

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

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THE SPIRITUAL ELEMENT.

A HISTORY AND CONSCIOUSNESS. LEV T. I. HARRIS

Liturpose to occupy the time allotted to me, tr uch your courtesy to-night, in presenting some of statements concerning the Spiritual Element in Man-its past developments and present mani-Cstati a.s.

Man thinks invariably according to his state, modified however, for the most part, by his social relations, by coelesiastical influence, by physical sometions, and by dominant Spiritual spheres that prevail and operate upon his nation and his age. From the deep interior of the human Spirit, where Heas are engermed from the Invisible, the Supermoural and the Infinite, they are projected through

fractor organs into consciousness, and thence through external organs into speech. Seldom are man's attered thoughts more than the shadows of the first begotten idea, the archetypal or primitive firm of truth being veiled as it descends into extimal atterance. Happy, indeed, shall I be if I samed in giving orderly form to the ideas of truth that I aim to utter.

Absolutely considered, there is but one thinker the universe-God! He is the fount of wisdom. shall our ideas are more or less the repetitions ad reflections of his infinite cognitions. I attribute to tiod successions of ideas, because I see them. You, my hearers-each man in this wide worldet di Angel or Spirit in all yon cosmic or heavenly immensities, is a thought, an idea of God, which he here elethed with visible form and projected with ultimates. In a lesser degree and in a lower sense, the earths and the heavens are the thoughts of G_{24} ; and so it is written, "the invisible things of quickening influence of Deity. I am far from as-

He by the things which are seen and made."

Matter's last gradation is lost in the refined par- from the sun, building up and arching over the revelation, which is the orderly form of divine stood by their barbaric contemporaries, are to us a Ætherastral body, after which way Avicenna ticles of the outer form of man. We see more, great temple of the day, laying its beams in the truth flowing down from heaven through public fount of copious instruction, as the era that they thought angels were seen and heard by the prophets. hear more, receive more, realize and enjoy more clouds, and building its pavilions in the heavens mediums, set apart by Divine Providence for the beheld in vision approximates to fulfilment, and Plutarch says: The words of Dæmons pass everythan the finite. We see, hear, feel, and realize the and the earth, and the waters that are under the end of heavenly disclosures; the truthfulness of the heavens and the earth alike bear witness to where, but the sound is only heard by those who Infinite. Surely as the flower opens its corolla to earth. And this natural heat and light is a media- Spiritual impressions which are produced by the the advent of the MEDIATORIAL AGE. keep their minds calm. Maximus Tyrius says: the splendor of morning, and stands transfigured torial element, wherethrough the Divine Love and direct operation of Spirits or angels, or of the Divine And here, in conclusion, observe how the past Socrates' Demon seemed as it were woven in his

in the radiance of all-pervading day, so surely the Wisdom operate in material ultimates. More than mind. human spirit opens the corolla of intellect, puts this, there is a Spiritual light and heat that pro-

As concerns the method whereby the invisible forth the many-tinted blossoms of the affections in ceeds from the divine. It builds up the fabric of and Spiritual sphere descends into communication the enhaloing lustre of Deity. Surely as the natural the Spiritual body, and shines with the light of with man, that same historical common sense of Spiritual flows down through the gracious opening and fancy. Cardan says it is something differing sun gilds vale and mountain, and bathes the world reason in the still chrmbers of the brain. The will in the billows of its light and heat, so surely the feels it, and responds to its intense activity. The heavenly manifestation-the inspiration of the heart feels it, and responds in all the many octaves rational faculties by means of an operation of hea-Infinite Personality, the Creative Spirit, from whom all thoug its diverge, and in whom all affections of its loves to the rhythmic pulse-beats of its influence. Man dwells here with types and shadows, cention of the affectional faculties through operahave their well-spring, bathes each finite mindthe universe of finite minds-in light and heat, in and these are the visible things of Nature. Man tion of divine and celestial love-the elevation and dwells here with thoughts of true wisdom and afthe light that is wisdom, in the intense ardor that

is love. For God is wisdom itself as to his intelliand evidenced realities of God. And we live in crete degree of senses above the natural thereby. gence, and love itself according to his infinite exthe midst of a double process of creation. New istence; and that love and wisdom stream forth in earths and heavens are being fashioned about us ene continuous operation, encircling, inter-pervadforever. There is a new earth each year, a new when we come to sift the sands of history for the ing and unfolding all things that are created.

creation of fruits and flowers, and living and mov-There is visible to us, through outer senses, a ing things, beginning with spring-tide germination, natural light and heat. We trace it to the sun. Without it, nature is dead. Where it most abundantly falls and most harmoniously operates, the skies are brightest, the flowers are sweetest and through these fleshly organisms, and then the scaflovliest, the fruits are richest and most abundant, and all living things, in strength and beauty, in we know that if our earthly house of this tabermelody of utterance and intensity of enjoyment, move forth like incarnations of its ray. That sun which warms and lights the visible creation is the natural type of Deity. What the sun is to the world, God is to the human spirit. There is a thought-light and a love-light; there is a brightness

God as their progenitors in Eden. But in human that fires the lamp of intellect and kindles the eternal flame of virtue; there is a beam that falls upon the germs of understanding and unfolds the latent powers of rationality; and I call that light judgment, in the love-lit chambers of affection, in tic superstition, was not an original development the radiation of God's own intellect, and that quickening ray the fire of God's own heart. There the massive fortresses of integrity and honor, in of the Spiritual sphere, but the distorted, fragmen- has not become the mere servant and menial of Chaldeans said the Dæmons delivered their words is a finite heat and light from the sun which make visible to the senses the things of the finite; and so there is an infinite heat and light proceeding from pled skies of the interior and immortal loves, in the Father was benignantly visible to man, the dle to the splendors of the angelic hosts! Still with him, had a "low, sunk voice," but without God, which make apparent to the human Spirit line, in whatever goes to make up the personality child. Grouped around this central truth of the does the hand respond to the hand, and the eye to hoarseness; but those who came singing, had clear

the things of the infinite. All natural forms receive and radiate the solar from day to day the creation of an heavenly world, ray. So all Spiritual forms receive and radiate the be filled at last "with the very fullness of God." illu from the creation of the world are clearly vi- serting the cold dogmas of Pantheistic philosophy or naturalistic speculation. To me, creation is Man is, or may be, through internal harmony finite, God infinite-God not alone in all and going on. We see the one, we feel the other. We shines forth that sacred truth-the immortality of ment and of loss! What sudden splendors irra- Christian, as introductory to some articles sent

the purification and enlargement of the human understanding, through the exaltation of the senses venly truth-the enlargement, purification and asand eternal world. Mistakes occur incidental to bell in his ear. quickening of the sensational organism by means the partial development and unbalanced condition fections of eternal love, the unheard, but ever-felt of a divine operation, and the unfolding of a disstatement doubtless are transmitted from crude As relates to the things revealed or made known to man through these varied yet related processes. golden grains of ancient knowledge and opinion, we faculties in their germinating state. Yet, with all and ring a bell in his ear, and he would hear a

and closing with autumnal fruition. There is a able, with more or less of clearness and precision. higher life, how sublime are the intimations that though others present heard nothing, and that hunnew heaven as well. Myriads of angelic forms are The existence, personality and attributes of God is are afforded of the celestial and eternal sphere! dreds of Spirits had come to him singing and ringunfolded into moral and intellectual consciousness the central point of all disclosure. Even in the The heavens, once translucent to the fathers, have ing hand bells. So gentle strokes have been struck, wilderness of classic fable, in the labrynth of Indian not become opaque and sepulchral to their latest as it seemed with a brass rod on a brass pan, and folding falls, that the temple may appear. "For cosmogany and theosophy, in the hieroglyphic children. The heart of man, once the vibrant harp seemed to say, "come away, come away to me." structures of Egyptian myth and allegory, we see that woke to the blessed melody of love when nacle were dissolved, we have a building of God, the same great central truth, clothed in a varied angel fingers swept its corded octaves, has not be- Pagans that the Manes were scared away by the an house not made of hands." Outwardly we see language, hidden in a diversied symbolism, made come the tuneless and the silent shell of an extinct ringing of bells, and this may be gathered from the miracle of a new unfolding world, and the known with a superior or inferior lustre of state- and unreturning harmony. The human reason Orid.

roses and violets, the promegranates and oleanders ment, according to the states of the people by whom that, once, illumed by fire from heaven, grew elothat put forth to-day are as really the work of such revelation was discerned. Through all the quent of God and duty and eternal life, has not most ancient religions there is more or less of a diforgotten to break forth into inspired and solemn hearts and bosoms, in the stately goings forth of vine projection and appearance, a shining forth of utterance, enkindled from the undying and beatified heard a voice as of a hissing Damon. reason and imagination, in the pictured memory, the Infinite Personality. The heathenism of the hosts. The senses of man, the nervous organism of in the templed conscience, in the sacerdotal hall of ancients, with all its monstrous forms of polytheis- the Spirit, that once responded to every touch and pressure of the Infinite in all its quivering nerves, nius with a slender voice. The Assyrians and the holy solitudes and silences of the moral will, tary, half-remembered recollection of a past faith corporeal desires. Still do the senses thrill to the from a basin with stridulous and low hissings, and in the wide realms of the perceptions, in the peo- of the world's dim-remembered morning when God touch of the immortal! Still does the vision kin- so the author says some Spirits who conversed of man, in the orderly progress and processes of a Divine Personality, we find that ancient Spiritual eye, and face answers face, while Spirits of the voices, as also those who came to him nightly.

well-ordered and godly life, there is proceeding manifestations indicated the existence of universes loved and departed look out from the luminous veil of ether with the old familiar smile! How of human Spirits, peopling the immeasurable ema living form of goodness and of truth, that shall pires of creation, inheriting into the divine attri- blooms the amaranth and the asphodel over all the butes, and unfolding in glorious appearances of the icy peaks and wintry solitudes of death! How I have said that this two-fold work is continually human form. Out from the bosom of all the past, dawns the upper day upon the night of bereave- lished by Rev. Adin Ballou, Editor of the Practical

blooms again in the present, how the Spiritual mind. Piccolomeni says he heard it with the ear manifestations of ages gone reappear in the phe- of his mind, but others did not, for it was an innomena of the present day. As then, so now, the ternal representation of the voice to common sense the race has admitted three distinct processes of and regeneration of the human affections, through from the natural.

Mohammed being troubled with the fallen sickness, or others thought he was, and when he fell into the discrete degree above the natural for the in his trances, he said an angel conversed with him orderly perception and disclosure of the heavenly and gave him certain answers with the sound of a

The author says: In two Spiritual visitations of the organic forms. Falsities and crudities of which happened to him, he heard ringing from the greatest of church bells gently tolling, sometimes and beclouded minds in the world of Spirits. ringing in solemn peals, and sometimes merry Truthful inspirations are but imperfectly rendered, round ringing, to a little hawk's bell; and for some by reason of the incompetency of our mediatorial time, when he went to bed, a Spirit would come find three great degrees of apparent truth discern- drawbacks, how grand is the unfolding of the voice talking to him in the day as well as night,

Angelus Rocca says: It was believed by the

Spirits are said to speak in rather low, muttering voices, as persons who are ashamed or conscious of some crime are wont to do. Hermolaus Barbarus

The Dæmon of Thespian-the eldest of the gymnosophists--speaking from the elm, saluted Apelo-

S. B.

THE USE OF MIRACLES.

The following reflections were written and pubwatch the procession of the season, and behold the soul. Yea, all the past is as a Jacob's ladder, diate the dying bed while the departing rise, mid him for publication on the infallibility of Sweden

conscious of two separate and eter-through all, but over all, and before all. But God taily opposite wonders; conscious through his is not afar off-not a receding star. dimly visible outer faculties of the universe of finite and created through the telescope of history, and twinkling far famst conscious also of the All-creative and Infi- and dim from the hollow gulf of vanished ages. He Nice Spirit. We see or are blind to the Infinite is the God of the Living, and the Living God! In coording to our state. If the logical faculties are him we live and move, and have our being, and cuercised upon material objects alone; if the sub- we, according to purity of intellect, are lamps and time powers of the moral reason are dormant; if mirrors of his infinite eternal brightness. Every the eye of the Spirit be closed and its car barred, human mind gives off a light of reason according and its touch made insensible through self-love or to its state. We walk, if just and valiant for personal pride, or sensuous excess—then we may truth, enveiled in Spiritual lustres. We radiate a foil to see the Istinite. But if the intense ardors of moral heat, and move as the world moves, exhalpre-devotion to love and duty and the right have ing and distributing the aromal warmth of a bethe and fired the consciousness; if we have begun | nignant affection.

ci selflove, but from the inspirations of an un- winter, are human attributes, as well as natural banded humanity : if, above all, we have learned phenomena. The loving heart, like a glowing sumfel labor but as a living joy-then, as the divine happy voices of serene affection adorn and fill with God is revealed to us, and we realize that we dwell the walk with Him. As our life inclines from reigns in icy halls and barren solitudes of winter Gel and becomes immersed in the corporeal and and despair. There is a light in true wisdom and ward God, we arise above the sphere of idolatry, ith, and " they who are wise do shine as the firmaweiship Him. As our real essential being is ment, and they who turn many to righteousness as ulided, we think less and less from the finite, the stars forever and ever." There is a real light the realize that all that we hear, see, feel, taste, totch, landle with these senses of the body, is like | Were these outward and natural bodies to be torn infinite; Nature ephemeral, but God eternal.

So dies out the gross idolatry of the natural uncentred in the Infinite. Then Nature itself is transfigured before our sight, and is made apparent to us as a fluent medium for the operations of the Divine. In star and flower; in the miracles of the seasons of the year; of birth and resurrection; in the vast formative, reproductive and transforming movements of the universe, we perceive the silent pressure of creative power, the droppings of Divine ideas into forms and colors-into speech and action. Nature is the soliloguy of God; and in the fields of ether thickly sown with stars, as in the fields of earth mantled with constellated bloom, in lare-t galaxies of human souls gathered on earth l or in the happy skies, we see the ultimations of his benignant thought, the resultant meditations of the Infinite.

Manismore than a natural being. The form may come up from earth as the result of all material operations, the rich product of the alchemy of matter; but the soul comes down from God, and here the two meet, coalesce and are transfused, and the result is personality and self-conscious-MOSE. And so sings the greatest of all philosophical poets :---

* Our birth is but a sleep and a forgetting— The soul that rises with us, our life's star. Hath had elsewhere its setting, And cometh from afar. Not in entire forgetfulness, And not in utter nakedness. But trainer clouds of glory do we come From God, who is our home."

