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abilities and communications should be addressed translucent haze. TY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, Cherrian Spiritualist, No. 550 Broadway, New-

> For the Christian Spiritualist, LOVE.

Who would not a lover be Love is long.
Love is strong.
Hencen is Love's Eternity.
Who would not love deathlessly.

Love is seldom found pure in this world. Much that bears the name is nothing other than selfishness in its different forms of outwork; all founded on the idea of receiving rather than of giving. receive, seeks most to give. Man can never accompish his own true mission on earth till he seeks to thre binself Spiritually in rapport with the Hea-To service God-until he purifies his interiors so 10 to become perfectly receptive of loce therein. May men we find, however, who seem to be filled with the idea that they perform their highest min-Erry by providing for themselves; by answering all the calls of their own natures, without regard to for effect, their own gratification may have upon the happiness of others.

64's happiness we can conceive to consist in tables so much as giving happiness to his creatass. Man's highest happiness, then, must be in continuing to that of his fellows. Any purely shish enjoyment kills; love alone is the foundation of that joy which is eternal.

To love, then, is to be like God. That with which His heart beats eternally—the origin of all life, of the heart of finite man, and make him infinite! Who does not thrill-whose soul does not fill with gorleus enthusiasm at the thought?

"Man was created in the image of God." How in short of Him, heir to His glorious attributes-a

her own." Even the natural affections are per-

to be-an incarnate good.

It seems to tac, we can nowhere get a better latter, for the incoming of the harvest. idea of what love is, and how it should be develepod in humanity, than in the "Exposition of the State of Unfollen Man," contained in the "Disclosales from the Interior." There the mystery of mandrood is solved most beautifully. We find there wildin. We will make an extract :--

"He unfolds five degrees of octaves of affections, in variety two-fold, masculine and feminine; and in three-fold, paradisical, Spiritual and celestial The inellable or vital affections are born by influx of His Life, the conjugal affections by influx of His Love; the scientific affections by influx of His Wisdom; the social affections; by influx of His Harmony; and the artistic or industrial affections by ballux of His Procedure :-

"The breast was made sacred to influx of life from the conjugal associate, the solar plexus to inthax of love from the celestial love of angels; the cerebrum adapted to influx of wisdom from the Spiritual understanding of angels, the cerebellum to influx of social affections from filial, fraternal or parental beings; and the perceptive nerves formed all forms inferior and beings superior created of the Lord; He surrounds each immortal and sacred person with a five-fold atmosphere of glory. The first and inmost of these is composed of vital es-

from eternity one, and is as a robe of white, gath- pure, distinct from all matter, pervading and deter-HETY FOR THE DIFFUSION OF SPIRITUAL senees, flowing from the souls of angels, shines with a golden iridescence about the form, and ap-

the Spirits of angels, shines on the brow as a lumirainbow of richest emerald. The fourth and fifth, mantles the person with a soft, pearly, and semi-

itual origin of the foregoing extract, but venture not, on peril of thy reputation as a man of taste

Spiritually verging toward a state correspondential iting Egypt and Greece, where he studied under to that described in these "Disclosures," as the Thertes, Pherceples, and Autmander. He ascribed unfallen state. It is in process of redemption; and, occult power to words and numbers. Arithmetic however near or however far off the perfect con- he looked upon as the key to mathematics, and summation may be, one fact is certain, that there is considered it contained the essence of philosophibut one way in which it will be done-namely, by cal knowledge. Numbers he defined to be the the inward purification and exaltation of the inte-principle of all things; equal and unequal, the eleriors of individual men. The question needs not mental principle of all; the equal being dual, the not so carnestly be asked by each one, "how unequal an unity, limited and complete; the un-Whereas, the highest love, while it is ever ready to will God redeem society?" as "how will be re- equal ones being unlimited and uncomplete. The

said, "He that ruleth his own spirit is better than ateness. He applied the theory of numbers to exhe that taketh a city." He that can invoke on his plain the nature and substance of things, and to own behalf the blessing of heavenly influx on which illustrate their formation and origin. His system to subsist and grow daily, is greater even if he is also comprehended the laws which govern the unicontent with simply being, than he who, in the verse and the mind of man. He had also theories multitude of his works, forgets to invoke that influx. of politics and society, morals and domestics. He word is not here to be understood in that restrict | consisting in accordance with the decades of ten ed, nay, sometimes degraded sense, to which it has great bodies revolving around a common centre, been accustomed hitherto. The true lover is the the reduced matter into invisible particles which by Theophilis, the Philanthropos among man. Freely certain numerical arrangements formed the eleall joy, of all wisdom, may also enthrone itself in and understand all mysteries and all knowledge; throne of God, (Jupiter,) he considered the most fish, a bird, a girl, a boy, before he became himand though I have all faith, so that I could remove perfect object in nature, penetrating and vivifying self. He abstained from the use of animal food,mountains and have not charity, I am nothing."

receive selfishness has mingled itself with his love, voice carnestly in the other, against that which observance of probity and justice. A has become lust, and is an element of death in- seems to us sacrilege and interruption of Divine

For the Christian Spiritualist. THE ANCIENT PHILOSOPHERS.

LEUCIPPUS faught that the elementary principles that man, in his unfallen state, unfolds himself from are atoms, vacuum and motion. The atoms, the God as harmaniously as the flower unfolds itself ultimate principles of what is real, are invariable from the tree on which it grows. His loves, his and imperceptible owing to their tenuity. They wisdoms, his procedures or uses, all are received occupy space, and possess forms of infinitely divthrough influx into pure interiors, and are ulti- ersified; those which are round possessing the promated through pure exteriors; so that that which perty of motion. That by the combination and is without is as perfect in its kind as that which is separation of atoms all things have their origin and are brought to their dissolution; their modification and properties being determined by order and the position of their atoms. These changes all take place by a law of absolute necessity. The soul he held to be a mass of round atoms, from whence (the soul) resulted heat, motion, and thought.

come nothing, he taught that there existed a choatic possible, for all things which exist are one, and immortal, it is intangible. The Spirit of man is not principle. From this first principle he deduced appearances, which he held to depend upon un- the body. motion, which was at first rotary, from which re- avoidable representation. He assumed the exiscommunication between man and the union of those parts analogous (in affinity) with light; earth, cold and darkness. The first pervad- but leaves the body and dwells in a different state gence he considered as the forming and regulating and intellectual element. The second dense and existence with the embodied Spirits of this temporal cause, possessing in itself omniscience, greatness, heavy, which he defined to be the negative element life.

ered about the breast, and thence descending to mining all things, and this was the principle of all the feet. The second, composed of celestial es- life and of all the perception and intelligence in the world. He also maintained that the senses were pears about the waist as a golden girdle. The the source of all knowledge, but at the same time third, composed of Spiritual essences, flowing from considered the conclusions arrived at by their media were delusice: in other words, that the senses were crown, and thence over the person like a accurate in conveying ideas, which ideas were composed of aroma, from the flowers of Paradise, in themselves inaccurate, and that the truth could

your were determined by convention, a maxim which Laugh as thou wilt, critic, at the idea of the Spie has a tendency to annimiate all virtue, yet in many senses true. Pathagonas was the first who assumed the disand appreciation, to rank it other than the most tinctive appellation of a philosopher. He was born

poetic and truthful imagery, couched in the purest at Somes, where he attempted to establish a school, and eventually succeeded in doing so at Croto in We are of those who believe that the earth is Italy. He perfected himself in his studies by vis principle of all perfection he held is unity and per It was by influx of heavenly wisdom that it was feetness; duality of imperfectness or indetermin "Who would not a lover be?" Of course the considered the world to be a harmonious whole

Xenophanes of Elar, argued from the principle 'ex nihila nihil nit," (from nothing comes nothing.) most carnest hopes; learning to wait, as well as to to the characteristics of the particular nation; as Ethiopian Gods with black faces, flat noses and thick lips, or Thracian Gods with blue eyes and ruddy cheeks. He denied there could be a plurality of Gods, as one would necessarily limit the infinity of the other. Some times he spoke of God as one, eternal, and infinite, at other times, he appeared to think Nature was God. He was often bewildered by his own subtilities, and confessed he was unable to discover the truth.

also derived his theory of changes, which he ap- mental and moral qualities of Spirit. They think also imparted to the soul as well as to the body of plied even to the phenomena of the mind. In his and they exhibit emotions-kindness, sympathy, system of the universe, he regarded the earth as &c., &c. the centre. From his writings, he appears to have had some notion of the laws of gravitation.

Melissus of Samos, held that what really existed, was self existent, having neither beginning nor end, was not created, and could not be destroyed, and that as it was therefore one, invariable, and inonly be arrived at by reason, also that crit and divisible, in other words, he insisted that the universe was infinite. He also held the presentation to the senses was only in appearance, and relative to the senses, and beyond the limits of real knowledge. He also held the nature and attributes of the gods were not to be discussed by men, and

> were not accessible to human knowledge. Zeno was the inventor of the logical mode of reasoning, he defended the idealism of the Eleatic school against the system of Empiric realism, and said that if the first was absurd, the latter was still more so, and advanced the following propositions n proof. If it is admitted there is a plurality of real essence, it must also be admitted that they possess quatities mutually destructive of each other, as for example, similitude and dissimilitude, unity and plurality, motion and repose. 2d. The idea of the divisibility of an extended object cannot be formed without involving a contradiction, for the parts may be either simple or compound. If simple, then it has no magnitude, and ceases to exist. If compound, then it has no unity, being at the same time finite and infinite. 3d. By the supposition of motion in space, numerous difficulties esult, for if motion therein be possible, it in a given time must be traversed. 4th. A motion in pace cannot be formed as an object without coneiving it to be situated in another space, and so on ad infinitum. Motion he held to be a series of is another and a different thing. spaces in which the object is at each moment stationery. He believed in the existence of a God, and taught that he was one and infinite. He opposed the notion of the tonic sect by showing that from the seul or spirit in its life or vitality. many were more likely to be produced from one, than one from many.

EMPEMEDOCLES maintained the doctrine of Memory of prior existences, as a plant, a shrub, a all things. He also accounted the stars to be divi- Recognized as elements, earth, air, fire, and water, The iron age that is passing away had a hard- nities, and that man and the animal creation con- which he believed were not simple in their nature vature the human soul is allied. He held man is similarity of subject and object, and placed its seat tion between good and bad dæmons or Spirits.

> For the Christian Spiritualist, SPIRITUALISM COMBATTED;

AN ARGUMENT AGAINST IT.

Presuming you Spiritualists to be in pursuit of the truth, I take it for granted you will pay respect-

tain an attentive hearing. a very great truth, hidden in the neighborhood of operation—there was breathed the breath of life. your theory, but not reached by it.

very different from the life of the body. senses could only afford a deceptive appearance of generally in any essential or inherent quality. It he was, Still continued creation. Third, The truth. He admitted the existence of ideas or cer- is subject to decomposition and decay. The life of next and most important step, and in virtue of that tain fixed convictions in the mind, and held that the body ceases to be or to exist. It becomes a continuation of the creative process, man became opinions were dependent upon organization. The nonentity. It is annihilated. Now none of us be- what? The whole grandeur of the drama is conidea of a pure existence he identified with thought lieve that the Spirit of man dies when the life of tained in the two pregnant words which answer Anaxagoras held that as out of nothing can and cognition, and held that non existence was not the body dies. The Spirit is immortal, and because the above question—he became a "living soul."

each other in fine proportion and order. Intelli- ing and active, he defined to be the positive, real, of existence, and holds converse as an intelligent

sences mingling in the spirit of the two who are power, free energy, and spontaneity, simple and or limitation of the former. From this doctrine, he These disembodied Spirits have, as we all believe, count for the words which show that there was life

Now, I desire to ask you, what is meant by the leath of the Spirit?

In the Scripture it is frequently held that there is a death that may happen to the Spirit of man. It ritually at creation. Was it not made alive because is needless that I should consume time in proving it was free from moral taint? Is it, not, therefore, this position. I presume you will not, for a moment, think that there is any distinction between the soul and the Spirit of man.

Now, the Scripture says of the soul that it shall die, not only in this world, but during the continuance of the life of the body. The soul that sinneth, "it shall die," is the language of the Bible. "To be carnally minded," or what, in this connection, is the same thing, to be sinfully minded, says St. Paul, of man, cannot be anything like the death of the life of the body, for the reason, that the soul or Spirit does not cease to exist. The life of the body, on the contrary, ceases to be or exist.

Nothing is more common than the death of the life of the brute and that of the vegetable existences. A tree, for example, dies-that is to say, ceases to live, looses its life. A horse dies-that is, ceases to live, looses his life.

Now, the life of a tree and the life of a horse are conceptions of the mind, wholly different from the mind's conceptions of the tree and of the horse. A tree and a horse may be or exist, and they may not have any life. We can see and handle a dead tree and a dead horse. But can we see and handle the life of a tree or of a horse? We certainly canthen does not exist. The life of a horse is one thing, and the horse that had this life and lost it,

These examples serve to convince us that the body of man has vitality or life, and that this life or vitality, are different, both from the body and

We may now also say that the life of the body i very different thing from the life of the soul or Spirit.

