what not, this remark is apdemand for virtue; crime as an invitation to dis- either, many gives his all in a worthless exchange. void of offence. Whereas, when these, and all things are accepted as the instrumentalities of a Divine Teaching, prouniverse with many parts, all infinitely related to souls when true to themselves, they are the minis- may cast its shadow, and surely human minds each other and to the whole. Thus we will see ters of heaven, and stepping-stones in the ascend- should not be expected to do less. Water poured men as our brotherhood in many families, and God ing temple of Eternal Life. Man was not made for Bibles or creeds; but Bibles and all trings were through mind in the flesh, will ever show the co-But does my reader tell me he cannot take so made for man. Without him they would not be, loring of the channel through which it passes. promote human happiness, and whenever used for tions? The light of God's glorious Sun is not less to the divinity enshrined by God within us all. A may teach, but a book is neither man nor God, and we exclude from any part of it, however hopeless spire nought but that which is kindled with him-

our prother? is that the eternal nome of spiritual of man's nature, and lead to that high moral sensitively, whether we call it earth or heaven, of man's nature, and lead to that high moral sensitively should be fitted for all the purposes of his creation. scent. The animals bred from them are distinguishchurch or kingdom, whose deserted sons and help-timent that will seek his highest good. It will He was endowed with reason: are we to suppose ed by the particular characteristics of their progeless dand the standard in cternal orphanage? And penetrate the various discrepancies of opinion and that those faculties were only to be directed to the nitors, and although the individual faculties may shall we bring God down to our narrow image of action with a genial warmth that will bring out the shall we bring God down to our narrow image of action with a genial warmth that will bring out the investigation of the things of a physical nature, be and are heightened by education, still without his wisdom and love, or seek to elevate our souls pure and the helpful in all f rms of religion and and then to lie dormant, or shall we suppose that education the characteristics exist. These illus toward the unbounded infinitude of his govern-government. The assumption of power, as by a one part of the endowment was given that man trations would seem to point out that particular Narrow views of his working are all here, but branded as a usurpation no longer to be borne. It stantiality of this world, and penetrate those hid-transmitted, and the law observable in animals is our narrowness makes not the confines of the in- will allow the midnight darkness of past supersti- de also to be observed in the human race. We see can be fitted for that state which the wisdom porconfinable, and our souls bear testimony wherever tions to cover their hideous forms of gods and men, flesh? If then, the reason is intended as a director races of men distinguished by external character- tion of the brain points out as the truest happithe noise of our strife is hushed within, as in the of saints and sufferers, to be brought to light no to man for one purpose, it is also to be used by him istics. Lawrence, the English surgeon, in his esvoiceless hour of pure devotion; the tongueless more. It will open a brighter vision than the glare in all the phases of his organization, physical and say upon the human race, has shown this to be a moments of unsellish love; the silent watches of of priestly demons, which has almost rendered mental includes the Psychical, the Psy- law without dispute. Observation will also show sleepless thought by the side of the dying, and sightless the eye of mortals, dimmed by fleshy am- chical the Religious. Then, if this be so, man errs if us that in the human family, mental characteristics over the mouldering embers of the dead,—that bition, for it will reveal the agencies of universal he pauses upon the outermost bound of the mate- are also transmitted. If this were not so, how is and makes clear that that which is the peculiar Ged is good to all, and Eternity cannot be judged good. It will call into active speech the instruction in the does not investigate those things it that the child of a Caucasian is always a Caucateristic of a nation will be found to exist

chance, by the very agencies that now look to you printed with an angel host, and which o'er its cause he has said it. wrecked hopes and amicipated wrongs, shall spread the rainbow of Eternal Hope.

God teacheth every man, because every true raise up a firm and lasting belief. man bears the evidence of his God within. Sectathey will increase their call if you rise not above rian divisions and sub-divisions may have divided climes and of all complexions have assented to the them, till by their own weight they fall in such his heart, but whenever true, it turns to that Eterconfusion that your soul shall wonder why it ever nal source from whence all receive life, discipline and destiny. And the immortal evidence that God | because it satisfies the intuition of the mind so far A faith in God is a faith without doubt, or which is love, inherited as his first and last bequeathance as having some settled data on which the mind can God of power. The Greek was also Caucassian; doubts serve to brighten. A love of God is a love to the soul, will bud forth, leaf, and bear a fruit, rely, and when the reflection become active, then without hate, or which hate only serves to quicken that the desolating hand of inflicting strife shall never wither.

man's teacher could be entertained, did we know the future life to be one of help as well as reward. The law of mind is progression; progression | And do you not know it? Then you know not | the mind from the dogmatic teaching, and the incannot be eternal unless it be toward the infinite; what tife means-whether Past, Present, or Futhe infinite is not infinite unless it embrace all; ture. If life is nonentity; if life is death or nothingwaywardness of temptation; the desolations of and what is this but the Perfect?—and what mean ness; if it has no love, no power, no sphere of tisfied until some system is either met with or and their inquiries diffused among ether nations of vice and crime; the distrust of selfishness; the we by the Perfect if we do not mean God? If, action, then you might doubt; for in the propor- eliminated, which the interior perception conceives the same race, prepared the world to receive the pain of disease and the darkness of death! But therefore, we conceive of a wisdom higher than tion in which our lives are doubt and darkness, we

ceive of a love more perfect than our fondest affec- you ask by what evidence? We answer, by the mind to aid the search. The circumstances of ready to receive this progressive mental elevation. of that love. In the conception, therefore, you in which they live here—the testimony of God in of power, wisdom, and love above you as the love. And we know it by the testimony, clear and or man without this, the noblest power of your na- fleshly form and entered into that life. That testiture is to make yourself wiser and better than mony is uniform on this subject, and of a character God. O, that man, in his vain conceit, were not no rational mind can reject—no religious mind would necessarily result from God's attribute of know that the truth of God, like the light of the fortunate and unfortunate, alike tell us they Heaven, is not corruptible nor confined by the dark live as they love, and they love to live, to see and shadows that earthly minds or objects may cast. develop the agencies that shall disclose the univer-How humiliating to our presumptuousness is the sal kindred of all in God. They also wait, everylesson that strikes us here. We make, in a great where, to expand the ascending thought of any measure, the God we worship, the Eternity we who will live long enough to be true to themselves enjoy or fear, in the fulness of the end we cherish and their God. And those that will not be true, as men. How many expect, and rightfully, that a must eat the husks and feed with the swine, till dren, is a failure to distinguish between agencies good man should be better than their God. Their their disgusted taste and ragged poverty shall and an agent, and between agencies and the end ideal good man should not, could not, injure his bring the remembrance of a Father's house, the

folly of our parents; by the success and failure of God is worshipped, shall I abuse the word, (it breaking. Not many silent watches of the night, men in the past and present aspects of human en- would be more truthful to say, is blasphemed,) ere the not distant day, beams from on high shall deavor; by the rise and fall of families and nations, by ascribing to Him anger, hatred, wrath, and proclaim humanity's dawn. Its rays now stream and by all the diversified experience that comes unending bitterness to the most unfortunate and over the upper clouds, and conflicting elements have originated from the Spiritual intuition of man, use then of Spiritualism is truly to teach man the under our observation in our narrow vision. Too most impotent of his own offspring. Surely the below, in fierce collision, will soon exhaust their and as man's reason has been advanced, and his nature of affinity. often we look only to the parents for success, darkness of such views must reveal their falsity; forces on each other, to be stilled, in that deathand the imperfection of human language, whether like silence they so justly merit; while over all found in laws considered sacred or otherwise, can-shall spread the epoch of a brighter day, whose and beyond, to the Spirit that enfolds itself in and not much longer be regarded as absolute truth or penetrating rays renew into life and vigor the triumph shall bind the chords of all kindred affiniis the opening and enlargement of this capacity of learn the advantages of external or human teach- ties, and coment the long-severed brotherhood of flowed into the mind, for as the interior and inner the Spirit that makes the truly wise and purely reling in contrast with the internal or divine. The man. This I believe, ave, this I know, and,

And this testimony, any man favored with the and come to know that all are his offspring, per- deepen the power of our own souls, it is a blessing knowledge of human immortality, should bear not easily over-estimated. Where it deadens, everywhere and under all circumstances. Not fanatically, but firmly; not offensively, but opporness to themselves, their brother associates and a curse unspeakable. Whether it be government, tunely; not doubtfully either, but deliberately; their God. While by this unfolding of the kin-creed, church, society, book, periodical, sermon, not captiously, but calmly, in the love of truth and humanity, and looking solely to the approbation of and he then becomes capable of inspiration—that to see ignorance as a call for knowledge; vice as a plicable, and when the soul is surrendered to God in a conscience alive to its obligations and is Spiritual influx. This influx enables him to hold

That testimony, like the spiritual sight, it desires to reflect, will show its contacts in the coloring of through a riddle is unto but spirit-mind, reflected ressels, be they large or small, and may not any of my window; nor is the light of Immortal Wischildren, and man can never be an infallible, relime, and it will shine for all, for as a common be the proof of our faithfulness.

[For the Christian Spiritualist.]

THE USES OF SPIRITUALISM.

tain of God, will be quaffed by every thirsty soul, stantial presentments; still he is bound to inveswrong, suffered or committed and not renounced; wandering and sinning sons of a common Father, cause some man has tacked a particular theory to spring. and these will be swept soon or later; and per- to that secord of himself, written in the heart, im- such and such, and accredit all he says merely be-

> This course is not reason but assent, and there was never such a potence in mere assent as to

Ages have rolled over the world, and men in all creed of the nation in which they were born, whatever that creed may have been. This is natural, the mind is engaged in the endeavor to shape the particular creed to the intuition, and which if found But am I told that this hopeful view of God as to be impossible, the creed is abandoned, and the state termed infidelity is experienced; but this phase of infidelity is wholesome, for it unshackles tuition being active, it searches for that something to satisfy the intuitive craving, and which is not sa- ties which gradually developed the moral regionto be the truth. This intuition is in fact the Spiritual germ of the mind, and by its innate power ennations shows not only there is an intuitive desire in the human soul to believe, but it shows more; it shows that salvation is not attached to any particular creed, for if the truth was only engrafted in one particular creed, then one creed only would be known throughout the habitable world. This

> History shows us that there are multitudinous creeds scattered over the whole earth, and because of the remarkable distinctions observable in them, the inquiry naturally follows: is there aught in which they agree? The obvious answer appears is not denied, can exist in either state, single, but it posit, that man will be developed until they all atto be yes-in their Spiritual origin. There is also this peculiarity to be observed in the dominant creeds, viz: the dogmatic assertion that out of that particular faith, be it Braminical, Mahomedan or Christian, there cannot be salvation for man, if this were truth, then so nine tenths of the human race would be consigned to torment and misery,

and one tenth only to meet with acceptance. If we had the records of the past ages of the history of the race, they would be found all to a mere intuition, but an intuition by affinity. The faculties have been exercised, then he has progressed in the scale of being, in other words he teaches to man the properties and nature of God; has receded from the material to repose in the and therefore only, as is the intuition active, so mental, and as his mental energies have been only can the mind realize the particular presentstorm-driven sons of God, whose shout of joyous | quickened, the mind has become receptive, and | ments it conceives in respect to him. From this | by men and women. Thus if it had fallen to the when it has become so, higher perceptions have faculties have been aroused, so has the apprehenapparent in the mind, and man sees not from the external but from the interior, one more step advanced, and then it is the inmost or soul property of man which has power, and when this state is attained, he reposes in that which has been termed the unreal, but which is the true and substantial. converse with Spirits, to be consciously impressed with their thoughts, and even to see the Spirits from whom the influx emanates. By this influx. vided in all, and found in the free power of our our culture and prejudices; but a block of wood he knows the purposes of God in his creationfor the mind when in its interior or innermost state, region expresses but force and energy-animal being in communion with the Spiritual world, is in perfectness and impatient of restraint. The coroaffinity with the mind of God. By intuition man knows that God has an existence, and this intuition exists in the minds of all men, unless the faculty has been destroyed by animal indulgencies or education. Man, speaking of him in his natural or animal state, transmits his nature to his descendant; this is true in all, whether they be the useful and thinking faculties, or the animal powers. i. e. intellectual and physical beauties or blemishes, and although the blemishes may rule the organs or the animality subduing and crushing all by force or are already heralded in the strifes of christendom tree may teach a divine lesson, but a tree is not dom and undying love less enlivening and cheer- powers of the mind, through the growth of partiing, because its meliums to this age or any other, cular organs overlaying and predominating, Jet, The Christian of the love region -if a man smite give coloring and refraction to its rays. Let it still the germ of every need of man, of every nashine on, we would rather say; for God will teach ture and every good is still in the mind, and that, however the mind may have been lowered by ery family of our country. Let others expose or music in the limbs of the one and the psalm in the ance freeman. It shines for you, and it shines for transmitted blemishes, or by education, or by the cultivation of the mere animal propensities. Man Christ. As time rolled on, patience became exfor the help of each who reads, refrain from offer- our souls to Him who made and dwells in each. Father presides over, so a common destiny awaits in his animality follows the same law which we see ing hope to all. We would ask the inquirer most And this melody is one of love and hope, and thus all. Let the fulness of our measure in that destiny in the animal kingdom. Thus the tribe "canis" is and Moses; but they being opposites, and the wisest and most consoling folly that short-livedom. supposed to have been derived but from one family, and vet in dogs we see an infinite variety, each virtue distinguished by particular characteristics .-God in his wisdom so formed man, that man tions-the one hunting by sight, the other by divine legacy, over the human conscience, will be might direct his glance beyond the material sub-properties, as far as animals are concerned, are

acteristics, not to speak of structure, and so in parof your hope; a child, a farm, an enterprise, a na- to come forth in blossoms that will ripen into fruits tigate the cause of these appearances whatever ticular families, as the preponderances are mental tional prejudice, or trivial barrier, or personal of deed and duty that shall bring back the long- they may be, and not to believe a thing is so be- and physical, so is the impress made on the out-

various phases of religious belief has place in mant; yet still they exist; then if the germ is in the human family, and follows the same law above spoken of in respect to development. The fact Then if capable of being endued with life, then being that the intuition is interpreted according capable of progress. as is the mental structure, and as is the organization, so is the intuition.