* A Lecture delivered at the Stuvyesant Institute, New York, June 27, 1855.

death.

cach year the new creation of bloom and melody. and on the shining rounds of all its revelations we solemn and triumphant music, utterrnces of at-borg. We watch, too, the moral seasons, the seasons of behold the heavenly humanity ascending and de- tending angels, to the glories of a visible immorthe immortal year, and we perceive the human scending in blessed ministries above the slumber- tality! How, too, does the human intellect once form developing by degrees the rational, the Spirit- ing humanity of earth reposing in its youthful more assert its sovereignty over finite and visible uses, become the radiant, undying angel. This world. And mark, if you will, how wonderfully tal and the rainbow-circled throne! And how two-fold work has necessarily been advancing up- true to the clearest philosophy of our time are the does the deep heart of man, so long thralled and tion of natural, in the other since the introduction gestions. The heavenly harmonies of past religions, all the dark era of materialism and fatalism and mineral, or animal form is a natural, so every human and the correspondences of celestial beatitudes of feel the circulations of the Father-life, and respond Dispensation, but also in proving the truth of its

Light and darkness, heat and cold, summer and mals; the grassy slopes, beautiful with aromal terrors, the abysmal Tartarean glooms, are the day, while the Old Age of the Old World departs, but as something from a higher natural plane than chalices of fairest form; the golden petaled flower shadows, "the gorgons and chimeras dire" of lusts trailing his battle-robes, dyed in blood, to the that of this mundane sphere. All causes and efof the firmament; the crystal water drops of river and depravities that pertain to perverted conditions tomb of oblivion, and the New Age of the peaceful the secret of that blessed life that consiste in sweet mer orb, is visible, endowered with the ripe fruits and ocean; that vast Niagara of stars and suns of the understanding and the will. Heaven, as visand leader ministrics to all our race, not as a pain-of disinterestedness; and all glowing forms and or disinterestedness; and all glowing forms and pouring evenlastingly into the gulfs of space, and ble to ancient seers, was a lovelier and purer gin continent, "Earth's mightiest empire, and its see how Moses, Jesus, or Swedenborg, could be in opening into mild seas of wonder and of bliss-all earth, whose landscapes unrolled in the lustre of last!" arl crenasting life pervades and dignifies our own, melody its Eden groves. But the heart frozen with these are precipitations of thought; as if God look- the sun of wisdom and of love. It was a domain self-love, is like some arctic world where death ed into the mirror of immensity, and pictured his of floral and mineral and farinal creations, insphered meditations there in their own surpassing forms of in Spiritual substances, and typifying ineffable glory and of joy. But while God has made Na- truths and infinite affections. The nations of them gory and of joy. Due while deal has been a splendor in living virtue that outflames the zen- ture the finite picture and dream landscape of his that were saved, walked in the light of it. And meditations, he has made man the image and like- they needed no candle, neither the light of the sun, ness of himself. The wonder that surpasses all for the LORD was their everlasting light. There others is man. He is in his harmonic and real form blossomed the trees of life beside the crystal wathe very utterance and outbirth of the Infinite.-- ters. There palaces of immortal art, consecrated man to walk encompassed by a visible radiation.---Nature is poetry, but man, after God, the poet. to the infinite and perfect beauty, arose on the Nature is art, but man, after God, the artist. Na- dawn-lit hills and wide savannas of the day. There those unknown to brutes; so Spiritual essences to his New Dispensation. They would certainly a vell, a garment, " of such stuff as dreams are away, were each Spirit here to lift his clay visor ture is the revolving orrery, but man, after God, a beatified and glorified humanity unfolded its framede of. We are delivered from the bondage of and drop his dusty mantle and reveal his real face, the centre of its disc of suns and its periphery of ternal empires and reared its everlasting seats. known only to themselves; yet we are not to imthe finite. We feel that Nature is finite, but God his real form, the degrees of glory that would ra- stars. As man is delivered from the matrix of na- There disease and discord and suffering were never pute all strange things wrought by the fancy, to the the world what was excellent above all miracles. diate from each immortal countenance and clothe ture, and enters into the realities made visible known. There death was swallowed up in victory. each deathless organism, would be according to the through love, through the moral understanding They saw, as through a glass darkly, those ancient action of the fancy, seem to have got themselves culous and less of the philosophical would have derstanding: Our faith, enlarged and purified, is moral transparency of each separate intellect, the and the illumined consciousness, he is by degrees seers, according to their degrees of interior illumin-

justness and integrity of each individual heart. intromitted into the world of ideas of which na- ation and Spiritual harmony. Ye wave and blossom, O flowers! Ye shine and ture is but the reflex and the correspondence. The Yet, nevertheless, they walked in a light that struments playing in his room, and when he had life alone, would fully satisfy me that the professed move, () firmamental hosts! enfolded in the bright- Infinite is the real abiding place of man. It is only was not of this earth, that arose in its infinite recovered, still affirmed it. So Bartolin tells of a ness of the sun of nature. And ye, O sphered, as man arises into the sphere of the Infinite, that lustre in the deep and inner soul, and shone with student who, being grief-worn for the loss of a revolving galaxies of Spirits, ye wave and ye blos- he comprehends the life that is, or that which is to undiminished ray when the failing senses of the sister, said he heard cathedral music. It is said of miracles, excellence of doctrine, and purity of som, and ye shine in the great light of God! Sure- come. Until men sank so low into corporeal ha- outward perished. And this is the note-worthy Pythagoras and Appolonius Tyaneus, that they life would be conclusive. This threefold is not ly as there is a natural body and a Spiritual body, bits and proclivities that they lost their own proper fact about these true seers of the past-they never heard the music of the spheres. They may have easily broken. There are sometimes miracles, or so surely there is a natural light for the one, and a human self consciousness, they never doubted the sought to supply the place of Deity, or to interpose heard celestial harmony—for this has happened to light for the one, and a human self consciousness, they never doubted the sought to supply the place of Deity, or to interpose heard celestial harmony—for this has happened to light for the one, and a human self consciousness, they never doubted the sought to supply the place of Deity, or to interpose heard celestial harmony—for this has happened to light for the one, and a human self consciousness. Spiritual light for the other. All natural objects grand fact of intercourse between the Spirit and its themselves between the human spirit and the heapoint to the sun and say, "Not mine is this light, kindred, free from the husks of the body, and venly life. They never arrogated to themselves a told him he never retired for contemplation but he own propounders and acknowledged disciples never heat, fragrance, melody that seemeth mine. The dwelling in the happy skies. And now, proceeding to the application of this produce in all men, so far as possible, a similar have heard it. world itself, so cold and dead in its sunless re-

gions, so warm, living, cloquent in its sunfilled and train of remark, as bearing directly upon the moot- condition to their own, to lead them into that heahappy realms, bids us own the truth that creation ed point of present thought, the genuiness of these venly harmony of disposition that should result in afflicted with morbus imaginosus, have their hearing Philosophies of our world, not excepting the worst, does not proceed from the self-developing powers phenomena which we agree to recognize as Spirit- the illumination of consciousness from the Eternal become vitiated, which distemper is of two kinds, the wildest and most about the consistent in anice with methods and most about the self-developing powers phenomena which we agree to recognize as Spiritof the natural and finite form. And so, the wide ual, I observe first that all those Spiritual pheno- Infinite. And clear and loud, above the discords one called phrenzy, when phantasms are presented the sublimest mirrorles the sublimest does

world over, the human Spirit, unspoiled through mena which the skeptics of to-day deny, are neces- and wailings of their times, arose and still reverbe- to the mind in visible species, the other, cory vantispontaneously and reverently to own the presence relations of man. If I am asked when and where that all men should finally attain to the very full- the ears, whereby men hear ringings and sounds. the living God." and the operation of the SUN OF LIFE. Men feel, Spiritual manifestations began upon this orb, my ness of the mediatorial condition, and earth be Scaliger says, persons troubled with this disease creation is the result of the Infinite Love. Scarred the human race."

with tribulations and iniquities-it is an orb of our time is this, "Can man, by virtue of his nature those laws upon which depends man's orderly de- to Pythagoras, Appolonius, and the others menworshippers, this world of ours;-this world of and its organs, hold communication with purely velopment into the mediatorial state. Beautiful tioned, for they were not troubled by want of sleep. may call him by whatever name they please, or human hearts dying for love, and in the great faith Spiritual realities and entities, unclothed with ma- are their teet upon the mountains of the past, those The Pagans had a superstition that a ringing in may be even so ignorant as not to call upon any of love seeking the beloved in the still realms of terial externals?" Now the common sense of all harbingers of new-found paradise, for they bring the ears was an omen. Ælian says: Pythagoras name representing him, still there is that within

There is therefore a two-fold brightness, a two- has answered it affirmatively by three grand ad- was their mission to their own time, to us it is for the sound is the voice of God or of Dæmons. fold heat that irradiates and quickens the world we missions—the reality of prayer, which is the inter- equally sacred. Translated from national to uni- Rhodoginus says: Socrates perceived his genius his comprehension can measure Perfection.—Heallive in. There is first a finite influence streaming course of the soul with God; the genuineness of versal uses, their utterances, so imperfectly under- by sense, as the Platonics were persuaded of the ing of the Nationa.

We copy them, not only for their bearing on ual, the celestial. We see the child become the dreams below. The third degree of Spiritualism things, the phenomena of the visible universe, and known from the imperfect, as there is great obscuman; we see the man, purified through loving referred to the existence of an objective Spiritual rise in heavenly contemplations to the sea of crys- rity on this subject at present.-Ed. Christian on our planet in the one case, since the introduc- dimmest even of ancient Spiritual hints and sug- prisoned, so long tortured and despairing, during the use of miracles. On that topic I will briefly say, of human life. And as certainly as every floral, the ideal realms of the beatified, are the projections self-love-how does the human heart once more ful, not only in calling public attention to a new

form is a Spiritual manifestation. All creation is love insphered within. And so the monstrous and in gentlest music to the pulses of the Eternal love! claims to a supernatural origin. (I speak of mirathe outbirth of Spirit. The flowers, birds, ani- terrific forms of outward dissonance, the Plutonian Thanks be to God that we have lived to see this

For the Christian Spiritualist. THE SPIRITUALISM OF THE PAST AGES. GENII, DÆMONS, SPIRITS.

NO. VII. OF HEARING, OTHERS BEING PRESENT HEARING NOTHING.

Though Ludovicus Vives says, Good and Evil Spirits have actions unknown to man, as man has Lord. They would certainly have called attention may agitate the fancy by some action proper, and of his mission. True, he claimed to have received Spirits-for, Ludovicus says, some, by the mere Still I cannot help thinking that more of the miraposted in a state of great happiness.

Galen tells us a person in fever heard musical inmonopoly of revelation. It was their life-effort to heard music, and many others and himself also scriously think of reducing to practice. They be-produce in all men, so far as possible, a similar have heard it.

Delrio and Torreblanio say the hearing of persons

more deeply than they can ever express, that all reply is, "They are coeval and coextensive with consecrated in all its empires to the kingdom of sleep lightly, having their eyes open, for their minds favor others of his kind, but a fallible measure can-God in man. They sought to lead men toward the are always intent upon images and sounds. But not measure infallibility. and shattered as it is—scarred with sins, shattered The question which underlies the discussions of kingdom of heaven by teaching them to observe although there be this disease, it cannot be imputed

ages has answered this question affirmatively. It good tidings and they publish peace. Great as thought something divine lay under these ringings, every human being, which ever aspireth upward,

Man may think God favors some and does not

All men have felt that God loveth them. They

this question, but in the hope they may be suggestive of method, that the perfect Medium may be Spiritualist. " My correspondent's first communication is on

that I agree with him in regarding miracles as usecles and the supernatural, not as *contra* natural. fects are natural on their own plane, and supersuch explicit communication with the supernatural would as they claimed to be, and not have their mission attested by miracles. If they really stood on such terms of intimacy with that world, miracles would seem to have been a legitimate accompaniment of their mission. In respect to Moses OPERATION OF SPIRITS BY THE SENSE and Jesus this was the case; but not in respect to Swedenborg. Why not? It is alleged to have been unceessary. But I cannot see why. Mira-cles would certainly have been in keeping with the relations professedly sustained by the Seer to the and been rendered capable of communicating to made his claims more conclusive. I must confess however, that neither miracles alone, nor excellence of doctrine alone, nor a pre-eminently good mediator of a New Religious Dispensation was all that Moses, or Jesus, or Swedenborg respectively claimed to be. But the concurrence of all three, ligions and corrupt men. Beautiful and glorious been sincere, well meaning and highly moral per-sons devotedly attached to all the Religions and rence of the sublimest miracles, the sublimest doctrines, and the sublimest life, the confession is all

Christian Spiritnalist.

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

NEW YORK, SATURDAY, JULY 14, 1855.

SPIRITUAL DEVELOPMENTS.

The unfolding of the Spiritual element in man through all ages and in all nations, is now so generally acknowledged as an Anthropological fact, that even the modern Atheistic and Pantheistic above assumption, since it is a conclusion worthy schools attempt the scientific and philosophic explanation of its development. On the commonest itself can't stand." That Spiritualism is the friend recognition, therefore, of philosophic consistancy in reasoning, and harmonic unity in nature, the un folding of some new phase of this element might a common place truism, still, it seems we must rebe expected where progression is the accredited iterate the statement from time to time to save ourorder of Nature and the constitutional tendency of selves from misconception and abuse. No doubt, man.

In sight of these convictions, we are somewhat unable to comprehend the value of those criticisms. which sneeringly point to the past, as if the very phases of the great unfolding of Spiritual life now association of a historic antecedent was prejudicial, going on, they form at least but a small minority of the whole. if not fatal to the argument of the Spiritual reasonas if nature had either in part or as a whole revealed herself in "naked loveliness" to their sagacious understandings, thus authorizing them to pronounce judgment for all coming time. Fortunately, however, the Aimighty Mind still hold the "balance and the rod" for all such, since in the divine order of Nature's unfolding, we see little attention paid to the conclusions of the schools or the sneer of the critic. Between the conflicts of opinion re- native good sense in acknowledging that there may sultant from the antagonisms of schools, the calm be more *wonders* and *truths* in the Bible than is place. and thoughtful mind will look to and for the divine dreamed of in the churchman's philosophy.manifestations of God's order in nature, for the majority of men agree in the belief that "day unto who neither read, study, nor think of the meaning, day uttered) speech, and night unto night addeth knowledge" in every department of her economy. few in our fashionable pulpits. How Spiritualism

The critics and opposers of Spiritualism, however, manifest great glee, because in their wise conceit they think if manifestations are found in China or Some other place, therefore the whole thing is but the revival of an old superstition, trick, or whatever they may be pleased in their wisdom and charity to name the phenomena.

But good sense would say, inasmuch as it has thus existed, and manifests a common type in everv age and nation, therefore, instead of its being a superstition or humbug, it is, because it must be, portions of the Bible that have the stamp of Divine from the very pature of its characteristics a natural phenomena. At least, this is the rational of most scientific conclusions, and philosophy is made authoritative and positive by thus translating the exhibitions of Nature.

Universality is therefore the great characteristic of all natural phenomena, since truth is ever consistant with itself, and Nature knows no exceptions.