The life of the soul may depart from the soul while the life of the body dwells in the body, and while the soul dwells in the body. Does not this convince you that we may Spiritu

ally die in this life? Now a Spiritual death occurring in this life is at war, irreconcilably, with your theory of Spiritual-

ism. Then I think I can prove You can escape from the difficulty in one or

plaln language of the Scripture. This will relieve are to furnish reasons; for nothing can make a

the temporal body. If you take this position, then, it would devolve upon me to make my affirmation, that it does so teach, good. This, I think, I can

Now I venture to assert that you can find in no other book extant, save the Bible, any account which shows a distinction between the soul of man and the life of the soul

If you will read Moses' account of the creation turn to unity. The soul, he taught, consisted of carefully, you will find that the soul of man was your theory is not true, I only here insist it is not four elements, because cognition depends upon the added to man after the life of man had been breathed into the nostrils of the creature by the say there are no reasons in its favor. There are

This, of itself, is enough to stamp that early his-

tory with a divine authority. In the history of creation, you will find the plain account of the several stages of the creation of There are also probabilities. You know, I supman; beginning, first, with the formation of man | pose, that there are but two classes of truths or out of the dust or clay of the ground. This indicates the perishable nature of the body. Its exist- and 2d, those which are reasonable and dependent ence is coeval with the soil out of which it was upon reasons for their support. taken. Human flesh will, therefore, endure as long as the material of this earth shall last. When truths. These are what are called self-evident proshould concur with you in opinion in order to ob- Second, You see that into this material framework no chain of causation between them and other thus curiously fashioned—constructed with outlets truths, like there is between compound or reason-Permit me, therefore, in the outset, to say that I for the use of the future immortal inhabitant that able truths, and the other truths which make them am satisfied you are in error. There is a truth, and were to come into it at the close of the creative From this second process of creative skill, the ma-I am fully satisfied of the influence of Spirit upon terial body of man became animated, and he be-Spirit. I hold man to be a Spirit, living in a ma- came an animal. Had creation ceased here, at this terial habitation. According to this, the Spirit of second stage, man would have been a living animan lives and has life; and this life of the Spirit is | mul, with all the instincts of nature in full operation with him. He would have breathed, pulsated, eat, We are all familiar with the loss or departure of heard, saw, felt, thought, reflected, &c. &c. But PARMENIDES of Elor, maintained that the truth of the life of the body. When the life of the body is creation did not stop here, but proceeded to the a position could only be arrived at by reason draw- destroyed, then we say death has occurred. But third and most important stage. But up to this ing a distinction between those conclusions arrived what is the death that then occurs? What is it third stage, was not man a living, breathing ani-linked to and supported by other truths or reasons. at by the media of the senses, and those which that dies? It cannot be the body, for that is ma- mal, endowed with organs of thought, of hearing, were the effect of reasoning, insisting that the terial, and its matter does not differ from matter seeing, feeling, smelling, tasting, &c.? Certainly

Now I wish you to reflect carefully upon the mass, the constituent elements of which were al- identical, consequently that existence has no com- subject to decay or decomposition. The body of full meaning of these words. What story do they ways united and identical, incapable of being de- mencement, is invariable, and indivisible, and is man has, then, in it two principles, both of which tell? Do they not show you that man had impartcomposed, and surrounded by air or ether, and put limited only by itself, so that all movement and are immaterial, but both are not immortal. These ed to him in this third and crowning act of human into motion and animated at first by the intelligent change only exists in appearance. To account for two occult principles are the Spirit and the life of creation, something in addition to a Spirit that was then immortal and eternal, ethereal and intangible? The very primary doctrine upon which Spiritual- Do they not tell you that man-what man? why sulted the separation of the discordant parts, and tence of two principles; ethercal fire heat and ism reposes, is, that the Spirit of man does not die, the living, breathing, hearing, thinking, seeing, &c. -animal that had already sprung into being at the Almighty fiat-became a living Spirit. The history does not say that "man became a Spirit." The account goes farther than that. How do you ac-

man? I have, you know, already been talking to you, in the previous sentences of this article, about the effect of sin and about the death of the life of the soul or spirit. The soul that sinneth, it shall die. But the spirit of man was not made dead spiplain that moral taint is the same as the death of the life of the soul, and not the extinction of the soul or spirit itself. Sin does not extinguish the spirit of man-it only destroys its vitality. It only destroys that vitality which its Creator imparted to it, when it became not only immortal and eternal, but when it became in addition, also, a living spirit? This shows you that a human spirit may be either dead or alive; may live in this world either dead or "is death." Now the death of the Spirit or soul alive; may go into the Spirit-land, either dead or alive, but it never can be extinguished. It is as immortal and undying as the End who made it. If your theory be true, it can stand the trial of investigation. If it be true gold, it will come from the ordeal the brighter and the purer. Do not, therefore, shrink from it.

NUMBER 11.

I propose, with your person, to address a few plain words to your numerous adherents who think and who think for themselves. I shall only appeal to reason and the Scripture. Not a word of abuse shall, designedly, fall from my pen. I will give you arguments, or what I take to be arguments. We will reason together.

I presume you defer to the authority of the Scripture. If you do not, then we can carry on the discussion in the field of reason. I presume not; but we nevertheless know that it exists, and you defer to the authority of reason. If you do. I think I can prove your theory to be unreasonable. Will you hear me?

If I understand your theory, (and if I do not, I ask you to set me right.) I understand you to maintain that it is reasonable to believe that the Spirits of men in this life can be brought into intelligible communication with the Spirits of the dead-and that this can be done either directly, and through the intervention of what you call Mediums.

I, now, in what is to follow, prepare to discuss the question before the tribunal of reason, you affirming and I denying. Let the Scripture rest.

I presume you will not deny that a reason is a ruth, and that truths are eternal. If therefore, your theory be true, it is a truth, and has been a truth, as long as truths or reasons have existed .-The question under consideration, therefore, is with regard to a truth, and it is to be decided before the ibunal of reason. This, you must know, greatly 1. You may refuse to defer the authority of the circumscribes the ground of the discussion. You proposition reasonable but reasons.

We are not now discussing probabilities, we 2. You may deny that the Scripture teaches the have ascended to reasons. We are discussing whether your theory be reasonable or not. This cannot be proven by suppositions, or by probabilities, or by human witnesses. A human being may give testimony to a fact, but not to a truth, and he cannot by any testimony make a proposition reasonable. To make a proposition reasonable, we must have ever existing reasons. To make a proposition reasonable, we must have other supporting truths. Now human testimony may or may not be true. I do not, at this precise point, say reasonable. I say it is not reasonable, because I very many human beings in its favor, I am willing to admit, and many of them are intelligent men. and men of integrity, but they are all fallible men, and liable to err in their judgments, and hence are defective witnesses before the tribunal of reason .-reasons in this world. They are those, 1st, which are true, but neither reasonable nor unreasonable,

Of the first class, are all elementary or first positions. These are not reasonable, because they have no connection with other reasons. There is reasonable, and upon which they depend for truth.

connecting link with other supporting truths are true independently of other reasons or truths. I depend for their proof upon consciousness. The only way that we have to prove a first or elementary or non-reasonable truth is not by an

appeal to reason, but by an appeal to conscious

But I take it that the theory of Spiritualism is not a first or elementary or non reasonable truth, dependent upon the general consciousness for its truth, but, if a truth at all, is a mixed or compound truth, claiming to be a reasonable truth It is of necessity reasonable, if it be true, since it is not first or elementary, and since there are no other kind of truths. It is bound to be either the one or the other, and it is not elementary. Hence, it must be reasonable or untrue.

Now, if it be reasonable, it ought to be sustained by reasons, before it should receive the assent of reasonable men. You cannot complain of the fairness of this conclusion.

Now, I desire you to furnish me with one dependent or connecting reason, sustaining and supporting the theory of Spiritualism or an intelligible connection between embodied and disembodied

Spirits. In the first place, embodied Spirits are discon nected from anything outside of them, by material organs, all of which are liable to err, and hence their testimony cannot amount to reasons. The point now before us is the reasonableness of your heory, which being compound, cannot be sustained by consciousness. Now, I say, you are utterly unable to give one reason in its favor. Is it not therefore credulity to believe a presumed reasonable proposition not sustained by consciousness, and not sustained by reasons? What think you?

W. S. GRAYSON.

Love is wise.
Walks the skies,
Beoutiful immortality.
Thus the angel sings for thee."

HARRIS

he receives, freely he gives. He allows not self to ments as the atoms were diffused or compressed .be the motive of any action or any feeling; but re- By the combination of even and odd numbers, he gards himself merely as God's medium to man, his supposed the universe was formed. The primary brother. His first question is-"Lord, what wilt one possessing the power of manifesting itself in a thou bave me to do?" And his most constant variety of things, and was the beginning and supe- tempsychosis, affirming that he had a distinct meconviction is, "though I have the gift of prophecy, rior of ALL. The central fire, in other words, the

ness and repulsiveness that naturally drove men to tained a portion of the universal soul or central He gave the most important place to fire, and lookhas his this truth lost sight of! made in His image the other extreme. As in all such cases, mis- fire. He also held there were Spirits (Damons) ed on it as the principle of life, admitting at the destined to become like Him-to possess in his takes have necessarily been made; and many intermediate between gods and men, and to them same time that a divine being pervaded the unimaker and limited measure all the interior sweet- forms of selfishness have latterly put on the garb he attributed a considerable agency in dreams and ass and holiness that are the soul of Him;—to be and assumed the name of love. But this cannot divinations, but always held that the ultimate held to be imperfect. In his system of cosmogony, remain. Still it is a fearful revolution which the cause of all things to be destiny and the Deity.— he maintained the elements were in a constant ebb religious and social world is undergoing, and in- The soul, he thought, was a number and an ema- and flow, and that they were not created but ar- you from the difficulty, but it does so at the ex-Love is the creative or life-giving principle— volves consequences that are tremendous. We nation of the central fire to which it is allied by its ranged, and that this arrangement of time resulted pense of your Christianity. selfishness the first element of death. Every love must leave God, who loveth unto the end, to rein immortality, constant activity and capacity of com- from the prince of love, whose influence once perthen which has its foundation in self cannot be his bride to her allegiance, and each separate man bining with any body, and was compelled by destructed all Nature. That God himself was subject death of the soul of man during its habitation in other than a talse love -a destructive and dying upon the earth and in the Spiritual world, to his tiny to pass through several. This was the doc- to the law of necessity, and that hate, the destructive thing. "True charity," Paul says, "seeketh not true position. Yet if He call loudly upon any of trine of Metanjesychosis, doubtless borrowed from ive quality, entered the world, and produced enus, that we speak that word to men which he has Egypt, but to which he appended a doctrine of mity, discord and disorder. He held love to be verted and finally slain out of the heart of man by committed to us to speak, we should not shrink moral retribution, the souls of the wicked being the creative faculty, and that God was perfectly easily do. the detaon selfishness. When the father, for in- back because of many that may be offended. If condemned to inhabit the bodies of unclean beasts mild, imfielde, with a swift gloncing thought perwhich lose which were good again in | rooting the world. From him, he believed the Spir-Searthly consequence, and be to him a source of themselves to us to be selfishness and lust, we habited human forms. Reason and intelligence, its (Diemons) to have emanated, and that to his 11 has love is impure, unholy, and cannot out- cannot be just to ourselves if we keep it back. If he considered to be the appropriate qualities of the recommistances. When the child loves the partite conjugal relation have been on the one hand human mind, but which were rendered comparate a fallen deemon or Spirit, but that he will again reroa chichy as one from whom he receives goods of made a matter of merchandize, and on the other tively imperfect by the predominance of the inis life, he is destitute of true filial love. When been entirely lost in libertinism, we cannot hesi-stinets. The morality, he inculated was an abnethe husband loves the wife as a minister to his tate, like Christ, to scourge the money-changers gettin of add. The cultivation of prudence, simthe sures and his pride, is not his love adulterous? out of the temple in the one case, and lift up our plicity of tastes and habits, and a conscientious in the blood principally. He also made a distinc-

The true lover is one who receives from God In the present tumultuous state of the world, He believed all things which existed were natural and which he gives to man. God is love in its Love will frequently be obliged to walk hand in and immutable, and that all nature was subject to innermest principle. That principle hand with sorrow. But we must not look for the same law of unity. God as being the most tenactes all His universe, and surrounds man fruit when we have not labored; and we may be perfect essence is elemally one, unalterable and conthe an atmosphere; and if man were Spiritually sure that "he who goeth forth weeping, bearing sistent with himself, neither finite, nor infinite, developed, he would breathe it in, and become precious seed, shall return again rejoicing." Stand- neither moveable, nor immoveable, nor capable of filled with it. Conforming then interiorily to the ling as we do on the shore of the boundless and any representation under any human resemblance, ful deference to a calm investigation of the groundall of God in all his heart relations, they would fathomless ron even; having just wetted our feet being all hearing, all sight, all thought, and in form work of your system. It is not necessary that I the one is destroyed, the other will go with it become perfect, and his Spiritual growth would be with its waves, we should look forward, rather spherical. He ridiculed men worshipping God in rapid; he would become what man was designed than behind or around us, for the fulfilment of our their own image, making his form differ according

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Thought, like every other development of Nature, has its birth-place, infancy, boyhood, or girlhood, &c. &c.; but unlike every thing else, except the immortal Spirit, it has no old age, for perpetual youth and immortal beauty are among the characteristics of its nature. Thought in this sense, however, is something so consummately grand and sublimely beautiful, as to make all ages and na tions its echo and reflection; for it has not only the power of the magician, by which it converts the homely into beautiful things-but the authority that dignifies them wth some mission characteristic of their nature and power. In a broad and utilitarian sense, therefore, it may be said, nothing can be absurd or insignificant, however homely or plain its external dress, that has its uses. And this reminds us that the family of man have lost much of the culture which the world's past experience much behind in point of development, from neseemed of insignificance and unimportance. So paper, the type being well cut and of good size. glecting to study the USES of things, which, at first, generally true is this of all mental developments. whether considered with reference to a compreprehensive and authoritative philosophy of the work in hand.

opment of the Diviue Drama, fitly illustrates the Gamblers in 'Spiritualism'—who have spent corded within the past five years, there can be no ing God. doubt but thousands of others might have been wisely selected and put on record for the use of the future historian or philosopher, were men inclined to, or in the habit of treating strangers kindly, supposing it a possibility to entertain angels unawares; but neglecting this, the antagonism of the times, as well as the method by which Spiritualism was examined, condemned, and exposed, all tended to make this neglect most natural.-In all probability, therefore, there will be a deficiency in the number and phases of the early manifestations, so that in Spiritualism as in nearly every other phase of religious and mental development, the future historian will have to substitute conjecture or traditional rumor, at some point in the historic argument, without the actors now living should make such compilation as may be needed to supply this defect, ere they leave for the Spirit world. It may be, however, that there are many such compilations going on in private, but owing to the moral cowardice of the time, they must be pesthumous in character, which will very much destroy their usefulness and authority, for any one is at liberty to call in question the truthfulness of a tive as fragments of history, but they outline the neglected, that one good fact is worth a thousand opinions. Still, there has been and are important which must take away very much from its force and power, until understood by a more correct method of analyzation, for that will be the only way by which the past facts are to be translated.