The Jews are the first pure Caucassian race we meet with in history, and yet because the Cerebellum had great power, their intuition pointed to a they had no particular revelation, but by cultivation subdued the animal or lower organization, substituting the power of the cerebrum, and so brought into action the meditative region of the brain, which, quickened by the intutive faculty, they were then able to reason out the being of God from the presentments of nature. This was the action of the meditative and perceptive faculintuition of the sentimental region of the brain; and the Religion of Love, when promulgated, was eagerly lists the sympathetic and reasoning powers of the embraced, because men, prepared by training, were creeds varying in their characters with different In this age of advanced science, (the mind impelled by the intuitions which have gone before.) is prepared to receive the intuition of the wisdom region. Thus we have now combined the animality and perception of man, the upper portion of the head, the sentimental, love, and moral regions, and these condensed with the wisdom region, gives the perfectness of intuition. Thus we have Force, Love, and Wisdom all in action, and Reason then is constituted of these three powers, for each is a tive, makes the mind pervious to spiritual imprescannot exist with the same vividness, as it can when the whole are in combination—so the combination of the two gives more power than if one only was active. I am speaking rather of class than of individual instances. Spiritualism, then, in its purity, is the impress upon the whole of the mental region upon its interior power, for only when the interior power is wholly aroused, is the impression, or or neglect, fashions his own future. inspiration, or intuition in its power; it is not then

Affinity is that relation of man with God, which cause do we see one mind has most exalted no lot of mortals to have but four, and an individual tions of the attributes of the Deity, whilst another cannot penetrate beyond the mere material or sion been quickened. A new power then becomes outer coating; for the mind can only understand those things which the perceptives can take cognizance of, as of those things which result from quickened interior perceptions.) Development must pass through all the phases of mental power, beginning with the perceptive and animal region of the brain; then ascending to the top or crown at the powers of darkness. tributes of the brain; then progressing onward until the anterior or wisdom portion of the brain is rendered active. This shows the intuition must progress, and commence from the region of animality to repose in that of the wisdom. The animality nal region—the dominance of the moral or gentle heard an aged man violently contending in a pubattributes of the mind. This is the region of lic meeting that there could not be any God, for if endurance and restraint. The anterior or wisdom there were, there could be no suffering among portion—the activity of the reasoning or reflective | mankind! faculties, by which the energy of the animality is tempered by the moral, and both reduced to their natural and true dependence upon the reason. If one region only ruled, then only is one attribute of intuition developed. The Jews are an example of violence—an eye for an eye, a tooth for a tooth. you on the one cheek, turn to him the other also. higher light. While the grave opens beneath, heaven opens above, let us not look downwards, Primitive Christians practiced the precepts of love. attempting to disarm violence by submission-in other words, attempting to subdue Moses by hausted, and it was attempted to combine Christ If the reception of the spirit-teachings is folly, it is dom principle not being rendered active, failure resulted, and the glorious and beautiful, the emblematical religion of Love sunk beneath the discord The Grey hound and the Sleugh hound are illustra- of its associate, and disorder was apparent in the things of faith.

> lar and intimate relation and dependence the one part has on the other, and thus lead man to a true and just conception of the nature of God, and of the future state; to show the positive dependence are the offspring of error. there is of the future upon the present; and that it is only by mental and natural progression, man History shows man that the mental properties

The object of Spiritualism is to develop the wis

dom portion of the brain, and to teach the particu-

of nations are unequal, and reflection tells us that this distinction has taken its rise from individuals,

viewing the latter only as a diseased action of the former-so the mind is more or less active, as may be the temperament or class. The Australian has within him all the germs of the mental superiority This theme reasoned out would show how the cf the Caucassian, the one active, the other dorbeing, then that germ can be quickened into life.

> The limits of this paper will not permit the discussion as to the reason why we see differences of race in men, though it may, perhaps, be capable of being referred to the law spoken of, viz: the transmission of physical and mental blemishes from progenitors; so it may be that the faculties are dormant, through not being used. If the parents are sluggish and dormant, it cannot be presumed the offspring shall be active and enterprising. And this is as true of the mental as it is of animal qualifications. Spiritualism then comes to teach man his true position in the scale of creation; to show to him that the innate faculties of the mind must be cultivated; that each faculty must be developed before man can assume his true position in the scale of creation. It is only this education of the faculties of man which can teach man truly his intuition, and render that intuition of use in withstanding the mazes of the future, in teaching man his true relation to God-in teaching him AFFI-

This is the end and object of Spiritualism. It enables man to know God; it shows him how God may be attained; it teaches man his true nature, and the intimate dependence one man has on the other; it teaches man that all the dispensations which have been given to man were necessary, as each only developed a particular region of the brain, and that it is only a combination of the whole that perfectness can result. It shows man that men are equal in the deposited germs of Power. power independent in itself. These rendered ac- Love, and Wisdom, however much they may differ in development, and thus shows that man is sion in its greater power. Spiritual impression, it one family, and because of the germs of mental detain to the same state. This being so, it teaches man the necessity he has to cultivate these mental germs in this state of being, that, when he has shuffled off the animal, there may be no hindrance in his progress when he has passed the gates of death. It shows man in fact there is no royal road to heaven, and that man, by his self-cultivation New York, April 19, 1855.

[For the Christian Spiritualist.] FRAGMENTS OF THE PROGRESSIVE PHILOSOPHY.

BY FLORRANT.

A "Medium" is simply one that has a faculty or sense besides the \hat{five} that are commonly possessed should appear who alone enjoyed the sense of hearing, he would be a Medium of an incomprehensible something called sound. At the crisis of a thing as it is developed, (and this is as true of the matter, he would doubtless have his eyes bandaged by the "anti-progressive" ones, as an experiment, and all his revealments of what was going on around him, notified by his ears, would be ascribed to diabolical inspiration.

It is easy to be like God in one thing-hated by

Many persons think that they are appealing to their reason in the discussion of the principles of truth, when they are only appealing to their narrow experience.

Men never run so wild as when they attempt to fathom the being and nature of God. I lately

The conductors of the press in contending against spiritual matters, use reason for a while, till they find themselves too hotly pursued; they then descend from the reasoner to the wit.

Many a one has built a palace over his head whose heart dwelt in a hovel.

There is no death; we dive in darkness to rise in but upwards.

No one can be happy in life who looks upon death in any other light than that in which it is presented to us through the modern revelations. man can be guilty of. Those who reject them draw around themselves the darkest cloud that can overshadow human hopes. Alas! how dearly bought is that cold and despairing skepticism which the multitude labor so hard to patch up and prop up within them. What never-tiring effort to frame our imaginary coffin that will shut up body, soul, and all, and hold them down for ever.

Joy is the proper element of the human mind: gloom is akin to moroseness, and moroseness is wickedness. All views of God, or a future existence that result in any other than happy emotions,

The rich man's life has need to be a happy one, for at death the golden chain is painfully severed.

Many who denounced the spirit-philosophy as a humbug in the beginning, but whose skepticism has since been almost or quite strangled by the demonstrations, call it "humbug" still; for it is quite beneath their dignity to reverse their decisions in small matters.

Genius itself cannot soar so high but the shafts of calumny will reach it. As soon as it spreads its wings the arrows are put to the bow, and drawn to by time! If, therefore, in any case, your views tive divinity all feel, and the mind will see that which are occasionally presented to his notice out-

THE CLOSE OF THIS VOLUME.

Though time has sanctioned the propriety of sayeditor of a paper shall assume the dignity of venerthe lives of many. Especially is this true of the fortunes of many of the newspaper fraternity, who tion of policies to the rox populi of the times. There in the extreme, and subjects the manhood or womanhood of the person to the most humiliating nesocially and theologically, as a predicate for the ence. position we may occupy while associated with this

There is a question of motive with every person brings to the office, for this is an item that sooner and inside position of the editor, the minister, the manity, for all things exist for man and his culture. it should be known that the table used in these manlawyer, &c., &c., who, by virtue of their office, become the servants of the people, has a responsibility in it that makes it necessary for the candidate to know what manner of man he is and whereof he

These and many other reflections of a like kind, as we found it somewhat difficult to harmonize the age and the race, and reproduce them here; that in defining our position and explaining our stand calculated to help progress and benefit mankind. point, none need think us over "wise in our own conceit," nor forgetful of the respect due to those who may honestly differ with us.

We think, therefore, that both honesty and in telligence should belong to the editor in a marked as soon as they know the objects for which we world to God. degree, for in the age we live in, the "pen is mightier than the sword"—both for good and for evil. Intelligence may give the signs of the times. mirror; but if the element of honesty be lacking, there will be a mechanical accuracy and a studied the end: uniformity, without the necessary vitality and vigor of life, to warm, animate, and inspire those who, mostly should be benefitted and blessed by those efforts. The divorce of these two divine elements in man is the chief reason why so many papers, churches, and ministers are needed, since the main difference between most of them is, that one tells or speaks a little more truth than another. As for the rest, few men address themselves to the hearts "upon their sleeves for daws to peck at," sin to have a heart or conscience at all.

This, religiously, in most ages of the world, has been deplored, wept, and prayed over, but in our Age it has got to be a matter of course, and by a cold, indifferent, and nothingarian philosophy, glossed over-yes, dignified as philosophic when it should be doing penance for its sins. As we view the mission of Spiritualism, however, it is not only to stimulate man's belief in Spiritual and immortal things; but to intensify his MORAL nature, that he ness of another and better life reminds him of the cternal brotherhood, that one day must be the watchword of progress, and the soul's "keep-sake" of immortal significance must be presented to the without the aid of human legislation has made ample promind, that the most skeptical may get the needful The failures of the most gifted with intellectual strength, should have convinced the Reformers long since, that mere intellectual culture could ture ever so intense, and the genius ever so brilliant; for the intellect is but a part of the great man as he lives in the mind of God, and is to unfold to the ages. Spirit-intercourse comes to us in this age like the first notes of returning spring, after the cold and cheerless skepticism of the eighteenth century, which, while they remind us, better acquainted with the friends of progress and around the lids with evergreen and white blossoms in joyful and happy responses, that in our "Fucaution us against trifling with our soul's culture, has tended to demonstrate the divine mission of, paid the last token of love to this otherwise friendless or and forbid exclusiveness in our devotion, be the and the great purposes destined to be worked out and he into fellowship with the laws of God and his race; usefulness wherever it makes its appearance. for the one has courted philosophy to point out the Nor is this all; for there is something startling defects rather than to comprehend the unitses of in the fact that this phenomena has come to the life, while the other has not only fulsified, but age unexpectedly, and whither men will hear or defects the more glaring, horrible, and revolting. molding the destiny of the future. No doubt there was kind feeling, and much of good nally loving.

losophy, a broad theology, a practical religion, and a tolerant and charitable criticism, will be-

prehensive sense, including every phase of Spir- full of consolation to the friends of Spiritualism, dox exchanges:itual manifestation that may come to the age, as and should teach the opponents of the cause cauwell as those that have come to the age and been a tion and tolerance, if not humility and repentence. witness of another and a better life to generations Thus the phenomena came to this village, and long since gone to enjoy the reality of their Spirit made mediums of some of the daughters of the oldhome. Spiritualism holds the first place; because est and best known families in the place. This, and men to effect. Spiritualism in this sense will and spread of the phenomena.

the mind, it also reforms life and prompts the execution of such duties as may tend to work the good | tality to be a fact in their destiny. of all and the injury of none.

2d. Christianity.—By this we mean the culdoes not follow by any manner of means that the giving potion of our present civilization, having married religion to philosophy, devotion to reform, ated age, because he has lived to see the close of and humanity to the most humble offices of life. the first volume. Still, as times are, and as the Tous, therefore, Jesus is a counsellor and friend; for teristics (like most branches of the Celtic family) torment—for, according to their own account, they some, and might contain all that is real and true in divine harmony of manhood and the developed des-

tiny of the race. Philosophy without theology has finited to harlive not only by, but on, the popular applause, and monize society, and the same is true of theology

ting good from any and all sources, since the pro- May you all escape such agony as I endured, and that enters into public life, which concerns him or vidence of God in history, and in the progress of may God bless your endeavors. her, and is known truly only by the party and the society, is as much a part of the divine adminis-Searcher of all hearts, that should be looked full in tration as the dispensation that gave the Bible to the face, that in the hour of trial and labor there to the world and Jesus to the ages. With us, God may be no complainings, no fault findings, for few is our Sovereign, and the absolute good of the the same Spirit, a dark circle was formed, at the of any age or temper like to see men "ciping their universe, since with Him and in His government suggestion of the Spirits, in which there was given nose upon the public sheere," as Hazlet remarked of there is no variabliness, neither shadow of turning. Byron's farewell to his wife. The second thing to The history of the world from this stand point is be considered is the qualifications the candidate but the echo of God's movements among the children of men, all speaking in favor of progress possibility of collusion, the more as the hands of or later becomes public property, as the public at and an advanced civilization. Science, too, is but large pay for its use and support. This outside the hand-maid of religion and the servant of hu- this reflection will not save the mind from suspicion,

which, during the past year, has directed our the possibility of trick without instant detection. A course, and prompted such expositions of philo- large, heavy walnut centre table was used in various sophy and theology as from time to time we have ways to illustrate the heaving and plunging of a has not been lost sight of in our anxiety to do to be characteristically correct. Besides which, we made for our own instruction some years ago, justly, for the highest beauty of a developed man- during the evening, occasional bright and brilliant hoon, to our mind, is, "Loving Mercy," while sparks were seen in the circle, generally close to, if impositions and selfish exactions of the external doing duty for God and the right. If these views not on the person of the mediums. These, howworld with the self-respect we wished to cherish for have been acceptable to our readers, we hope ever, were nothing like as powerful as on former ourselves, and the work we wished to do for the they may find it pleasant to continue with us occasions, owing to the fatigue and head-ache of fill that friendly office. Still we can say of it, as through another year, and aid us in every way the meduin.

To the solemn but cheerful duties and purposes ieving there are thousands and hundreds of thouwork and the Spirit that prompts us to action.

The following letter will outline the views and feelings of many of our readers during the past

Five Corners, Cayuga Co., April 22, 1855. EDITOR OF CHRISTIAN SPIRITUALIST, -Sir : I thank dead. he publishers for notifying me that my subscription has exdollar to continue my subscription, for I do not wish to lose the reading of the paper now.

I am somewhat interested in the subject of Spiritualism at least, as an investigator, notwithstanding some people deem the manifestations evil, and only evil continually but far removed from public sight, as if it were a disheliered in magnetism and psychology, and many wi that they may attribute the manifestations to anything else of Fame," has well saidrather than departed Spirits.

I am a Spiritualist of the New Testament school. I hold that we need no new dispensation to harmonize the entire race, and to develope the kingdom of heaven here amongst the living. The offices of Christ encircles new nanifestations and revealements of truth continually and eternally. That individuals and nations do not even now may feel his relations with his fellow man, and enjoy the harmony of unity, is not (as some say) the fault grow warm and friendly, as the golden conscious- of christianity. But, hitherto the world has failed to appreciate "the fulness of the blessings of the Gospel of Christ

"For in him dwelleth all the fullness of the Godhead bodily, and we are complete in him." And this is the true "harmonial philosophy!" And as fast as men for the race. To effect this double purpose, facts learn this fact, and come to understand that Christianity good taste, and under circumstances likely to make proof, and grow humble in their search of truth. nations, they will know that Heaven is in our midst-that we are "come to an innumerable company of angels-to the general assembly and church of the first-born-to the never convert the many, and make them moral, nicate and commune with us And we have only to open commands us to "let the dead bury the dead." religious, and happy men and women-be the cul- our inner perception to the influx of the Spirit of truth and we are freed from the galling chains of theological dogmas and sectarian bigotry, and capacitated to enjoy the JOHN CORWIN.

DEVELOPMENTS AT VERPLANCK POINT.

A second visit to the above place has made us shrine philosophic, theologic, or scientific, at which by Spiritualism. This, however, is no more true tranquillity. we worship. The sneer of the infidel and the de- of this place than thousands of others; but there nunciation of the theologian, have alike failed to is consolation in knowing that this unfolding of intensify the better nature of man, and bring him Spiritual life, gives demonstrative evidence of its

and master-builders of the age to a constructive phi- places it takes root and grows with marvellous sent state of mind we cannot see the difference. vigor and rapidity.