Very much might be said on this point, but the resent occasion only requires that we remind the they still hold intercourse with those in mortal present occasion only requires that we remind the reader, that the exhibition of the Spiritual phenomena in other countries, either in this or in past ages, only goes to confirm the thinker in the propriety and wisdom of the conclusion that makes

of Nature's unfolding. Thus, we see the presence of a medium in a now bear testimony for Spiritualism, who, prior to ough will lecture in the morning, and J. H. W. appears, and Spirit-intercourse becomes henceforth hope in the world." a fact in the history of the race.

THE WORLD'S CONVENTION.

THE BIBLE AND ITS ADVOCATES.

There are many things, had they the gift of sun or in history-so we have little to marvel at speech, that would exclaim with Shakspeare's character, "save me from my friends," for an unwise beyond the *fact*, that a thing so long known should ed to meet an audience larger than the room could and injudicious friend is often more injurious and be so little understood. We may expect, however, stances to illustrate this truth, the manifestation of tigation. It may be a veritable Spirit manifestasectarian rancor, that associates Spiritualism with tion, but the circumstantial statement of a reliable again on the following evening, which was well at- regarded it as one of the finest specimens of the so- nay, is marriage. Infidelity, and Spirit-intercourse and communion witness would be desirable before passing an opin-

with demonism, would fitly sustain the truth of the ion on the following :-HAUNTED HOUSE IN NEWPORT-MAN KILLED BY SPIRITS-MYSTERIOUS DOINGS.-We are informed that haunted house has been discovered in Newport-that of all acceptation, that "a house divided against this institution of venerable and ghostly and deathly asso ciations is situated on Madison street, near the Suspenof the Bible, is with those who know the genius of ciations is situated on Madison street, hear the Suspen-sion bridge, and that it was recently occupied by a family named Park. There has been much sickness in the house, and very often in the middle of the night, strange noises have been heard—sounds similar to those made by striking violently with a small stick on the store, rumbling and smart raps about the walls, and heavy blows on the floor, while the furning has hed queer babits of uneasiness. the one, and the meaning of the other, now-a-days, while the furniture has had queer habits of uneasiness jumping and tumbling about in a marvellous manner. Se veral families have been frightened out of the place by there are those of the Spiritual family not over lavish of praise or veneration for the Church or ontinual sickness when residing in it, and the distur continual sickness when restaining in it, and the distance ances we have indicated. The latest tenant was named Parks, and there was much illness in his family, as in others, and the mysterious knockings, thumpings, and Spiritnal pranks, generally, very much annoyed and alarm-ed him, About a week since Park waked suddenly, near the Bible, but if those are not the exceptional f the whole. This opposition, however, may be the natural fully thirsty, but Spiritual demonstrations were then being er. This is the more difficult since another, and by far the larger class of critics, make it a *nirst* principle in all their reasoning, to speak and write of the *naturalness* of the phenomena, be it what it may, extrements be natural, and dogmatism and abuse fashionable. So long as either party wish to think themselves wise and consistent, instead of learners and truth-seekers, just so long will the Bible be a disputed territory, and truth a martyr. We hope, lowever, that ere long, the religious culture of the lowever, that ere long, the religious culture of the age will be consistent with the great humanitarian lowever, that ere long the religious culture of the lowever, that ere long the religious culture of the lowever, that ere long the religious culture of the lowever, that ere long the religious culture of the lowever, that ere long the religious culture of the lowever, that ere long the religious culture of the lowever, the religious culture of the lowever, that ere long the religious culture of the lowever, that ere long the religious culture of the lowever, the religious culture of the religious culture of the lowever, the religious culture of the lowever, the religious culture of the religious culture age will be consistent with the great humanitarian corpse. efforts of the nineteenth century, and manifest its whom this story indirectly comes. There is no doubt of the sickliness of the house, but that is fairly accounted for the sickliness of the house, but that is fairly accounted for by the fact that it was built where a foul swamp had been There is no doubt of and that a swampy, pestilent spot is now just behind th There is no mistake about Park's death; and that a man should break his neck in falling down stairs a night is not mysterious, though in this case it seems to b We know this must be true of the external many, so regarded, and that the woman's appeal to the devil had any part in bringing about the catastrophe, we do not see clearly. As to the strange noises, we cannot speak in cxteachings, or philosophy of the Bible, and think it planation, not having heard them.-Cincinnati Commercial highly probable of many in the church, and not a $J_{\mu\nu}$

SINGULAR MANIFESTATIONS.

sown for a future harvest.

remain throughout the week and next Sunday.

Mediums who may visit the city, which they can

Letters may be addressed to me till 14th July, at

I am sincerely yours for Truth and Humanity,

PRO AND CON ON SOUTHEY'S SPIRIT-

UAL POETRY.

even in the theological nurseries of old Yale.

Waterbury, Conn.

SPIRITUAL MEETINGS IN WEST SIXTEENTH

estimated there was over two hundred in the rooms,

entry, and round the door and windows of the

If the interest continues, there will be need for a

large hall, to accommodate the inquirers, before

the winter sets in. It is expected Br. Wm. Fish-

WHERE ARE THE MINISTERS?

If the Ministers will not look after them, although

NOTES BY THE WAY.

While there, I was used to perform a service,

for the setting apart a lady to a work for which her

New Haven, Conn., July 2d, 1855.

[For the Christian Spiritualist.]

Toohey in the evening of next Sunday.

harmonizes with the Bible is significantly set forth STREET. in the following extract from the Spirit Advocate. "Spiritualism does not invalidate a single truth The rooms of Mr. D. G. Taylor, 145 West Sixteenth street, having been opened for the examin-ation and advocacy of Spiritualism, there will be a recorded in the Bible. It teaches men to reverence the God of the Bible : the God of truth of right of love, and throws light upon many dark pas-sages; harmonizes many apparently contradictory ones, and separates the divine impress upon its public circle on Tuesday and a Conference on Fri- To the Editor of Christian Spiritualist : day evenings of each week; Sunday morning and pages, from the human ignorance and passion, that evening lectures, and a Conference in the afternoon. often cloud that impress under cruel enactments This, no doubt, will be an accommodation, as many and revengeful imprecations. It shows that those find it inconvenient to attend the Institute, as the omnibus conveyances are generally stopped on Sunrevelation, neither contradict each other, nor invalidate a single item of modern Spirit-teaching. It day; beside which, we incline to the opinion, that the powerfulness and thought of the originals in makes the Spirit of Jesus the standard by which a place for public meetings in the west part of our to judge all the teachings of prophets and law-giv-ers of preceding creeds. The Bible is a record of city would be instrumental in attracting the attention of many, that otherwise might live and pass Spiritual communications made through departed from earth without knowing much of the facts or human Spirits, and no man who has ever critically examined it, will deny this statement. Human philosophy of Spiritualism. We are warranted in the assumption that good

Spirits called angels, appeared to Abraham, with whom they talked, walked and ate; to Lot, Jacob, wlll result from these meetings, if discretion is used by Spirits in and out of the body, since the people in that part of the city, manifest a strong desire to know more of the Spirits and their teachings. We ROBERT OWEN'S TESTIMONY. were present one evening this week, when it was

Good sense and practical men have ever attached Spiritualism a part of Nature, since its develop much importance to the voluntary concession of dwelling. The meeting was spirited, for beside ments marries with the history of the past while an opponent, since no possible motive can be conmanifesting the wonders of the present. Nor need ceived of, as likely to prompt the admission, but those who felt moved to tell their experience or this surprize any, when they understand that the the power of truth. This phase of human charac- offer their remarks, earnest, pertinent and eloquent philosophy of Nature, is but the true knowledge of ter, though it does not prove the many and diver- addresses were delivered by trance mediums. relations and conditions, that enter into and makes sified manifestations of Spiritualism, must go far fact-fact, and phenomena-phenomena, to the end with the candid reasoner as presumptive evidence in its favor, since thousands of men and women

form.

place or circle where *lowesty* and kindness are their conversion, were not only opponents of this characteristic of those attending, the phenomenal phase of Spirit life, but Skepties, without "Gon or

Of this class was Robert Owen. The opinions

most conclusive tests it has been my lot to witness their appropriate criteria in the soul by being re- that one and one are two, that there is also an A "haunted house" is, no new thing under the and proceeded the same afternoon to Southport, a ceived with loving sympathy in our freest and hap- verse truth, and that two persons, when fitty . very, very dark spot indeed. There I was astonish- piest moments. ganized and chosen, so that the very elements

To show that I am not alone in my estimation their whole nature, sense, and soul, will flow ton accommodate; and having determined not to ex- of this poem, I would simply state that S. B. Brit. ther and conjugate naturally, must be one, and and injudicious menu is often more injurious and be so inthe understood. we may expect, nowever, prejudicial than an open and an avowed enemy. as this development has some peculiarities, that pect any remuneration here, I was surprised to re-Were the history of christendom destitute of in- some one may be bold enough to attempt an inves- ceive a free offering from the audience, of three crimination and effect, to an audience in this city. complete, perfect, and indissoluble unity, which, a some one may be bold enough to attempt an invesdollars and fifty cents, with an invitation to lecture The editor of the New York Quarterly Review also it seems to me, is the very essence of marriage.

tended, and as liberally rewarded. I hope that in called Spiritual literature, and wished himself to

How often am I led to feel that the wisdom of am not mistaken; I had it from a literary friend of lative idea, has unfolded itself. Yesterday, by those who direct my steps is far beyond my own. rare gifts and superior judgment, and I fell assured seeming accident, I came across the works of Section 2015. On Saturday I arrived in the hot-bed of Ortho- that he was not imposed upon by foreign subtleties denborg, and being impressed to examine them dox error and Sanctified Superstition. I com- of language or the slang of the craft.

menced my labors here yesterday, but had [thin merely a misprint for "boom." audiences, on account of the extreme heat during

the day. But in accordance with my instructions, that thought was o'er," still seems to me appropri- identity in the very structure of the ideas, that and the expressed desire of our friends here, I shall ate with the limitations which the poet himself almost fancied that I had been inspired; for wi makes, and which the objector quotes. A brilliant should not people be in these days, as well I can perceive signs of a movement of the waters here. Sister Lines has been doing a good work intellect like Southey's suddenly reduced to a state of old?

here. bearing the heat and labor of the day for the of infantile weakness, might well speak of the state But to return to the subject. If the soul is promised reward in the bright life to come. She as one in which the power of thought was suspend- immortal, individualized being, so must its at deserves the cordial sympathies and co-operative ed, "though still alive to love and loving care, to butes, or the sum of them, which we calls its e support of all well wishers to the cause. Brother sunshine and to praver." Banning has engaged rooms for the use of Spiritual

beautiful description of a remarkable experience, a part of it, ever be annihilated. Again; not may occupy free of cost. And I feel impressed to call and bearing as much resemblance to the style of ly as physical beings, the representatives of s Southey as from its peculiar nature could be ex- but in their whole character, mental, moral, a on Media to look this way, and not to delay a day, when the Spirit prompts them to come. There are pected. If the reader will turn to the introduction Spiritual, men and women are unlike, but adar. strong indications of a hungering after the truth, to the article, in the 7th number of the Christian to each other; and this, as it seems to me, with Spiritualist, he will find the reason assigned by the fine a sense of truth and fitness, that the man a present writer for the want of more universal re- the woman, when properly attracted and conjoinsemblance in the communications of individual constitute but one being. If they are so in t Spirits to their style, while veiled in the garb of world, and still preserve their character. w mortality. Becoming men they put away childish should-why must they not be so in the ner things; and those whose sympathies are still but This is Swedenborg's idea; and is it not beautifu partially Spiritualized, will often find more delight It was more, too, before I ever read a c

The fact that S. E. B. happened to be in the city to make than in the dawnings of the higher life. such explanations as the issues of "A Seeker after Truth" called for, renders any remarks from us unnecessary. Still It should, however, be remembered that the so pure, that we may be worthy to cherish this t Spiritual childhood of the instrument, (these poems dying friendship-this immortal love, which, as we wish to remind our correspondent, and all others who may favor us with an article, that "the meaning of a sentence depends much on there being a man behind it," and were communicated years ago, and as I found them believe, has already begun. And believing the without name, "so I leave them,") and the want of never could I profane it by so much as a though therefore do we wish the name, that the manhood or woman hood of the writer may be perfect, lacking nothing. Anony-mous contributors should be *obsolete* among the Spiritual-ists, for many reasons, but mostly for the benefit of the perfuller influx from the Spiritual world into the na- any other tie. No my Louise, we must look bai tural, must necessarily prevent the perfect ultima- through ages, to this earth-life, and see that of tion of such things from the sphere of inner har- love, even then, was true, and worthy of its demonies, into the poor dissonances and feeble cor- tiny.

respondences of external speech. But as the heavens become wedded to the earth, the transfusion red on Wednesday, which I will now relate to ve SIR: In your number of June 30, I observe some of thought and melody from the *inner* to the *outer* selections of Poems, purporting to be dictated by will be with less of loss and more satisfaction to all gathered around a table at the further end of the the shades of Southey and Coleridge. It has been classes of minds. S. E. B. my desire to believe in the truth of Spirits commu-

For the Christian Spiritualist LEADINGS OF THE SPIRIT. IN A SERIES OF LETTERS. LETTER X. FORESHADOWINGS. New York, July 12, 1850.