The defect we have in mind springs both from ignorance and neglect-ignorance, so far as the Age is destitute of an authorative Anthropology, or science of the mind, by which the characteristics the Protestant fold. Human authority and human disposed to hold that found good. of the Medium may be separated from the communications of the Spirit, that the limitations of both Spirit, that the limitations of both Spirit and Medium may be known; and neglect, in
Spirit and Medium may be known; and neglect, in
ment of his energies in the service of Christ and rived place that belongs to the word of God only. Many an earnest Christian has been restrained from the active employ
ment of his energies in the service of Christ and rived product that the limitations of the friends, we mostly approve and admire; but their than has been restrained from the active employ
ment of his energies in the service of Christ and rived product that the limitations of the friends, we mostly approve and admire; but their than the service of Christ and rived product that the limitations of the Spiritualism. Spirit and Medium may be known; and neglect, inment of his energies in the service of Christ and ritual philosophy, of which we may speak hereafasmuch as there is by far too much sensitiveness on of souls, by the straight-jacket of system or prejudent, but with the kindest feelings. All Spiritualists the score of questioning and interrogating the medice that find no warrant in the Scriptures. Many will find this paper very interesting; and the price diums with reference to their general methods of an author has been condemned as a "heretic," is so low that all may enjoy its perusal." thought, habits of culture, strong and weak points whose chief error lay in manly thinking, with the of character, and in how much and in what way ed reviewers, carrying their philosophical theories they are effected by changes in the atmosphere, even into the domain of a practical theology, where social circumstances, bodily fatigue, &c., through the sole design is salvation, dispatch a book, or a

per order of time, for the very accumulation of facts | ual repast provided by christian benevolence, the will force the man of method into classification and hungering mortals who are half famished by the mouldy bread of the schools." order, so that, ultimately, life will be one unbroken chain of mental and Spiritual sequences, authorative and final on such developments as may thus culminate in harmonic order.

that something besides thanks are due to the Editor lish, both to gratify the author, W. S. Grayson, and publisher of these volumes, since, in the neat and instruct the reader, as we wish the latter to and convenient republication here offered us, we have the benefit of Mr. G.'s views on the philoso- direction of Spirits, with the promise, that like loved on earth; and the ties of love will be joined, dishonestly, and are going over to the new faith by hibitions of folly, I am often amazed, and yet a have a large share of the mental and Spiritual experi- phy of Spiritualism, and learn of what stuff metaences of the Republic of Spiritualism, with a vast physical arguments are composed. Mr. Grayson will be consequent to its completion, and an obpossible, will supply the early omissions in the Bible, as he has already published a work of 364 such places. history of Spiritualism, of which we have spoken. pages, of "An Attempt to Exhibit the True Theory every well read Spiritualist, is saying nothing more year ago in the columns of this paper. than might suggest itself to any one acquainted graph to be.

consider the importance of this publication, for it not warrant the undertaking. is nearly, if not quite time, that Spiritualists comliable facts, for those conclusions to be worth any leave him alone in his glory.

thing to the thinker of the future. will not be the frivolous "may bes" of the blow hot and blow cold of investigator, but the positive inductions and re- the title of a small eight-paged quarterly issue, Ewer's imposition on the public opinion of Califorliable conclusions of earnest Spirits in and out of mostly devoted to Spiritualism. Published by J. nia, as to the nature, tendency and destiny of Spir-prayer was offered by Mr. Toohey. The Spirits has been the result? Why, according to the the form, that are unfolding the destiny of future R. Gay, Montville, Rockland, New London County, itualism, it is most evident, judging from the fol- then gave by alphabet as follows: civilization in thus expanding and elaborating the Ct. Occasionally we have seen long and earnest lowing, it has in no way effected the faith of the civilization in thus expanding and elaborating the Ct. Occasionally we have seen long and earnest lowing, it has in no way effected the faithful, we philosophy of Spiritualism. To this class, in an Spirit communications in its pages, but as a general Spirits as to the ultimate glory and progress of converse on the subjects most interesting and inshort in vain to frighten the sheep back into especial manner, these volumes commend them- thing, the editor looks at the Spiritual developments mental emancipation. selves, for beside the many facts that have come of the ages from the critical stand point, though by from the North and the South, the East and the what authority he decides on what is and is not or lits leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? selves, for beside the many facts that have come of the ages from the critical stand point, though by essays of the boldest and most radical character say. The present number is mostly devoted to an the philosophy of Spirit-intercourse is educational are there to suggest method, awaken thought, and Analysis of Spiritualism, or that phase of it that as well as emancipational in all its unfoldings.—Ed. help the reader to conclusions.

In conclusion, we feel free to say that the time the labors of Andrew J. Davis. will come when this series will be a family legacy of The size of the Herald would not admit of an exgreat price to those who may be the fortunate tended review, so the merits and demerits of Mr. great price to those who may be the fortunate lended review, so the merits and demerits of all. opinions advanced are rather novel, and are boldly had just received a manifestation on her person manifestations may come in the future, the lover of through him, is summed up in brief but significant when we Spiritualism will linger over the memory of its in- statements. The following extract embodies the and see Nature's stupendous works, that have mov- nued: fancy and youth, because the storms that rocked editor's reasons why Spiritualism, like all other ed on for ages and ages-that have rolled and its cradle, and the conflects that educated its genius phases of Spirit unfolding, should be analyzed and buried beneath its surface millions and millions of thoughts of Spirit forms, and painted them with and purified its Spirit, will be endeared by the re-criticised. collection that its Structure and Philosophy was perfected by suffering in the school of experience and active life.

nish themselves with these volumes at the earliest convenience, for besides their real value, they look neatness and correctness of this publishing house, being cleanly and well printed on good substantial

SPIRITUAL GAMBLERS. The American Messenger is the title of a month- the following will show: human miud, or in the limited sense of individual ly paper, published in the principal cities of the growth—and with reference to personal history— Union, by the Tract Society, which is so exclusively tions, the new philosophy, upon whose bosom that neither the philosopher or biographer can profound as to know what is, while contending for stands deeply impressed the name of Andrew Jackhelp regretting the carclessness and neglect at- "the word of God only," and so orthodox as to ac- son Davis, to which he and his devotees have attending this department of human industry, when either attempt to look up the necessary facts for the That Spiritualism should come under the censure ending years of Deity. We deem Mr. Davis' phi-What is so generally true, therefore, cannot be of so profound, orthodoxand pious a publication, is losophy the best, because the truest that was ever false, when we speak of the Spirit Rappings and not at all wonderful, but the particular thing for given to the world, upon the subject it teaches; the varied phenomena that have come into life, and which we are "taken to do" does surprise us, inasgrown into importance and dignity since the admuch as most of the phases of Spirit development

and while we testify to the correctness of Mr. Dais philosophy, we feel deeply impressed to say to
the world, that Mr. Davis has committed one unforto gather the grands of progress, with which to vent of the first manifestation in Hydesville, N. Y. and unfolding, came to the age unlooked for, and tunate mistake; yes, one fatal error, a mistake, if The history of this phase of life's unfolding, des- in many cases, against the wish of the afterwards not corrected, is sure to hold him and all his followtine history of this phase of the sumoiding, destined to fill such an important place in the devel-

neglect, which so commonly attends the infancy of a lifetime in the rejection of a time-honored revemunications from the dead, to draw away the cresuch neglects. Although many jiets have been recorded within the past five years, there can be no

> Short as this extract is, there is much misstatement and misconception in it, for it not only they are quite too arbitrary, unphilosophic and conignores the jucts of Spiritualism without proof, but tracted, indeed they embrace all the assumption of terial world; let learned divines hoot at the docimpugnes the motives and assails the character of we are impressed that Mr. Davis should be in a men and women, whose integrity never was, nor great measure excused, for he has only sought to ever will be questioned, save by writers in Spirit teach others what he himself never had a particle and fellowship, with the author of the above. of knowledge of. Mr. Davis and his millions of fol-Still, we cannot attach enough importance or re- lowers will excuse me, when I say, and in the spect to the statements, to contradict and correct greatest kindness too, that Mr. Davis is a perfect them, for the man who so far forgets good sense will ever bewilder and trammel every Spiritual asand common civility as to assume that he only un- piration within its conventional forces. derstands "the word of God," is either a simpleton himself, or instructing another.

God oily is so exclusive and dogmatic as to des- received in the spirit of tolerant and charitable distroy its force with all tolerant and liberal thinkers, crimination, for the writer evidently wishes to tell heavens its benign influence. for great Wisdom, honesty, and disinterestedness "the truth in the love of it." In this spirit we are needed, to say positively where and what is, and accept the following notice, although the philosophic many of its wonderful revealings, and to present who has "the word of God only," since this quali- and general conclusions of this paper are to come litself as a subject worthy of the deepest inquiry, fication is the one thing above all others, that has up hereafter for examination and judgment. We is clearly established by its thousands of believers. to try the Spirits, and that command does not imdivided christendom to a man. Most of these contro- shall be pleased to read anything the reviewer may As I said before, let skeptics laugh-let divines versies however, are foreign to true christianity, and see fit to write for our benefit, though we may difis at liberty to call in question the truthidness of a may be called side issues, since many and most of statement, when the only true witness has passed the profoundest students of Europe consider "the profoundest students of Europe consider "th statement, when the only true witness has passed from among the living. Looking from this standthe profoundest students of Europe, consider "the profoundest s from among the fiving. Looking from this stand-point at the works at the head of this notice, we point at the works at the head of this notice, we replace the first of the form of the justices of the Gospels obsolete."—It not the wild and rugged shafts of right and sift the good from the evil; but let the unparted with visions of no great beauty before my point at the works at the head of this notice, we can hardly attach too much importance to their publication, because they are not only authoritable publication, because they are not only authoritable publication, because they are not only authoritable publication and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the fitting that the good from the evil; but let the unsuand ragged shares of the Gospels observed and six the good from the evil; but let the unsuand ragged shares of the Gospels observed and sold the shares of the Gospels observed and shares of the Gospels observed and shares of the Gospels observed and shares of th but condemned by the fundamental principles of rect and legitimate method to correct personal mind can communicate with mind, and with its contrasts more beautifully with its opposite. necessity of a method, much more severe in its Protestantism, which makes the duty to investigate, errors and imperfections, since it draws the line bemighty power, draw the curtain that hangs before scientific applications than any that has yet come to our notice. A record or compilation of facts, however, is the first thing, for it cannot be too fred the Bible, Spirit manifestations, and all other developments that may come to our notice, as broad as the responsibility for conclusions is dignified and ennobling. In this spirit, we examine the Bible, Spirit manifestations, and all other developments that may come to our notice, are overcome in the desire to progress through and correct them.

The spirit manifestations are overcome in the desire to progress through and correct them.

The spirit manifestations are overcome in the desire to progress through and correct them. as broad as the responsibility for conclusions is tween our powers and limitations, our merits and the future. without thinking of the "credulous multitude," or seeking to reject or ignore "a time honored reveluomissions in the observing and reporting of a very of the majority of the Spiritual family, who will be prompt to acknowledge their surprise, while ac- for their liberal exchange with our little sheet, and the rude and unfair attacks which an ignorant and cepting the truth of the following, however humi- we hope to be able to pay in kind. liating it may be to find the good sense of the man contradicting the dogmatic assumptions of the sectarian. He concludes as follows:

SPIRITUALISM COMBATTED.

The reader will find under this heading, an arti-The reader will discover from these reflections cle on the first page of this issue, which we pub-

We have no disposition to enter into any arguof the Spiritual family know the Spiritual Tele- meaning of a word, since the church polemics of the fulness of those composing the Circle. past, and the theological controversies of the pre-

Beside which, the authority of fixels are so potent, ANNUAL MEETING OF THE SOCIETY FOR THE DIF. menced to study the genius of the facts and com- that a man declaiming against their authority, is ascertain the family likeness of such class, phase, therefore, Mr. Grayson cannot find the means for July 30th, at 11, A. M. Scientific, and Religious conclusions from the same. This corrected, as a report of the past year is described by the constraint of the past year is described by the past yea

FRIENDLY THOUGH CRITICAL.

Star in the East, and Apostolic Baptist Herald, is has sprung into being from the writings and through

He says:

"In view of the unprecedented advancement of the cause of Spiritualism, as claimed by its friends, In conclusion, we recommend our friends to fur- and the promised glories that her worthy and gifted seers and champions, with more than prophetic growing upward in the scale of existence, and mov-vision, heralded to the benighted inhabitants of the ing steadily on the downward steps to the grave: earth, the world asks, and justice demands some of the culture which the world's past experience good in a library. They are got up with the usual realization of their fostered hopes. The day is come, when the world will be tried, and the people will is there more momentous than that of a future exbe tested by the fruits of their doings. priests, and seers, will be scanned and judged acwe are lost in the multiplicity of creeds; sect after
back to you freighted with blessings, for they are old age is now upon him, and he is almost about cording to the result of their labors."

That the reviewer comes to his work in the love of it, and with great good will towards Mr. Davis, abaud to be observed? or is the reasoning of a

"Our impressions have waded with pleasing emo-

following positive language:

"We cannot receive Mr. Davis' conclusions, for stranger to true Spiritualism, and his philosophy

or a functic, and incapable alike of reasoning for in that which ignores both his philosophy and faith pace with the march of advancement; I need not as the writer of these extracts, any limitation he seek to convince the unbeliever, for time will do Besides which the assumption of the word of should make, or criticism he might offer, should be its might; that work. I will only say that mind is proving its might; that the intelligent, the Spiritual sub-

> The editor of the Star in the East thus concludes as to this tout ensemble of the paper:

please accept our kind regards and many thanks cism and controversy in defending his faith from

"We consider that the Christian Spiritualist the degree in which this simplest, most vital prin- and its tendency is to an elevated plain of the Spir-

SPIRIT MANIFESTATIONS IN ROSS CO. OHIO.

Under this heading, the reader will find on the out the varying phases of their mental and physical evangelization, with the odious remark, "It is not Calvinistic," or "It is not Arminian," or the re-These errors, however, will be corrected in the pro- verse; thus frightening away from the rich Spirit- may seem to be the most natural manifestation of mind, when we attempt to realize the fuct, of a many being teles up to the support that the support teles up to the support man's being taken up bodily and carried through view:the air, but reflection destroys the marvellous in it,

manifestations to those at Koons and elsewhere, never again to be broken.

should be made to ascertain if the manifestations noble sentiments which furnish this life with its falsity in a rational and consistent light. To deny green forests and over the beautiful hills until it out West are indiginous to those localities by virwith and thinking upon the probable selections to be made from a paper, such as the reading many of the Spiritual family know the Spiritual Tele-

the interest and usefulness of the Society.

SPIRITISM IN CALIFORNIA.

Whatever may have been the effect of Mr.

THE DESTINY OF SPIRITUALISM.