1st. Spiritualism in the broadest and most com- we will not now attempt to guess; but the fiet is that we will speak of it as coming from our ortho-

the voice and lives in the life of Jesus, an example investigations. The result of all this is, that a good in the higher spheres. of obedience to God and a benefactor to the race. work is being done, the more as there are many nature of their culture and religion.

ing from those we read last Sunday, and the follow- fore any theory—be it ever so old or respectable. ing, which was received during the evening of that

After this communication was given, and compared with some others purporting to come from some very powerful physical manifestations.

That they were Spiritual, we doubt not, as the character of the circle was such as to exclude the those composing the circle rere joined. If, however, These have been the principles and views ifestations was so large and heavy as to preclude

of the coming year, we thus address ourself, be- not a social revolution. We wish the friends every

BURIAL OF THE DEAD,

Among the many blessings likely to spring from indebtedness to Jesus and the Bible. and reflect them with all the accuracy of a polished year, and authorizes us in the belief that good the popularization of and consequent association of will come of our efforts if we are faithful unto Spiritualism with the customs of society, not the come to our present method of disposing of the

> he publishers for notifying me that my subscription has exired, a fact I ought to have known myself. I inclose one tom with any other feeling than regret; for it not charge of irreligion and infidelity, and champions tom with any other feeling than regret; for it not charge of irreligion and infidelity, and champions to must a section of the present mechanical custimely, since it vindicates Spiritualism from the proposition has exired, a fact I ought to have known myself. I inclose one tom with any other feeling than regret; for it not charge of irreligion and infidelity, and champions to must a section of the present mechanical custimely, since it vindicates Spiritualism from the proposition has exired, a fact I ought to have known myself. I inclose one tom with any other feeling than regret; for it not charge of irreligion and infidelity, and champions to must be a section of the present mechanical customs and infidelity. Few can speak of the present mechanical cusserved, but reduces all manifestations of feeling to a blank and monotonous level.

The sad effects of this, like all puritanical pha-As for the rest, few men address themselves to the great purposes of life with that directness and definite in the list of devoted disciples, Judge even number in the list of that it is beneath the dignity of our manhood, and shows a work will not reveal themselves to the mind that list in the list of devoted disciples, Judge even number in the list of that it is beneath the dignity of our manhood on the single even number in the list of the century of the court of Appears tention of man, until he has learned its real character and uses. It is amusing to me to witness the variety and work- God-forsaken as possible. Nor is this all—for the could not possibly find expression in the angry and will "fill the whole earth." If it is a lie, a cheat, an imings of the opposition to the manifestations. Some, who misery commences, not with the death of the per- tumultuous strains of criticism, condemnation or position, on their part, or if they are the innocent victims were loth to believe in the existence of a devil, (as well as society cherish, in FEAR, that they may die, and not lation, and ask the reader simply for attention and society cherish, in FEAR, that they may die, and not lation, and ask the reader simply for attention and ic majesty,) are so much "progressed" under the reign of be in circumstances to have a genteel and fashion- a candid reading, that he may feel authorized to Spiritualism, that they are willing to accept all of these, able burial. Dr. Young, in his satire on the "Love an opinion, having finished the reading of the work

"It aids the dancer's heel—the writer head—And piles the plains with monuments of the dead, Nor ends with life—but nods in able plume, Adorns the hearse, and flutters o'er the tomb!"

A nice discrimination, however, where liberty was recognized to differ, would find good taste to be a more attractive feature of and a better method of expressing our feelings, be the drapings ever so humble, then the present mechanical, fashionable nothings that pass before us in honor of the dead.

We are pleased, therefore, to know that some one has commenced this much needed reform in vision for the salvation and government of individuals and to hear or read of it. The following from the Fulton Co. Democrat will illustrate, and we hope suggest to the reader the propriety of doing something to aid Spirits of just men made perfect-and that the Spirits of reform in this particular, without he wishes to literour departed loved ones are all about us, ready to commu- ally fill that portion of the New Testament which

A SWEDENBORGIAN FUNERAL.—A young protege of Mrs. Cora Mowatt's (Ritchie.) Miss Gray died recently at Richmond. The funeral services at her burial were conducted by an Episcopal clergyman, but the funeral insignia were all in the Swedenborgian style. The coffin was borne into the church by six gentlemen with white crape tied around their arms with white ribbon. It was entirely covered with white muslin; at the head and foot were wreaths of evergreen and white flowers, and in the centre a boquet of the same, and a kind of drapery was looped up the sources of their hope, for the further develop-ment and spread of the Spiritual phonomena, and ther's house there are many mansions," they also ment and spread of the Spiritual phenomena, and as chief mourner, was dressed entirely in white—and thus phan girl, whose short life she had rendered comfortable and happy, and whose last moments were full of beautiful

ONE OF THE SINS OF SPIRITUALISM.

It would be a novel thing in the history of the world should a new phase of truth grow to be a modifying and reformatory power among the forces that are and have been working for and moulding the destiny of society without having its filthifted man and nature, in order to make those forbear, it is making its mark on the present and imperfections seen and its errors pointed out, so common is it for mankind in their present culture This is, indeed, true of Verplanck Point: for the to see the defections rather than the perfections of motive in both, but both have failed in compre- presence of the phenomena in this place is of very the reformer. Spiritualism, naturally enough, hending the purposes of nature, and the wisdom recent date, and yet it has developed mediums, and therefore, comes in for all kinds of criticisms of that Divine Ecconomy, which emphatically set nearly all in and around the village to thinking good, bad, and indifferent—all of which may tend makes the government of God fatherly and eter- upon the subject. It would seem that the Spiritual to give the sober second thought to those tending phenomena is indiginous to some localities; for towards extremes. Still there are some things The instrumentalities we shall use in further ex- while it cannot "do many mighty works, because called sins, and spoken of as errors, that to us many good points in the works that it would take

The following will illustrate our meaning, which What the ultimate explanation of this may be, language is so common to the theological press,

"They [the Spiritualists] declare that the most wicked, after a certain period, become pure and happy. The Bible teaches that there is an impassable gulf between the righteous

conviction of immortal life and eternal progress to going a change of heart, and not a few have passed not say any thing in favor of an orthodox hell or sphere, he looked on life as too sacred for triviality "from death unto life," because they knew immor- of eternal punishment, and consequently they take and halfway purposes, and has left his legacy to a middle ground in favor of progression. This pro- mankind, to stimulate them in the true search of Their Sunday meetings keeps the subject before gression may be long, very long to some, before happiness. the people, and their "circles" through the week they commence the life of the righteous or enjoy Zu. Christianity.—By this we mean the cul- the people, and their circles through the world's humanity, as it speaks in gives new facts for reflection, and challenges new the blessings of the truly religious or Spiritualized Fowler & Wells, but they are now their property, from many, who have subscribed during the pro-

His name is not only authority in MORALS, but the of the Catholic Irish in the place, who must ere it a sin to save man from eternal error, and Goding, "Age is honorable," (because generally true,) it example of his life is by far the most vital and life- long become interested in these "stories," from the the necessity for eternal torture and tyranny—is one of the marcels which astonishes sense, and views as to the responsibility of parents, which in advance. When that event takes place, the progress of makes the judicious grieve. Theory apart, how-Spiritualism will be rapped; for the Irish charac- ever—the Spirits of our departed friends are not in gical in their philosophy: world moves, a year is a large slice in the lives of in this union of religion and philosophy we see the are religious and devotional. And most of the are enjoying themselves in some degree, and that communications received at the "circles" are of a in almost every phase of Spiritual life. So far as character calculated to awaken this feeling, judg- the facts go, therefore, let the Spiritu be heard be-

Would it not be well, therefore, for our orthodox that after the most studious and laborious adapta- without philosophy; for in the majority of cases day. The circle was composed of Mr. Henry's friends to remember that "facts are stubborn they have worked for extreme purposes without a family and friends, all believers in Spiri nalism and things," and instead of making issue with the Spimediator or a friend. Spiritualism comes to be progress. The time had been spent happily in rits on a point that has nearly slipped from among for it not unfrequently becomes slavish, but mean that mediator, as it lovingly unites with Jesus in singing, according to the request and by the direc men and Christians, (i. e. eternal torment,) into ascribing order, wisdom and goodness to the pur- tion of the Spirits, when the alpabeth being called the Hades of oblivion—let it pass away for ever, as poses of God, and eternal life as the destiny of all. for, the following was given: "My dear friends, a thing unworthy of them, insulting to the goodcessities. This suggests to us the propriety of a Thus we have order with liberty, philosophy with how happy you all are! And if you could see the ness and majesty of God, and a disgrace to our few reflections on the present state of things, theology, humanity in religion, and religion in sci- bright Spirits now hovering around you, you would common humanity. We ask this question, for our be more happy still. But it cannot be. If it could better nature revolts at the associations that linger 3d. The consequence of these premises is, that have been, oh! what a world of misery I might in memory, and painfully remind us of the blaswe are eclectic in our philosophy, and hold to get- have escaped during my sojourn on the earth. phemies that have been committed against the Loving Kindness of God, and His Eternal Majesty and Mercy, the immensity and boundlessness of which have been spoken of by an orthodox di- | shall se vine in the following style. Let this, so far as philosophy goes, be our answer:-

His mercies are more than we can tell, and they are more than we can feel; for all the world in the abyss of the Divine mercies, is like a man diving into the bottom of the sea, over whose head the waters run insensibly and unperceived, and yet the weight is vast, and the sum of them is immeasurable; and the man is not pressed with the burden, nor confounded with numbers, and no observation is able to recount, no sense sufficient to perceive, no memory large enough to retain, no nnderstanding great enough to apprehend this infinity.—Jeremy Taylor.

THE HEALING OF THE NATIONS.

PUBLISHED BY THE SOCIETY FOR THE "DIFFUSION OF SPIRITUAL KNOWLEDGE.

A New Work on Spiritualism. Charles Linton, Medium. The work is beautifully electrotyped, been called to make. We hope, however, Charity ship at sea, which was recognized by the company contains 550 pages, octavo, and two splendid steel engravings-Mr. Linton and Gov. Tallmadge: the latter has written an elaborate introductory disquisition to the work.

We do not propose to review this book, as we expect to hear from others, who may be moved to Bishop Watron said of the Bible long ago, "behold With such developments, weekly or semi-weekly, the Book," for a like cause produces like effects, nothing can save Verplanck from a theological if and prompts the belief that as the Bible has been the friend and teacher of man, so will this work has ever developed. From the time of Christ to the presuccess in their circles and other efforts likely to do a healing work in the education and harmonizasands, who will gladly give us the helping hand do them good, and harmonize themselves and the tion of the race. In saying this, we make no issue with the love of other days, for in all probability its mission will do little more than awaken the Spiritual nature of man, and force him to own his indebtedness to Jesus and the Bible.

While, however, this constructive unfolding of the Spirit is going on, the work cannot fail of do- ed book. least will be the change that sooner or later must ing great good, as it speaks to the intuitions of every mind at all in sympathy with a Spiritualized cure basis, and that no Truth can be destroyed, though it and devotional religion. But in a special sense, it is may be obscured. Every Truth must exist as long as its timely, since it vindicates Spiritualism from the only destroys those delicate phases of taste and style a higher culture for the religion of the future than which I am ashamed to say I know almost nothing—cirwhich should, under most circumstances, be pre- has ever come, or could ever come from the theo-

son, but with the conviction, which not a few in invective. We bespeak for the work a large circuin a kind spirit.

> The following extract will serve to illustrate the style of its position and the spirit of its philosophy.

> 1. Is there a God ! 2, There is existence, and it hath a cause. Causes all tend to one center, and from it are seen to diverge, spreading their rays unto the outer circumference.

> 3. From this circumference we see that they tend inward, converging toward the point: thus in man, the body, the life, and Spirit, three mighty strides toward the living center, and the center lieth still within, for the Spirit hath a cause of necessity more intelligent than itself, for the effect is less intelligent than its cause; and thus from less to greater intelligence, establishing a line of progression, we can in imagination arrive at the point where all progress toward and none pass beyond.

> 4. This is the fountain whence the causes flow in harmony, producing resultant harmonious truths, which in their turn show forth, in countless variations, the power, goodness, and love actuating the one grand center of centers, the cause of all causes, pure beyond conception of

ters, the cause of all causes, pure beyong conception of aught produced thereby.

5. This is God, the living and loving Creator of all things, the supreme Father. In Heaven and Earth, in space and its inhabitants, everywhere and at all times known by his fruits to be producer of good and enduring seed, known by his effects to be the one pure Cause of all

6. The center is not mactive, but is continually in mo tion, doing good in all upon whom fall its divine rays.

7. Do not imagine that God is stern and unkind, for is not the Spirit of man more loving than the animals that do not enjoy his elevation, and then is not God far more loving J. B. Canklin, 184 Canklin. than man's most rapturous joy can picture?

8. Oh, yes, children of the living God, he is indeed the perfection of all goodness and holiness and oh, strive to re-

pay him for your existence by imitating his holy ways! 9. Let not dark philosophical teachings in their outer demonstrations mar the pure screnity of thy inner light. Let thy God claim all thy thoughts, and thus strive to recompense him for giving thee power to think.

The book is now ready for delivery, price \$1 50, postage 30 cents. Orders from the grade and others will be attended to by addressing Mr. W. E. Valentine, at the office of the Christian Spiritualist, 553 Broadway, N. Y. The friends in Boston will and this work at Bela

Marsh's bookstore, No. 25 Franklin street; in Philadelphia, at S. Barry's, No. 221 Arch street; and in Cincinnati, st F. Bly's bookstore.

A liberal discount to the trade.

THREE HOLES SCHOOL A DAY: A Talk with Parents. By WILLIAM L. CRANDAL. New York: FOWLER & WELLS, Publishers, 308 Broadway.

TALKS WITH THE PEOPLE OF NEW YORK. Reported to the Legislature of the State of New York by WILLIAM LUSK CRANDAL, April, 1853: FOWLER & WETLS, Publishers, 308 Broadway.

These two works have been with us some the justice their merits deserve; but we find so theology and philosophy. and do them justice.

The cry of Reform in these volumes is no unmeaning appeal, for it addresses itself to the great purposes of life, with a directness and positiveness that may astonish the sleepy and the timid.

To say truth, however, there is an occasional fierceness in the manner and an abruptness in the got up reflects credit on all concerned. Published human flower has perished like the flowers' and matter of the appeal, that occasionally stimulates 342 Broadway, terms two dollars per year in ad-Now this statement has one great error in it, for combativeness rather than reflection, and makes rance. "the Spiritualists" have various views about the one uneasy for the welfare of the author, so init comprehends the essence of all past religious, and most persons would say was consumate policy on condition of the wicked in the Spirit world, but tense and excited is the Spirit. Verily it speaks as gives such additions as the providence of God and the part of the Spirits, as it is a warranty for good nearly all agree that it is not only good sense, but one having authority, and may occasionally magthe progress of things may make possible for angels faith which has much to do with the development the height of wisdom, to have the Spirits give nify its office. We would not speak a word or has removed his "Public Circle" from Broadway world! their own testimony on this point, as they are the write a line disparagingly of "the Spirit that is to No. 134 Canal street, nearly opposite West Winter is the last low dirge of this vast anthem. be internal as well as external; for while it brings Naturally enough, therefore, Verplanck is undermost competent witnesses. And they certainly do gone"—however, for, in the day of his earth Broadway.