Well, my dear Louise, this anxiously-expected "Wednesday" is at length over; and I am sitting repeatedly, so that I, myself, could not move it a: certainly have been glad if S. E. B. had given the here in my room, after midnight, to tell you of it. all; but the spell seemed to be broken if any one name of the English reviewer who had the obtuse- I have been trying for the last hour to analyze my else tried to move it. Mr. Fishbough, who, ye: ness to discover its superiority to the works of the own consciousness; for I seem to myself so changed, will remember, acted as scribe in the writing e poet living, or even to see in it any merit at all that at times I almost come to doubt my own iden- Davis' great book, tried the experiment along with

I went to the Circle, according to appointment, expressed, I look upon it as a mere quiz, which where I heard and saw many wonderful things; your correspondent has swallowed at a gulph, think- but as for myself, I came home rather disappointing he had found in print a something which could ed, though really I cannot see as I have any reason

he greedily caught at and ostentatiously paraded Soon after my entrance there was a very curious above what, you will pardon me for saying, I con- manifestation from my father, with the same ately asked the question of the Spirits whether sider some of the most senseless rhymes it has been sounds described in my last, only even more pow- would not. I was standing with my cane resta my lot to meet, even amongst the Spirit attempts. erful; after which this pretty sentence was spelled on the floor, and at the very instant of the ques-Poor Southey, if the Spirits have a regard for their out for me: "Write the light." Then to all ap- tion, there came three loud and distinct raps d past fame, what must he feel to see his name tacked pearance the Spirit fled; for I could get nothing rectly under the end of it, while at the same time.

he advocated in this country are generally known when they fail in argument, come to the calm cou- feelings of opposition in reflecting minds, and raise this !-- how characteristic of my father, and condoes it mean? Am I to have a special gift of But to the poem in question, in the first verse I writing? Have I a mission to be fulfilled in the shape of a book, or books? Let us wait and see. I will, at least, believe that I have work to do-the work of an immortal man, allied by the ties of an If I had, I am happy to tell you now that I ac unlimited brotherhood to a race of immortals! How quite free from it. Medicines are of but little use sciousness? I conceive it surpasses even a rhym- infinitely this idea of immortality exalts our con- to me of late; but the great remedy that neve er's license to say that mind can stop and yet ex- ceptions of life and its relations! I no longer regard myself as a kind of accident, floating amid after having gone to bed, once more to recur to the accidental conditions of time and space, with- an influence which had several times before stood I have read of things being seen to loom in dis- out any definite idea of the origin, determination, me in such good stead. A few minutes answere tance, but never before knew they could be heard. or destiny of this being, which I call ONE, and for the operation, and since then all has been we that the day star of *innortal intuition* is begining to arise in the hearts of men and women, causing. Then the poet makes this further discovery that— which has, by some means, become invested with an there can be no mistake about it; for I have even individual form and attributes, and a name that dence enough to satisfy me that the effect is really sufficiently distinguish it from all other beings dependent on what I have supposed to be the tru-Dibden, in one of his songs, talks of "I raved by which I am surrounded. I feel myself no cause. longer isolated-no longer unimportant. My consanguinities are diffused through all the past, pre- Well; I must rub up my philosophy, and make the whether they believe or disbelieve the "XXXIX. ar. scious of its own non-existence-Oh! From the sent and future, allying me to all the generations of best of it. Town is a great place, after all. The following verse it appears, however, that "thought men. My thoughts flow out through the infinite country is very well for those who live in it. But was (not) o'er," for heappears conscious of clasping radiations of all mind; and they return to me by there the world is nearly asleep. Nothing is to be was (not) o'er," for heappears conscious of clasping radiations of an mind; and they return to me by seen but green-green-unmitigated green. There "a pale but gentle bride," of "sinking deep be- the same channels, laden with responses from all is nothing to do but pull weeds and drink green ter neath the unknown sea," and though "thought intelligence. My affections embrace an Infinite in Summer, and nothing in Winter but to look en Love; my aspirations an Almighty Wisdom. I am Nature's nakedness, and drink cider. Could any no longer a transient glimmer of consciousness, which are accountly should become which can scarcely ask itself whence and why it is, grow? Man is naturally a Socialist, if not a For before it is not; but I am an immortal being, de- rierite. He likes to be with his kind, if it is only

I had never read on this subject. I had ne this spot the work has been begun, and the seed quote it in an article upon that subject. In regard heard these thoughts uttered by a living been to the opinions of the British Reviewer, I think I but along with the life of the soul, this, as a co was led directly to his treatise on this great and The line, "I heard the loom of thunders," is ject. Every page I read-nay, almost every se tence-was a wonderful confirmation of my or The other phrase, "I knew no more but this, thoughts. Here was in fact such a remarkation

racter, be immortal also. How, then, can that le

The poem itself I have always regarded as a which is not merely a property of the soul, but in lines familiar and endeared by early association, firmation of my own opinions in his. O, t

Louise! let us endeavor to keep ourselves alwa

There were a few little circumstances that occur After the Circle broke up, I saw quite a crow room; and having had my attention withdrawn did not know what was going on; but some a told me the Spirits were making the table hearso that it could not be moved. I went forwar! and laying hold of it in connection with seven others, found it, as it were, bound to the floor, thou: it moved on remarkably smooth and easy castor. Directly after, I went to another part of the room, and thought I would see if I could produce the same effect by my own will-power-which I di me. He said that the reason why I could not con-

trol it when he touched it, was that he is in a deferent psychological state from mine. I do not us derstand this, however,

While we were discussing this point, Mrs. Fez. mother of the Mediums, said she was impress. more-not one word, nor letter, nor so much as a shock, passing through the substance of the wood

these so-called Spirit emanations. Surely it cannot be that the Spirits, when they leave the earth, re-

pect to be from the pen of Mr. Harris. I should

comparable to the magnificent poems which have tity. flowed from his pen. If such an opinion was ever be converted into an element of praise, and which to complain.

to such verses. It is such assumptions as these which excite single rap. Yet how epigramatic and powerful is was communicated to the hand that clasped We ask this question, for some of our opposers,

nicating, yet the difficulty I find is in recognizing

trogress in the element of intellectual beauty. The manifestations selected by your correspondent, S. E. B., from the likeness they bear to many parts of the "Lyrics of the Morning Land," I sus-

JOHN MAYNEW.

he convened in St. Martin's Hall, London, on the to have been the inauguration of "the commencement of the milleniam" by Robert Owen, which in plainer language, means the reading of Robert of society to those who might be present on that occasion. We say seems, for now that the "Report of the Great Convention of the Delegates of the Human Rage" is before us, we cannot discover that anything was done beyond the reading of festations which occurred at that time: Robert Owen's manuscript, and some remarks by Mr. Atkins and Mr. Pemberton.

The address of Mr. Owen is a repetition and amthis country, and for a time practice d in the New distinctly felt the fingers of them separately. An hope the Spirits will do so, and make them know Lanark community in England, and others in this accordion was then placed under the table, and country.

ing too earnest and harmonious, to pass without to one, then to another; it was thus brought to effect in a country where poverty in one form or the table was then lifted from the floor; at another seems to be the birth right and arime direct direct about a foot, and immediately afterwards another, seems to be the birth-right, and crime the about three feet. occupation of over one half of its inhabitants.--The assumptions of Mr. Owen may convince few, during which he saw beautiful visions of Spirits, nious Society than the one he lives in, but the us, giving us advice, invaluable in its import, and Robert Owen, she must feel humiliated, when she of such men.

Let us hope, therefore, that the spirit of this meeting may inspire others, and call into being Conventious of a more practical character, to make such provisions for the daily needs of Society, as the issues of life make necessary, for the belief is IS WASHINGTON IRVING A SPIRITUALIST? deep and positive with many in this country as well as in Europe, that a change must come to the dretoes of royalty and the practices of aristocracy, without time is to move backward, and the humanitarian spirit of the age to pass away with she actors that called it into being.

America and other countries; and that they would address the public on a future occasion."

The following extract from the "report" will outline the spirit and character of the Convention :---

siderable number of ladies, who took the greatest interest in the proceedings. Shortly after twelve o'clock, Mr. Owen came

As soon as Mr. Owen rose to address the assembled multitude, he was warmly greeted with rounds of acclamation and applause. He seemed in very

months since, called a "World's Convention," to the religious philosophies of the times. What his an answer to this assumption, we offer the follow-14th May. The purpose of the Convention seems the following, which we clip from the N. E. Spir- his own conclusion, and in hope some of those itualist :

Ministers who are so anxious and able to convert "D. D. HUME IN ENGLAND .- Through the kind- skeptics, will take the matter in hand and work for Owen's views on the present and prospective state No. 3 of the *Forkshire Spiritual Telegraph*, pubnets of Dr. Hayden, we have received a copy of their Spiritual redemption. A friend and Spiritualist writing from Sullivan, lished at Keighley, Eng. In it we find an account (Ind.) gives us the following item : "Spiritual death seems to be brooding in the midst of men in this part of the world. They look from Robert Owen of an interview with Mr. Hnme, shortly after his arrival in that country. The folat everything in a material light, and say that lowing extract describes the most important manideath is an everlasting sleep;' but I thank my God

"Then the Spirits came and touched each of us. to arise in the hearts of men and women, causing them to think and act for themselves.' I was occasionally touched on one knee, then on the other, and afterwards on both at once; and plitication of views long since advocated by him in then one of them shook hands with me, and I most they know "the Sick need a physician," we shall

there is another and a better life for the entire race, soon the Spirit of the daughter of the family play-That good will spring from the Convention, we ed most beautifully several tunes and pieces of whether they believe or disbelieve the "XXX music. I asked for one of my favorite Scotch tunes, ticles," or any other creed in Christendom. do not doubt, for the very nature of the meeting and it was immediately played. The instrument was too significant, and the spirit of those attend- was then raised by invisible power, and given first

BROTHER TOOHEY: My last letter was from New-"After this the medium was put into a trance, town, in which place I received greater hospitality of his ability to outline a better or more harmo- and one of them spoke through him, while in that than in any other place I have yet visited, and such state, sentiments that went to the heart of each of substantial evidences of good will as will enable life he has liked, is "England's glory and shame," in language beautifully and eloquently expressed, me to give to many whom I could not otherwise for if she can pride herself on having reared a man and calculated to make the deepest impression on have reached. I recognize with thankfulness the of such generous and philanthropic feelings as our memories. While reason remains, I shall never work of my Spirit friends, who promised me that forget it; and it was given with many encouraging they would sustain me in my mission. God grant words, to pursue my course in the measures in remembers the deprovity and degradation that re- which I am engaged, to endeavor to introduce the that it may be a mission of great good to humanity, quires the presence and necessitates the exertions millenium, but also stating the obstacles I should and to his name shall be the glory. I lectured four times among that people, and demeet, and the great difficulties which were to be

overcome. sire to record my high sense of their liberality and "Much more occurred, very interesting, but the kindness. post time expires. Yours sincerely, ROBERT OWEN

Spirit friends have beautifully unfolded her. As a

speaking medium, Mrs. Henderson will crc long This question come to us, after reading some ex- stand in a very prominent position, and, I do not tracts from the writings of this gifted man, which doubt, will be a very valuable laborer in the gospel we found in a little work we have been publishing field of the new dispensation. I was led of the on the fourth page of this paper, (" Dream Land Spirit while here to operate successfully on some and Gold Land,") and we now present them to our as a healing medium.

Mr. Owen, at the close of the meeting, stated readers, that others may share with us the pleas-"that several talented delegates were present from ure and surprise, which we think most will expe- Stepney, where, on account of the irregularity of rience when they have read them two or three times. the mail, they had not received notice of my visit. These extracts were penned many years ago, and I was hospitably received by Mr. Burr, S. Hubbell

what then to Washington Irving was a sentiment and lady, who much regretted that it was too late and a reflection, is now a *first* and a blissful con- for notices to be circulated; however, he took me The Convention met at noon, May 14th, 1855. sciousness in the lives of millions. He no doubt, over to Hattertown, where, in about thirty minutes, There was a very large attendance of persons (was thinking of the "Communion of Saints," as some five and twenty persons got together, and I of space was occupied, many hundreds being una- taught and believed by the Catholic Church, since was Spiritually influenced to speak to them that ble to obtain admittance for want of space. Even he speaks of it as a "superstition," but time and with which they were well pleased. Mr. Halso was the passages out of sight of the platform were the revelations from the inner and Spiritual worlds influenced as a personating medium, and I have no urges against the little poem purporting to be dic- lieve, and pined after it with an unquenchable

upon the platform, attended by several friends; readers should know Washington Irving, will they visit, with sufficient notice to secure a good attend- and tastes, that to do more would be a waste of chase it. munion and Mediation superstitions, and let us of Spiritualism in this neighborhood.

to be infidel, for he was as candid and honest in clusion that "Spiritualism is useless," since the Gos- doubts of the truth of the Spiritual philosophy and cise, intense, and withal a little mystical. What city. The number of the sounds was an affirmation of the sounds was an affirmed to the sound of the The reader will remember, Robert Owen some his ignoration of the joys, as he was free to criticise pel is preached to the people. Without attempting fears, that some day all will vanish into thin air. present views of Spiritism is, may be gathered from ing extract from a letter, that the reader may draw find the assertion :

ist.

And mind (-----) stood still.

Is this the belief of the Spiritualist? If mind is all, can the mind stand still and yet exist with con-

It then goes on to say, "I heard the loom."

" Then I knew no more But this, that thought was o'er.'

along thinking of nothing at all," but that Southey should write of thought or consciousness being con-

was o'er," and he knew it; that he was " Still alive to love and loving care, To sunshine (!) and to prayer."

Then this mind dreams-

" As dreams the chrysalid within its shell." Has the chrysalis a Spirit to dream? If so, in what does the insect differ from man? Will it not also share his immortality?

These observations, which I might continue through the entire poem, will, I think, suffice to show that whatever may be its beauty of words and arrangement, it has a lamentable lack of sense. Southey was of all poets the most careful, and in life would never have been guilty of such things as are here laid to his charge.

In solid earnestness I think such ill-judged emanations do not further Spiritualism. A Spirit existence is one, I conceive, of mind and thought, and such, so-called, Spiritual communications appear to be bat jingling rhymes, destitute of all that which in reality constitutes the future, showing a retrogression rather than a progression of intelligence. I have watched the Spiritual phenomena with

great attention, and with an ardent desire to be On Wednesday I left Newtown and proceeded to satisfied with their truth; but, with regret I write it, it appears to me that many of those who have prominently identified themselves with the movement, have done so because it would seem they I am, Sir, have an end at gain. "A SEEKER AFTER TRUTH."

REPLY.

prove that he was Superficial in allowing the form doubt, by careful unfoldment, he will become a tated by Southey, I will endeavor to meet in the longing; and now that it has come, I embrace it to come between him and the angel truth that lived medium of considerable excellence. When I left briefest possible manner; since the appreciation of with intense ardor. It is the pearl of great price; within so beautiful a sentiment. If any of our this place it was under promise to give them another such things depends so much upon individual states and gladly would I sell all that I have to pur- cinity were to have a pic-nic celebration in the

learn, if possible, if he still considers Spirit Com- ance. Col. Curtis is one of the principal supporters words. It should also be remembered that likeness And along with this idea of immortality, another vocate of Waukegan informs us that C. L. Sholes of and beauty, even in human features, may be clearly has flowed into my mind. It is that of the complete Kenosha, was to deliver an Oration, and J. C. know, for we should like to know what effect, the From thence I proceeded on Thursday morning apparent to one, and wholly overlooked by another; unity and perfect sanctity of marriage. Partly Smith to read an original poem. Other exercises

through whom I received some of the best and subtle beauties of poetry, which can only reach tions, I have come to this. It seems to me clear as come off, and a happy season was anticipated.

am overwhelmed by a view of myself; for I behold sition. Great cities are the place for action. The mind never sleeps there; but all is one restless. the Deity reflected in me. The skeptic of but yes- moving, fomenting mass of pleasure and of pair terday stands abashed in the presence of an im- The passions are in an electrical state of excite mortal soul

graph, for there was an alarm of fire close by, and being, and knows that he is not an effigy. I was suddenly brought back from my sublime | What do you think of my philosophy? Bat | soaring to a view of the realities and casualties of must stop this strain, or I shall persuade mysel

thing, as was at first expected. I went directly to for knowledge. bed on my return, and slept so soundly that I for- | I must now close this chat, as the Post-office is got even you, my sweetest. But now the proof for waiting for it. It is now three o'clock in the after the week is all read; the work is all done; so good noon, and I am sitting in my shirt-sleeves, feelit. luck secures us from the interruption of "out-siders." It is evening again; and why may we not have a little more talk?