The following communication, entitled "Scraps from my Portfolio," by "Almarin," has found its George has hands, because he can press you tightway to our table, with a request to publish. The ly with them. [A lady here explained that she

mortals, some of whom live on record, while millions are lost, leaving no more trace of their names great wings, but angels have no use for them; we beautiful morning. My thoughts revert to the or associations than can be found of the substances have cars and we sail through the air; and we dawning of a brighter morn, which is being usign of which they were physically or mentally com- hear, see, speak, walk, and taste. I love you all, ed in, but those thoughts are saddened by the posed, and still see that nature moves on at its and little angels are gathered around you, and flection that it will be a long time before the desteady and certain pace, and earth's inhabitants they watch over you, and they act as mediums for ness enveloping many minds will be so far dispersional and many minds will be so far dispersional a ing steadily on the downward steps to the grave; you between different spheres, because little Eva ed as to enable them to see their own gloomy sp. -when, I say, we but quietly and calmly reflect, look around and see all this, what question, then, They fly off like little stars, and bear your wishes Prophets, istence? Then, when we seek to fathom futurity, sect have sought to learn us the straight road to never turned away empty. God delights in little to depart. His outer senses are being closed, here Heaven. Heaven, is there such an abode? Are children, and little Eva is a Spirit worth teaching, ing about entirely gone, and sight beginning to fall the arguments of an Aristotle, a Voltaire, or a Mir-Plato, a Luther, a Calvin, a Swedenbourg, a Bacon to be our guide—all wise and learned philosophers? When mighty minds differ, that have dove into the she develops, she may be fitted for the greatest volume there, and by writing, informed him past and science as deep as the subject is important, to fathom it-when they differ, how can we, less versed in theology and science, form any correct view? But a new era is dawning—the era when man's own reason and senses will be his guide—an era when mighty mind will upward, and read from the records of Heaven the true history of the past, and reveal the future! It seems a bold, a wild, a frenzied thought; but it is coming—that to gather the garlands of progress, with which to crown the 19th century as an era when mind, unfettered, can grasp its power—an era when all religions will be immersed in one great whole—an era in the questions which you asked a few weeks knew the truth would commend itself to his july. that will take to the heart, and make man learn The error here deplored, is the materiality of Mr. that his own good deeds are the only source from

the era of Spiritism. Let fatalists tell us we are but material substances, to moulder away and be but an item in the matrine, and drilled priests instill their superstitious harangues in the minds of their subjects, and teach them to look up to them as the only recipients of divine favor, and through them only will they be enabled to receive admonition; let skeptics laugh; let ideal writers dwell in fancy, and conjure up romances to entrap who e'er they may—all, all cannot, will not stop the steady course of nature's developments, no more than they can stop the revolutions of the sun or the moon.

I need not enter into the subject, for it is already Where a reviewer is so free to acknowledge merit familiar to the minds of all who are eager to keep evening. It purported to come from the Spirit that book as we would upon all others, and judge three

That Spiritualism to the candid investigator can-

has risen up in the battle of life, to champion the ualism, within the past week, to the glory of or-"The Christian Spiritualist and its friends will right and vindicate the truth, has had to use critia reckless ministry has made upon Spiritualism ranks second to none in America, for talent and the question of the age, when many of them would Spiritual investigation. The great beauty in its be only too happy to lay aside the issues of the contributors, seems most conspicuous in the lati- critic for a constructive faith and a philosophic "We confess some humiliation when we think of tude given to the great principle of Individuality, theology. The work heading this notice, however, is so mild and respectful in the corrections it offers, even when most pertinent and searching in its reason for those, who are ever ready to make cap-"The premises accepted by this paper, and its criticism, that few can object to the spirit or melital out of nothing, when they can do so at the exlin by an impregnable wall. It appears as though friends, we mostly approve and admire; but their thod of the argument, however much they may

For ourself, we know not which to admire the and pertinent: crude and misshapen conceptions of the Doctor or lief that "pot should not call kettle black."

"I cannot find words sufficiently strong to exwhen measured by other and kindred facts in the press my condemnation of that cheerless and ism? People, at this age of the world, will investone known to be such, but when with the multiunchristian theory of a future state which isolates tigate in spite of the blind denunciation of self- tude, they ascribe it to some unknown and invispast history and present development of Spirit- man, and dissolves all those sweet and tender constituted moral and religious guides. While the libe agency, with a hint that it may be some of the bands which bind him to kindred and friends, religious press and the pulpit are pouring out vile We did not take up the pen to claborate this One of the sweetest thoughts, one of the sublimest assertions and anathemas against Spiritualism, the imponderables, as magnetism, electricity, &c. As manifestation, however, but to say, a friend of ours, hopes that sustains and consoles the disciple, in church members as well as the errant sinners are I pass along the street, I am locked upon as care seasons of mourning, and the hour of death, is that exercising their natural right to examine for them- escaped from the insane asylum, while every movein this city, is constructing a table, &c., under the in other spheres, he will find again all that he selves, either openly, or honestly, or secretly, and ment is noticed with scrutinizing eye. At such ex-

collection of remarkable facts, which, so far as it is is no doubt a sincere and thoughtful student of the servance of the laws of harmony recognized at all to the enjoyments of society; nay, where he would nunciators, whose bigotry is equaled only by their del, blasphemer, humbug," leap from hearts in history of Spiritualism, of which we have spoken. Pages, of "An Attempt to Exhibit the True Theory of Friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and look, actions and speech, and the cry is taken up of friendship and looks, actions and speech, and the cry is taken up of friendship and looks, actions and speech, and the cry is taken up of friendship and looks, actions and speech, and the cry is taken up of friendship and looks, actions and speech, and the cry is taken up to the cry is taken up to the looks, actions and speech, and the cry is taken up to the looks, actions and speech, and the cry is taken up to the looks, actions and speech, and the cry is taken up to the looks actions and speech, and the cry is taken up to the looks actions and speech, and the cry is taken up to the looks actions and speech, and the cry is taken up to the looks actions and speech, and the cry is taken up to the looks actions and speech, and the cry is taken up to the looks actions and speech, and the cry is taken up to the looks actions and speech, and the cry is taken up to the looks actions are the looks actions and speech, and the cry is taken up to the looks actions are the looks actions at the looks actions are the looks actions at the looks actions are t When the table &c is completed, we shall give detailed statement of its provident to the table and refuses us and detailed statement of its provident to the table and the first provident to th We wish, however, to add a word more, and if sent, are not at all suggestive of the good likely to a detailed statement of its peculiarities, that others come again and receive you to myself, that where I bers of some one of the score or two of orthodox need be, a stronger word, to induce the reader to spring from such mental efforts, and therefore do may make like experiments, and thus aid progress. am, there ye may be also.' And yet, notwith-denominations. Why has it not occurred to par-

NOTES FROM EVA'S CIRCLE.

No. 1, LUDLOW PLACE, July 14, 1855. The Circle was opened by singing, after which

structive. Some of you have seen the benefit of fold. Is there not a fault, then, in orthodox We copy from the San Francisco Golden Era of this knowledge within the past month, and you somewhere? Is it not effete and stupid? Area

> After a short interval, mainly spent in conversation, the sounds were again heard, and the following was given :

When we quietly and calmly reflect, look around as the Spirit described.] The Spirit then conti-

Uncle George says people once had strange is their especial charge, and they are unlimited.— roundings. Let me illustrate. far away into the more celestial circles and come has seen his eighty summers, but the winter and you are willing to prepare her for a high and but still by the aid of glasses, he reads nearly a holy mission.

and highest uses.

GEORGE AND LITTLE GEORGE.

ability of Spirits to transport living forms from one then desired that he read it with great care, and point to another through the air. The Spirits though some of the new truths (to him) thereing affirmed that the manifestation was not only possi- corded might at first seem like great absurdites ble, but that it had occurred repeatedly.

And soon after the following was given:-

account of my investigations soon. I am interested graphy and the characteristics of its people I ago, and when last you called on me, or rather ment, and my heart beat high in anticipation of called for an explanation, I only felt the force of the pleasure it would afford him, and that his mar tending a new line of communication which may vested with a new charm; and I retired with a jet eventually throw light on the subject referred to." in my soul, and a calm on my mind, derived from

addressed to the same Spirit in a previous Circle placing light before another Spirit, near another in regard to the locality of the Spirit-world, the opening. Blessed thought! how soon thou wert laws to which it was subject as a body, and the doomed to die! the Spirit-worlds corresponding to them.

may not depart therefrom. You are commanded more of the same import.

[ADJOURNED.]

THE EVILS OF SPIRITUALISM.

The Spiritualist, like every other advocate that of this city, has had to lament the evils of Spiritmental derangement of a young lady in Boston, who "was formerly a teacher in one of the public and myself? Why scorn that, which I see now to schools," and a believer in Spiritualism. How much Spiritualsim had to do with her derangement, does not appear, but the fact, she believed in the maniremarks from the Sunday Despatch are well timed

the clear, good sense that brings light and know- Spiritualism works evil, it does no more than other ledge to soothe and harmonise this new issue in the religious isms; but the parsons and the religious sues the advocates of our philosophy into all the conflict of Ages.

We recommend the "Review," therefore, to all liever in this new faith commits an offence, it is laid tions increase in heauty and power, but as it is a fourth page, a clear, positive, and circumstantial who may need such aid, while seeking for light, as to his Spiritualism; if he runs mad, it is because lowly place, the meek and humble followers of The work is finely got up, good paper, large, clear unlism, and no opportunity to cast odium upon this through the hands of the simple minded worthy of

But what is to be done about it, admitting the thousands. Now, who is to blame for this, if any-"It would be difficult to conceive of an exist-body; and who is going to put a stop to the evil, sadness settles upon my soul as I see the deeps innot feel irrepressible longings for the endearments ignorance. If Spiritualism is false, the only way looks, actions and speech, and the cry is taken up chief attractions, are mortal, and will perish in the facts, or to attribute them to the Devil, will not an seems as if all were envaged, why and wherefore. tomb. And they will not thus perish. They are swer at all; nor will it do to stigmatize it as the they know not. standing this is the great need of the human heart, sons and sectarian editors to war against orthodoxy of such intolerance, and though it makes awill

and Scripture affirms it, in its most emphatic and on the ground they assume in fighting against stench, yet there is a process of purification going solemn utterances, there are those, and even pro- Spiritualism. For no other reason than because fessed ministers of the Gospel, who deny it, and they did not consider it for their interest to do it. munications they are in the daily, almost hourly habit of receiving. There is no way to do this, of, in our opinion, a fact is to the human mind other than by comparing fact with fact, until we of the sense of t and social affections shall find and meet a most the church system of the day? If its own wea- which made the opposition of Rev. Mr. Tupper to or combination of facts as may warrant Philosophic, correcting his opinions in this and other Spiritual . The duties of the occasion will require a full at perfect enjoyment.' Such a state, so sneeringly pons were turned against the modern church, we Spiritualism, appear rather unwise, to say the least

the discourse we are considering offers for our belief.' scandalous evil-who is to blame for that state of may wish to examine the fact.

society which engenders and fosters such an evili Plainly it is those who have assumed to themselve the moral and religious training of mankind. The have been at it since the days of Moses; and whe hen gave by alphabet as follows:

Dear friends: We are happy to meet you and

Satan, for he is carrying off the flocks in immens sheep. It will not bear its own weight even, much less afford any kind of protection. If the modern church would put down Spiritualism, it must resort to common sense, research and honest argument; "Dear mother: You know that your little and the moment it does this, it will cease to be the modern church. Old orthodoxy is doomed-it has been weighed in the balance and found wanting

[For the Christian Spiritualis: THE FRUIT OF PREJUDICE. MOUNT LEOLIA, near Greenbush, Ind., July 4th, 1855.

FRIEND TOOHEY: Away out here, we have:

Where I now board, there is an old man. He the time. These are his companions—books and Pray for her, and teach her to pray to God, as papers. Last evening I took Judge E.'s second would lend it to him if he would read it. He locked at it, seemed to be much interested, and replied Some conversation here was held touching the that he would be very glad of the opportunity. vet if he could view them aside from prejudice or educational opinions and restraints, he would learn "I have taken a side view of the worlds in which much of that land of which he would soon become ou are deeply interested, and I will give you an an inhabitant, and become acquainred with its government This communication had reference to questions the consciousness that I would be instrumental in

means which Spirits from this sphere had of visit- This morning as I was about to leave for my la. ing or communicating with other planets and bors, the old man's daughter, the lady of the mansion! said "she wished I would take that book The next communication was in response to a away with me, she did not wish the old man to written question, which we did not get on our read it, his mind was not as strong as it used to be minutes. The answer was pertinent, however, and he could not judge between truth and energian covering both the question and the point of some that she understood we (Spiritualists) threw away pare remarks made by the questioner early in the the Bible, and our books taught us to look upon previously communicating, and was as follows:- of its truth by the same standard, that she had al-"You should be open hearted and frank where ways studied the Bible, and so had her father, and a few meet for mutual instruction. It is our desire she didn't wish him to read anything which would the stance of which it is composed is drawing from the to perform our duties according to the laws by weaken his faith therein, that she did not want any prefit which we are governed. You may think it strange more books of that character brought into the his and even unkind for Spirits to refuse to do your house, neither that her family read them. She had bidding, but God has made our duty plain, and we never read them, and never expected to," with much

> ply that you shall be harsh in judgment, but that | ideas were wrong, and others very crude, all based however ignorant or false their teachings are, you upon the reports everywhere put forth by the ening that light from him, which would have placed him far above his present situation in the spheres of bright, pure, angel ones, where all the noble aspirations of his soul would have been more than The pious and dignified Journal of Commerce realized, while now he must toil, and labor, and and the benevolent and sympathetic Daily Express dwell in comparative darkness for years, to gain that knowledge requisite for his advancement, which he might have obtained in as many days thodoxy and the great joy of all the pious and here. And I see the daughter in anguish exclaimrespectable christians in Wall street. The occasion ing, "Why, O, why, did I repulse the messenger that call forth this melancholy whine, was the of light, and bring this great darkness, this ever deepening shadow of night upon my dear father

> > be TRUTH?"

It really seems to me as if this is the darkes: place in all the country. Priestly ones are never festations and Spirit intercourse, is an all sufficient ceasing in their endeavors to arouse the prejudies of the sheep under their care, and thus hem them pense of Spiritualism. For all such, the following our labor was in vain, so strenuous are the efforts of the devil-theory advocates in crushing out every plant bearing any semblence of truth which we are nourishing with our tears and prayers. The more "We like to see fair play, and are firm in the be- demonstrations we have of Spirit-life, the higher rises the tide of bigoted persecution, and it pur-Jesus wont go near. Communications are written justness of the charges brought against Spiritual- secret manner. Many are firm believers when with

> The editor of the paper, here, treats us with contempt, publishes falsehoods and refuses us an insult by saying, "he has enough better nensense to print." But we cease not to stir up the cess-pool on, which we are assured, will eventually render the waters sweet and pleasant. JAS. E. COWEE.