These works were not originally published by and will be kept before the public that they may gress of this volume, "The Society for the Diffu. That any one, however, would think of making fill the purposes of their being, and stimulate the sion of Spiritual Knowledge" will continue to put workers to higher activity.

are none the less true, because they are phrenolo-

"Nature and Revelation place the child under the care "Nature and Revelation place the child under the care and control of the parent; and the Author of Nature and Revelation, makes the parent responsible for that control. Nature has written all over the brain of Parents that they are the guardians of the child; it binds them to fidelity by an oath to which all words are but as mockery; while Heaven not only gives explicit sanction, but registers the account of each individual parent with this agency. It is a feet that to assume in a State where Liberty is unheld safe, then, to assume, in a State, where Liberty is upheld as a Principle and not as a Convenience, that these Sacred Natural Rights will be undisturbed by the remorseless and grim tread of majority despotism

And the following will make us acquainted with the importance he attached to the "THREE Hours School" Reform :-

"It will be a "good time" for the children and youth, when all the teachers in the Public Schools of New York, not only know that the mind is governed by fixed laws, but also know those laws. If that Revolution could be at once accomplished—could take full effect in the winter of 1854-5—it is hardly extravagant language to say, that the change would be regarded by the Scholars as one from hell to heaven. The change will not be so sudden, but it is to be made. As soon as the State shakes off the nightmare incu-bus of its connection with Colleges and Academies, we shall see light breaking in upon the glorious Colleges of the

Of the many benefits likely to spring from the adoption of many of the suggestions of this book, we should be glad to write at some length, as the subject is of vital importance. As it is, however, we can simply say, in the abstract, that the mind will be indeed dull and the reason hard to convince, that will read these two volumes and not feel the necessity of crying aloud-Reform-Reform this thing altogether-for in our ignorance, it has been too long neglected. The following extract will commend itself to most Spiritualists, and make us know the writer better than a column of criticism, as it shows with what singleness of purpose he addressed himself to the great duties of life, and the manhood he brought, with which to do that duty:-

"For, what does Science teach ! Science demonstrates that ALL TRUTHS are from our Benificent Father. If that be so, then all Truths are divine, as He is divine. Further, that He has established a perfect System of Truths: that no two Truths in the universe are at discord. Tha among these Truths, is Reason. And lastly, that the Crea or has left these Truths or Laws to execute or vindicate themselves: in other words, that He is "no respecter of persons," and does not interfere with, to destroy or mar, his own perfections. In addition, is His Written or Revealed Word: a Word, we know to be His, because it is higher than any thing that ever came from man. The teachings of Christ, in words and acts, revealed Truths higher than man has ever developed. From the time of Christ, to the year sent hour, the productions of the purest, the brightest, the greatest, are dull. spiritless, feeble and halting, in comparison:—indeed, not even furnishing a reasonable basis for a the progress of Science, but enables us to understant Truths in that Revealed Word, which before were a "seal-Truth, is either correct or incorrect. If correct, what follows? That Falsehood can never be established on a se-To illustrate what Science has to do with a man's Opin-

cumstances, however, not having favored the observation has ever come, or could ever come from the theologies and philosophies of the past.

No doubt, this may be assumptive in expression, but the profound depths of the teachings of this sits on his throne. And Man himself will establish it in the one case, or overthrow it in the other, by the exercise of precisely the Faculties with which he was originally endowed. Now, in all this, can a man who knows anything of the Science of Nature, find material either for fright or for rant? Certainly not for fright; and as to rant, what a great booby he will feel himself. if after all the ting the triumph of her flight to heaven. chattering stuff he had uttered about that of which he knew nothing, the thing should turn out to be a Truth in Na-

present, and commend the volumes to the honest youd the boundaries of time are obtained. Trithinker and actual reformer, as friends to be con- umphs over the power of sense were absolute and sulted when the labor of life scems hard and the vi- commanding in former years, if we credit those sions of hope grow dim, for then they will nerve revelations of the New Testament, where the sea the arm for work and inspire the mind with pur- heard the harmony of the immortals. There is, pose—for progress and the right.

THE RESIDENCES OF MEDIUMS.

As many have called on us from time to time. to know the whereabouts of "Meriums," we give the names and address of such as are known to us in this city. We wish to be furnished with the Harmony. names and address of all Mediums who wish to be known, as it will help progress to such as may be investigating while travelling, and have but little time to stop in any one place, as it will save them many songs of the seasons, sweeping in their time, and be a guide to the prominent Mediums in the country. Send us in your names, friends, if

J. B. Conklin, 134 Canal st. Mrs. Jennie E. Kellogg, 625 Broadway. Mrs. Anna L. Brown, 1 Ludlow Place, corner of Hoaston and Sullivan sts.

Mrs. Coan, 720 Broadway Charles Hughes and J. Mayhew, 109 Grand st. Miss Kate Fox, 146 Tenth st., 2 doors east of

SPIRITUAL TELEGRAPH.

week in a neat and handsome dress, looking almost new, although it has the same face, and is evidently the same well-known friend of progress. The Telegraph is the oldest Spiritual paper extant, and is well and favorably known for its jacts and the speculative philosophy which the advent of Spiritualism has called into being. It may be the have learned to imitate each other. paper lacks variety for the general reader, and may not satisfy every phase of mind in the Spiritual William family; but for the purposes for which it is issued, dertone the entire cantala." Buried in their cups it is eminently useful, and cannot fail but do a of flowers, they hum away the drowsy neon-tide, good work in emancipating the mind from the and every lily's bell rings a joyful peal to the pass weeks, and we have hoped to be able to do them errors, misconceptions and bigotry of a meteralistic ling air, "to make a Sabbath in the fields."

Mr. Brittan, the editor, is a cautions and thoughtplaining these errors, and helping the thinkers of unbelief," in some towns and villages, in other seem so very much like virtues, that in our pre-more room than we can spare to attempt a review, ful writer, accurate and elaborate in style, but pointed and pertinent to the issue that claims the to Him, whose bountiful hand holds the werld, service of his pen.

to do duty for progress and mental reform.

The general accuracy with which the papea is

REMOVAL.

J. B. Conklin, the well-known Medium,

A WORD TO OUR FRIENDS

This number closes the present volume and squares our obligations with the public for the subscriber's year. As however we have received words of encouragement and hearty sympathy lish the Christian Spiritualist, offering the follow. The following extract will outline the writer's ing liberal terms to the reading public. To be paid

Single copy per year, 5 copies to one address, - - 10 00 The above cannot fail of commending itself to

the reader, and we hope induce him to get " Club" for the circulation of the paper, as the object of in publication is to do good, and that at the smaller tax possible to each subscriber. The character of the paper will be second to none in the United States, either in the matter

style, or make up of the publication, as we expect to have Contributors who are well known to the reading public, for ease and delicacy of style, as well as for depth, and liberality of sentiment Every effort will be made to get such facts as may best illustrate the various phases of Spirit phenomena, that all in love with progress may find

something to interest and instruct them. We pledge ourself to see that every effort is made to send the paper regularly, that it may be

with our subscribers by Saturday. As we have some back numbers on hand, if the friends will send us names, we will most cheerfully send them papers, that they may know the charac-

ter of our issue.

Friends, let us hear from you, as we shall continue to send the paper until directed otherwise.

[For the Christian Spiritualist] SPIRITUALITIES OF MUSIC.

High and expressive music is provocative of creative thought. Coleridge, somewhere says-'My eyes make pictures when they are shut;" so the ebb and flow of the abounding tide of music sways the soul with the gentle harmony of song, Under the fresh manifestation of music, a sort of scenic sentimentality takes possession of the mind and hurries it away where golden landscapes are clad in the robes of living beauty.

Grace and freedom are the first impressions which music of a plaintive character generates, and it is both exciting and subduing in tendency, An emotion of force and feebleness both prevail: there is the strong force of the Spirit and the melting softness of the angel, both predominant One seems to rise with her singing robes about her, all lapped in light and harmony; the other stands warden of the door of the temple of the heart. In listening to a symphony of Beethoven, who has not felt that the great master must have been visited by some gigantic Spiritual presence. whose favor he had won by participating the soul into his common attributes. The dominion of the Spirit of Music is like the rule of some great heroic nature, whose power totally unseen, sways the provinces of Love, Religion, and Emotion. Sitting upon its mysterious throne, and crowned with a shadowy magnificence, she gathers all the traits of nature and every combination of feeling into her realm. The history of all the movements erected in her Empire prove the delight of ages, sexes, and generations, and are the fit emblems of her proper world. Mozart and Rossini outvie all the sages in the councils of her nation, and in her vast configuration of sound, there is a camp and fortress stronger than the citadel of Jove.

The Spiritualities of music are strongly asserted in her tendencies to revive communication with the past; to reanimate dead forms; to sweep those vast tracks of ages in which the memory wanders to seek companions of the past. Vocal music, when it is really fine, realizes this most truly and essentially. Let the voice be heard in the sull evening, when no face or form is seen, and when silence clothes the hill-top and the valley; it seems as if some bright angel was singing and celebra-

Music is a powerful instrument of revelation; it lights the fire signal of the heart and mind until And with this extract we close our notice for the purer and more perfect glimpses of the things bemoreover, a hidden and symbolical meaning, replete with beauty and grandeur, in the vision of harps with flaming cords that flashed before his view. The threads of truth and reality with which this fabric was woven, gives an exquisite and perfect effect to the whole intimacy of the Spiritef

What revelation, moreover, does nature excits in the grand harmony of the Universe? Why, the variation of the four divisions of the year are so grand, successive marches the Lyre of Nature-

"On mount, in vale and forest hung

The spring time is the opening chorus, a sort of chaunted prelude to the drama of growth, ripeness and decay which follow. May, the gentle violet-breeding May, that leaps into the sweet lapses of the hours and the perfumed chambers of the air-

"Are vocal with the notes of praise."

Like a symphony of Beethoven, she goes forward gathering a fuller and fuller note until she bursts No. I. of volume 4 of this paper comes to us this out into a grand swell-a perfect triumph of attuned cadences-and every leaf has a voice, and every air a tongue, and every wave a note of music.

Summer comes like a grand oratorio with the previous orchestra of performers, as assistants The choir of birds are now in full voice, for they

"The honey-laden bees, that field-ward pass," as Keats so exquisitely says, "enliven with an un-

What heart-music is she the offspring of? and what high desire of the soul has she promoted? that the eye is permitted to behold again these He is generally known as the warm friend and ripening beauties shine. How many saw thy last ready champion of Spiritualism, able and willing year's laurels fade away, who never thought to see again the soul of Nature lay bare the Holy Life that flushed through all her frame! How many a how many have faded away like them, until the perfumed breath, just lingered on the vermilion lips, and then they have revived again, only to deck the grave of buried hopes and affections, and will blossom one season more, and then depart the

Clear and cold; the tuneful souls that prophesied,

winter, they fill the celestial garden of the night come empty away. music, and the touches a full note of new creation on earth, ere we depart to better mansions.

tery? Mechanical combinations produce notes, and notes sounds. As it appeals to something beyoud the hearing, and which we cannot define, so is it undefinable, and essentially Spiritual.

THE DREAMED LIPS.

EV F F. SHILLABEE

Some visions greet us from the realm ideal, So positive and clothed in such sweet guise.
That our rapt Spirits cling to us if real.
And with tenacious love their teachings prize

Thus in the early watches of the morning, When the soul struggled with dull sleep's collipse, Plainly there came from dreamy land a warning. That waked to consciousness a sleeper's lips.

Two ruby hips—so run the line of dreaming— Came from the spheres and rested on his own. And kisses gave, with love's true fervor teeming. That bore no cadence earthly in their tone.

There was no passion with the holy feeling That thrilled his breast with more than mortal bl No trace of clay obscured the bright unsealing Of joy's full fourt awakened by the kiss.

T was Heaven's own love the costasy impressing, And his glad Spirit, joying in its gloy, Bowed down in answer to the heaven-sent blessing. And felt a thrill through all its being flow. The trace of earth died out, and the immorta-

Asserted all its claims, as sin withdrew, And gazing through its open golden portal, His soul a taste of heavenly glory knew.

He sighed to have the blissful thrall depart But the bright fancy, real seeming taking, Sunk with a living beauty in his heart.

LETTER TO AN INQUIRING FRIEND.

Your letter requesting some elucidation of the dangers, the limitations and permissions of such intercourse, suggested by the "Remarkable Spiritnal Experience," is the New Church Repository, involves questions of a most grave and timely cha-

bably cannot now be given; yet, if each earnest and inquiring Spirit will enter into the investiga-

It is conceded by all Spiritualists, whose candor and insight entitle them to respect, that Spirits of far, and abused, is productive of much satisfaction. the most opposite character are ready to commu- So also the investigation of Spiritual phenomena, grant that there is a disorderly, forbidden, unsafe, communion between the two worlds, having an relation to it, even though they may fall rather and injudicious communing with the dead. History end of use, is productive of good. But when once short of having found it themselves? proves this; the instincts of the human heart confully convinced of these first truths in Spiritualism, firm it; the precepts of the Word abundantly de- and when the heart has been in a degree satisfied clare it; the present Spiritual manifestations illustrate and establish this one truth. By trials and rience, Spir-tualists are everywhere being taught that Spirit-intercourse, in and of itself, is not neces- the benefit of the neighbor, the discovery of truth time to speak and a time to be silent; a time to be on which to pursue Spiritual investigation. But ness of the Divine Presence.

Spirits are to mortals in the flesh as men of extended culture and attainments to young and ingenuous minds. They stimulate and unfold the hidden germs; they confirm latent tendencies, whether good or evil. As a youth, who has lived a retired life in the country, has not yet the fixed and decided character of one who has been exposed to the world; so Spirit-intercourse, like death itself, causes a separation of opposing elements. I am happy also to be able to confirm these views by a disclosure from the interior, which to me bears internal evidence of a pure and elevated origin. It of those who have laid aside the external form, and | yet, it is not settled, it is not disposed of. become initiated into the world inhabited by the departed. If in his internals he be evil, he geneequivalent to a dissolution of the body. It is far more easy for a man to become regenerate before than after he becomes exposed to sensible rapport and illumination from departed Spirits. Knowledge puffeth up, but charity edifieth. Only doctrines of the Word, which are first pure, then peaceful, easy to be entreated, without partiality,

"Therefore, let no man, without due preparation, commit himself to the swelling waves of the great sea of interior communication. And let every man purify himself, and set his house in order by dili- their world, in the sense of making it every way gent service of his Divine Lord, not in word only, more comfortable, without having the least idea of but in truth and in deed; else at any moment his their being capable of occupying any other than internals may open, and unprepared he may be purely domestic ground, and that only in the most summoned forth to undergo that ordeal which is external sense. Such men love their mothers, sisas a fiery trial, fatal to those who, in the day of ters and wives as they love the sugar in their tea, their prosperity and of their strength, have turned as a means chiefly of modifying life to them, which acide, and yielded up their natures to the pursuits otherwise would be filled with many inconveniences

Such, according to a highly developed and truthtromitted into interior things. And what is the conclusion of the whole matter? what the inference to their teaching...