I was going to say in the connection of my last so as it can't be mended, my letter must be ended writing, that I believe that I have been prepared to say that I remain, for this great change of opinion; for I have long watched, with great anxiety, these cardinal points on the horizon of human life. I have not believed only because I could not. My reason rejected the faith of others; not because it was necessarily or Spiritual Telegraph, received the early "proofs" of essentially skeptical, but because it could see in it Br. Harris' lecture, we are able to present the same only a concatenation of absurdities. I have sought to the reader in this week's issue, and we hope at

mocked me. I have yearned for something to be- as to render any word of comment unnecessary. The objections which "A Secker after Truth"

SPIRITUAL CELEBRATION.

Grove on the 4th of July. The Chronicle de Ad-

excellent health, notwithstanding his great age revelations of the age has had on a mind so fruitful to Bridgport, where I saw Mrs. Harriet Porter, how much more must this be the case with the through the affec- of a pleasing and instructive character were to

tion. Shall I ever, indeed, enter into this divis condition? I dare not hope for it! It thrills to with emotions too intense for speech !

Hadn't I a cough when you last heard from me fails-and that is immediate-is self-magnetist Coughing very severely one night, I bethought me.

I had hoped to leave the city before this; but it seems that I am doomed to bricks and mortar stined to unfold through progressive ages, with in- for the pleasure of tormenting them, and cutting conceivable beauty, and grandeur, and power. I their throats. History bears me out in this prement; but even agony is preferable to palsy. Mat I left you hurriedly at the close of the last para- finds a luxury in feeling, though it be only to sai fer; for then he has at least a consciousness of its

life. There was not so much danger as was ap-life. There was not so much danger as was ap-like Eden, only places for primitive beings, and are prehended; and I did not have to remove any to be left as soon as their inhabitants feel a desire

But my knife is so dull as to be no longer on duty

This last sounds like poetry. And I inspired? Yes, Truly, yours, T. D. H.

REV. THOS. L. HARRIS' LECTURE.

Having by the kindness of Mr. Brittan, of the

for evidence; but hitherto my search has only will be read with such attention and discrimination

The friends of Spiritualism in Waukegan and vi-

For the Christian Spiritualist. A HYMN.

WRITTEN FOR JULY FOURTH, 1855. BY FANNY GREEN.

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mly a while shall Rapine and grim War Offer to thee their sickening oblations. Freedom! for the day that prophets saw pawns on our Earth's great brotherhood of Nations. und tidings of great joy !" for light and love, a much of the world ! thou bearest from above

will the sound of trump and rolling drum, Nor marinal pomp, nor glittering array, Salt the fair Freedom of the Future come, To math among the years this holy day ; For ancient discords, one by one, shall cease, For ancient into anthems of immortal peace.

And they who fashion deadly armor now, For St. Olive garlands in the shade shall twine ; to share parameters in the share wine wine wine wine wine wine with and venteful Hate, shall bow Before the majesty of Love divine. before the maje sty of and hare shall sport, bothe spont bomb the must hare shall sport, be the spent non-constructor round the flowery fort.

The house old cannon shall be mute among The house out come and youth, and children fair, The source stir with tuneful tongue,

While breading doves, unbarmed, are nestling there Wear received and the shall prolong that of his contained should be merry reaper's song

Still standard by the troubled Sea of Time, We pud the rhythmic lore of ancient Sages, Ld sul transmit the melody sublime, Tird leads the ever-upward March of Ages. Daward and apward-pausing, resting nevertheis highest law is to aspire forever.

The Angel-Freedom of our happier time-Wisdom descending from the open skies-Soull visit every land, and every clime. Joy in her heart, and glory in her eves ! While the shad tidings sound from shore to shore that ald peath is dead-rejoice forever more !"

[For the Christian Spiritualist SPIRITUAL LITERATURE.

-111. TOTAL IN THE MANNER OF RECENTLY DECEASED can poetry of the future shall be a living inspira-THE INTERMEDIATE STATE.

to ending to the philosophy which we receive, cording to the order of harmonic worlds. For the r who lay aside the external form enter at once kings of intellect, the hierophants of songs, 'bring is the abiding realities of their new existence .---the light of eternity slowly and faintly dawns upsons of genius become stars in her crown. in the opening vision, and the prejudices and pasas it earth still becloud the awakening faculties. for a moment mistaken; and his versification and Vistadous of falses and evils, more or less prona tel, must necessarily take place before the pu- be successfully imitated. Conceptions like his can H. G., merely pointing out her misconception, I did the tent much declaring function of that joy only be formed in souls of the most delicate and not, (in mercy to your crowded columns,) attempt which awaits those whose interiors are essentially

The life of man after death being essentially a ing hand ever been able to pluck one leaflet from mind of the critic. But as she has earnestly reterm it in its mode of manifestation, as the Spiritcal world from the natural, it follows that there must be an intermediate between them, for all mansitions are by means of intermediates, which as eater portion of the Spirit-world, this bordertasi between the Spiritual and natural, must present scenes of sore trial and inward conflict. For inner ear to

threas well as here, light strives with darkness, unth with error, love with the hateful brood of arthdoorn passions. Thus, this intermediate may is represented as a Spiritual judgment, in which alls condemned and cast out, and each individual disor is swept downward just in proportion as soewn life has become penetrated by the darker ments. This state may also be entered on earth, ad corresponds to those severe internal conflicts, these deep, dark waters, through which in all ages men have attraned the serene heights of saintly isdom. The Psalms are an inspired record of use experiences, of perennial freshness and signionness. Moreover, if we receive either the literal expossion of the word or the creed chanted for contaries throughout christendom, we must believe that our houd in his humanity entered the proendes depths of these conflicts, that he might definition bitterness of every cup, and that his vicsay extended also to the internal world. "By shich also (being quickened in Spirit,] he went and preached to the Spirits in prison." How much ing main and learning have been expended to obsome the brightness of this simple statement, and yet there it stands teaching the doctrine that those who were the arry disabellient, ' when once the long suffering of God waited in the days of Noah,' were the objects of this mission. Thus also sings an inspired poet of the interior :

spheres; yet ever visited by heavenly airs whose sweet echoes mingled in mournful cadence in his song. His aspirations were heavenward, but his soul was perpetually clogged and drawn downward by dark interior influences. Hence the unearthly gleam, the weird charm of his "prose tales," and that strange melody, that capricious and startling beauty, the fuscination of his unique and Spiritual verse. These were the last bequest, the solemn dirge-notes of the expiring Muse; and yet, like all true death-songs, they contained a prophecy of a resurrection to a purer existence. In his short stay upon earth, it was given to the author of " The Raren" to behold the consummation of the Old Age, whilst the day-star of the New feebly and faintly glimmered upon the horizon. With his outward or conscious mind, he discerned it not. He lived a transitional life, but the dawning Future was veiled in clouds and gloom. The American Muse through a brother poet also lamented in strains like these : "In every heart is found a cell where only

Sorrow repeats her litany of pain; In every home a chamber veiled and lonely, The shrine of sorrow; there the dead have lain. The sigh of sorrow to the winds hath given Their wild lament; a broken heart beats there; She moveth with the eclipse o'er earth and heaven; In form unseen, in presence everywhere. Her spectral breath despoileth life of gladness. Day of its glory, night of love's repose; While earth, pale mother, veils her brow in sadness, And fades and fails with joy's expiring rose."

It was needful that these lone watchers of the setting constellations should thus in mournful cadences nour forth the beautiful swan-songs of expirng Poesy. The evening twilight was around them. they dreamed not of the glorious morn. But it is only the outward that dies; the form disappears, but the Spirit is renewed by life from within. The first American Muse was a fading apparition, but that which is from above abideth forever. Ameri-

POLTS, DISCLOSING REMARKABLE EXPERIENCES IN tion, a flower fed with celestial dews whose fra-

grance and beauty will never fail, but unfold actheir glory to her, and all the grand old bards and

use of language far too exquisite and masterly to ethereal nature and executed by a mind sustained any explanations of the matters in discussion, pre-

and mation of his present existence, but discreted the unfading laurel that wreaths his brow. Who, peated, without farther investigation, her very duced the poems that follow? The first is almost too fearfully graphic, so that we must omit a por- tion which she would have rendered unnecessary memory or less painful according as the life of to whom these sheets will bear it. The last is of the essay in question. the has been more or less harmonic and obedient sweet and plaintive as the evening bells that chime its own internal laws. Hence it must follow that the wanderer to his welcome home. Let then, the of his creed and education, and listen as with the

> THE EXPERIENCE OF A FOET IN HADES. From the body's haunted value. From the heart's unholy shrine, Where the Spirit drinks the chalace Filled with agony for wine. And the empyreal glories Through the blackened windows shine, And reveal the pictured stories Of the awful and sublime, frescoed on the arches by the weird magician time; I went forth for blows were falling On the crumbling outer door, And a voice was calling, calling. I had heard by night before. Then my life ebbed through the portal, As a wave ebbs from the shore, And I heard the storms immortal Through the ruined palace roar, And death's choir of desolation chanting dirges evermore. Loud the Spirit winds were wailing When I left the haunted fane:

O, the sorrow, the despairing, The weired terror phrased with daring, ild wind storms of remorses that my earth-bound Spirit Like the tempest lashed Atlantic With my anguish I was frantic, And the serpent men name Hunger gnawed into my bosom's

While on earth the poet hungered For heart-bread, the gay world wondered, Imore And poor beggars spurned the rich man, heaping curses ever-Till I prostrate, fell despairing,

In my anguished breast unsharing All earth's undivided sorrow, crushed as never man before. I was mad with desolation.

Like a sun from out creation n rudely and its brightness turned to blood upen its shore I for years was broken-hearted; Long before my youth departed But a heart by fate down trodden into palpitating gore. And I fled life's outer portal

Deeming anguish was immortal, Crying, launch thy heavy thunders, tell me never to adore.

Hate for hate, and curse for curses, Through abysmal universes, Plunge me down as lost arch-angels fell despairingly of yore.

So the whirlwind bore my Spirit, But to lands the blest inherit. And it seems my heart forever like a ruby cup runs o'er; I am blest beyond all blessing, And an angel's pure caressing

Flows around my soul forever like a stream around its [shore

&с.

This latter poem was given in the office of the Spiritual Telegraph, in about fifteen minutes, while say that the perceptive organs ought not to be culthe medium was profoundly entranced. Thus its tivated, because they have no direct moral ten-Spiritual origin is amply vouched for. Its identi- dency. All elements of the human constitution fication also as to its individual source, is almost demand their proper culture, whether their tenequally certain, since none but a Spirit of internal dency is moral or not. The animal passions and harmony, with a rich and peculiar gift of song, could desires although they tend directly to murder, have inspired so exquisite a melody, and such do gluttony, drunkenness, and all other brutalities, not come to us to deceive. The admirer of the are all worthy of cultivation to a proper extent.poems of Edgar A. Poe will find abundant internal The cultivation of the perceptive faculties is as evidence that these unique and wonderful lyrics harmless and proper as the eating of bread, indeed are indeed from that same wild harp now strung more so, for while the tendency of alimentiveness anew and sounding from the eternal shore. Again is to the production of sensuality, indolence and it wakes the echoes recalling the strange unearthly disease, when not properly guarded, the perceptive melodies poured from the poet's saddened heart faculties have no tendencies comparable to these as while he lingered below, continuing his fearful ex- moral evils. The gratuitous and unwarrantable inperience in the interior, and

"Ending like dreary winter's final gale, In spring-tide gladness of immortal life." S. E. B.

For the Christian Spiritualist. The style of Edgar A. Poe is too peculiar to be MORAL INFLUENCE OF THE INTELLEC-TUAL ORGANS --- AN EXPLANATION.

In my response to the extensive criticism of F. by living influxes from within; nor has any intrud- ferring to wait the natural progress of truth in the then, we ask, but the Spirit of Poe could have pro- positive and honest opinions, I may as well take the occasion now to offer the necessary explanation, lest it prove too startling to the cars of many by a more genial receptivity of the true meaning

As I have already stated, there is a real difference of opinion between us as to the moral vareader forget his own personalities, the prejudices lue of certain kinds of intellectual culture, but the principal difference arose from her misunderstanding. To discuss the truth of my propositions with F. H. G. is not my object. They are matters of science, and the evidences upon which they rest, consist partly of numerous facts unknown to F. H. G., many of which are the result of original investigation. I have responded briefly, merely to protest against being placed in a false position by the misconceptions of a writer who is so carnest and sincere, so very positive in what she clearly perceives, and so entirely unconscious of what she has not perceived or understood.

In the following propositions, I shall endeavor briefly to define my scientific doctrines on this subject, in a manner which I hope will guard against honest misconceptions.