> Correction.—We copied a statement of fact, some weeks since, from the Eastport Sentinel

The such that breath of the flower-scented wind: sa carless each leaf within forest and glade That it seemed like a vision by fancy displayed. Br. O. had you gazed in each covert of green, What wonders of joy-thrilling life had you seen;

What wenders of grandeur, of grace and of power From beings of grandeur, of grace and of power Prombenies of grandent, or some of power. To the Inglitest and least that have birth in a flower. Then complied in beauty, with soft-throbbing breast, Have demission in occurs, one as a motoring East, warder of Eden had fluttered to rest; Mile addressing of machine macroscic collect; With addressing of insects, so brilliant and fair, They seemed as a punted by angels in air.

Yet stone, was the stillness. No song-loving sprite Yet strang a ts are sound mountain and height; Emerated persons son from his palace on high, Wile care notice son from his palace on high. Way 03117 normal and parace 6. Toward the sky ?

βρείου αξιάς είσιγ, a tremulous ray Viewell knew the angels that favored retreat.

There, moveless as death, yet all radiant and fair. $\frac{1}{4}$ form with whose beauty nought else might compare, L'having, yet stilled not by death to repose, War a cheek and a bosom like new-fallen snow

No crown her brow needed-her glory was there is the seit, silken tresses of sunny-hued hair : No robes of adorning in loving embrace Fig. 20 dath se limbs that were peerless in grace! colling angel but die-so trenseendent har air. That you'd deem a lost scraph you gazed upon there so loress the hands, though by flowers caressed.

Tis he vace of her Maker-in an instant to life Selectly of using, with soul-beaming eyes. see were rate rapture 'neath Eden's blue skie-

Ere ler cheek and her lips were the hue of the rose Then slowly, adomiz, she knoll on the sod. And remed her bright brow at the feet of her God

Then ferm lasked the sun like a monarch on high While the angel of glory swept silently by All Eden, melodious, rejoiced to receive From the hand of Jehovah the beautiful Eve!

[For the Christian Spiritualist.] EVENING THOUGHTS.

Man upon this planet is deeply buried beneath a super-incumbent weight of gross materiality. The present condition of external substance itself is unfavorable to the harmonic culture of the human soul. Seven-eights of all the inhabitants of even the most advanced regions of the globe may be said to have little or no physical incentives to meral cultures. By physical incentives, I mean a favorable condition of the body, adopting it to the colorly reception of those terrestrial influences which correspond to influx in the Spiritual degree. The depraved child of vicious and abandoned parents suffers from a physical organization distased and perverted even to its lowest molecule. Every form of discordant and deprayed sensation is begatten in that organization by the surrounding circumstances, until at length the child becomes the man, to follow out the course of life, which is prefigured from his birth in the very condition of

Julie tanh. O Man, of all thy brother's deeds. Asson, tryself what influence sowed the seeds of latent wrong that ripened into crimes, Betanik thee had not holier thoughts betane-Like Eden flowers, been planted in thy breast, The a mightest, too, have been the jailer's guest For home, friends, honor happiness and bliss, Been nemeless, friendless, plunged in grief's aby-s-A finning wreck on wrong's tempestuous wave, Asking in voin oblivion or the grave.

his material structure.

H. It is reasonable to infer that the observance of the physical laws, from motives of purity and honor, must result in the development of suitable harmonicholles, in tenements for the indwelling human Sparit. Then that which a Poet of the Interior prophetically sings concerning the human body, will be realized on earth, and all men perceive

> Too lody is the Spirit's shrine. Of substance pure and crystalline. And dots with each rure thought refine Talk all its prossness from it dies, Like morning mists from sunlit *kies. And asing through eternity's Vast cycle of unfading spheres. That form in God's own light appears. Buildening through Love's eternal years

III. the whole creation groaneth in bondage until now. been sung:−

> " When the Perfect Man is come. Earth and Heaven shall be his home: In alternate periods, he In them both shall seem and be Heaven by night and earth by day, Shall Lehold his wonder way. With the material senses fine, He shall dwell in space and time.

And shall be a separate part Of great Nature's mother's heart. la his veins the sun shall glow, In his pulse the earth-life flow. Each itself in contact sweet,

Flower, and gem, and bird, and tree, Shall become society. All that lives and all that feels Uner to his heart appeals. Speaking in a separate tongue,

His great sympathy shall flow Through all forms of life below: Flowers and birds shall talk to him, And the stars that overswim Through their heaven-revealing eyes, Utter speech of Paradise.

Largely gifted, largely blest, Of the world and sky possessed, He shall be great Nature's heir-Lord of earth and sea and air. Lake a benediction dwell. Doing all things wise and well.

Love and Wisdom shall impart To his speech a natural art; Clothing all his thoughts with grace. Shining, radiant, through his face. Like the dew-drop he shall rise To the upper harmonies.

Fairer he than Adam old. Earth shall be his Eden-fold. Making life all cestacy; When he sleeps his Spirit free. Rising from his outer form, Shall anticipate the morn. Rising from the body's bars He the night shall overleap,

grand by those who live contemporaneous with above all things, the most forlorn. Both of us, their first conception and embodiment in words. Louise and I, have, I believe, known something of before kings and potentates of the earth. They and yet I believe that both of us have often had revolutionize public opinion at last, having by degrees magnetized the race.

The great Poem is always a prophecy, outrolling as it does in many-splendored words in harmonies of rythm that shake the soul; or winding in flute- ments to a race of beings, whose nature is establike melody through all the secret solitudes of peopled memory-peopled with rich thoughts, with not to be despised; but compared with the pleasacred remembrances, with haunting forms and sures of intellect, or the more exalted joys of the with ideal glories, with wonder, and love, and Spiritual sense, they hold the same relation that reverence, that cannot die.

The mathematician addresses those faculties that are strictly finite. The political economist confines himself to terrestrial problems, addressing his argument to the brain, treating merely economic questions. Unlike these, the Poet liberates the sary conditions in the present sphere of being. imprisoned genius. When his inspirations have thoroughly quickened, us we cease to live in the sensuous and in the finite, and ascend by anticipation to unbounded powers, and uncontaminated attri-

indebted for its first and essential ideas to the that acknowledges it in all its meaning. imaginative powers.

LEADINGS OF THE SPIRIT. IN A SERIES OF LETTERS.

LETTER XI. THE PURITAN HOLIDAY.

My DEAR LOUISE:-You will see by the date of and a lovely one it promises to be. You undertor of the Spirit Messenger. It is already a beautiful print, and I hope to see it improved, for Mr. Ambler has had altogether too much on his hands, How differently the same thing looks to us, when seen from a different point of view! Well, here I am, ready to do battle for the Right, yet armed

you. I have just received a letter from Reverend Charles Hammond, of Rochester, New York, of How can I be made passive-I, who was never still a single waking moment of my life. I believe The advent of the Time Mon is that for which, for others; but still I must doubt for myself.

I must contrive to have you visit this beautiful face ross a universal prophecy through human town, for a few days at least, while I am here. I have of the coming of the true and perfect Being, am sure you would be charmed with the country who shall at once claim kindred with the angel in and scenery round about. I should not dare trust the donlors completeness, in the orb-like symmetry myself with a description; it would not be creditof advisely balanced character, and vindicate his ed. The scenery, now especially, when the trees universal relations to suffering and earthly humani- are clothed in the mournful magnificence of Auty by a charity which shall be as unfailing as the tumn, is too gorgeous for belief. From my window, p ings that feed the sea. For all men, as yet, are the River—the unrivalled Connecticut—is seen partial men, complete on one side of the crystal, with a considerable extent of its meandering shores and yet each conscious that the perfect crystal is -the western expanding into beautiful meadows. profigured even in their fragmentary development, the eastern stretching back to Armory Hill, and What the True Man shall be in that crowning bearing the town on its besom; and all dotted with Future that awaits the race can only be guessed Elms, or skirted with Maples, which extend along at. Were an angel to speak his thought, the inha- streets and squares, like long processions of Cardibitants would call it incomprehensible, hyperboli- nals clad in the scarlet and crimson robes of Aual, or fantastic; yet this too is, at least, uttered tumn. Never were Maples so bright before! rom the heaven's in poetry. And truly hath it Never was Autumn so lovely. I could almost wish to go and lay my body down in the bright shadows which envelope our lovely burial-place, if I thought that my Spirit could flit about them, and enjoy the Adieu for this time. repose.

Nov. 26. Dear Louise: This is the eve of Thanksgiving Day-a day which I suppose will be observed to-morrow all over the country, from the Atlantic States to the Pacific, by all classes of people. Greeks, Jews and Barbarians, pious Chris tians, believers in God's Providence, and those who see no Creator, and deny a Future-all will keep will come together, in happy unity, friends that, Spirits will mingle together once more, that, perhaps, have been parted since the bloom of childhood first faded away. It is, indeed, and in truth. a blessed day, looking at it in no higher aspect than as it affects our moral relations. A thriceblessed day will it be, if a Nation's united thanks performed my duty, and fed a few starving minds.

will, like grateful incense, ascend to Heaven. There are some of us who feel, no doubt, in the ped forward and cordially grasped my hand, say- its usefulness, wish to employ another good, remidst of the wide-spread cheer, that we have but ing: "God bless you, sir, for that lecture, it is liable Medium, to occupy such hours in the day,

* In the intermediate letters the writer has been making

God, in the madness of its own irreconcilable cha-

to bear; and when it happens to be sickness with-The grandest thoughts are never recognized as out friends to sympathize, then truly the case is, Slowly they win their way; first into secret and life's miseries-more, perhaps, than many who lonely dwelling places, and into transparent and make a greater parade of their sorrows, and degenuine spirits; by degrees they plead their cause mand a larger share of the world's commiseration; much to be thankful for. "Man does not live by bread alone." God has given us minds to appreciate his works, and derive from them the most exalted and the purest delights. Animal enjoylished in and sustained by the animal, are certainly the horse, which feeds in the field, does to the being that puts a bit in his mouth, breaks his fiery spirit, and brings him, in all his strength and power, a faithful minister to his many wants and his dominating will. They are inferior, but neces-

the most practiced of human powers. It brings I believe you are, that one-half of our distresses down the ideal into the region of the possible, and are the creations of a "heat-oppressed brain," and gradually leads it out into the most palpable actual. that we can virtually disarm life of its thorns, by The first boat sailed the seas of mind before it wrapping ourselves in a garment of Faith in God breasted earthly waters with steady keel. Ere a and Confidence in Man. So, Louise, dear, after plough turned the furrow, it was perceived in the this queer sort of a homily, or what-not, let me fertile fields of the imagination. All invention is wish you a merry Thanksgiving, and a full heart,

> Mr. Brittan is, I believe, going on with his Shehave, a better fate than Burr. By the way, speakare, perhaps, at present, of those who are known less than one thousand, and that they are rapidly increasing.

I went on Sunday evening to hear Mr. Harris on this subject, once more before leaving New York. He is growing very popular, and begins now to have an audience large enough to fill quite full a small church in Eleventh street. He is a man who is evidently sincere in all he says; but he appears to be strongly tinctured with enthusiasm, and I fancy at times a little crazy on some particular subjects. He says things of the Spirit-world that are truly very startling, and very difficult, for those who are not ready to believe almost any thing, to take in as truths or statements to be relied on. I can't tell you here any thing that happens; but I may say, in a general form, that he is now completely under the direction of beings in another sphere, who are manifest to him in various waysthrough all the senses, I believe. At any rate, he can hear and see them. On Sunday he gave us to believe that he saw the house full of them. He begins to prophecy. In truth, I don't see that he is much short of Elisha of eld, except, perhaps, that he wants the power to perform miracles, which he may now reasonably be expected soon to possess. I beg you to believe that I have no disposition to ridicule what I see in him. He pleases me very much. He is often eloquent and impressive; and I cannot question his honesty of heart. I have no doubt that he has the most sincere faith in all that he advances from the pulpit; and for aught I know to the contrary, we shall all believe the same wonders soon. But I want to see and verify familiar occurrences. To me they are as marvellous, almost, as the appearance was to Moses of

where such things happen seems holy. of a sitting last night, and again, also, this morning. At times I fancied that my hand was movedit certainly mored, and made little, fine scribbling marks on the paper, which I imputed to nervous Could it have been caused by the constrained posi- tions: tion? This is a strange symptom; but I dare not

I must now bid you adieu, my gentle one. Yours, ever, T. D. H.

NOTES BY THE WAY.

NO. V.

FRIEND TOOHEY: I am now about to leave this

I have lectured seven times, and toward the last have had very good audiences, and I trust that a way, daily from 10 to 12 A. M., and from 3 to 5 work has been done, the fruits of which will be P. M. Wednesday and Saturday afternoons exrevealed in future days. The only remuneration I cepted. expect in this place, is the consciousness of having

Here, I have not seen much of the mediumship clouds, by raising the vapors from our own brains. of others, but I understand that there are severa Happiness is a condition of the soul; and if its ele- media in different stages of development, but no

I feel anxious that other media should follow me monious mind and a contented heart can find hap- up in this place, being satisfied that a spirit of investigation if good media were to come along.

Still, media must not come here expecting to make money by their visit, but rather with the single desire to do good.

Would it not be an act of beneficence, if some who desire the welfare of the cause, would agree to sustain a medium in this place for two or three weeks, so that these poor dark minds may have the opportunity of being enlightened, without

cording my high sense of the hospitality of brother Goodman and our kind sister Thompson, who have my thanks for their generous kindness.

where I hope to speak on the evening of that day. There I shall meet with our good brother L. L. Platt and his amiable lady, who have been directed to travel with me.

further than this, I have not yet been instructed. I hope the friends here will make up a list for your paper, which will be forwarded by Mrs. Lines.

THE ANNUAL MEETING of the Apostolic Baptist Spiritual friends, will be holden, as usual, at Aganean Hall, in Montville, New London Co., Conn., on the third Saturday and Sunday in August, 1855. "Friends from abroad are invited to meet with us; we shall be happy to greet them. We are about two miles from the Depot of the New London, Wilimantic and Palmer Railroad. Those wishing to attend will inquire for us."-Star in the East.

PROPOSALS FOR THE NEXT YEAR.

As we have received such words of encouragement and hearty sympathy from many, who have subscribed during the progress of the first volume, that 'The Society for the Diffusion of Spiritual Knowledge" will continue to publish the Christian Spiritualist, offering the following liberal terms to the reading public. To be paid in advance.