The grand design of this more Spiritual dispencation is the unfolding of man's Spiritual nature; not that he may sit at the feet of every Spirit that standard of womanly perfection that men have warrant that Spiritual help and strength will be York. may choose to communicate, but that inspired and raised up, and therefore forget the great fact that given us as we need. God will have his work done, sustained by the one living Source, he may receive in his own quickened interiors light and know- an opportunity to develop herself freely in order to is there that will not help? No true man, no irrue ledge. He who seeks information from Spirits as prove what her capabilities are, and for what work woman. dom, will surely be deceived. He on the contrary Another class regard woman as a beautiful fas- more truthful ideal of woman in her perfect state such, he who consults them as fountains of wis-

in music are now mourning their watch, over the who looks inward into that Divine law, written in cination; an ideal to worship, a treasure to be than our own Harris. Womanly bimself in recepshrouded form of Nature. These starry and floral the inmost consciousness, or at the Word, the exproud of; an object for which to work and to dare, tivity and gentleness of soul, he can the more cise situation of the infernal regions, is a task splendors that gemmed the carth are now beaming haustless store-house of goods and truths, will, if and to seek the world over for riches and honors readily appreciate womanhood. No one can read which has often exercised the ingenuity of theoloin the heavens. Absent in summer, as ours are in elevated and aided by the Divine Spirit, never that they may lay them at her feet. These Quixo- his poems without being impressed with this, and gical writers and pulpit orators. A Down East

splendors. Through the long, cold, dreary hours thing; he who seeks unto Spirits, as such, for con-sequently the influence they may have in her detained, that woman were what woman might be!— arguing from the well-known geological fact that of midnight we have watched them, our thoughts firmation of doctrine or direction of life, will fail to velopment is calculated to unfit her for anything But the time will come. If we, who in this age the temperature of the earth rises as we desinvesting each, as one by one they went out in the attain even that good which is stored up for man like practical life and separate her from her truest are longing after this, can believe that it will be cend below the surface. The prevcher seemed last spaces of the sky, with strange attributes; and in the heaven of Spirits. As in entering this new and noblest calling. then we have turned away, as from the face of a dispensation, we gave up all for Spiritual truth; so Of the various religious sects, none place wo not encourage us to labor, no matter what the but the truth is that this theory concerning hell may they be compared to Spirit-lyres, hung in the chre, that renewed and vivified we may rise, in this any other class of religionists. She is educated

As music is symbolical of life and immortality, God, the dangers of Spirit-intercourse are, so long, given to every one to speak the words that are in- that naturally enough some have become curious, new on the subject, let them say, if they can, so are her utterances Spiritual; her voice we can as it remains in this state, in a measure passed, wardly given them. But the friends, like every and wish for more light, that more exactness and how many tons of coal are annually consumed in not analyze or penetrate. Some great and philoso- With interior perceptions quickened, with a heart other sect, have degenerated from their pure and diffinateness may be given to the assumptions of roasting the vast army of hypocrites and other phic mind affirms that music is color, or that the overflowing with love, there is given both a wise beautiful original, and with the sect, the women this theorising. We give the following, not only rascals which are constantly flocking to that subvariations of the tones of color, whose combinations discrimination and a kindly adaptation to the con- have become assimilated to the world, and have to oblige an old correspondent, but in hope that terranean establishment. produce harmony. Yet what is color? who has dition of all. There is also to one who is joined to lost in great measure the noble and sweet charact those friends who are so free in their speculative defined its substance? who has explored its mys- the Lord, and called to serve in the intermediate teristics of their predecessors. between the outer and inner world, a special divine influx, an afflatus, as it were, which sustains and nications are weak and emasculated. They cease. after the excitement of novelty has worn off, to atshelves of the bookseller, which no man will now for both are one. read or buy. On the contrary, there is a peren-Spirits are unfolded, we behold new beauties, and casional instances, have approached their ideal. are filled with increasing awe and wonder.

The great use, then, of Spiritual manifestations is to open man to influx, to familiaraze him with laborers, women have often been obliged to do that Spiritual realities, and lead him to the Divine Fountain. In this I am happily confirmed by that wonderful work which has just appeared—"THE upon the subject, we frequently see the same thing. HEALING OF THE NATIONS." It does not come as from Spirits; but as it were from an adapted sphere of the Divine Humanity. The Medium is elevated stances, woman is obliged to gird on the armor of possible, and as practical as may be, without ofthrough internal prayer into rapport with the wisdom, and assume the position which only man fence to the subject matter in question. essential Source of Life. Doubtless the work has its human limitations and imperfections in its externals; these must partake of the mind of the Me- the age ripens. As woman more and more asdium; as the garment or body of the infant is sumes her true position, man will more and more derived from the parent; but if read aright, those assume his. The Spirit worlds are opening to both, precious truth. Such works, as Spiritualism ad- for with truth and earnestness. Women have been come more and more numerous till every phase of cess have made many mistakes which time and law of Spiritual Intercourse, the difficulties and mind will be addressed, and God become the better light will remedy. A great deal of energy Great Teacher of all his children.

But Spirits have their mission, and it is only when made too prominent that they become injurious and perversive. When a Spirit truly instructs, he speaks, not as from himself, but as from the perfect love developed in the woman, and perfect A full and universally satisfactory answer pro- Lord; as the planets shine only by reflected light. There is, however, one branch of Spirit-intercourse more dear to large classes of affectionate will doubtless become in the end abundantly apmessages from departed relatives and friends. This worthy of respect for the energy and perseverance solace is permitted, and if not selfishly pursued too of their souls. Have not Lucretia Mott and Lucy meate with men in the body. I am also free to for the sake of determining the reality of the alleged lysis of the subject, to bring to light the truth in sarily, always and everywhere, a good. There is a from a wish to obey the truth, are the safe grounds with his Spirit, and in purity of life and earnestness of action devote himself to do His will, and all the delights and blessings of Spiritual unfolding will be his, and in his inmost heart he will know a peace which surpasses all understanding, and is vine Saviour was manifested to reveal.

been turned on all sides to the light of investigais a portion of certain Principla, which will, tion, and has probably been written as much upon, for thee!" doubtless, ere long, be given to the world. "When and preached as much about, and ridiculed as thoa man becomes conscious, while in the body, that roughly, as the greatest veteran in the ranks of Spirits are about him, he is considered in the light either pro or con could reasonably desire. And

moral, intellectual and physical world.

One class of men, for instance, are rather puzzled to account for the fact, that such beings as women do exist, and would be almost inclined to doubt the economy of God in that particular, the moral nature principled in the self-sacrificing were it not for the fact that they are (physically) the mothers of mankind. Such men regard women with a curious kind of forbearance, as though or internal bias, and without hypocrisy, endure it were a duty patiently to submit to a necessary cvil. The good natured ones among these, strive to make life easy, by petting and managing, and yield-

ing to what they consider woman's whims. Another class look upon woman as a blessing to

and much unpleasantness. of woman as christian wife, mother, and sister, and dare everything, for God will hold her up. Another class abound in respect for their ideal gers which beset the path of thos; who will be in- chivalrously stand ready to defend her, to protect To many women, withering under the sense of a her, and to venerate and love her in what they false life, a life of aims without accomplishment, consider her sphere. But they shudder to the very these words will sound extravagant. They will price 30 cents. to be drawn even from this dark picture? Is it heart at the idea of stepping out of it in any direc- say "what can we do tied down to benumming cirnot that we should go as we are internally led? tion, actually imprisonining her in a fortress of re-cumstances?" The answer is, many of those circleents. The very wisdom of this voice from the interior ligious and social conventionalism. These, chiefly cumstances might yield to a little faith in God. shows that some are to enter and others to listen in consequence of a prejudiced education, misap- And if we do the best we can, a better way is sure prehend woman's true character, while they have to open for us by and byc. It will not do to be the seeds of true love to woman in their hearts.— discouraged. Our conscience will not acquit us if the following named persons, who are authorized They would have her perfect according to the we are idle during harvest, so long as we have a to receive subscriptions: woman, like every other creation of God, must have and he will have men and women to do it, and who

she is best fitted in the maiverse.

tic individuals place woman far beyond and out of if receptive, influenced by it. His "Lily Queen" clergyman lately declared in his sermon, that the above with an Hesperides of bright and shining He who seeks God will in Him attain every the material universe, call her an angel; and con- is the embodiment of his ideal. O, that it were at-

dying friend, whom regret could not save! Truly now having advanced somewhat in the path, we man in anything like her true relation to man, ex- work! We must like Christ be willing to "suffer is the very oldest we have. See Homer's desthe stars blossom in the sky, and they are the true must again give up all for God. This life is a concept the Friends. Among them she is honored more awhile" and be weary, for the sake of that which cription of the descent of Ulysses. In the very the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and they are the stars biossom in the sky, and the sake of that which secure unformity and has advanced the finds required to secure unformity of type in the exercise of all her available faculties, and is struggling for birth, even the second golden age.

The support of the friends. Among them she is honored more and and peweary, for the sake of that which the finds required to secure unformity of type in the exercise of all her available faculties, and is struggling for birth, even the second golden age.

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The support of the friends required to specific find the finds required to sp space above, upon which the Infinite One makes new Sabbath morn, to the true and heavenly life thoroughly and practically, and her Spirituaal nature has a good opportunity for development in To the soul who has attained its true centre in the quiet sittings she mingles in, and in the freedom matter, and its ultimate development in Spirit, stood; if the preachers wish to tell us anything

Spiritualism is opening for woman a truer desinspires both the communicating Spirit and the and labor. Swedenborg's ideal of woman is so and feel free to say, that we question—if the interrecipient Medium. Hence the greater dignity and beautiful, and recommends itself so forcibly to the rogatories contained in the following-can be anharmony of communications from such sources; real truth-seeker, that it throws wonderful light on swered by the light of an external philosophy or a whilst ordinary clairvoyant revelations and commu- the subject of her "sphere." In his divine philosophy, her interior nature is brought to light, and found perfectly to assimulate and harmonize with tract even those who advocate similar opinions. I man's interior nature, provided both are in a state might, did it not seem invidious, allude to volumes of perfect development. With Swedenborg man is what it may. No doubt there may be many apof such Spiritual verbiage laying dead upon the not without woman, neither is woman without man.

> In all the great hitherto, chaos has prevailed in Consequently both men and women have been greatly out of their sphere. For want of proper which man is better fitted to do and vice versa .--And in this age, though light is beginning to shine Man is the wisdom; woman is the love; but often In her struggles through unpropitious circumwould take in a perfect order of society.

These things will gradually be growing better as vances and ascends tot higher planes, will be- striving hard for a better position, and in the prohas, we think, been misapplied in the attempt to one in mind of the strife between the hands and What arises as Spirit-what decays or changes as matter, the feet, as to greater claims to importance. Were where is the going up and the falling down separated?

wisdom in the man, the mutual dependence and mutual help would be so manifest that no room Stone, and many others in the same field of labor, contributed greatly by the earnest and sincere ana-

To the accomplishment of the ministry to which woman is called, there are, as we said before, many seems to be in great demand somewhere. I have obstacles. But these are becoming less formidable received but one number by mail in five weeks, stantly and morbidly seeking new wonders and every day, and are to be melted away by love, and that came five days behind the time. Doubtdisappointments, by observation and bitter experiments, by observation and bitter experiments. A beautiful less some thirsty soul embezzles the paper to his perplexity usually punish such busy idlers. Use, opportunity is presented her now, as a medium for private use. My prayer is that he may be benefitdivine influxes. For this she is Spiritually fitted, ed thereby, but I have felt the want of the paper being more receptive and intuitive than man, and sadly, the more so, as I have been suffering under the more quiet and retired life she usually leads, a severe attack of neuralgia, which shut me out on winch to pursue spiritual investigation. But above all, let a man seek the Lord his Maker with fits her so far as conditions are concerned. It is from all intercourse with the interior world. But time to forget all in the overwhelming conscious- his whole heart; let him be clothed and imbued not necessary that she should either speak or I have had streaks of comfort from this side of write in order to accomplish her mission, though Jordan. A robin sings in the morning on a tree both these fields of labor are amply open to her if near the door, and the April breeze hums through she be fitted for them, but an interiorly developed the half raised window its song of flowers. And woman-one who receives influxes of love from a letter from a brother at the West, come to rethe heavens, what may she not do, socially, domesthe initiation into that Eternal Life which the Di- tically, universally? What a power might be hers, what a ministry might she not accomplish! The very sphere or Spiritual aura of such an one, affects those who approach her like a heavenly atmos-

One of the most curious things in connection things by a life of suffering and stern discipline of with the subject, is the various ways in which men soul, having gone through the "fire-baptism," they rally remains evil, because it is, as it were, the end judge of women, the different ideals they form of are ready for their work. If they err, they must tations have occurred in the presence of unbeof one life and the beginning of another, and almost them, according to their several standpoints in the not yield, but strive yet the more; relying on the lievers unexpected and uncalled for. The Spirit

> another and a greater than all, though a more Spiritual and less apparent to the external senses. | quiet after dying decently, and being buried like a Then what will come then, we all hope intensely but they are getting to be common place affairs.—
>
> ture versus Theology. By Andrew Jackson Davis. The name of the author is a sufficient inducement to all interested in Spiritualism and its teachings to purchase and read the work. Price for, and believe that it will be harmony of the external with the internal world. When that comes, As soon as I get permission from the young lady rest will come, and not before; until then, mountains of bigotries, and sensualisms, and prejudices, particulars of that wonderful demonstration of Spiand hatreds, must be undermined continually. Wo- rit power. Spirits must have infused into her sysman, with all her Spiritual strength, must help.— tem nourishing fluids, for there was no sensible de-There is little time now for selfishness to repose on crease of flesh during her long fast. the bosom of conventionalism. A true woman will dare to be singular, to set Mrs. Grundy at de- ensuing year. It is a magnificent room, and every fiance if she finds it necessary so to do. Not that way adapted to the purposes of speaking and hearit is always necessary; it is ever best for woman to conform to usages when she conscientiously can; the instinct of self preservation would teach her my health permitted. that. But if she feels a burning in her soul that will not be extinguished nor repressed; if she feels that to be silent would be a crime; then let her

No one probably, in our time has a higher or

realized in a future age through our help, shall it to think that he had struck out an original idea,

QUESTIONS FOR THE SPECULATIVE. ven, and all below it as deep as hell." In fact moods and tenses, will find that there are limitations to intelligence on the speculative as well as iny-a more ample and free field of development the theological platform. We speak for ourself, ther to desire. There is one object, at least, in mere scientific classification of facts.

The reason to us is obvious, since science cannot get above phenomena, and that at best is but the appearance, not the essence, of the thing, be it a sentiment beyond them that it is impossible to proximate conceptions of the hidden truth on is. What idle sounds the common phrases, adorathese subjects, but we shall look more to the Medium and Clairvoyant philosopher for an explanation reflection it is to have a feeling answering to all nial freshness about true inspirations; and as our the earth. Neither men nor women, except in oc- of, and light upon these and kindred questions. than to the guessing of the external philosopher. be he or she ever so profound.