1. The brain being the highest and most Spiritual organ of the body, being by itself simply the Spiritual organ, all brain-culture, in general, is Spirt culture, and therefore adapted to elevate and refine the character, giving the Spiritual an ascendancy over the animal, and diminishing the relative power of the earth. Hence brain-culture, in general, is the great instrumentality for redeeming the propositions of which may be overlooked or the race, and is desirable in every individual case, until it has gone so far as to interfere with physical development or animal life.

bute to the development of the higher intellectua powers. What is sometimes spoken of as the cultivation of the perceptive organs is really the cultivation of large portions of the brain. The regions Icore. of patience, application, tranquillity, self-control, Medium. The work is beautifully electrotyped,

temperance, perseverance, sublimity, ideality, Spir- contains 550 pages, octavo, and two splendid steel ituality, imitation, admiration, and other sentiments | engravings-Mr. Linton and Gov. Tallmadge: the in various degrees, are actively cultivated, and it is latter has written an elaborate introduction and to these that we are indebted for the moral and appendix to the work. elevating influence which is attributed to the perceptive organs by those who are not familiar with postage 30 cents. Orders from the trade and mental analysis. The greatest development of the others will be attended to, by addressing the perceptive faculties, unaccompanied by a sufficient | Society for the Diffusion of Spiritual Knowledge," development of the higher intellect would impose 558 Broadway, N. Y. no restraint upon combativeness, destructiveness, Mr. W. E. VALENTINE, associated with this Soacquisitiveness, or any form of sensuality, on the ciety for a few weeks, is no longer in its employ, and contrary, the perceptive organs would greatly enthose of our patrons who may have written to him large the scope and power of the vicious and crion matters of business relating to the Christian minal tendencies in such cases, and convert the Spiritualist and the Society, will hereafter direct all petty rogue or debauchee into a magnificent and formidable scoundrel calculated to terrify the world letters, &c., not specially designed for the editor of this paper, to "The Society for the Diffusion of as a piratical adventurer, an invincible duellist, a Spiritual Knowledge." swindling gambler, a successful counterfeiter, a skillful assassin or burglar, a fraudulent bankrupt,

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(nor in any way dishonored) except when by be-ing carried to excess, it enfeebles the constitution, and lowers the tone of the whole character. Nor is any dishonor cast upon artisans and naturalists by the statement of a proper analysis of the mind, showing that perceptive actions, such as taking cim at huffelees, prospering for gold mines such as taking the statement of a proper analysis of the mind, showing that perceptive actions, such as taking cim at huffelees, prospering for gold mines such as taking the statement of a proper analysis of the mind, showing that perceptive actions, such as taking cim at huffelees, prospering for gold mines such as the statement of a proper analysis of the mind, showing that perceptive actions, such as taking cim at huffelees, prospering for gold mines such as the statement of make a deep impression if not upon all his cotemport. aim at buffaloes, prospecting for gold mines, surveying fields, dissecting bodies, measuring angles, &c., &c., are very different operations from helping the sick, lending to the poor, and performing other acts of duty and benevolence. That the cultivation of the perceptive organs may be tributary by aiding the development of the

reasoning faculties to immediate moral growth, I have repeatedly stated, and that it may also be associated with the greatest moral depravity, against which it affords no protection, is too obvious to be

further explained. 8. There is no evil tendency in these scientific truths. They do not discourage nor countenance the discouragement of intellectual culture by showing the distinction between the intellectual and moral; on the contrary, my own views of intellectual culture, its importance and power, are such as would rather startle the respectable friends of edu cation, and I hope that F. H. G. will continue to

keep up her high enthusiasm in behalf of intellectual culture, that she may not feel herself compelled, when I have published on that subject, to assail me on the other side as being an intemperate monomaniacal advocate of intellect and opponent of moral culture, and thus again compel me into a prolonged and emphatic explanation, when I would desire to speak with courteous brevity.
 I feel quite averse to publishing explanations, after having once distinctly and correctly express after having once distinctly and correctly express-

ference from a statement of the true character of the perceptive organs, that such organs ought not to be cultivated, and that some degree of moral degradation was attached to their exercise, needs only to be emphatically repudiated as a loose and fanciful assumption. The cultivation of the perceptive organs is not forbidden by anthropology, (nor in any way dishonored) except when by be-

"Ta h Clarist went down into that awful prison, Fining its valled gloom with light of love; Mid-very willing soul, from darkness risen, Threach little as called to the realm above, Then He outshone in form divinely human, And every ransonned soul beheld His face; Then hope was born for earth; its beams illumine Each buman heart with promises of grace."

these states of internal conflict are also not unknown to many in whom the purer flame in this his mover fully surmounted the baser elements. Such evidently must protract these painful expetiques and the interior. Such probably were Bytrached Borns, and I doubt not that at a fitting panel, and through suitable media, their expetimes will be given to the world. Goethe also in the bline introversions of "FAUST" and the "Sornormal Worter," which Carlyle calls the voice of the world's despair, sounded the depths of thoughts and follogs that haunted his own age; and though be afterwards acquired a certain artistic clearness atel a profound insight into man and nature, yet he never attained the serene moral heights of the regenerate life; I cannot, therefore, resist the thought that his voice long silent is not forever best, but that he too will yet string his harp anew, and with Sphrit-hand strike it to diviner strains .-Shakepeare's whole life, as recorded in his dramas was one of deepest experiences. It is the playing up of these that gives that fearful reality to the seens of Hamlet. He, with the author of "Manfind" and of "Faust" was partially though unconadjusty intromitted into the eternal life.

A narrow and imperfect form of this state is also known in the churches under the name of " convic tion," when this is genuine, and not as in many cases, state psychological fantasy induced by the arts of maximist, unconsciously aided by invisible agenwest for the interior has also lits fanatics, and man walks attended by Spirits, whether he pursue the paths of reason or madness, and each must work and his own salvation through temptations and Spiritual combats, by assimilating the elements of divine good and divine truth received from the Lord alone. We apprehend, therefore, that in the coming time, one of the richest sources of instruction will be the internal history of the mighty minds of the past, who 'out of great tribulation,' and through the divine mercy, have at length, entered into rest. One such history, perhaps the beginning of such a series, we here introduce to our readers.

EDGAR A. POR, during the principal part of his short life on earth, was a haunted man. Endowed with an organization whose exquisite sensibility brought him into rapport with the Spiritual world, yet immersed in evils of life, his Spirit became like a wind-harp swayed by rude blasts from discordant I was lifted by the angel, and my death-in-life was o'er.

Soon the rushing blast prevailing Quenched my facy's busy flame, Then the spark that lingered lonely, Died beneath the sullen rain; And thought whispered "Thou dost only As a spectral shade remain. In the rhadamanthine darkness, in the tartarean pain."

Half benumbed, half wild and frantic I stood out beyond the form, When a spectral shape gigantic, Lurid, glimmered through the storm With his fiery will he tore me From death's vestibule forlorn; With his flaming breath he bore me, Saving, " Hail, thou Spirit born !" As an arrow cleaves the tempest to the awful judgment morn So within the wild Hereafter That my Spirit longed to know. I was borne, while mimic laughter Waved around me to and fro. Far above the light of Phebus Shone the pure Elysian glow, But the terrible Erebus With its hell of thought below,

whose burnings ancient Dives saw the Aidenn mount of

Then I knew that outward feigning Hid the inward hell from sight; And I knew that weak complaining Armed each agony with might. So I mimicked desperate gladness, Shouting wildly through the night: And I girt my soul with madness For the everlasting fight, erpent hisses blindly when the thunderbolts affright.

So I screamed, "God! launch thy thunders! Pour the lightnings of thine ire ! Still my mind in poet numbers Shall exult upon the pyre! The abysmal storms have bound me, And I feel the eternal fire : Hell is in me and around me, But I still can sweep the lyre

lungé me headlong through red Sheol, still my numbers shall [aspire." * * * *

The transition from this chanson of inspired madness to that which follows is truly from Hades to Paradise, though the memory of the terrible scenes through which the poet has just passed still lingers and mingles as a minor refrain in this exquisite

SONG OF DELIVERANCE.

A lurid mantle wrappen my Spirit-form, Cradled in lightnings and in whirl-winds born, Torn from the body, terribly down cast, Plunged headlong through red furnaces in blast; Those seething torrents maddened me; I fell, But woke in Paradise instead of Hell.

Like song-waves circling in a golden bell, Like fragrant oders in a woodlane dell, Like glowing pistils in a rose unblown. Like all sweet dreams to saints in slumber shone, Like Heaven itself, like joy incarnate given; And as a ship through wintry whirlwinds driven, Finds land-locked port in Araby the blest, So I, through terror, entered into rest,

Then there came my fancy's maiden From her dim and mystic Aiden. And a light from her full bosom shone her angel-form before, And she whispered as the roses When the blushing bud uncloses, And like dew from off a blossom fell her speech for evermore.

"I have waited, I have waited, Like the evening star belated When it lingers pale and lonely by the purple sunset door

I have found thee, I have found thee, And with heart-spells fast have bound thee." So from out her glowing halo sung the angel maid Lenore. To my rapt, enamored seeming,

Framed amid the golden gleaming, a star in its own brightness high above the ocean's floor, Like Shone the lovely apparition, And from earth's accursed perdition

2. Although this is true of the brain in the aggregate, and also of individual organs, so far as their action is accompanied by general cerebral activity, it is not true of all individual organs, considered in an analytic manner, each entirely separated from the rest. For example, Alimentiveness, Destructiveness, Amativeness, Combativeness, &c., when exercised alone, without any control from the higher organs, produce the most horrible crimes and brutal excesses. In like manner, every organ when acting alone or uncontrolled by its relations to others, carries out its own organic tendency and becomes destructive to its opposites. The higher the reader, and we hope induce him to get " Clubs" clements of character, which develope the noblest for the circulation of the paper, as the object of its virtues, become destructive to the physical consti- publication is to do good, and that at the smallest tution, and the lower elements become destructive tax possible to each subscriber. to the Spiritual nature, the two being directly op

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is destructive to the other. When the relation is is destructive to the other. When the relation is friends will send us names, we will most cheerfully not that of exact antagonism, cultivation of one send them papers, that they may know the characorgan may be in various degrees antagonistic, or ter of our issue. in various degrees co-operative with another, all of which may be mathematically determined in the made to send the paper regularly, that it may be study of the brain.

4. The intellectual organs although by their retinue to send the paper until directed otherwise. lation to the whole brain they may become the means of general cerebral culture and excitement, are not (analytically considered) organs of either virtue or vice. They may be regarded as light. void of color, revealing a landscape with accuracy, to which the higher organs give bright and beautiful hues, while the basilar organs give it a gloomy tions :

ard repulsive color.

5. The general tendency of the intellectual organs to soften and refine, but not to strengthen the character. While they diminish the force of the violent passions, they diminish also that strength which is associated with animal impulse, thus favoring the ascendancy of the moral nature, but giving it a delicate rather than a heroic character. The intellectual organs, for example, are more favorable to benevolence, sincerity, sympathy, pliability, politeness, faith, admiration, purity, friendship, liberality and religion, than to justice or integrity, firmness, temperance, perseverance, fortitude, self-control, gratitude, fidelity, &c.

6. There is a marked difference in the moral tenlency of the reflective and perceptive faculties.-The moral tendencies above mentioned belong way, daily from 10 to 12 A. M., and from 3 to 5 chiefly to the former. The perceptive faculties have P. M. Wednesday and Saturday afternoons exvery little moral tendency, except as they contri- cepted.

ed my meaning, but as this subject is somewhat novel in the light in which I have viewed it, it demands, perhaps, more than a simple statement, misconceived until extensively clucidated.

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From the N. Y. Tribune. CONTENTMENT.

BY M, H. COBB. Blest is the man of small desires, With whatsoe'er he hath content; Who to no greater thing aspires Than Heaven hath lent.

Thrice happy he whose life is not By fierce ambition's fire consumed; 'Neath Heaven's smile to cheer his lot, Sweet flowers have bloomed.

I saw a man who, on Time's score Had not yet reckoned thirty years; And yet full thrice had lived them o'er, In borrowed fears.

His frame was bony, gaunt and bent; His limbs were weak—his eyes were dim; Earth's glorious seasons came and went, But not for him.

Yet Heaven had blest him well at first, With mind, and place, and ample store ; But still his heart in secret nursed wish for more.

He could not rest on middle step, While others held a higher seat ; So envy to his heart's core crept, To gnaw and eat.

Though fortune smilled along his way, And home was eloquent with bliss; He never knelt aside to say, "Thank God for this!"

I saw a man of eighty years, Upon whose brow was lightly graved The record of the cares and fears Which he had braved.

His step was buoyant, and his eye Was hopeful as the eye of Youth; His cheerful smile seemed to defy Care's ruthless tooth.

"Father," I cried. "though full of years, Thy brow is smooth, thy smile is glad "A pilgrim through a vale of tears, "Yet never sad ;

" Pray, tell me how thou hast passed through "So scatheless—earth's continual strife? "At what sweet spring didst thou renew "Thy waning life?"

" The tale is short." said he-" think not "Life's sweets were mine, unnixed with gall; "But 1, contented with my lot, "THANKED GOD FOR ALL!"

[From Dream Land and Ghost Land.]

THE UNVEILING OF THE LIFE TO COME.

The reflections of Washington Irving are so beautiful-are so worthy to be borne in mind by those to whom such meditations are a source of chastened pleasures, and holy delight, that we will venture to present them here to our reader.

"I am now alone in my chamber. The family have long since retired. I have heard their steps die away, and the doors clap to after them. The murmur of voices and the peal of remote laughter no longer reach the car. The clock from the church, in which so many of the former inhabitants of this house lie buried, has chimed the awful hour of midnight.

their souls.

"I have sat by the window, and mused upon the dusky landscape, watching the lights disappearing one by one from the distant village; and the moon, rising in her silent majesty, and leading up all the silver pomp of heaven. As I have gazed upon these quiet groves and shadowy lawns, silvered over and imperfectly lighted streaks of dewy moonshine, my mind has been crowded by 'thick coming fancies' concerning those Spiritual beings which

Unseen both when we wake and when we sleep

"Are there, indeed, such beings? Is this space between us and the Deity filled up by innumerable orders of Spiritual beings forming the same gradations between the human soul and Divine perfection, that we see prevailing from humanity down to the meanest insect? It is a sublime and beautithere are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed Spirits returning to

THE DIGNITY OF LABOR AND THE I never again shall love in this world; that have MISSION OF WORK.

loved me as I never again shall be loved. If such beings do over retain in their blessed spheres the attachments which they felt on earth; if they take lowing extract of Carlyle's. tality, and are permitted to hold communion with

those whom they loved on earth, I feel as if now, at LABOR and SLAVERY by Horace Greeley. The influences of perpetual shade. Around no Silis capital. this deep hour of night, in this silence and solitude, I could receive their visitation with the most subject of Slavery may have got to be a vexed tria or Sevastopol, in no Crimea or Dobroja, is the solemn but unalloyed delight.

"In truth, such visitations would be too happy made up of transient embraces and long separa- often to blind the minus of the less sensitive to the tions. The most intimate friendship—of what brief more painful phases of servitude, be it in the kittions. The most intimate intendship—of what brief more painful phases of servitude, be it in the kit-and scattered portions of time does it consist! We chen or on the plantation. The view of the subcourse with each other. Or if we dwell together for his own, in the end proves to be a conspiracy seled but mighty and beneficent arts of Peace. a season, the grave soon closes its gates, and cuts against the peace and happiness of such mistaken off all further communion; and our Spirits must and misguided persons. We hope the reflections sumption.-Ed. Christ. Spt. meet again in that more perfect state of being,

where soul shall dwell with soul, and there shall be "Our primitive conceptions of integrity are deriv- can be more natural than that I should ask whether fore. no such thing as death, or absence, or any other interruption of our union." In the fellowship with these sweet modulations are the lines of Leigh Hunt :---How sweet it were, if without feeble fright, Or dying of the dreadful beauteous sight; An angel came to us, and we could bear To see him issue from the silent air. At evening in our room, and bend on ours imply honesty and truth. If any man ever made may not a Peasant as well? His divine eyes, and bring us from his lowers News of dear friends, and children who have never Been dead indeed-as we shall know for ever. Alas! we think not what we daily see

Alas: we think not what we daily see About our hearths—Angels that are to be; Or may be if they will, and we prepare, Their souls and ours to meet in happy air. A child, a friend, a wife, whose soft heart sings In unison with ours, breeding its future wings. Extracts like these, scattered humorously as flowers over our literature, assure us of the deeply wrought belief of man in the reality of a Spiritual world around him. He has been loth to give it up,

true-and true in proportion, as they kept them- Hence I hold that no man ever really loved Work gratification of the sensual appetites, and this hapfaith; they held it fast and firm, while others could tially honest and upright, and did not tend to benot but linger over the idea of the Spirit world, and come day by day more manly and humane. CARLYLE, in his "Past and Present," thus forfeel the reflex of some of its glories, even through the casements of their skeptic cell, they dimly per- cibly says-or sings-of Labor:

ceive the truth they could not feel; they faintly apprehend what they could not describe, and went sacredness, in Work. Were he never so benighted wandering about, mourning over the dead-pan of forgetful of his high calling, there is always hope in a man that actually and earnestly works; in Idleness alone is there perpetual despair. Work,

We gave you fair notice, in the very beginning, never so Mammonish, mean, is in communication that this would be a mere book of quotations; it with Nature; the real desire to get work done will has been so, with but a few words of our own in- itself lead one more and more to Truth; to Nature's appointments and regulations, which are terleaved between. But we will yet employ one Truth.