Single copy per year, - - \$2 00 5 copies to one address, - - 7 50 - - 10 00

The above cannot fail of commending itself to the reader, and we hope induce him to get " Clubs" for the circulation of the paper, as the object of its publication is to do good, and that at the smalless tax possible to each subscriber. The character of the paper will be second to

none in the United States, either in the matter, style, or make up of the publication, as we expect to have Contributors, who are well known to the reading public, for ease and delicacy of style, as well as for depth, and liberality of sentiment. As the Society issues the paper for the "Diffusion of Spiritual Knowledge," few advertisements

will be admitted into its columns, thus furnishing room for more reading matter per week than any other paper now published. As we have some back numbers on hand, if the friends will send us names, we will most cheerfully

send them papers, that they may know the charac-Every effort will be made to get such facts as may best illustrate the various phases of Spirit

phenomena, that all in love with progress may find something to interest and instruct them. We pledge ourself to see that every effort is

made to send the paper regularly, that it may be with our subscribers by Saturday.

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

THE HEALING OF THE NATIONS.

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

A New Work on Spiritualism. Charles Linton, Medium. The work is beautifully electrotyped things for myself. The opportunity, I hope, is contains 550 pages, octavo, and two splendid steel near at hand, though I have no idea when or what engravings-Mr. Linton and Gov. Tallmadge: the it will be. Such phenomena are to you, doubtiess, latter has written an elaborate introduction and appendix to the work.

The book is now ready for delivery, price \$1 50 Jehovah in the burning bush. The very ground postage 30 cents. Orders from the trade and others will be attended to, by addressing the Thunksgiring morning. I made the experiment Society for the Diffusion of Spiritual Knowledge, 553 Broadway, N. Y.

AGENTS.

THE CHRISTIAN SPIRITEALIST, the HEALING OF excitement. There was also a very hard pain in THE NATIONS, and other Spiritual works and pubmy right arm, from the shoulder to the clbow, and lications, are kept on sale by the following named this was certainly no fancy, for it was intense, persons, who are authorized to receive subscrip-

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especially for the benefit of that mind, and I had All applications to be made in writing, and admy reward. Other instances have occurred mark- dressed to the Executive Committee of the Society.

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BUCHANAN'S JOURNAL OF MAN One Dollar Per Annum in Advance-32 pages, Monthly. Dr. J. R. BCUHANAN, EDITOR AND PROPELETOR, Cincinnati. Vol. V. for 1855.—Terms: One dollar sent to the editor, at his risk, ensures a copy for one year. To clubs of ten, it will be sent for seven dollars; to clubs of twenty, for twelve dollars.

sent for seven dollars; to clubs of twenty, for twelve dollars.

Language of the Press.

This Journal has becu received with enthusiastic approbation by its readers throughout the United States. The following are specimens of the language of the Press generally:—

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"Dr. Buchanan is one of the most profound men in our country."—Clarksville Jeffersonian.
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ed with the founders of that noble science, Gall and Spurzheim. —Beardstown Gazette.

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A GIANT IN THE FIELD.

Spiritualists will please draw near

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OF A MONTHLY PERIODICAL

TIL STEE STEETS.

Containing a record of facts in Spiritual Intercourse, chiefly de-rived from Circles held by J. B. Conklin, Medium, 542 Broad-

The labors of the Editor will be given gratuitously; and he has advanced the funds required to secure uniformity of type and paper in the successive issues of the Periodical.

The support of the friends of Spiritualism is carnestly invited; and it is hoped that the purpose arowed, and the merits of the little publication, will alike commend it to their general support.

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

In order to obtain a delineation of character of any one, nothing more is required than to possess a specimen of their handwriting, (it may be a letter, note or any other document.) This must be enclosed in a blank envelop, taking care that there be no other writing, either upon the envelop or the enclose, let it be carefully sealed up, put into an outer envelop, and directed to Dr. CHASE, corner of Greene and Seventeenth-street, Philadelphia; which may be delivered personally, or sent thro's Blood's Despatch; in the latter case, a see of \$2 is expected to be enclosed. Persons residing in the country, at any distance, should write by mail, post-paid, conforming to the directions as above given.

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Thall with life his rapid feet.

Uttering Wisdom ever young.

Through the silent gates of sleep, Finding daylight in the stars.'

The poetical imagination is, in reality, one of

For the Christian Spiritualist.

Springfield, Nov. 25, 1851. this, that I am already removed to my new home, stand, doubtless, that I am to be an associate Ediand could neither do his line mind, his great cause, nor his beautiful paper, justice. So you see that I am now fairly enlisted in the work, regularly harnessed and labeled, an acknowledged and recognized Reformer, of that last and most obnoxious dye, termed Spiritualism. Who could have foreseen this two years ago? Yet here have I been led, simply by a new sense of right, truth and duty.

only with the weapons of Truth and Love. But I have an interesting piece of intelligence for whom I know nothing, save that some of his brother clergymen, and among them, Mr. Ambler. speak of him as a most excellent and worthy man, with a really child-like sincerity and honesty of heart. In this letter are writings by different Spirits, apparently; for the Chirography is very different; yet they all agree in one point, which is, that I shall become a Writing Medium. This intelligence has affected me very strangely. I do not disbelieve, but I cannot comprehend it. Will the Heavens indeed open for me? I am requested to sit about a half an hour once every day, with a pen held in the hand, ready for writing. Spirits see what will be done with your band," is the continual assertion of these communications. O that I, too, could see! I fear for myself! My temperament is so highly irritable! How can it be controlled?

the same National Thanksgiving. And why? Be- dark corner of the earth, for truly, it is the darkest cause it will be generally a day of feasting and I have yet visited. How I pity the poor souls, making merry. The home-hearth to-morrow will who are in this place, trammeled, enslaved, by the be warmed by bright and cheerful fires, and ani- false teachings of the churches, and the absurd, mated by radiant and cheerful faces. To-morrow idolized superstitions of the past. How true is it, for long and dreary years, have been separated. great is that darkness."

progress by a varied experience, not, however, particularly interesting to the public.—ED.

of a weary life. The world has but seldom a ray ing an awakening of some minds. I have held or of sunshine for some poor wretches, who seem attended circles every afternoon and evening duronly born to suffer. Yet I believe that many of us ing the week, when not occupied in lecturing, exmake life far worse by our voluntary acts than it cept the evening of the fourth. otherwise would be. We cover the skies with ments are fixed there, it cannot be completely public medium beside Mrs. Lines. overcome by any of the accidents of life. A harpiness where a discordant nature would only curse quiry has been awakened, which would lead to in-

Of all the ills of life, sickness is the most difficult

You and I, then, will feel to-morrow that we have something to thank God for, as well as the men and women who surround us. For myself, I am in pursuit of the Philosopher's Stone; and sometimes I almost fancy that I have found it. Come what may, I try to be contented, and thank God things are no worse. I am quite sure, and so

kinah; and yet I have seen so many of these things fail, that I tremble for its fate. I am often reminded of Dr. Alcott's observation. Once speaking to me of a reform Periodical, which was already struggling for a hard and doubtful existence, he said: 'It is only by repeated failures that we make any progress." And this is truer than may at first appear. If there were not spirits so bold as to dare failure—as to dash into the very eyes of Fate there could be no advance to any of these unpopular labors. The "Nineteenth Century" was, in its way, a fine thing; but it is dead and buried, long ago. I pray that our friend may deserve, and ing of that man, I see that he has not yet succeeded in exploding everywhere the alleged humbug of Communicating Spirits. They are becoming more numerous daily; and Mr. Harris says that there to possess the intermediate faculty or quality, not

New Haven, Conn., July 9th, 1855. "if the light that is in them be darkness, how

At the close of the first lecture, a gentleman step of Spiritual Knowledge, desirous of increasing little to be thankful for, except for a prolongation just what I needed to satisfy my mind on that sub- and evening, as Miss Catherine Fox finds it imposject." I felt as if my labors of that morning were sible to attend.

drawing upon their beloved dollars? I cannot close this communication without re-

To-morrow morning I proceed to Birmingham,

Mrs. Platt is a very excellent, Spiritual clairvovant medium, for the examination and treatment of disease. Several testimonials of her excellence as a medium, from different sources, have already appeared in the columns of the Telegraph. I trust the union of labor will be subservient to the success of my mission, and to the alleviation of much human suffering. I hope the friends will stand prepared to bring forward their sick, that they have the benefit of the treatments she may direct. My future course will be through the Eastern States. making the following points, my centers of radiation, viz: Waterbury, Hartford, Springfield, Pittsfield.

I am sincerely yours for Truth and Humanity, JOHN MAYHEW.

Although the writer in the following does not speak the another Medium to leave the drawing in the Spiritteach the sublime consolations of such a faith, still the sentiments will be appreciated by all who live in fellowship with the angels. It is worthy of remark, however, that all high and generous sentiment finds another and a better world necessary, either as a compensation for, or as an expansion or perfecting of this, since all earthly manifestations seem to fall short both the glory of God and the dignity of Messrs. Koons' and Tippie's machines. Man. The lesson of this is, the earth life is rudimental and educational to a higher and holier unfolding, which shall be effected in the company and schools of the angels -Ed. of Christ. Spt.

From the Green River Whig. MAN'S HOME IS NOT HERE.

Child of Adversity! poor and unbless'd! Though Fortune frown on thee, yet be not depress'd Though thy bark on the waves of Affliction is toss'd, Still let not thy hopes and thy courage be lost: If HE stand at the helm, who the winds can assuage And can still, by H1s word, the fierce tempest's wild rage The billows will all soon in safety be pass'd, And the haven of rest thou shall enter at last. Then banish, O child of Misfortune! thy fear. Poor heart-stricken mourner! thy home is not here.

No, thy home is not here-thou art hasting away The life is at most, but a short winter day; To the bourn whence no pilgrim has ever return'd, To that world of which mortals have nothing yet learn'd, Thou art tending as fast as the moments can fly, And the end of thy journey, perhaps, may be nigh Though the rose-bud of youth on thy check now may bloom Yet the worm too is there that the bud will consume Though the spring be not passed, yet the leaf may be sear Consider, O youth! that thy home is not here.

Like wave after wave, generations have gone, And the strong hand of Time is sweeping more on ; The lotty and low, and the grave and the gay, For a moment appear, and are hurried away: No station nor rank an exemption can claim-The fate that awaits each and all is the same. Then fix not thy thoughts on the trifles of earth For what in the hour of death are they worth ! This world is, at best, full of sorrow and care; But remember, O man! that thy home is not here

There's a Spirit land bright, where no sorrow is found, But where pleasures, the purest, for ever abound, There the wearied palarim can safely repose, And the mourner deliverance find from his woes: ... There no blight shall the roses of beauty consume But youth in perpetual freshness shall bloom: There nothing can enter to "hurt or destroy;" No sin can defile, and no pain can annoy: There all is delightful, and lovely and fair: And thy home and thy treasure, O christian ! are there. Elkton, Ky , Nov. 9, '51. CARLOS.

From the Spiritual Telegraph. SPIRIT MANIFESTATIONS IN ROSS COUNTY, OHIO. A NEW SPIRIT ROOM.

CORAIN, Ross Co., Ohio, June 27, 1855. Messrs. Partridge and Brittan:-Some time in the month of February last, while Mr. John Q. Hallsville, a voice from the invisible world whispered in his ear, "You must prepare a Spirit-room like unto that of J. Koons'." The words of the was directed to procure a stand and hold Circles regularly.

and a Circle of three persons organized, he was room were taken up and played upon by the invisdirected by the Spirits, through the tips, to place a lible musicians, while the drums continued to give a remedy, he beheld, whilst asleep, a deceased pencil and sheet of paper thereon, and they would forth their hollow, mutiled sounds. O! what a write with their own hands what they desired him soul-enrapturing concord of sweet sounds? A hunto do. He obeyed the direction, and in about two dred fold sweeter was it than its own harmony and weeks after this, writing, in rude and uncouth let- music, because of the conscious knowledge it conters, concerning the contemplated room, was performed by the Spirits.

so, and words were spoken through it, though in an cribable pleasure! inarticulate manner. The words "Good evening" and "Good night" could alone be distinguished.

fresh from J. Koons' room at the time he heard the feet of as many persons. A female Spirit in a low, in this part of the Indies." first whisper to build one of his own. So before musical voice, audible only to Mr. A., said, in subproceeding to the labor and expense of construct- stance, that "the Spirit-land now desires to comremove all doubts from his mind, and inspire it drum-stick. It was thus ascertained it was somethe following manner: Certain marks and charact what it was, and sounds were made upon the drum of the house Mr. A. was then using for a cabinet- from this that they desired me to write an account maker's shop, and writing was performed by the of the new Spirit-room, and have it published to reputed as too bold and incredulous.' Thus, St. same invisible agency upon a blank sheet of paper, the world. It was asked if this inference was corgiving an explanation and the signification of the rect. "Yes!" was the violent and cager response. marks and characters upon the joist. They, as "Have it published in the Spiritual Telegraph?" of it for a Spirit-room.

Soon after the required partition was made, in worthy of a place in the wide-spread Telegraph. Mr. Adams' absence, and in the presence of his father-in-law, Mr. I. Moss, the stand, by the mere by the Spirits to the "lame and halt" and sick, slight of the hand, began to dance over the floor, topsy-turvy, and ascending thus, legs upwards, to his seat in the chair, remain in a passive condition, the ceiling, while Mr. Moss only held his finger pressing the stand down rather than upward.

[The stand has just performed, in my presence some of the same feats recorded above, confirmatory of the truth of what is here written.]