> In the meantime, let those who think they can solve the problem of Life and Death, do so, as no doubt there are many inclined to this kind of reasoning from the peculiarities of their organiza-

> It is to be hoped, however, that all favoring us with their views, will be as brief and diffinite as

Mr. Epiton: Will you please insert the following queries in your paper, and oblige an old correspondent: Query 1st. If matter has always existed and progressed itself through successive gradations of mineral, vegetable condition is unconscious of the fact of a conscious, indivisimple sentences will be found to contain jewels of and light and guidance will come for both, if sought | dual existence in all or any of those grades; reasoning from analogy, what right has he to expect that in a higher existence than the present, he will possess any knowledge of

an individual conscious existence in this? Query 2d. If the line of demarcation cannot be found where matter ends and mind begins, and mind or Spirit be but the refinement of matter, where is the division of matprove the equality of woman with man. It puts ter and mind at death or when the dissolution takes place?

Query 3d. If the body changes and forms new organisms why may not the Spirit change also, and instead of continuing an individual Spirit, (as the particles of matter which once contained it, are diffused,) and may not this Spirit would be left for discussion as to "who is the also become diffused, and become a new Spirit, like as the tion with calmness and perseverance, the truth natures than any other, which is probably least greater." But after all, these women have done particles of matter, the body becomes diffused and forms a new organism or new and various bodies of matter and mind; since mind is considered but the refinement of matter, or matter but the grossness of mind?

Will you or some of your able correspondents please enlighten us and oblice a friend to the cause of progression

[For the Christian Spiritualist.]

WEST TROY, April, 29th, 1855.

BROTHER TOOHEY: The Christian Spiritualist ward me for perseverance in a case that once seemed hopeless. I mention this to encourage others. For two years I had cannonaded him incessantly by letter, on the subject of Spiritism. At last, as he informs me, he has formed a circle of orthodox believers. At the first sitting, the table forgot its accustomed propriety, and setting at large of large larg cessantly by letter, on the subject of Spiritism. At THE MISSION OF WOMEN.

This all absorbing and long agitated subject has been turned on all sides to the light of investigation, and has probably been written as much about, and ridiculed as theoroughly, as the greatest veteran in the ranks of oughly, as the greatest veteran in the ranks of the proof of the most curious things in connection.

This is not settled, it is not disposed of.

One of the most curious things in connection.

THE MISSION OF WOMEN.

THE MISSION OF WOMEN.

The MISSION OF WOMEN.

At the first sitting, the table forgot its accustomed propriety, and setting at the first sitting, the table forgot its accustomed propriety, and setting at the first sitting, the table forgot its accustomed propriety, and setting at the first sitting, the table forgot its accustomed propriety, and setting at the first sitting, the table forgot its accustomed propriety, and setting at the first sitting, the table forgot its accustomed propriety, and setting at the same under obliving witnesses to whom we add we have now a number of living witnesses to whom we add we have now a number of living witnesses to whom we are absorbed the middle point. Testimony of a flundred witnesses. An asset the Middle and Scnior Classes in Cambridge Diving Spring the asset and Scnior Classes in Cambridge Diving Spring the asset and Scnior Classes. A letter read before the Middle and Scnior Classes in Cambridge Diving Spring witnesses. An accust omed propriety, and setting at the same under oblet. Testimony of a flundred witnesses. An East read before the Middle and Scnior Classes in Cambridge Diving Ween been fairly resided and we have now a number of living witnesses to whom we have the world in value of the the dead Scnior Classes in Cambridge Diving Asset the Middle Propriety. Also the Lung and Cought Syrup, a safe and invaluable read before the field because of the self-water of the Lung and Cought Syrup, a safe and invaluable read Scnior Classes in Cambridge Diving Asset the Middle We have now a number of living witnesses An accus

meeting House in that place are closed, the congressed from the bonds of the churches read this little gregation having nearly all fallen from grace.

In Troy, and the region round about, Spintism is doing well. Some astonishing manifest are ready for their work. If they err, they must not yield, but strive yet the more; relying on the help which is sure to be had for the asking.

This beautiful world has seen many a revolution, and passed through it unscathed. It will see yet another and a greater than all, though a more Spintism for the gregation having nearly all fallen from grace.

Meeting House in that place are closed, the considered from the bonds of the churches read this little bonds of the churches read this little form. The spirit of the churches read this little form. The s but they are getting to be common place affairs.-

> The Trojans have engaged Harmony Hall for the ing. I believe Dr. Hollock of Gotham, delivers the first lecture to-day. I would write more if S. M. Peters.

> New Music.—We have received the following picees of new music from that enterprising publisher, HORACE WATERS, who seems to be determined to make the age musical with song:-

1. "The Orphan," a ballad, price 25 cents. 2. "Twilight is Chasing the last beams of Day, 3. "When the Willows in the Vale," price 25

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WHERE HELL IS SITUATED .- To define the pre-So much has been said upon the progress of the locality of hell has long been well under-

> Perfect Love.—Perfect love has this advantage in it, that it leaves the possessor of it nothing furwhich the soul finds absolute content; for which it seeks to live, or dares to die. The heart has, as it were, filled up the moulds of the imagination; the truth of passion keeps pace with, and outvies extravagance of mere language. There are no words so fine, no flattery so soft, that there is not express, at the bottom of the heart where true love

> ble creature, divinity, angel, are! What a proud these, rooted in the breast, unalterable, unutterable, to which all other feelings are light and vain! Perfect love reposes on the object of its choice. like the halyon on the wave, and the air of heaven

In Poughkeepsie, April 21st, CATHALINE KIPP, aged 50 years. She was a member of the Society of Friends. The funeral was attended by a large concourse, and the people listened with great interest to a discourse delivered by John D. Wright.

TO THE AFFLICTED.

hing cures that have been performed by MRS. MEDICINE, of Hartford, Conn., and those of METTLER'S MEDICINE, of Harttord, Conn., and those of MES. FEENCH, of Pittsburgh, Pa., when all remedies have failed, and the patients given up by their respective physicians as hopeless and attested by thousands upon thousands, to whom relief has been afforded. Both these ladies are Chairvoyants, and while in that state the Medicines are prepared. The various ingredients of which their Medicines are composed are all from the Vegetable kingdom. It is but faint praise to say that of all the numerous specifics that have been prepared for all the diseases that the human system is subject to, none have been so universally successful as the Medicines prepared by these two ladies.

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Mrs. Churchill lass for the last 25 years been devoted to Physical Physics of the human scalp, renewing and strengthening the hair.

Certificate letters from patients can be seen at the house. 3t

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Now received and for sale at the Office of The Cheistian Spientialist, the following Works:—
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ersons, an meanance, nate the hard statement of the design of the statement of the statemen SPIRITUAL MEDIUMSHHIP.

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Cases are of constant occurrence, in the business of life, where a previous knowledge of character would not only save much trouble, vexation and pecuniary loss, but would often prevent the most ruinous consequences. he most ruinous consequences.

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ing more is required than to possess a specimen of their hand-riting, (it may be a letter, note or any other document.) This just be enclosed in a blank envelop, taking care that there be must be enclosed in a mark envelop, taking care that there is no other writing, either upon the envelop or the enclose, let it 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 Blood's Despatch; in the latter case, a fee of \$2 is expected to be onelosed. Persons residing in the country of an electrons.

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By Spiritual influx the real cause and cure of this disease is ully made known. Those who are afflicted can obtain fulf pariculars by calling upon, or addressing

I crsons desirous of becoming Members of "The Society for the Diffusion of Sprintal Knowledge," may make application for that purpose to either of the Officers of the Society, or at the office of The Christian Spir

[For the Christian Spiritualist.] AN INSCRIPTION.

BY 5. B.

Lines inscribed in a Bible given to a young lady by her parents on a marriage day.

Gold we could give thee-What is gold

To that which lies within? Gold may aid the worldly act; But life this book will win! Gold may win the world's applause, Yet there's a might more high, 'Tis truth-in it there's pow'r and strength

The mind to purify. Wisdom and Truth, and all inspiring Love, form the res-

plendent gem Which sparkles ever in the light of God's bright diadem.

> Life is a mortal's lot. The state Of man, a little space In which to bustle for a time; 'Tis gone, and leaves no trace, And thou dear child art ent'ring now On life's most trying way, If thou reliest on thy God-

Then life-a changeless day Remember thou the bitter word e'er stirs the pool of strife Sweet things it turns to gale, spurns peace-the beauteous

Our love the prompter of our gift, And thou wilt it receive, And in thine innocence of thought, Thy parents word believe, Love comes from God, and love is peace From heav'n the purest stream, It is the only talisman To purify life's dream. It is the lotus apangling n'ar the viver's sushing waves Concealing aye the blot beneath-then brighten all it laves. New York, April 15th, 1855. From the Banner of Liberty. THE ORPAN BEGGAR. A TRUE STORY.

A little boy, an orphan too, Whose finger ends with cold were blue, Whose larger ends with cold were blue,
With pearly drops in either eye,
Ready to start with pity's sigh,
With timid steps approached the door,
(Some scanty pittance to implore,)
Whose brazen knocker, smooth and bright,
Mocked all the efforts of the wight;
His little hands its place supplied, And open flew the portal wide.
A clergyman of modern date,
Less famed for kindness than estate,
Now eyed the boy from top to toe;
And listening to his tale of wo, And listening to his tale of wo, Said, "take this crust, 'tis mouldy too; But still, 'tis good enough for you."

The boy received it with good grace. The boy received it with good grace, And turned about to quit the place.

"Stop," said the priest, "an orphan boy Should not pursue such bad employ, Answer me this, pray, can you read!"

"Ah! no sir, 'it's a truth indeed."

"Not read! why then you cannot pray! I'll teach you, after me thus say;
Our Father who in Heaven art"— Our Father touched his little heart.)
'Is he your Father, then, and mine?
'Yes," said the reverend divine;
'God is the father of us all— "God is the father of us all—
Of rich and poor, of great and small."
With feelings undisguised, the boy
Summed up the whole in his reply,
We're brothers—let it not be said
You ever gave me mouldy bread."

A SKEPTIC CONVERTED.

We have been requested to publish the following letter which was addressed by a citizen of Baltimore to the Editors of an influential journal in the city of New York .-We have paid no attention whatever to Spiritualism, and of course "know nothing" about it, but are assured by those who "know" that a number of our citizens can testify to similar performances. We have no doubt the letter will be perused with interest by many of our readers :

BALTIMORE, March 20, 1855. Be not too hasty, my dear sir, in condemning Spiritualism, for you will certainly be obliged to recent a You cannot be a more confirmed skeptic nor entertain a more corough contempt for the whole subject than myself, but a few months ago; now I am compelled to admit, in spite of few months ago; now I am compelled to admit, in spite of all previous religious prejudices, that it is the work of God. Some months ago, to gratify a friend, I was induced to visit a private circle; besides us there was a gentleman, his wife and daughter about twelve years old. Among other extraordinary manifestations, while the table was in motion I seized it with both hands, but even with my weight added could not arrest it. My friend then tried, but with a hetter success. Opposed to us was received. but with no better success. Opposed to us was merely a laughing child with the tips of her fingers upon the table.— Asiounded at this, I determined to investigate till I detected the cheat or acknowledged its truth. I have read a good deal and run a good deal. I have made it a subject of prayer that God could not suffer my mind to be misled, but enlighten me with the truth. My faith is now fixed—to doubt is now impossible. Words spoken by my son who died in my arms twenty years ago, words known only to his mother and myself, were given to me through the dial—all present entire strangers to me and I to them. I ed the chest or acknowledged its truth. There read a that had a mental question correctly answered, the question of a character that no guessing could reach. I will not trouble you with a detail of my experience and what I am no harm; but she was one of his ancestors, and again, she went from my bed towards the fireplace, frequently witnessing, but I would carnestly advisse you had been the wife of Duke John Casimer of Saxe- and with her hands she kept feeling about the wall mination to reach the truth, lead where it may. It has brought to me that comfort and consolation which words band had not been on good terms at the period of wards me again; and whilst my eyes were upon cannot express, and which the world cannot purchase. It has robbed death of every terror and made me, I trust, a

NOT BAD SPIRITUALISM FOR A D. D .- Looking into a school book entitled: "The Second Reader, by Henry Mandeville, D. D." we find the follow-

Did any one of these children ever see an angel? see an angel? Yes. A great many have. Abraham did. Lot did, David did, Christ did, Peter and John did, and in the Bible, you read of many who have seen angels.

But though you never saw an angel, yet you all know what an angel is. Angels are good Spirits, who love God more than they love one another; more than they love themselves; more she told him that she would return with her husrands, just as your parents send you. Sometimes they come down to this world to do good to good people here. When a good man dies they stand by his bed, and carry his soul to heaven, just as

This Rev. gentleman is a Presbyterian clergying to the truth of Spiritualism? With one emendation it would be true Spiritual doctrine. He says: "Sometimes angels come down to do good to good men here." Spiritualists go a step farther than this, and affirm that angels come to do good to all God's children, whether they be good or bad. The mission of Christ was "to call sinners to repentance;" and this is supposed by Spiritualists, be more the mission of angels than to call the righteous .- Journal of Progress.

heyres forever, and so be condemned for heretykes to God, enemies to the crowne, and most arrant traytourers to the whole land."

from those for the years 1687, 1688. It is usually years. extracted from the travels of Cockburn, a work however, which we have not had the opportunity of seeing.*

to recover £1000, as damages for the scandal of heard his recital, which, from the serious earnestband, Mr. Booty, a receiver, driven into hell.

"The journal books of three different ships were produced in court and the following passages, recorded in each, submitted to the court by the de- quiry. fendant's counsel.

Lipari, and came to an anchor off the same island, and then we were at W. S. W.

" Friday, May 15. Captain Barnaby, Captain Bristow, Captain Brown, I, and a Mr. Ball, merchant, went on shore to shoot rabbits, on Stromboli; and when we had done, we called our men and there was a great noise, which greatly affright- pital-sergeant as follows:ed us all, for we none of us ever saw or heard the Stromboli, and into the flames of hell.'

said of her husband. Captain Barnaby gave bail for it, and it came to a trial in the Court of King's were covered with the same cloth his coat was viously. made of, and so it proved.

mountains.

"The judge said, 'Lord, have mercy on me, and grant I may never see what you have seen .-One, two, or three may be mistaken, but thirty never can be mistaken.'

So the widow lost ner cause. The defence set up was, that the defendant had spoken no more than had been by a number of persons as well as

peared to the Duke Christian of Eisenburg.

there entered, to his amazement, a lady in an an
M——'s Spirit that spoke to me then, and no bly, to present the communication unto others.—

our city (Roxbury) pauper establishment, who they wish to live healthy lives. Make it your city (Roxbury) pauper establishment, who they wish to live healthy lives. Make it your city (Roxbury) pauper establishment, who they wish to live healthy lives. Coburg. She then related that she and her hus- over the mantelpiece. After awhile she came totheir deaths, and that though she had sought a re- her, she somehow disappeared from my sight altotive, furnished by a citizen of Roxbury. We have conciliation, he had been inexorable; pursuing her course, in a friendly spirit only for yourself, but well assured that if you give the subject a fair investigation, you must inevitably be convinced of its truth.

N. Y. Republican.

Yours truly. conciliation, he had been inexorable; pursuing her gether, and I was left alone. she was happy, he was still wandering in cold and after a time I got better, and gradually I went off than is done here: darkness betwixt time and eternity. She had, how- to sleep. office, and disappeared; whereupon he consulted a to a matter only she and I knew of. clergyman, in whom he had great confidence, who, "After closely cross-questioning Corporal Q-

to comply with her request.