"Again, could any thing be more miraculous not thy business, this of knowing thyself; thou than an actual authentic ghost? The English Johnart an unknown individual; know what thou canst son longed all his life to see one, but could not; work at, and work at it like a Hercules! That will though he went to Cock-Lane, and thence to the be thy better plan."

"It has been written, 'An endless significance church vaults and supped on coffins. Foolish Doctor! Did he never, with the mind's eye as well as with the body's, look round into that full instead, and stately cities; and, withal, the man man is composed into a kind of real harmony, the million of ghosts were travelling the streets by his instant he sets himself to work! Doubt, Desire, side. Once more, I say, sweep away the iilusion Sorrow, Remorse, Indignation, Despair itself-all Are we not Spirits shaped into a body-into an and all these are stilled, all these shrink murmurbends himself, with free valor, against his task, appearance---and that fade away again into air and ing far off into their caves. The man is now a been debased by the absurd superstitions of the the veriest spectre, is eternity; and to eternity, "Destiny, on the whole, has no other way minutes are as years and *acons*. Come there not cultivating us. A formless Chaos, once set it recal courses; is no longer a Chaos, but a round, compacted World. What would become of the again, do we not squeak and gibber (in our discordvalence in all ages and countries, even among ant screech-owlish debating and recriminatings;) Earth, did she cease to revolve? In the poor, old vious interchange of thought with other parts of roar, poltering, and revel, in our mad Dance of the gularities, disperse themselves; all irregularities lose his life thereby. are incessantly becoming regular. Hast thou looked on the potter's wheel-one of the venerablest to our still home; and Dreary Night becomes objects; old as the Prophet Ezekiel, and far older? awake and Day! Where now is Alexander of Rude lumps of clay-how they spin themselves lar dishes! And fancy the most assiduous potter, government, and each one will act more violent but without his wheel, reduced to make dishes, or than the preceding. There will remain no traces him; or have they all vanished utterly, even as perturbed goblins must? Napoleon, too, and his baking! Even such a potter were Destiny, with a it all other than the veriest spectre hunt; which has now, with its howling tumult that made night other than a botch; let her spend on him what exbut whence it came, and whence it entered into us, nigh a thousand million walking the earth openly pensive coloring, what gilding and enameling she will, he is a botch. Not a dish; no, a bulging,

and that little dot of blackened clearing will have | pairing of relief, will lay down his crown and leave | ject. Indeed, doctrinal points, so called, are usue gradually eaten away the encircling woods and the people to their fate. But another people, com- ly distateful to religious persons, and most so Much has been said and written on the above given a hand to the never adjacent clearings on ing in ships from the west, will bring help to the those who really have the most religious sincerity subject, but we question if ever it has been more either side; and soon commodious dwellings, fair Greeks, and cause them to triumph over the bar- The reason is obvious: the doctrines are not clear attachments which they let on earth; if they take subject, but we question in even it has been more laboration in the following states and the has been more laboration in the following states and the hard the h and all the manifestations of civilized life will have back into Asia, after destroying the Turkish do- they may.

We quote it as we find it in a lecture on supplanted the howl of the wolf and all the sullen minion in Europe, and make Constantinople their Turn to Scripture. Does not Scripture rebe the popular notion? Paul teaches that the said Germany will be the scene of the most fearful will have new bodies in the resurrection, "he question with many, but we think few, if any, Drama of Man's Life-Struggle being enacted, but events. A destructive war will rage from one end ioned like unto Christ's glorious body." can object to its discussion, when treated of in a in the freshly-trodden wilds of Iowa and Minne- of the land to the other. Nations living far in Asia then, has a body, and his followers are to be for this world; they would take away from the broad, philosophic, and religious manner. That sota, on the rolling prairies of Kansas, in the far will be called forth by a German monarch to assist bodies like his. Just as surely as the seed some for this world; they would take away from the broad, philosophic, and religious manner. That glens of Utah, and along the great future highway him; and then a great slaughter will commence, in the earth—to which Paul compares the "nate bounds and barriers that hem us in, and keep us there is much of Slavery in all the relations of life, glens of Utah, and along the great future highway him; and then a great slaughter will commence, in the earth—to which Paul compares the "nate bounds and barriers that hem us in, and keep us there is much of Slavery in all the relations of the, across the continent, where California beckens to which neither women nor children, old nor young, body," from which issues the "Spiritual body" made up of transient embraces and long separa- often to blind the minds of the less sensitive to the her Eastern sisters and points them to the Wealth will be spared. Other nations from the west and takes a form when it is quickened by the reprod

and scattered portions of time does it consist! We chen or on the plantation. The view of the such dian tropics. Not with the sword, but with the hordes—only a few of whom will escape destruc- Assuming, then, that man is essentially immedian tropics. Not with the sword, but with the hordes—only a few of whom will escape destruc- Assuming, then, that man is essentially immediant to a bicker out bic with the sword. take each other by the hand, and we exchange a ject here presented, however, makes it a marked axe, does Man hew out his path to a higher and tion. A city, like unto the once mighty Babylon, tal-not dependent for immortality on a specific sin in any and all persons, who imagine case and axe, does Man hew out his path to a higher and the more mighty Babylon, tal-not dependent for immortality on a specific sin in any and all persons, who imagine case and be more mighty be a specific sin in any and all persons, who imagine case and be more mighty be be a specific sin in any and all persons. few words and looks of kindness, and we rejoice sin in any and all persons, who imagine ease and pure civilization; and the measure of his present will be burnt to the ground; upon the place men gift-and we may now inquire, what is his contraction of the humble and untin all of life, since every effort be humble and untin all of that is made to tax another with labor and duty not attainment is his regard for the humble and untin- will scatter salt. The thrones of the powerful will tion in the Spirit life? Is it not that which be broken, their crowns shivered and their purple makes it while in the initiatory state? Must no Can it be wondered, then, that I, a child of rent in pieces. But after the thundering sounds of necessity the Spiritually and intellectually low ; many generations of cotters and drudging delvers, war and strife have died away, the sun of peace undeveloped enter upon the next existence in ou an inter communion; and our Spirits must and misguided persons. We hope the refere on the next existence in should ponder and dream over THE ELEVATION OF will shine once more, and all the nations of German undeveloped condition? And on the contra-LABOR to something like the dignity and esteem tongue will be united under one Republican consti- must not those who are highly unfolded enter w which its merits and its utility demand? What tution, happier and more powerful than ever be- the other life with all the treasures of soul have amassed here? Else, where is the individ-

ed from Work. As a problem is sometimes to be this fair and stately structure of Society wherein Poland will also rise again, and its growth will ity? and where is the virtue and the vice? w_i proved or tested, so probity is character that has we are so amply sheltered and shielded must al- be more formidable than that of any other nation. is the accountability? where is the Spirit itselfer been subjected to the ordeal and has stood the test ways rest heavily on those by whom its founda- The Vistula, stained with the blood of Poland's not any other view absurd? If man goes into -in other words, is Integrity proted. All the pro- tions were laid and its walls erected? If a Peer oppressors, will flow many days towards the Baltic, Spirit life without the memory of this, what is cesses of Industry, all the operations of Nature, may without reproach "stand by his Order," why and cast over its bank dead bodies sufficient to fat- significance of rewards and punishments if the memory of this life does remain with him ten all the ravens of the world.

Similar events will occur in Hungary, where the also must the quality of mind remain: if the is THE bass-wood seeds, he certainly made them to sell, For still, to the earnest vision, the Coudition of not to plant; and no knave ever imagined that he the Worker-even in this favored region-is a bondman will avenge himself terribly upon his op- vidual exists, his faculties and affections cannot could hookwink or dupe Nature by the semblance rugged and hard one. He is not respected by pressors. A person of humble birth will arise and lost. of service without the reality. The plowman is others; he too often does not respect himself .-cry aloud, saying : " We unto him who is against

always honest toward her, for he holds his liveli- Working in the main either because he must work me, for I carry in my hands the sword of justice. hood by the tenor of such fidelity; it is only when or starve, or in order that he may be raised above Come unto me ye little ones, ye weak and forsaken Churchman" thinks that Quakerism is rapidly he ceases to be a producer and appears in the ra- the necessity of working, he does not accept Labor ones. for justice will be awarded you." And, upon clining, and that not many years will chapse be dically different attitude of a trader, or vender of as a benignantly appointed destiny, but as a vin- this, great fear and trembling shall take place it will cease to be distinguished as a sect and his products, that he is tempted to be a knave. All dictively-denounced penalty which he must endure among the wealthy and powerful, the haughty and Christians. It repeats the story of there being Nature's processes are hearty, earnest, thorough; as unmurmuringly and finish as speedily as pos- proud ones, and before the cock crows the third Boston a church without a single worshipper. and Man, if he would aid, direct, or profit, by her sible. Happiness in the vulgar conception being time, they will disappear and no one will be able to solitary member," it says, "was in the half and had poets, whose instincts have ever been so evolutions, must approach her with frank sincerity. compounded of idleness and the most unlimited tell what has become of them.

The Kings of Denmark, Sweden and Norway will selves pure-the poets would not give up the and was content to live by it who was not essen- piness being the "end and aim" of every earthly lay down their crowns voluntarily, and thus guard now there is a church without a single member. effort it is inevitable that the Worker should be their lands against the storm which will visit the writer in the Christian Enquirer says : "It is a regarded, alike by himself and by others, as one rest of Europe at that time. Three kindred nations rious fact, that two or three other towns or cities who has thus far failed, and who is therefore ob- will unite into one brotherhood, under the title of the South have also had congregations of Frie noxious to the stigma which the common mind Scandinavian Republic, and aid in hastening the shipper. In Charleston, S. C. an instance of t "For there is a perennial nobleness, and even ever affixes to the unsuccessful.-Daily Tribune.

REMARKABLE PROPHECY.

[Given at Ebreuthiel, in Tyrol, on Christmas, filled before the expiration of the year 1856.]

The year 1847 is nearly passed; a year in which many a fountain of tears was dried up, and many no limit, these combattants will rush upon each other quotation, and our last; it may be the finest "The latest Gospel in this world is, 'Know thy passage in our volume:—it is from the pen of Thomas Carlyle." The latest Gospel in this world is, 'Know thyself:—long enough turneth the hearts of men as the rivers of the hearts of men as the rivers of the hearts of men as the rivers of the will come off victorious. It will be the greatest with him." The progressive vitality of Quakers is quite extinct, and little, if any thing, now the second the heart of man restrict the test of man restrict the latest for the pen of the heart of man restrict the latest for the la wilt never get to 'know' it, I believe! Think it are full of sweet wine, and the heart of man re- battle that was ever fought, and also the last, for joiceth; but repent, for the night cometh when no then the Kingdom of God will commence on the earth-but the Kingdom of God is the Kingdom of man can work.

In eastern Asia pestilence and epidemic disease Love and Justice, and in the name of both of these as I frequently do, upon the felicity I have enjoyed will break out and sweep away many who have virtues, all the Nations of the Earth will bind them- I sometimes say to myself, that, were the offer ma. all the offer many who have lies in Work 'a man perfects himself by working. Foul jungles are cleared away; fair seed-fields rise the abeler min all Furpe and he more than a more the cholera will rage in all Europe, and be more one another-Who art thou? and whence comest to end, the same career of life. All I would at side of human life he so loved? Did he never so himself first ceases to be jungle, and foul, un- destructive than ever. The superstitious, in the thou? but will love one another as brothers, and a second addition, certain errors of the linstmuch as look into himself. The good Doctor was wholesome desert thereby. Consider how, even impotency of their hearts, will lose all courage, and none will regard himself better than another nor *Franklin's Life*. In the meanest sorts of Labor, the whole soul of a utter cries through fear of the world's approaching wiser than his neighbor.

end; but the end is not yet. A great revolution will break out in France. disseminate doctrines that are an abomination to proving the mystery of murder, from the first of ful doctrine inculcated by the carly fathers, that of time; compress the threescore years into three these, like hell-dogs, lie beleaguering the soul of The king and his family will be driven out of the the Lord. Then a woman will arise who will preach minutes: what else was he? what else are we? the poor day-worker, as of every man; but he country, and a war will commence against the no- the true religion, and all nations will be converted Burke. bles and wealthy; their palaces will be burnt and unto the doctrines of this new messenger of God,

their riches will be insufficient to protect them. for she will proclaim the religion of love, liberty made, and worn easily; for a man is only the k invisibility? This is no metaphor; it is a simple man. The blessed glow of Labor in him-is it not There will arise a governing power of the working- and justice, which alone may bring salvation, and genteel for a fine coat, if in wearing it he show visit the scenes and beings which were dear to scientific fact. We start out of nothingness, take as purifying fire, wherein all poison is burnt up, classes; but after a short continuance it will disap through which also the kingdom of eternal felicity regard for it, and is not as easy in it as if it were them during the bodies' existence, though it has figure, and are apparitions; around us, as around blessed flame !"

ers. Then a conservative party will reach the sum- The favor of heaven will again descend upon

The (QUAKERISM ALMOST EXTINCT.-The "Protester morning copies to Ten Do All bu to the S or, EDIT York.

frequenting this house for some years after all follow Onakers were dead." "Alone and s there he sat," until he too was called home sat out their silent service there, twice on Fr vance towards the north, where the Czar will have Friends by name, but originally personal friet, that be Day, and once on Fifth Day. They were not (: yet, from some cause, in the course of time the ness in

became estranged from each other; and not on the spoke together, or shook hands at the close of t Where worship as formerly. Eventually one of them d and the last survivor went constantly, (see Life receive Hopper, pp. 819-821,) and we were about to gr plish his alone, to his place of worship; but his dog wa place hi vensmains except the scaffolding.-Sunday Dispatch as to l Many n

THOUGHTS FOR THE THOUGHTFUL .- When I refe with the istry by the effe the happ should be the privilege of an author, to correct. God's nothing

From the earliest dawnings of policy to this is tures. Many false apostles will at this time arise and the invention of men has been sharpening and 1 contribu selfish e essay of clubs and stones, to the present perfect of that j of gunnery, cannoncering, bombarding, minist-

> Next to clothes being fine, they should be π . His her all joy, the hea Who do plain one. - Chesterfield. **gio**rious

While we are reasoning concerning life, lif gone : and death, though

overthrow of the Russian Empire. For about this same kind existed in 1836, and for some time at time, all nations will rise up against the Czar. For many years there were two individuals Thousands upon thousands of combattants will ad-

From the Eastport Sentinel.