On Mr. Adams' return home from his absence, strange and incredible as it may appear, the fol- day it was found hanging on a block near the door. lowing remarkable experience was most certainly man of unquestionable veracity, and he affirms satisfaction of one mind above the plane of hopethat he is willing to be qualified before Almighty less idiocy, some of the manifestations just recordon foot upon a turnpike, when he came to a "byepath about three hundred yards, (it was then between sundown and dark,) he was, by an invisible power, lifted from the ground and carried through the air over the path homeward, with such aston- night, and will now briefly narrate something of Truth, nothing more rare and difficult than enter- prize? ishing rapidity that he was unable to count the what transpired: The musical performances were ing it, and such is the case with most of the learned panels of a fence along which he was carried, and better than the night preceding, and the other phy- of this world. which he was impressed to number. He was sical manifestations more convincing and satisfacheld in his hands, were beaten together, and a de- was experienced. A violin approached very near cannot change. lightful tune rang out. A brilliant light, apparent- me, and remained in the air, just before my face, ly about four feet in circumference, shone out a whilst an invisible performed upon it. The banjo terial destruction is not death. short distance before him as he glided through was brought and shoved against my person several

The day following Mr. Adams' arrival home, he it, and I took it within my lap. The tambourine secret is to know how to read in it." attempted to draw a plate of the "Retaining Bat- was brought and thrown down at my feet. A tery," which he had been instructed or impressed bell was carried some twelve or thirteen feet across esting passage to illustrate her meaning: to make for the room. He only partially succeeded the room, and thrown in the lap of old Bro. Moss. least, imperfect. Thinking the drawing was use- well as tables, "up-side down." Wishing them a If that universal sense which appears to me to be If there is less, he attempted to burn it, but was prevented hearty God-speed, from doing so by the Spirits. He was directed by

warm language of Spirit presence and ministration, nor room. He obeyed the direction, and the Spirit of Third King, with his own hand, made the necesprevented it from being a perfect drawing of the before me. It is almost a perfect fac simile of

After the drawing was completed, the Spirits instructed Messrs. Moss and Adams, through writing performed with their own hands, to purchase a bass and tenor drum, ten ear and three tea bells, and twenty yards of copper wire for the bat-

tery. They were obedient to the instructions. Then Mr. Adams was instructed to construct the battery, which he did. In accordance with directions, the drums and bells were then strung on and connected with the battery by the wire, after the same manner of those at Koons' and Tippie's. This being completed, various other musical instruments were ordered and obtained, such as the accordeon, banjo, guitar, tambourine, harmonicon, etc. A cross-which Mediums are impressed is intended to represent that one which the disciple toiled under as he ascended Calvary's hill, and upon which the sorrowing and godlike Jesus was crucified-is placed erect in the centre of the battery, having its different parts penetrated by the ramifying wire, in as many as four different places. Just above, and immediately over, the arms of this cross, connected with the circuitous wire, are four plates, each fashioned in the perfect form of a dove. The two over the left are brass, while the two over the right are copper. At the foot of the cross there are two more of these dove plates. These mild and innocent looking figures sit upon the wire facing each other, in brass and copper pairs. I am inclined to believe that there is some meaning in the construction of this battery, of which its form aud shape is a representation, which, if properly understood, would clear away some of the dark mysteries from the horizon of Theology. The happy use to which the Spirits apply it for the manifestations, it its material, while its yet unexplained meaning is its Spiritual part. But I am speculating in lieu of being faithful to my narrative. Other bells of a larger size, and with handles, were now purchased, to be left unconnected with the battery, so that the Spirits might handle them and carry them whithersoever they pleased, about the

The room is now well prepared and almost thoroughly furnished. And that it is being made good use of by its angel projectors, to accomplish their wise and beneficent designs, I can well testify; though, as yet, I have only been here one night, Adams was returning home from the village of and have had an opportunity of witnessing only one of their performances.

Last night, in company with a little harmonious band of Spiritualists, I scated myself in the place strange voice interested him. He consulted the assigned me in the room by the Spirits, and in the Spirits through the medium of the rapping and tip- darkness quietly awaited the manifestations. I had pings, and his faith in the words was strengthened not to wait thus long, ere the drum-sticks were by the corroborating testimony thus obtained. He taken up by the invisibles, and a lively and loud tune beaten out upon the drums with them. After a few tunes had been played thus upon the drums, On the third night after the stand was procured, all the various musical instruments belonging to the veyed of its Spiritual and heavenly origin. O! it grave of the soul, so by Avicenna the body is is a great thing thus to be made to realize the bliss-About this time, or a little before, Mrs. Adams ful presence and beatific existence of the immortal cannot freely perform its functions and actions; languages were spoken through her in the presence the shadow of death," by real tangible manifestaof Mr. A., and he was told by a Spirit, calling him- tions, made in sweetest tones of softest music, by should be translated into English for him if he the soul feels that it can ask no more of heaven.-

ing and furnishing the room, he requested the di- municate something to Bro. Killgore." Questions recting Spirit, Third King, to give him some de- were asked concerning its nature, and responses monstration, concerning the same, that would were given by blows upon the drum with the should be made across the shop, leaving eleven feet promised them I would do so, and this communi- from the body." cation is a fulfillment of that promise. May it be

> There is a certain place in this room dedicated and a chair is placed there for their especial acand the Spirits will, in compliance with their protem, their vitalizing and health-imparting influence.

A few days since, while Mr. Moss and his son, and Mr. Adams, were sitting here in the room, the by an unseen agency, and carried away. Yester- not being silly enough.

I would like to hear the sapient Dr. Dodds, with written upon his life's history, for he is a gentle- his back-brain-involuntary theory, explain to the God, that what follows is most indubitably cor-ed. I think it is time this gentleman, if he has not rect: He was within four miles of home, travelling already done so, were beginning to take that "one and were not astonished at being born; this, howstep backward" which he so un-Websterianly ever, should more justly excite their surprise and path," which he took, as it was a nearer way home spoke of in his Edmonds and Dexter demolisher, admiration. than the main road. After he had followed this and thereby save his favorite theory from ridicule and contempt.

I witnessed another great exhibition here last

I am yours, &c.,

[From Dream Land and Ghost Land.] OPENIONS OF EMINENT MEN

sary alterations and additions, the want of which CONNECTION OF MAN WITH THE UNSEEN WORLD. Fichte, in his great work on the "Destination of this more clear, and, at the same time, to give an ple of old needed to be informed of events; we Man," says:

> "Moreover it is not from to-day that this conviction exists in me. Long before conscience had spoken with its irresistable authority, I could not contemplate the actual world for a single instant, without feeling rise within me, shall I say hope? shall I say desire?-No, better than that, more than that, the irrefragable certitude of another world. At each glance I let fall on men or on nature, at every reflection engendered in my mind by the singular contrast of the immensity of man's desires and his actual misery, an interior voice would raise itself within me and say: 'Oh! nothing out of all this can be eternal; be persuaded of it, another world exists, another and a better world.

I eat, I drink, in order that I may eat and drink again. The grave, incessantly open, seizes its prey; I descend into it to become the food of worms; I leave behind me beings similar to myself, that they may eat and drink until they die, themselves replaced by others similar to them, who in their turn will do the same things. Such is my life, such the world; it is a circle revolving eternally on itself; it is a fantastic spectacle, wherein all is born to die, and dies to be born again; it is a hydra with innumerable heads, never weary of devouring itself in order to reproduce it self, and reproducing itself to devour itself again. Shall I believe, then, that it is in the circle of those monstrons and eternal vicissitudes all the efforts of humanity must waste themselves in useless efforts? Shall I not rather believe that if humanity undergoes them, it is but momentarily, with the view of arriving at a state which shall remain final, in order to reach at last a place of rest, where, recovering from so many fatigues, it will remain immovable for eternity, above the agitated waves of the ocean

Again .- "Whilst here below we weep for a man, as we should have but too just a cause for doing so were he deprived for ever of the light of the sun, were he to go wandering for eternity in those immense solitudes wherein exists not the consciousness of self, where he sunk never to emerge from them in the sombre kingdoms of nothingness; above us, other creatures, no doubt, rejoice at the birth of this man in their world new to him, as in this we rejoice at the birth of one of our children.

"May the day, then, wherein I am to rejoin him quickly arrive. I shall leave sorrow and mourning to the earth which I shall quit, and that day shall be to me the most welcome of all."

Le Loyer represents the philosophy and beliefs of his age. In his treatise on "Spectres and Apparitions, or Visions of Angels and Demons showing themselves sensibly to Men," (1586, 4th book, page 85,) he says:

"And after him (Mahomet), I find that King Avezoar Albuma, a great philosoof souls; for he has left on record that having a friend of his, a physician, who told him what remedies to apply to recover his sight; and Avicenna follows, for the most part, the opinion of Plato termed the paralysis of the soul, through which it

consider as false the apparitions that the faithful

writer, says:

universe has disappeared, to begin playing.

bass string was suddenly snatched off the violin their time, one would say that they are afraid of

"Death is but one of the hours of our dial, and our dial must turn for ever.

"The hope of death forms the consolation of my days; therefore would I that men would never say the other life, for there is but one life.

"I have seen that men were astonished at dying,

"If after our death this world should appear to

"As our material existence is not life, our ma-

"Man has warnings of all, but he pays no atten-And Mrs. Crowe says, and borrows a most inter-

inseparable from the idea of spirit, be once admit- modern manifestations, it seems to be this: The J. H. Fowler, of this vicinity, a Spiritualist, and ted, I think there can be no difficulty in answering ancient were more exclusive, the modern more Rev. Mr. Peters, a clergyman of that city.

scious of no such sense, I answer that, both in dreams and in certain abnormal states of the body, it is frequently manifested. In order to render tine to his friend Evadius (Epistola 129. Antwerp edition).

"I will relate to you a circumstance," he writes, which will furnish you matter for recollection. Our brother Sennadius, well known to us all as an eminent physician, and whom we especially love, who is now at Carthage, after having distinguished himself at Rome, and with whose piety and active benevolence you are well acquainted, could yet, behold! the youth appears to him again and asks the particulars of his former dream, which he well remembered. 'Then,' said the youth, 'was it whilst sleeping or waking that you saw these things?' right,' returned the youth, 'it was in your sleep publican. that you saw these things; and know, oh, Sennadius, that what you see now is also in your sleep. But if this be so, tell me where then is your body?' 'In my bedchamber,' answered Sennadius. 'But know you not,' continued the stranger, 'that your eyes which form a part of your body, are closed and inactive?' 'I know it,' answered he. 'Then,' said the youth, 'with what eyes see you these things?' And Sennadius could not answer him; and as he hesitated, the youth spoke again, and explained to him the motive of his questions. 'As the eyes of your body,' said he, 'which lies now on your bed and sleeps, are inactive and useless, and yet you have eyes wherewith you see me and these things I have shown unto you, so after death, when these bodily organs fail you, you will have a vital power, whereby you will live; and a sensitive faculty, whereby you will perceive. Doubt, therefore, no longer that there is a life after death.' 'And thus,' said this excellent man, 'was I convinced, and all doubts removed.' "

From the Eastport Sentinel. CORRESPONDENCE BETWEEN THE SPIRIT SPHERES.

can manifest themselves to us? It cannot be unreasonable to suppose that beings

ters were made with a pencil upon one of the joists in imitation of a pencil writing. It was inferred that they have seen and heard with their corporeal be impossible that Spirits can operate upon matter, senses the souls of the dead, we should be rightly and Christianity falls. In the Bible we are fre- terly Review. quently told of Spirits appearing to men in human Augustine founds his opinion upon what the gen- form; as those who saved Lot from Sodom; those erality of men believe, and principally good faithful who visited Abraham in his tent; those who ap-Christians, who, in his time, declared and main-peared on his journey; and those who, clothed in transfiguration. Paul and they that journed with "The society of the world in general has appear- pulchre, and "two men in shining garments" aped to me like a theatre whereon we must continu- peared to the women who sought the body of wherein we constantly pass our time in learning who proclaimed to them the glad tidings of the upon the bottom of the inverted leg, of course mise, throw down upon, and infuse into his sys- our part, and where we only wait for the drawing Savior's birth, and with him were seen "a multifrom first to last, through old and new testaments, "From the way in which worldly folks spend the records of Spirit manifestations are prominent.

HAVE THEY CEASED?

It seems to be a groundless assumption that the man passes his life in learning how he should pass tionably by every human being at this distant day. which their own experience gives corroboration-Why such a pancity of information in this directand they know that FACTS ARE INDESTRUCTIBLE. tion, when all around us elsewhere the avenues to

in any essential particulars from the phenomena of the performance of cures upon the sick, or any of powers of Sol and Luna into action, and behold a the present. The gifts of healing, and of prophecy, and speaking with tongues characteristic of Bible modern language, omitting names and dates, and vessel which divides the waves with greater rapid transported thus nearly a mile. While he was brought from the table, and being carried, a hand-saw and a square, which he being carried, a hand-saw and a square, which he held in his hands, were beaten together, and a development. A violin approached very near cannot change and speaking with tongues that transc, wherefore should we not regard it times, are also—if we may believe just such evidence as that on which the old records rest—chandle in his hands, were beaten together, and a development. The nature of things are times, are also—if we may believe just such transc, wherefore should we not regard it times, are also—if we may believe just such things are times, are also—if we may believe just such things are times, are also—if we may believe just such that pain as such from this moment? The nature of things had dence as that on which the old records rest—chandle in his hands, were beaten together, and a development of the partial control of the manifestations now. I should be not regard it is the had been filled with a crew of the dence as that on which the old records rest—chandle in the loaded records rest and the records rest and the loaded records rest and the records rest are the loaded records rest and the records rest are the loaded records res have said better evidence, inasmuch as cotempora- of our readers will remember the ruse so ingenious neous testimony is more reliable than ancient re- ly contrived by our friend Rufus Elmer, in pub- rapidity and force. Let the simple elements do cords. If "the figure of a man's hand" wrote on lishing, two or three years since, several of the thy labor: bind the eternal elements and yell the palace wall of Babylon in the presence of the New Testament accounts, giving them in his own them to the same plough.—N. E. Spiritualist. times. I reached out my hand; it was laid within tion to them; in fact, all is in our atmosphere, the king and his court, similar hands write now in the language, and leaving it to be inferred that they presence of still living men. If devils—demons, were of recent occurrence. They will recollect also or mischievous Spirits, possessed persons in the the incredulity with which they were received, the days of Christ, and were cast out in the name of demand for the proof which came from all quartions, is at St. Petersburgh, Russia, and 650 feet in the Holy One, the demonstrations of mischievous ters, and the quiet manner in which the doubters length and 150 in breadth. By daylight it is used "The next that arises is, how or by what means and lying Spirits are the very stumbling block of were referred to chapter and verse of the "sacred in his attempt, for his drawing was, to say the Verily, the Spirits are "turning the world," as do we see them; or, if they address us, hear them? the world in regard to the pretensions of modern word" for authority!

this question; and if it be objected that we are con- general. The burden of the prophet then related chiefly to earthly events; now the work seemingly more important to be done is the Spiritual development of mankind, and to this end the manifestations appear to be adapted and to tend. The peointeresting instance of this sort of phenomenon, I rather to be instructed in principles. Theirs were will transcribe a passage from a letter of St. Augus- the earlier stages of moral and intellectual development; ours are more advanced; and while they were taught authoritatively, as the a-b-c-darians in comprehend what we receive, as the grammar scho-And it is interesting to observe that the manifestations of the present time bear just that relation to those of the distant past which this view would lead us to expect.