As the duke had yet some difficulty in believing then dismissing him, sent for the other patient. it was really a ghost he had seen, he took care to tained by a reference to their portraits. The exinvariably to communicate a sensation of cold.'

ARE ALL GHOST STORIES INCREDIBLE? she declares herself well acquainted with all. The delinquent. Nor is there any escaping from the marvellous account, she says, was taken down by one of the of-

sergeant, a man of cousiderable worth, and highly as clear as at first, and they declared themselves months. After breakfast she wished to be dressed, ed to arms and to battle. But God reigns; he "An action in the Court of King's Bench was esteemed by the whole corps, to an event which ready at any time to repeat their statement on friends and neighbors called in to see the great him aside from his ways. We have taken a few brought by a Mrs. Booty against Captain Barnaby, had occurred in the garrison hospital. Having oath. his assertion that he had seen her deceased hus- ness with which he made it, challenged attention, both repaired to the hospital for the purpose of in-the existing spirit mediums which prevent the re-ception of a better correspondence of the reality of

"There were two patients to be examined-"'Thursday, May 14, 1687. Saw the Island of both men of good character, and neither of them law and doctrine of correspondence ever prevails. they were both in the prime of life.

"Having received a confirmation of the schoolmaster's statement from the hospital sergeant, also affinities may be quickly recognized. together to us, and about three quarters past three a very respectable and trustworthy man, I sent for o'clock, we all saw two men running towards us the patient principally connected, and desired him To a great extent, the verity of correspondences with such swiftness that no living man could run to state what he had seen and heard, warning him, comes only "looming through a mist." half so fast; when all of us heard Captain Bar- at the same time, that it was my intention to take naby say, 'Lord, bless us; the foremost is old down his deposition, and that it behoved him to be Providence and a co-operation of all good intelli-Booty, my next door neighbor; but he said he did very careful, as possible serious steps might be gences to reconstruct the true system of corresponding to the characteristic between Cod and not know the other, who ran behind. He was in taken for the purpose of discovering whether an His ereatures, between angels and man, and beblack clothes, and the foremost was in gray. Then imposition had been practiced in the wards of the tween the heavens and the earth, in the universe. black clothes, and the foremost was in gray. Then imposition had been practiced in the wards of the twen the intervent and the twent the first the foremost was in gray. Then imposition had been practiced in the wards of the twent the intervent and the true laws of nature count of the time, and pen it in our pocket-books; very severe penalty would be inflicted. He then will but confirm the position that we need new and when we got on board we wrote it in our jour- proceeded to relate the circumstances, which I took and proper adjustments of a partially deranged nals, for we saw them run into the flames of fire, down in the presence of Mr. B----, and the hos- humanity, as brought about by rightly arranging

"'It was last Tuesday night, somewhere belike before. Captain Barnaby said, 'He was cer- tween eleven and twelve, when all of us were in more consciously one, by pure correspondence and tain it was old Booty which he saw running over bed, and all lights out except the rushlight that simple continuency, were it not both for the dewas allowed for the man with the fever, when I rangement of the human constitution, and the pre-"Then coming home to England, and lying at was awoke by feeling a weight upon my feet, and vailing misbelief which has really characterized Gravesend, Captain Barnaby's wife came on board, at the same moment, as I was drawing up my legs, much of our professed religious instruction.

As in patural science, the manifestation of the control of of the contro the 6th day of October, 1687, at which time Cap. Private W——, who lies in the cot opposite ral colors depends upon the internal molecular tain Barnaby and Captain Brown sent for Captain mine, called out, "I say Q----, there's some- arrangement and forms of any substance, so the Bristow and Mr. Ball, merchant, to congratulate body sitting upon your legs!" and as I looked to manifestations of true spiritualism, as to its high with them; and after some discourse, Captain Bar- the bottom of my bed I saw some one get up from characters and tints of beauty, depend upon the naby's wife started up, and said, 'My dear, old it, and then come round and stand over me, in the nization Booty is dead;' and he directly made answer, passage betwixt my cot and the next. I felt some-We all saw him run into hell.' Afterwards Cap- what alarmed, for the last few nights the ward had tain Barnaby's wife told a gentleman of his ac- been disturbed by sounds as of a heavy foot walk- do, but the beautiful appearance of colors takes its quaintance, in London, what her husband had ing up and down; and as nobody could be seen, it tion of the composing particles. Now this is but a said, and he went and acquainted Mrs. Booty of the was beginning to be supposed amongst us that it correspondential symbol of the grand fact in spiritwhole affair; upon that Mrs. Booty arrested Cap- was haunted, and fancying this that came up to ualism. tain Barnaby in a £1000 action, for what he had my bed's head might be the ghost, I called out, "Who are you? and what do you want?"

"'The figure then leaning with one hand on the Bench, and they had Mr. Booty's wearing appareil wall, over my head, and stooping down, said, in ture of the respective parts of the organized mind. brought into court, and the sexton of the parish, my ear, "I am Mrs. M---; and I could then If the mind, and the forms which contain them are and the people that were with him when he died; distinguish that she was dressed in a flannel gown, and we swore to our journals, and it came to the edged with black ribbon, exactly similar to a set therein is turned into an evil love, and the intelliand we swore to our journals, and it came to the eagen with black liberal, same time within two minutes. Ten of our men of grave clothes in which I had assisted to clothe gence is turned into falsity.

Every living creature receives the divine influx, swore to the buttons on his coat, and that they her corpse when her death took place a year pre-

"The jury asked Mr. Spinks (whose hand-writ- M——'s nor like anybody else's, yet it was very They do it universally; but ordinarily men are not what they professed, they took possession of three ing in the journal that happened to be read appeared if he knew Mr. Booty: he answered, 'I head. I could see nothing of a face beyond a darking beared in head. I could see nothing of a face beyond a darking beared in head. I could see nothing of a face beyond a darking beared in head. I could see nothing of a face beyond a darking beared to me into the high spiritual state of consciousness.

It is attributable, in part, to a low development dialect, (of which the Mediums knew nothing, is attributable, in part, to a low development dialect, the mind is not erected sufficiently their peculiar style of singing, in the pure Indian it is attributable, in part, to a low development dialect, the mind is not erected sufficiently their peculiar style of singing, in the pure Indian it is attributable, in part, to a low development dialect, the mind is not erected sufficiently their peculiar style of singing, in the pure Indian it is attributable, in part, to a low development dialect, the mind is not erected sufficiently their peculiar style of singing, in the pure Indian it is attributable, in part, to a low development dialect, the mind is not erected sufficiently their peculiar style of singing, in the pure Indian it is attributable, in part, to a low development dialect, the mind is not erected sufficiently in the mind is not erected sufficiently the mind is not erected sufficiently the mind is not erected sufficiently in the mind is not erected suf peared) if he knew Mr. Booty: he answered, 'I head. I could see nothing of a face beyond a dark- into the high spiritual state of consciousness. never saw him till he ran by me on the burning ish color about the head, and it appeared to me in the higher department of mind, and, in part, to a low development unated, (or while one of the Methat I could see through her body against the win- absorption in mere external and earthly things. dow-glass.

her what she wanted. She replied, "I am Mrs. near to all. my husband, and tell him

except to her husband. He is at the depot in Irc-cation. Another very remarkable case is the story of the land, and I have written and told him. She made

ever, long known that one of their descendants was "The men in the ward said, next day, that Mrs. destined to effect this reconciliation for them, and M-had come to speak to me about Purga- having recently taken place in this city, I feel it a

No. Did I ever see one? No. Did anybody ever after finding the ghost's communication verified by and endeavoring, without success, to reason him mother, that at the age of three years, she was first a reference to the annals of the family, advised him out of his belief in the ghostly character of his visitor, I read over to him what I had written, and a step; and from that time she has been lame, and War as a custom to the spirit and principles of

> "After cautioning him, as I had done the first, have his doors well watched. She, however, en- I proceeded to take down his statement, which

Are they idle, do you think? No. They are never heard the circumstances, the duke must arbitrate ward that I could not make out who he was, and tian would ere long be with them. The family re- alarmed, I put my head under the clothes for a o'clock, but it was extremely doubtful. cords showed that these people had lived about considerable time. When I looked up again, I one hundred years before Duke Christian's time, could only see Corporal Q——sitting up in bed her, that she was going to see her grandfather.

The investigation that ensued was a very brief impression of the following narrative of a trial in the court of King's Bench, London, as extracted and the circumstance occurred within the last two be elicited; and the affair terminated with the supposition that the two men had been dreaming.-"About the month of August," says Captain E., Nevertheless, six months afterwards, on being in-"my attention was requested by the schoolmaster- terrogated, their evidence and their conviction were

To be centinued 7

PHILOSOPHY OF MODERN SPIRITUALISM.—No. 3.resolved to investigate the matter; and having Though governed by the general laws of order, it communicated the circumstance to a friend, we is the comparative grossness and imperfection of things. It requires a pure and luminous mind to transmit the higher essentials of truth. But the suffering from any disorder affecting the brain; It cannot be destroyed by any false and evil agenworld, ever tend to produce corresponding phenomena. All hypocritical and fallacious appearances the one was under treatment for consumptive cies, for the evil and false agencies, in the spiritual symptoms, and the other for an ulcerated leg, and world, ever tend to produce corresponding phenoare there more or less speedily thrown off. It is see her. so by necessity, that all internal states and real

But in this world there is more difficulty in obviating the grossness of deceptive appearances.

Still there is a constant tendency of the Divine pondences which is to obtain between God and the marriage relations and the methods of educa-

Life here and immortality hereafter would be

As in natural science, the manifestation of natu-

Natural objects, indeed, require the influx of heat and light, and their temperature has much to whole cast from the modifications, in the disposi-

The mental organization is the spiritual object. Into it there is an influx of love and intelligence, but their beauties of appearance depend wholly upon the particular states, forms and relative posbadly disposed, whether by hereditary transmissions or immediate habits, the divine love infused

whether it is well received and used or not. This "The voice, however, was not like Mrs. influx is essential to our very existence. In its fested themselves by rapping. They gave their channel the spirits do communicate with men. number, six, and to convince us that they were

"'Although I felt very uncomfortable, I asked is realized, though the spiritual world is so very Medium's) first lesson in the art. They next spent

But one of the most essential conditions of mani-M——, and I wish you to write to him that was festations, like that of the present day, and as also requested, when a gentlement present was improved in the present was interested as a second to interpret it for me. This I think will berty to mention to anybody what she told me, cares, and also accompanied with an earnest desire of spiritual evidence, and of actual communi-

If the mind of an evil man is wrought up to the ghost of the Princess Anna of Saxony, who ap- me promise not to tell any one else. After I had requisite spiritual condition, his communications Duke Christian was sitting one morning in his study, when he was surprised by a knock at his door—an unusual circumstance, since the guards as well as the people in waiting were always in the saw on the matter; and if I was now speaking my last the matter; and if I was now speaking my last the matter promised secrecy she told me something of a matter will be from less reliable spirits—so it must despend upon corresponding states. And he is the hymn in the Latin language, closing the entertainment by giving us a prayer in the same tongue, and the mysteries of the Catholic Church; then sung a hymn in the Latin language, closing the entertainment by giving us a prayer in the same tongue, and afterwards interpreting it into English. This, to us, was convincing, knowing as we did that she conceptions, (as induced by good angels,) and also comes on. Next, the lungs noom to inspire plant true style of a just and symmetrical man who constitutes the connective link medium of communication and afterwards interpreting it into English. This, to us, was convincing, knowing as we did that she conceptions, (as induced by good angels,) and also conceptions, (as induced by good angels,) and also conceptions, (as induced by good angels,) and neither read in the English or Latin language, closing the entertainment by giving us a prayer in the same tongue, and afterwards interpreting it into English. This, to us, was convincing, knowing as we did that she conceptions, (as induced by good angels,) and neither read in the English or Latin language, closing the entertainment by giving us a prayer in the same tongue, and afterwards interpreting it into English. This, to us, was convincing, knowing as we did that she conceptions, (as induced by good angels,) and neither read in the English or Latin language, closing the entertainment by giving us a prayer in the same tongue, and afterwards interpreting it into English. This, to us, was convincing, knowing as we did that she conceptions, and also one construction with the mysteries of t ante-room. He, however, cried, "Come in!" when words on earth, I say solemnly that it was Mrs. the empirical sense presentation, which latter part guage.

[From the New England Spiritualist.] "THE LAME WALK."

The Norfolk County Journal, (Roxbury, Mass.,)

to consider if he were willing to perform this good she told me had no reference to such subjects, but Peck, daughter of Mr. William Peck, who resides in Eaton street, Roxbury. She was nineteen years was proved to be correct."-N. E. Spiritualist. of age in January last. I am informed by her taken sick. She went to bed well at night, but the an invalid. During the last nine years she has been afflicted with severe and frequent fits, that affected her mind in such a manner as to destroy tered at the appointed time unseen by the atten- was made with every appearance of good faith and previously learned. She had learned to read; but her memory, and make her forget all that she had subject. which has now come over her, she could not get ed themselves, insured the fall of the Reformation. bless them. The door was still watched, but nev- felt quite sick. I called out to Corporal Q---- months since, it was noticed by her mother, and simer in full royal costume, but of a livid paleness; then the figure got up; and as I did not know but able to set up part of the time. This continued With reference to the Reformation in Swiger. and when the wife had told her story, he told his. it might be coming to me, I got so much alarmed, until Wednesday, the 21st day of February last, land, he observes: "There is a principle which This Rev. gentleman is a Presbyterian clergyman. Is he not atraid of bringing down the wrath
of the Presbytery upon his head, for thus testify
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of the Presbyterian clergy, the the took the ice-cold hand of Casimer, and laid it when I got recursion. When I got recursion had a part of the took the interpretation of the Gospie, where it was a preserve in th of the Presbytery upon his head, for thus testify- They then prayed and sang together, and the appa- hand against the wall and stooping down. I could and was greatly distressed. The doctor then ritions disappeared having foretold that Duke Chris- not, however, hear any voice; and being still much thought she might possibly live until twelve

who himself died in the year 1707, two years af- alone, and he said he had seen a ghost; and I told This remark caused her friends to think she was ter these visits of his ancestors. He desired to be him I had also seen it. After a time he got up and sensible she was near her end, and they looked buried in quick lime, it is supposed from an idea gave me a drind of water, for I was very faint.— upon it as a sure indication of approaching dissorbed by the it might provent his ghost well-ing the certh-form and that it might prevent his ghost walking the earth. Some of the other patients being disturbed by our was borne into the spirit-world one year ago last The costume in which they appeared was precise- talking, they bid us be quiet, and after some time July. Through the remainder of that day, Sarah ly that they had worn when alive, as was ascer- I got to sleep. The ward has not been disturbed remained perfectly insensible, and also through the "The man was then cross-questioned; but his night, until about five o'clock on Monday morning, The Difference.—A law against reading the 'pression, that her husband was wandering in cold the following purport:

The Difference.—A law against reading the 'pression, that her husband was wandering in cold the following purport:

The man was then cross questioned, so the primitive their sweetest tones bringing hope, and bidding the pression, that her husband was wandering in cold the following purport:

The man was then cross questioned, so the primitive their sweetest tones bringing hope, and bidding the pression, that her husband was wandering in cold the following purport the primitive their sweetest tones bringing hope, and bidding the pression, that her husband was wandering in cold the following purport the primitive their sweetest tones bringing hope, and bidding and darkness between time and the hospital-sergeant was interrogated, with them look above where hope and consolation may worthy of observation, as are the circumstances regard to the possibility of a trick having been the mighty open of the primitive their sweetest tones bringing hope, and bidding the pression, that her husband was wandering in cold the sweetest tones bringing hope, and bidding the pression, that her husband was wandering in cold the pression, that her husband was wandering in cold the sweetest tones bringing hope, and bidding the pression, that her husband was wandering in cold the pression, that her husband was wandering in cold the sweetest tones bringing hope, and bidding the pression, that her husband was wandering in cold the pression, that her husband was wandering in cold the sweetest tones bringing hope, and bidding the pression, the pression has a sweetest tones bringing hope, and bidding the pression, the pression has a sweetest tones bringing hope, and bidding the pression has a sweetest tones bringing hope, and bidding the pre "That whosoever they were that should read that his hand was cold while hers was warm, and practised. He asserted, however, that this was the second to small and wealth; let them turn me friendless and alone. "That whosever they were that should read that his hand was cold while hers was warm, and the Scriptures in the mother tongue, they should also the greater privilege she seemed to enjoy.—

That whosever they were that should read that his hand was cold while hers was warm, and the seemed to awake, and for the first time since that, by entering into the ways of worldly politically and wealth; let them turn me friendless and alow upon the cold charities of a heartless world; but never let them take from me these, my sweetest The hands of the unhappy Spirits appears, I think, ef the hospital regulations, and the habits of the She wanted her mother to let her get up; she said patients, I should say that a practical joke of this she could walk, and seemed anxious to prove to and war to secure the triumph of the Gospel, with- watching over and guiding me along the thorny We will cite another illustration from Mrs. nature was too serious a thing to have been at-

[From Dream Land and Ghost Land.] place or parties, or number of the regiment; but since everybody would have been adverse to the state until Tuesday morning. On that morning, have done for the reformation in Switzerland, and while the family were at breakfast, she arose from the Empire! But he had wielded an arm the bed, put on some of her clothes, and, without that God had forbidden; the helped had covered that God had forbidden; the helped and the help that God had provided that help that god had been adversed to the state until Tuesday morning. On that morning, have done for the reformation in Switzerland, and while the family were at breakfast, she arose from the Empire! But he had covered that God had forbidden; the help had covered that God had forbidden; the help had covered that God had forbidden that God had provided and the help had covered that God had been adversed to the state until Tuesday morning. On that morning, have done for the reformation in Switzerland, and while the family were at breakfast, she arose from the Empire! But he had covered the help had covered the help had covered the help had covered that God had forbidden; the help had covered the help had covered that God had provided and help had covered the help had covered her crutch, walked into the breakfast room, (which his head, and he had grasped the halberd. His a seat at the table, and said she wanted some and exchanged. The Lines had taken posses-breakfast. You may well imagine that her mother bishop in arms."

"An inconceivable infatuation had taken posses"An inconceivable infatuation had taken posses-

Before going further, I would say that the food and renown which are bestowed on conquerors, she partook of at breakfast, after walking from her who for the most part are mere butchers of manroom on the morning referred to above, was the first nourishment she had taken for nineteen days, except what little she could get by having her lips mankind, and the most heroic of virtues.—John wet with spirit and water, or paragoric and water, and a little arrowroot and blancmange; and this makes it the more wonderful, that after so long abstinence, what she ate for her breakfast that

morning did not seem to hurt her in the least. While I was with her on Tuesday evening, I noticed her mouth was quite sore, probably from the effects of medicine previously taken. She remarked to me that on the following day her grandfather had promised to send her something to cure it; and on the following day, one of the neighbors, who is a Medium, brought her something in a cup, which she said was for the sore mouth. This lady, while holding the cup in her hand, and in which she had only put pure water, noticed a reddish substance gather around the sides of the cup, and run down into the water, which not only changed the taste of the same, but the color also. This was given to the patient, and her mouth has been

again to see Sarah, and found her continuing to ishes, or can perish! They are, each and all, surgain strength, and her appetite continued good.

I have thus given a particular account of this change from glory to glory! Surviving in the wonderful case, as it is considered by the girl and Spirit-realm. all the members of the family a case of healing by direct spiritual influence; and even her physician, I am informed, says it is nothing he has done where, with ever-augmenting radiance, dwell all which has restored her to apparent health. Hundreds have visited her, and it is generally conceded that the cure has been effected by the aid of some unseen power-a power which can only be accounted for in one way, the interposition of the spiritual power of departed friends. If there is all the magnificent and noble thoughts and imaginany one disposed or able to show that is done by ings, that ever startled up in or flitted across a any other power, let him do it, and thus give light to those who are now considered, by some, to be

SPEAKING IN UNKNOWN TONGUES .- From a recent communication in the Boston Times, by "A Spiricualist," we derive the following statements:

"A few weeks since I attended a circle in this city, (Roxbury) where there were upwards of fifty present, when the spirits of departed Indians mandiums accompanied their singing by dancing, as we Neither the presence of good nor of evil spirits suppose, in their native style, which was her (the some time in conversation together, which, as the Circle could not understand, an interpreter was of old, is, that the mind be brought into a highly pressed to interpret it for us. This I think will answer for 'speaking in unknown tongues;' also, 'the interpretation of tongues.'

"Since that I have attended a circle at the same place, where a poor ignorant Irish girl was entranced, and the spirit of a deceased Catholic priest spoke to us through her, initiating us into many of promised secrecy she told me something of a mat- will be from less reliable spirits—so it must de- the mysteries of the Catholic Church; then sung a

> could neither read nor write in his normal state, motto, therefore, my little reader, to sit upright, through whom communications were received that whether you sit to eat, to sew, to read, or to would have done credit to our eminent divines. converse. Now don't forget it. Fon must sit up right.—Forrester's Magazine.

the Latin language. band had not been on good terms at the period of wards me again; and whilst my eyes were upon a few weeks since, published the following narratione two years since, while seated around the tive, furnished by a citizen of Roxbury. We have able in my own house, a spirit manifested itself learned the facts in the case from some other by tipping; gave its name, place of residence, sources, and we are informed that they might be (when in the form,) what church it attended, and was a member of, &c. &c. This purporting to be one who had lived in the same street which I then did, being something near home, and a name some Mr. Editor A remarkable, ave, a wonderful of us knew, we thought to test its truth by asking instance of direct spirit exercise of healing power questions, which were readily answered, the correctness of which we did not take the trouble to rising they were rejoiced to find the time for it had at tory, because she had been a Roman Catholic, and duty to bring the same before the public through decide, with but one exception, which was as to length arrived. She then gave the duke eight days we had often had arguments on religion; but what the medium of your valuable paper. The subject when the church at which he worshipped when S.'s office a whole hour to-day. We were taking the medium of your valuable paper. The subject when the church at which he worshipped when S.'s office a whole hour to-day. We were taking the medium of your valuable paper. The subject when the church at which he worshipped when spiritual healing is a Miss Sarah Hannah on earth was built, which no one in the circle about the other world. You know he is a Sweden

> VIEWS OF EMINENT MEN ON WAR .- D'Aubigne, next morning it was found she was unable to walk though asserting only the general contrariety of Christianity, has scattered through his History of the Reformation some very strong views on this

Effect on the Reformation of a resort to the Sword.

"France, after having been almost reformed, at than they love anything else. They live in heaven. band on the following night; for that, though she night, when I saw some one sitting on Corporal been able to walk at all without the aid of a crutch, sword of her princes cast into the balance, swayed And what do you think they are doing there?— could come by day, he could not; that having Q——'s bed. There was so little light in the and for more than a year prior to the change it down. Another blade, alas! that of the reformation of the could not get and the same of the could not get and the could not get and the same of the could not get and the same of the could not get and the could not ge up stairs without the additional aid of her mother Hands habituated to the sword forgot the habit of idle a moment. Sometimes God sends them on er- between them, and then unite their hands, and the figure looked so strange that I got alarmed, and or some other person. Somewhere about fourteen prayer; it is through the blood of its confessors, not through that of its adversaries, that the Gospel ertheless the apparitions both came, the Duke Ca- that there was somebody sitting upon his bed, and other members of the family, that she was more seals its triumphs; the blood shed by the sword of

you are led by the hand when you do not know Duke Christian decided for the lady, in which judg. that being but weakly, (this was the consumptive when she took to her bed, and remained in about the history we are narrating sets forth in capital ment Duke Casimer fully acquiesced. Christian man) I fell back, and I believe I fainted away.— the same condition until Saturday, the 3d day of letters; it is that professed in the Gospel, where it

> Relauke of Zwingle, for reliance on the Sword .-"Nurtured in the exploits of the heroes of antiquity, he threw himself, to save reform, in the foot-about us, impressing us with thoughts above the steps of Demosthenes and Cato, rather than in gross things of this earth; influencing us to walk those of St. John and St. Paul. His prompt and to the clear and sparkling waters of Truth and penetrating looks were turned to the right and to Wisdom, where we may drink to their very the left—to the cabinets of kings and to the coundepths; and turning our holiest aspirations to that

> "This political phase of Zwingle's character, is, in the eyes of some persons, his highest claim to dim'y o'er the untrodden path of the future, when glory; we do not hesitate to acknowledge it as his they were feeling discouraged and friendless, heard greatest fault. The reformer, deserting the paths the sweet voice of some departed friend, sounding of the apostles, allowed himself to be led astray by as though far back in the halls of memory, yet in the perverse example of Popery. The primitive their sweetest tones bringing hope, and bidding

and as one member of the family expressed it to sion of the friends of the Bible. They had forgot me, she ate more than she had eaten before for six ten that our warfare is not carnal, and had appeal change that had taken place. From that time she stones and piled them as a monument of the battle. seemed entirely changed, appeared perfectly passive, and during the day walked about the house, the great lesson which this terrible catastrophe even going up stairs without even the assistance of teaches. As we bid farewell to this sad scene, we her crutch. That evening I called to see her, and inscribe on those monumental stones, on the one found her very bright. Her memory had returned, side, these words from God's Book: "Some trust and she could read without trouble. She conversed in chariots, and some in horses; but we will refreely about what she had witnessed while with her member the name of the Lord our God. They are grandfather, and appeared like one who had been brought down and fallen; but we are risen and away from home a long time seeing many beautiful sights, and was anxious to relate all she had seen. She recounted every thing which took place

Warlike influence of History on the Young -A'l the entertainment and talk of history is of nothing almost but of fighting and killing; and the hono Locke.

IDEALITIES ARE REALITIES.—Can it be possible that the grand Ideals which have floated before the inward eye of high gifted natures in all ages, and which have never been put into visible embodiment; which have often been expressed very imperfectly, and not seldom hardly at all; but which nevertheless, gleamed distinctly and brightly before the mind that conceived them; it is possible, I say, that these Ideals cease to exist, or never had a real, substantive existence?

No such thing! Credit no such blasphemy for an instant! They did exist. They now exist. They must exist eternally.

"A thing of beauty is a joy forever,"

says the Poet. And be assured, no good, or beautiful, or grand idea, or thing, or person, that once growing better from that time.

On Wednesday evening, the 14th inst., I called has shown upon and glorified our earth, ever per. viving now, and with no other change, than a

> What materials, then of joy must already be accumulated in that immortal sphere !-- that sphere, the brilliant and beautiful Ones, that beamed, for a season, alas! too brief upon our globe, to show what Humanity can and might be !

> Nor this alone. But where survive and flash faom mind to mind, like streams of electric light, mortal spirit since the morning hour of Time! Not one of all these bright Visitants has fallen back into the "void inane." All survive, and all are garnered up in some Spiritual nutriment of the Blessed Immortals!—Bizarre.

SIT UPRIGHT.—"Sit upright! sit upright, my son!" said a lady to her son George, who had formed a wretched habit of bending whenever he sat down to read. His mother had told him that he could not breathe rightly unless he sat upright. But it was no use; bend over he would, in spite of all his mother could say. "Sit upright, Master George!" cried his teacher, as George bent over his copy-book at school. "If you don't sit upright like Master Charles, you will ruin your health, and possibly die of consumption." This startled Master George. He did not want to die, and he felt alarmed. So after school, he said to his teacher, "Please, sir, explain to me how bending over when I sit, can cause me to have the consumption?

"That I will, George," replied his teacher, with a cordial smile. "There is an element in the air called oxygen, which is necessary to make your blood circulate, and to help it purify itself by throwing off what is called its carbon. When you stoop you cannot take in a sufficient quantity of air to accomplish these purposes; hence, the blood remains bad, and the air-cells in your lungs become irritated. Presently the lungs inflame. The cough comes on. Next, the lungs ulcerate, and then you die. Give the lungs room to inspire plenty of fresh air, and you will not be injured by study. Do

"I think I do, sir; and I will try to sit upright hereafter," said George. He was right in this resolution. Will all the boys and girls who read

SHINNING IT TO ALL ETERNITY.-One of our big speculators in real estate met a friend and relative in the street, a few days since, when the following dialogue took place:

"How do you do. O?" "Not very well, Ez."

"Why, what's the matter? You should be in good spirits. Money is getting easier. Lots are

"Well, 'tisn't that altogether. I was down in S.'s office a whole hour to-day. We were talking knew; the answer was given, which subsequently borgian. He says we will be doing the same kind of work in the next world that we have been engaged at in this. I tell you, Ez, that's what makes me feel bad. I have been shinning it, and shinning it, here, for the last twenty years, and I'll be hanged if I like the idea of shinning it to all eternity."-St. Louis Democrat.

> SPIRITUALISM .- How happy the thought that this broad expanse, as far as we can view; the starry dome that is above and around us—which seems only as a curtain to exclude from our vision the glories of an unseen world-is peopled with myriads of happy beings freed from the clay which bound them to their mother earth. Yes, indescribably happy beings-those whom we once met face to face, and whose society we so much enloyed; but who, as they lay aside their mortal frames for the peerless robes of immortality, left the sorrow and trouble of this life; although, perhaps, bound by the strong ties and seducing charms which hold all to earth, so that they could not willingly exchange when the "Angel of Death" brought them the summons that they must leave this for another world.

These Spirits may not be quite as immaculate as when these earthly ties were sundered, or when a few centuries may have rolled away to an endless cils of the people, whilst they should have been Being, who figmed our souls, and to whom all thankfulness is due. Who has not, in the hour of

never let them take from me these, my sweetest "Christians could not have recourse to famine thoughts, that these dear departed friends are traytourers to the whole land."

We will cite another illustration from Mrs. What a revolution in public opinion has since taken place! the Scriptures having been translated into all the languages, and scattered broadcast, as it were, over all the earth.—Portland Transcript.

We will cite another illustration from Mrs. Crowe, partly because it is a circumstance of mother thought tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her tempted by anybody, especially as there were pater of the mind was wandering, and would not suffer her in the mind was wandering, and would not suffer her was done. She shook hands with all the family, said the works of the flesh; now a Being more to be loved than feared; the works of the flesh; and the works of the flesh; and the works of the flesh are was donessed in the mind was wandering, and would not suffer her mind wa