1847, by Margaret Stoffel. The whole to be ful- brought together his Asiatic hordes, for the purpose of once more inundating Europe. Upon a plain, from whose centre the eye can see

vulgar, in itself is awfully solemn and sublime.

"However lightly it may be ridiculed, yet, the made the subject of serious discussion, and its prenewly-discovered nations that have had no prethe world, prove it to be one of those mysterious Dead, till the scent of the morning air summons us and instinctive beliefs, to which, if left to ourselves, we should naturally incline.

"In spite of all the pride of reason and philosophy, a vague doubt will still lurk in the mind, and battle shouts at Issus and Arbella, remain behind perhaps will never be eradicated, as it is a matter that does not admit of positive demonstration. Who yet has been able to comprehend and describe the nature of the soul; its mysterious connection with the body; or in what part of the frame it is situated? We know merely that it does exist : hideous, hastened away? Ghosts! There are and how it is retained, and where it is seated, and at noontide; some half hundred have vanished from how it operates, all are matters of mere specula- it-some half hundred have arisen in it, ere the tion and contradictory theories. If then, we are watch ticks once. ignorant of this Spiritual essence, even while it forms a part of ourselves, and is continually preascertain or deny its powers and operations, when limbs, whence had we them, this stormy forcereleased from its fleshy prison-house?

and wonderfully made;' we are surrounded by or years, the Divine grace is to be revealed in the mysteries, and we are mysteries even to ourselves. fiesh. That warrior, on his strong war-horse, gives that has brought it into contempt. Raise it above delightfully elevate the imagination, or more tenderly affect the heart. It would become a sove- they are not : their very ashes are not ! reign comfort at the bed of death, soothing the bit-

"What could be more consoling than the idea Cimmerian night, on Heaven's mission appears. that the souls of those we once loved were permit-ted to return and watch over our welfare !---that grinding in the mill of industry; one, hunter like, be. All work of man is as the swimmer's; a waste be. All work of man is as the swimmer's; a waste powerfully under a new constitution, and after a the volcano, and the chemical furnace;"-"" in clear, "" affectionate and guardian Spirits sat by our pillows climbing the giddy Alpine heights of science; one ocean threatens to devour him; if he front it not slight political agitation, commerce and industry "in glass, and every transparent substance; Languished into the tomb, yet smiled unseen around us, revealing themselves in those blest dreams even to sense becomes a famished shadow. Thus, things that 'Man undertakes in this world.'" when we slept, keeping a vigil over our most help- madly dashed in pieces on the rocks of strife, in wherein we live over again the hours of past en- like some wild-flaming, thundering train of Hea dearments! A belief of this kind would, I should ven's artillery, does this mysterious Mankind thunthink, be a new incentive to virtue, rendering us der and flame in long drawn, quick succeeding face of the Earth. This very hour, the lumbermen where they can enjoy the repose of sleep without ishing activity."

"It would take away, too, from that loneliness ished earth; then plunge again into the Inane. of our Continent. Among the pines of the Aroos- the Austrains will disappear like chaff. Then the existence of electricity, and the "all but demonand destitution which we are apt to feel more and Earth's mountains are levelled, and her seas filled took, the Saginaw, the Wisconsin, the Minnesota, different States of Italy will unite themselves into strated" existence of the "luminiferous ether," more as we get on in our pilgrimage through the up in our passage. Can the earth, which is but the axes of the woodmen are hewing out the tim- one great nation, and Rome will become the capital may lead the inquirer on the right track, and help wilderness of this world, and that those who set dead and a vision, resist Spirits which have reality bers of many a stately edifice which a coming of the Italian Republic. The worldly power of the him to discard the old dogma of the immateriality forward with us lovingly and cheerily on the jour- and are alive? On the hardest adamant some foot- summer shall see rise among the shrines of Traffic, Pope will be destroyed forever, and the really of Spirit-a dogma which is absurd in the highest. ney, have one by one dropped away from our side. prints of us is stamped in; the last rear of the by the far shores of the Atlantic Ocean. To-day, christian church will rise in influence and power. degree; fit only to be received, in these days, by Place the superstition in this light, and I confess I host will read traces of the earliest van. But for the first time since the Flood, is the sun let in The Pope will be pensioned and none shall exist unreasoning minds. Nor could it have received the should like to be a believer in it. I see nothing in whence? oh Heaven, whither? Sense knows not, upon spot after spot in the great Western wilder- after him. ful nature of our religion, or revolting to tne wishes mystery, from God and to God. and affections of the heart.

"There are departed beings that I have loved as

"We are such stuff As dreams are made of, and our little life Is bounded by a sleep."

amorphous botch-a mere enameled vessel of dishonor! Let the idle think of this." "Oh, Heaven! it is mysterious-it is awful to "Blessed is he who has found his word; let him consider that we not only carry each a future ghost ask no other blessedness. He has a work, a lifesent to our consciousness, how can we pretend to within him; but are in very deed ghosts! These purpose; he has found it, and will follow it! How, as a free-flowing channel, dug and torn by noble this life-blood, with its burning passion? They tence, like an ever-deepening river there, it runs force, through the sour mud-swamp of one's exis-Every thing connected with our Spiritual nature are dust and shadow-a shadow system gathered and flows;-draining off the sour, festering water, blade ;-making, instead of pestilential swamp, a green, fruitful meadow, with its clear-flowing stream. How blessed for the meadow itself, let It is more the manner in which this superstition flashes through his eyes; force dwells in his arm the stream and its value be great or small! Labor his inmost heart awakens him to all nobleness-to plied, strip it of the gloom and horror with which a film: it cracks in twain, and warrior and war- all knowledge, 'self-knowledge,' and much else, so while ago, and they were not; a little while, and Properly thou hast no other knowledge but what thou hast got by working; the rest is yet all a hy-"So has it been from the beginning, so will it

to itself the form of a body, and forth issuing from whatever kind, 'can be ended by Action alone.' "Work is of a religious nature :-- work is of a

think, be a new incentive to virtue, rendering us def and hand in long drawn, quice successing lact of the of the

assent of an enlightened age so long, if men geneit that is incompatible with the tender and merci- faith knows not, only that it is through mystery to ness, on which a rude cabin shall emerge from About the same time Greece will be greatly rally were accustomed to think or care much about . amid smoke and stumps next summer-a warm pressed by the Turks. Asiatic and African hordes Spiritual things. Even the majority of those who hearth-stone within, and sturdy, fair-haired chil- will pour themselves over its borders, and murder belong to churches, and make a "profession of re- to float on the air, and the burden of their song is dren playing around it. Pass a few years more, and burning will mark their path. The king, des- ligion," have given very little thought to this sub- "Lo, peace is here."

mit of power, under whose direction France will men. Years of plenty will succeed, and as love differently, yet treats alike the fool and the pl tones of soul and faith, as from celestial harp tolving, grows round and ever rounder; ranges it- again recover, but only after a bloody confusion. will reign among men, so will nature shower its sopher.-Hume. attention involuntarily yielded to it whenever it is strings, like the song of beautiful souls? And self, by mere force of gravity, into strata, spheri- From thenceforth there will be no kings in France bouncies upon them. Great discoveries will be -but a certain prince will yet make another at- made in the department of mechanics, and a har- nobody, are like nobody, and are liked by nobtempt to crect for himself a throne; he will, how- vest will take place which has never been like it -Zimmerman. and glide bodeful, and feeble, and fearful; or up- Earth, so long as she revolves, all inequalities, irre- ever, atone bitterly for his foolish undertaking, and before. No hatred and misunderstanding will ex-

Belgium will unite itself with France, and in other in one faith they will worship one God, who, out of Arctic costume. The thermometer is, say 29 respects will share the same fate with it.

Macedon? does the steel host, that yelled in fierce up, by mere quick whirling, into beautiful, circu- by civil wars; one party will succeed another in Sturgis, Mich.

perturbed goblins must? Napoleon, too, and his baking! Even such a potter were Destiny, with a Moscow retreats and Austerlitz campaigns! Was human soul that would rest and lie at ease, that mourning will prevail throughout the land. Then Can we conceive of an entity without form and and perfectly enveloping cover of venerable h. would not work and spin! Of an idle, unrevolving a man, gifted with such intellectual powers as are parts?-can a Spirit be an intelligent nothing? frost man, the kindest Destiny, like the most assiduous rarely bestowed upon one person, will come sud- Ethereal, refined, unrecognizable by our grosser beads of dangling ice. Put out your tongue, : potter without wheel, can bake and knead nothing denly upon the arena, and give again that distract- senses though it may be, still it must be material. ed people the blessings of peace. The names of Having individual existence, it must have form; effort and some hand aid will be required to liber. Spain and Portugal will disappear, and the States, being finite, it must have locality; being intelligent, kneaded, crooked, shambling, squint-cornered, united under the name of the Pyrenean Republic, it must have feelings, and thoughts, and experiwill become great and powerful on land and sea. | ences, and memories. Certainly, we cannot other-In Great Britain the distress of the working wise conceive of an intelligent existence, such as As you walk on you find that the iron work effective and the second classes will increase continually, more and more. man in the next world. That we cannot see or gun begins to penetrate through two coats of we The raging European wars, causing all commerce feel a Spirit is no evidence that it is not material. to cease, will give a severe blow to English indus- We cannot recognize electricity by the senses; yet

try, and bring their multitude to the lowest depth its existence is demonstrated. Light is a form of ARE ANGELS MINISTERING SPIRITS ?- Many (Ur. of despair. Their rage will turn itself first against matter less refined—it can be seen. Air, still less which we regard as operations of nature, are as is full of doubt and difficulty. 'We are fearfully around our ME-wherein, through some moments gradually, from the root of the remotest grass- the manufacturing proprietors, whose establish- -it can be felt when in motion, and in the mass is bed by revelation to angelic instrumentality. It ments they will demolish and burn to the ground. faintly perceptible to the vision, Water, still less; a charming thought of poetry, that Spirits tend the growth of flowers. And who shall say the Many thousand half-starved men will cross over and so on to the grossest forms. And who shall unseen beings are not employed in many process from Ireland, to take part in the work of destruc- say that electricity is the most refined form of of creation, so that all which we esteem rule has been degraded, than its intrinsic absurdity, and heart; but warrior and war-horse are a vision is Life; from the inmost heart of the Worker rises tion. Through these commotions, Great Britain- matter? Who knows the chemistry of the stars, natural, may not be so, strictly? But we alreaded -nothing more. Stately they tread the earth, as his God-given Force-the sacred, celestial Life es- the world mistress of commerce-will receive a or what fills the celestial spaces? For we cannot consider some things as quite other than art file the frivolous purposes to which it has been ap- if it were a firm substance! Fool! the earth is but sence breathed into him by Almighty God; from shock from which she never will recover. Her conceive of a perfect void in the universe. where mediate intelligence-a degree of reaser. fact—is present, visibly. The animals often ex-bits wisdom, power of various adaptation, as we great possessions in America and Asia she will lose, Dr. Edward Hitchcock, in his admirable "Reli-

it has been enveloped, and there is none, in the horse sink below plummet's sounding! Plummet's? soon as work fitly begins. The knowledge that which will declare themselves independent; her gion of Geology," pp. 299 and 400, speaks of a as uniform instinct; yet we recognize the here whole circle of visionary creeds, that could more Phantasy, herself, will not follow them. A little will hold good in working, cleave thou to that; for navy will be annihilated in a great sca-fight, and "luminiferous ether," whose existence he says is comb, spider's web, beaver's structure, as nature Nature herself accredits that, says Yea to that -- after great vicisitudes, foreign wars and domestic "all but demonstrated." "It is," says he, "that revolutions, she will again become tranquil, but not attenuated medium by which light, heat and elecpothesis of knowledge; a thing to be argued of in more powerful than other nations. Royalty will tricity are transmitted from one part of the universe higher intelligence is added, in any case-becarter tear wrung from us by the agony of mortal be to the end. Generation after generation takes schools; a thing floating in the clouds, in endless be abolished, later however than in other European to itself the form of a body, and forth issuing from logic-vortices, till we try it, and fix it. 'Doubt, of States.'

Switzerland, in the midst of all these revolutions, found, and where, he asks, do we not find them. will rejoice in undisturbed rest. She will increase In space; "in every heated focus, such as the sun.

bravely, it will keep its word. By incessant, wise will develop themselves within her more than ever. "even in the most solid metals." "In short," he And this shall suggest to us the mighty Epic in will feel themselves happy to have found, in the to be cognizable by the senses, or the best chemiwhich Labor is now writing its own praise on the bosom of the oldest Republic in the world, a place cal tests, it possesses, nevertheless, a most aston- daily life of this great Presbyter, and illustrational daily life of this great the bosom of the oldest Republic in the world, a place cal tests, it possesses, nevertheless, a most aston-

although some difficulty, so rare as to transcet oped the limits of ordinary instinct, has been overcen State in their construction. And because a human sure man resultthat

shall we therefore see less of him? Flowers h been called thoughts of God; so are the good with vehicle, and artificial symbol.-Exchange.

CALVIN'S CHOICE OF WINE .- The late Alba archives of Geneva, some of which, relating to li domestic affairs, exhibit a curious picture of the strikingly his peculiar habits and temper. In a guests at my table, and therefore the quantity ye have sent me displeases me, as well as the quality. I wish, therefore, you would take it sway, and replace it with something that I can drink; I do not want much, merely enough for my own use and that of my family; a few barriques, (barrels of about forty gallons each,) say four or five, will be sufficient for me, once a guarter."-Exchange.

Religion is very beautiful-in health or sickness, in wealth or poverty. We can never enter the sick chamber of the good, but soft music seems

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ist between sects and classes. Being united by love start out upon a walk, clothed in well fashim goodness and mercy, will no more withdraw the grees, not lower, and the wind blowing a re-Spain and Portugal will be rent and distracted light of his countenance from men.—Our Budget, breeze, but gently. Close the lips for the transmitter of two, admit the air suspiciously through nostril and moustache, presently you breathead pungent, but gracious and agreeable atmosphe The beard, cyebrows, cyclashes, and the down

The moustache and under lip form penduk it instantly freezes to this icv crusting, and a rat it. The less you talk the better. Your chin has trick of freezing to your upper jaw by the lat aid of vour beard even my eyes have been glued as to show that even a wink may be une mittens with a sensation like hot water. -Dr.KJournal of the Grinnell Expedition.

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