PERSO : AL BEAUTY---WHAT IS IT?

a dream, a radiant youth of noble aspect, who what the world calls beauty, for there is a kind of abandoned depravity. And yet we do both tole bade him follow him; and as Sennadius obeyed, beauty more than skin deep, which the world does rate and encourage such depravity every day. they came to a city where, on the right side, he not recognize. It is not of that which we speak. he desired to know whence this divine harmony ecstacies over and about—we should as soon a survivor's shoulder, tell him he is a man of honor, proceeded, the youth told him that what he heard child of ours should be-not quite so beautiful, and that if he had not shot at his acquaintance, we awoke, and thought no more of his dreams than about whom all the foolish school girls are in from our vocabulary. We substitute such phrase body? A sad destroyer of ambition is beauty. pursue," "it was necessary to his honor, if he knows him, and Sennadius related to him all From being fitted for the shallow pates of the other 'I was sleeping,' answered Sennadius. 'You are who are pleased with their insipidity.—Yerk Re. ral school.

EDUCATED WOMEN. The currency of a popular saying is no proof of

it to account. Every age has its favorite fallacy suited to the favorite foible of the period, which is passed eagerly from mouth to mouth till some one comes who can afford to detect it. Thus, for centuries, it suited us to circulate a well-turned set of fallacies respecting woman's incapacity for keeping a secret—the motive being merely thereby to secure an innocent scapegoat on whom to lav the shame of our own indiscretions. Now we are too happy when one of the sex will condescend to become the confidente of any secret we may possess, and feel honored by her acceptance. For centuries, we agreed that education was a dangerous thing for conversation. The bad weather, the fly, the ret her, only because we felt how much better use she would make of it than ourselves. Now we not only some one turned to Burgess, and asked: make them welcome to help themselves to any of the fruits of science, or flowers of literature, as lemn face; "I am afraid even to put a potatoe inplentifully as they please, but are too happy, as all to the ground." editors and publishers will testify, when we can prevail upon them to help us as well. There is one But if the Spirits of the departed do exist in the fallacy, however, still current against women, which blessed." Spirit life as really as they existed here, and in si- we must take this public opportunity of denouncing. milar slates of development as moral and intellec- A certain old father, soured by the circumstances pher and physician, also believed in the apparition tual beings, is it reasonable to suppose that they of his lot, relieved some of his splcen by defining woman "an animal that delights in finery;" and It seems to me that the notion that they cannot, this saying, naturally so acceptable to disappointed if carefully considered, will be seen to be wholly gentlemen of all orders, continued an authority even without foundation. It is evidently derived from to the time of the amiable Spectator. But it is that other crude notion that Spirit is an intelligent pretty clear that, in all that appertains to finery in nothing. That Spirits may have power to operate dress, the sex to which the father himself belonged as to souls, and as Plato has termed the body the upon matter it would seem that no other proof is has not only always kept pace, but frequently outneeded than the consideration that God is a Spirit stripped the other; and that while our poets, moralists, and clergy have been satirizing and de nouncing the extravagancies and absurdities of femade in his image have powers similar to his own, male apparel, we have been flaunting and strutting was controlled by the Spirits, and nine different soul in the eternal world beyond "the valley of Planche's History, and the other meritorious works now before us, that we cannot point to one single self Third King, that all these communications angel breaths and angel hands! In such moments appeared what they have most desired, believing that there of course,—philosophy could arrive at no other on the person of a woman that has not had its is no other torment for the soul (which is the ever- conclusion. For, if God's intelligent creatures are counterpart, as bad or worse, upon the body of would prepare the room required.

Mr. A. was next directed to procure a tin trumpet fourteen inches in length.

Mr. M. was next directed to procure a tin trumpet fourteen inches in length.

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Mr. M. was next directed to procure a tin trumpet for the soul (which is the everlance of the same effeminate stuffs, the same costly same fine laces, the same rich furs, the same costly servatives is composed of those who would not servative is composed of those who would not servative is composed of those who would not hold."

Page 88.—"Certainly the Brahmins, the priestly in fact, let these ever remain, except so far as their man.

Mr. A. was next directed to procure a tin trumpet for the soul (which is the everlance and fall asting fire) than that of being deprived of the same effeminate stuffs, the same costly is not made in his image, with similar nature and fall asting fire) than that of being deprived of the same fine laces, the same rich furs, the same costly is composed of those who would not hold."

Page 88.—"Certainly the Brahmins, the priestly preciate his character, or worship his excellence?"

Page 88.—"Certainly the Brahmins, the priestly preciate his character, or worship his excellence?"

Note that the soul with an all the soul with similar nature and fall asting fire) than that of being deprived of the same effeminate stuffs, the same costly is not made in his image, with similar nature and fall asting fire) than that of being deprived of the same effeminate stuffs, the same costly is not made in his image, with similar nature and fall asting fire) than that of being deprived of the same fine laces, the same rich furs, the same costly is not made in his image, with similar nature and fall asting fire) than that of being deprived of the same fine laces, the same rich furs, the The tambourine was carried by the Spirits and placed in the lap of Mr. Adams, and each one of placed in the lap of Mr. Adams, nd "Good night" could alone be distinguished. I placed in the lap of Mr. Adams, and each one of Mr. Adams, and each one of Mr. Adams, and each one of Mr. Adams conjectured that his own mind might the three bells, unconnected with the battery, was been derstand something of the laws which govern the derstand something have something to do in the premises, as he was carried tinkling across the room and placed at the n this part of the Indies."

Page 150.—"Do we require a more beautiful earth and in the heavens. Men on the earth can moon's crescent we have had shoes like ram's moon's crescent we have had shoes like ram's Page 150.—"Do we require a more beautiful carth and in the heavens. Men on the earth and in the heavens are the heavens and the heavens are the heavens and the heavens are the heavens and the heavens are the solution than that of St. Augustine, who, after having duly and diligently discussed the question of the apparition of the dead, at length unravels and disposes of it in this way—'If,' said he, 'we and disposes of it in this way—'If,' said he, 'we and disposes of it in this way—'If,' said he, 'we are length unravels and disposes of it in this way—'If,' said he, 'we are length unravels and disposes of it in this way—'If,' said he, 'we are length unravels and in every other kind of reform a similar order our clumsy legs. If they have meet their lovely throats, we have buttoned them about their lovely throats are lovely throats. Moreover, it must not be forgotten that the openly on their fans, we have concealed one slily with confidence. This request was soon granted in thing they desired me to do for them. I asked and Catholics declare they have seen, and if we see whole Christian religion stands on the ground of in our pockets or hats. In short, wherever we look so little value on the testimony of those who declare Spirit manifestations. Take this away—show it to into the history of mankind, whether through the annals of courtiers or the evidence of painters, we riments of the father of Midshipman Easy. find the two animals equally fond of dress.—Quar-

From the New England Spiritualist.] WHO ARE BIBLE BELIEVERS?

Nothing is more common among all sects of relimarks and characters upon the joist. They, as "Have it published in the Spiritualism "throws old, had recently been noticed to stray from how explained by the writing, indicated that a partition "Yes." "Write it immediately?" "Yes." I tained that souls had been seen after separation brightness, talked with Christ in the mount of sway the Bible"—that Spiritualism, as a class, remain absent for a considerable length. ject and repudiate that ancient record. Yet nothing time. The secret was at length discovered. S And St. Martin, another distinguished French him were stricken to the earth by Spirit power; is more untrue than such statements. We state an was found one day with a large black snake in her an angel rolled the stone from the door of the se- obvious fact, when we say we find among Spirit- lap and another lying at her side. She had 1 is ualists, far more of real, living, intelligent field in viously told her father that she had found a "protate Bible, both as regards its so-called "miracuty thing to play with," but he little suspected who lous" narrations, and its Spiritual teachings, than the character of his child's pretty plaything we ally pass our time in playing our part, wherein Christ; angels opened the prison door to Peter, is exhibited by the mass of its professed adherents till he witnessed the scene. Subsequently one twirling rapidly around upon one leg, turning commodation. The sick person has only to take there is never a single moment to learn it. The and struck the shackles from his limbs; the she- in the sects. The truth is, modern Spiritualism, the snakes was caught, but the belief that its of society of wisdom, on the contrary, is a school pherds of Bethlehem were visited by an angel, and that alone, must and will become the defender struction would destroy the life of the fascinal of the Bible, and its interpreter also. The reason child, saved the serpent's life. We learn that if is, that modern Spiritualism brings experience snake is kept in a box, at the house of Mr. Hi and LIVING TESTIMONY on which to base a belief in The little girl still continues to show the same for up of the curtain, that is to say, till the veil of the tude of the heavenly host," praising God; and the Bible, and by which to interpret its meaning; ness for the ugly companion, fondling it and hat while the church pretends to no modern experiling it with the utmost apparent enjoyment. If ence, and to none but dead and remote testimony. snake-ship seems to enjoy the ill-assorted spe It is very true, that the experience and active rea- quite as well as the little girl; at the approximation son of the Spiritualist may and does compel him to however, of any other person he is apt to show hi "throw away" many of the interpretations and ugly peculiarities, by erecting his head and darting notions of sectarian religionists as to the meaning forth his forked tongue. So the story goes: v communion of Spirits with mortals, once practiced, and use of various portions of the Bible; and this, have heard other circumstances connected with have forever ceased. Spirits must have the same to narrow and bigoted minds, is of course equivathis singular case, which, if well authenticated, we power now that they had in ancient times. Man lent to a rejection of the book itself, and of all its may give hereafter. - State Copital Reporter has the same nature, God the same character. It is not satisfactory to say that God's truth once reare wiser. Spiritualists value the Bible for what vealed and put on record is enough,—as if there they find to be its intrinsic worth, and not because were no truth interesting and profitable for immor-tal beings to know, which could not be expressed find in it expressions of truth, and they hold that was born in the year 1214, some 640 years ago during a few transient visits from the upper spheres TRUTH IS ETERNAL; they behold recognitions of "Here," says a certain writer," is poetry and in an early and undeveloped age; or as if the re- principles, and they believe that all PRINCIPLES ARE philosophy wound together, forming a wondress "Is it not grievous to the thought to see that cords of those visits was to be received unques- IRREPEALABLE; they see records of facts-facts to

Popular religionists do not like to be told they "Nothing is easier than arriving at the door of truth are open, and the seeker is awarded with the have no real principles. Yet it is a very easy matter to the bottom of the ocean, safely breathing, treadto show this. Just take one of the Bible narratives The manifestations of those days did not differ of the appearance and interposition of angels, or of brightened by the light of day. Call but the secret Another case equally significant occurred during

If there is any difference between ancient and the recent discussion in Cincinnati, between Mr.

Duelling.—The following extract from the excellent writings of that sterling moralist, Jonathan Dymond, will be read just now with particular in. If two boys who disagreed about a game of

marbles or a penny tart should therefore walk out by the river side, quietly take off their clothes, and when they had got into the water, each try to keep the great school of humanity, we must be made to the other's head down until one of them was drowned, we should doubtless think that these two boys were mad. If, when the survivor returned t_0 his school fellows, they patted him on the shoulder, told him he was a spirited fellow, and that if he had not tried the feat in the water, they would never have played at marbles or any other game Just about the last inheritance which a parent with him again, we should doubtless think that nevertheless, as he has lately narrated to us, by no should wish his child—whether male or female—is these boys were infected with a most revolting and means bring himself to believe in a life after death.

Now, God, doubtless not willing that his soul a capital to stand in the world with. Who ever and should feel assured that nothing could ever insaw a beauty worth the first red cent? We mean duce us to tolerate, much less to encourage such Change the penny tart for some other trifle; inheard a chorus of the most heavenly voices. As But the girl whom all the fops and fools go into stead of boys put men, and mistead of a river a pis.

But the girl whom all the fops and fools go into tol, and we encourage it all. We virtually hat the were the songs of the blessed; whereupon he And then your handsome young man over and would never have dined with him again. "Revoh people usually do. On another night, however, ecstacies, what chance has he of ever being any- as "the course which a gentleman is obliged to could not have associated with him if he had no sex, who can appreciate nothing else, they become by the absurdity, and more than absurdity, of our content with a low standard of attainment, and are phrases and action, shooting or drowning, (it mathappy only when dancing attendance upon those ters not which,) becomes the practice of the natu-

It is not a trifling question that a man puts to himself when he asks, what is the amount of my contribution to this detestable practice? It is by individual contributions to the public notions respecting it that the practice is kept up. Men do its truth. People pass it as they do a bad sovereign, risking their own lives or other men's, but because because their own interest is concerned in turning public notions are such as they are. Nor do I think any deduction can be more manifestly just than that he who contributes to the misdirection of these notions is responsible for a share of the evil and the guilt .-- The Country Gentleman.

> A Moral Lesson for Choakers.—There is a moral in the following anecdote which is peculiarly applicable at the present time:

An eccentric lawyer, named Burgess, many years ago, lived in a New England village, and became quite famous for skeptical notions. Attending a town meeting, after its adjournment, he lingered among the group of substantial farmer deacons who composed it, and listened to the prevailing drouth and the wet, were duly discussed, when

"How comes on your garden?" "I never plant any," replied Burgess, with a so-

"It's no wonder," groaned one of the most eminently pious present; "for a man who disbelieves in religion could not expect to have his labor

"I am not afraid of failing in my reward for my work," replied Burgess, "but I am afraid agricultural labor will make me profane. If I planted a single potatoe, what would be the result? Why, should get up in the morning, look about, and growl, "it's going to rain, and it will ruin my potatoe;" then in dry, "the drouth will kill my pota-toe;" then I should be unhappy, because the rot might destroy my potatoe; in fact, gentlemen, con cluded Burgess, in a solemn manner, "I should be afraid to do anything that would induce me con stantly to distrust providence.

The reproof was keenly felt by many present; and for months afterward, the farmers with the fear of Burgess in their eyes, talked of blessings rather than the evils attending their labors .-

There Conservatism .- There are two classes of conservatives and two classes of progressives, On class of conservatives wish to let alone all things as they have been in times past, blindly believing all change to be injurious; they wish no change it We kinds by a process similar to that by which phrematical whole organizations of the brain-not by external and must be observed, without which there can be as good result. If positive external appliances are attempted when the cause is internal, a result must inevitably ensue like that which attended the expwere useless to cut a few leaves from the top of il upas tree; it must be destroyed root and branch -Am. Phrenological Journal.

> SNAGE FASCINATION .- A daughter of Mr. Hill of Gilmanton, N. H., a little girl six or seven year

> REMARKABLE PROPHECY .- The following remarks

chain of prophecy:-"Bridges unsupported by arches will be made to span the foaming current. Men shall descend ing with a firm step on the golden sands, never steeds, shall dart on its course with resistless

The largest room in the world under a single roof, and unbroken by pillars or other obstrucfor military displays, and a battalion can conve niently manœuvre in it. In the evening it is ofter converted into a vast ball-room, when it is warmed by sixteen prodigious stoves, and twenty thousand wax tapers are required to light it properly. The roof of this structure is a single arch of iron.