

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

VOLUME 2

Spiritualist, o hristian TUBLESSED BY

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dotters and communications, should be addressed WIF A FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, SECURISTIAN SPIRITUALIST, No. 553 Broadway, New-

> NATURES WORSHIP. AND A SMUTH, E20

r such as the Spiritualists' Celebratic Washings of $Jell_{1}$ 4th 1855.

[From the Waukegan Chronicle and Advocate.] will no no more, in shrines by man unreared. can God hest worshipped be, or most revered-, an end of a weather of the second probability of most reversed $s_{(y,1)}$ of the events love—all bountiful and free, By paid atterney, must be won for thee,

There is a church in every grove that spreads hard oling europy above our heads; Thursda Divinity in every flower The wors the dew-drop and the genial shower; The wors the dew-drop and the genial shower; are waters sparkling chant their endless lays

The flattering breeze flies forth at close of day. And scatters incense in its magie way. Look now 1 'tis sweeping down the verdant vale

Totoder violet and primrose pale. Solutionabilities their tragrance and their bloom, of gently bears away their lost perfume kissis now you sleeping infant fair. and gony gambols with its golden hair. low, through the barp, its thrilling music sends, Such ofer the night a sweet enchantment lends; though 'twere touched by gentle fairy hand, And strains melodious flow from Spirit-land. A d now the moonbeams, spread upon the tree, Attear to dance in wild harmonious the and now it flies where limpid waters drip, forceal the fevered brow and parching lip It fas the sufferer with its balmy breath. And softer makes the key pangs of death. It dresses now in light and airy plume. And Coully plays around the marble tomb It makes the mourning cypress bend its head, And great the siving form among the dead. It visits new the convict in his cell, And quaks of grove, and mountain, plain and dell Brushes the tear-drops from repentant eyes, And upward waits the anguished mourner's sighow it seeks the fustling lawn again, To cheer you group of feeble, aged men ; Breathes on their wrinkled brows its silent prayer And floats around their locks of golden hair;

Obedience yields to heaven's laws and power, No more depraved is he than fruit or bud ; No less an offspring of the parent God, And equally with all in earth or heaven. His prayer is offered, and his worship given. Heed then, no pampered priest's infantile cant, Who dares of God's "cternal yengeance" rant; Who teaches man by one ripe apple for From heaven, his home, to never-ending her. Then God, with boundless wisdom, matchless grace, Committed suicide to save the race; And now firm seated at his own right hand. Blessings and curses scatters o'er the land-A captious, hasty, fickle-minded sire, Sends this to glory-that to endless fire, And not for either good or evil done, But one had lucky faith ; the other, none ; The one was versed in deep mercantile arts And drove a swindling trade in changing hearts,*

No! Godlike man, no less than bird or flower

At priestly hands, fair, soft, almost divine, Ate baker's bread and drank of grocer's wine Not vaccination, but baptism partook, And reason prostrate cast before one book, Hence, high in heaven was qualified to shine And sing redeening grace and love divine. The other, luckless wight, to endless woe Had been pre-destined ages long ago; For him no faith is given, no grace is lent, But sovereign justice, on his rain bent Derries belief, omnipotent to save, And hurls him headlong to the brimstone wave.

From such rude blasphemy avert thine ears, And learn the teachings of celestial spheres. Hark ! 'tis proclaimed from every field above. That God, our father, is a God of love ; That wisdom, co-extensive with his power, Fashioned trail man, no less than frailer flower That nature all, obedient to his will, Fills just the measure, 'twas designed to fill; That through the universal starry host, No child of such a sire can der be lost .

This day to freedom, has been hallowed long. In fervid eloquence and gilded song-Even recounting feats of honored dead, Who fell at Brandywine ; at Concord bled. 'Twas noble doubtless in our sires of old, To strike for freedom manfully and bold, To grapple stern oppression by the heal. Each meanly bended neck was made to feel. But not less hallowed, yet shall be the day, When men shall crush old superstition's sway, When fettered souls, their priestly chains shall rend, And men, all brothers, worship God, their friend

That morn shall dawn-those hours forshadowed long, By prophets dimley seen, by poets sung-That day shall break, more bright than prophets saw So sure as God is love, or progress law, Ay! it is coming ; see in yonder sky, The morning red salutes the watcher's eye Bright rays of hope, o'er the horizon beam, And up the azure, light and beauty gleam.

There's news from Heaven-along the gorgeous spheres, They come our darkened Spirits to illumine, And demonstrate a life, beyond the tomb, They come in kindness, human souls to win. From paths of ignorance, and lives of sin. Be ours the care, their counsels to attend. And practice all the virtues they commend Not for ourselves, but for the species live, And free as we receive, so freely give.

NEW.YORK, SATURDAY, JULY 28, 1855.

ideas concerning moral and religious obligations; the soul the representation of that which is original of the end of man's being, and the perfection of his and peculiar, forming the element of our practical rational nature. He was the enemy of obscurities resolutions. That these innate notions have for and philosophical chartalancy, and encountered the their object the idea, the eternal archetypes, or Sophists with irony and argument. He held :- unities, which are the essence of infinite things, and 1st. The chief object of men is in knowing the the principles to which are to be referred the endless multiplicities, by means of thought, and which good which it is his duty to do; to effect which he must acquire self-knowledge and the habit of self- cannot, therefore, have their origin in experience, control. Wisdom embraces all the virtues, and but have been only developed by it. That the soul, man's duty to himself embraces continence and on perceiving their copies, remembers ideas and courage, our duties towards others, justice, and the principles, like, as it were, recalling back to memofulfilment of the laws, human and divine. 2dly. He ry those things of which it was cognizant when it existed out of the body. The eternal idea must held virtue and happiness to be inseparably united. 3dly. Religion is the homage rendered to the divi have something in common between them and the nity by the practice of virtue, and consists in the soul, which is of the Divinity. Numbers differ continuous endeavor to do all the good our faculfrom ideas, and fill the intervals between them and ties will permit us. 4thly. That the Supreme the cognizant soul. He distinguished between the Being is the First Author and Guardian of the laws synthetical and anyletical mode of reasoning. He of morals; his existence being proved by the order held that which was corporeal, had fire and earth and harmony observable in nature, both in the as its fundamental elements, between which air and water occupied an intermediate rank. The inward constitution of man, and of the world. He soul he held was an eternal and self acting energy, to held him to be a rational and invisible being revealed by his works. He admitted a superintendwhich the Divine idea is really united, with the manifold, in one substance, and hence Divinity, in an deing Providence, and believed that he himself had an attendant Spirit, and claimed foreknowledge of rated manner, is revealed to it. In its connection with the body, he divided it into two parts-rathe ground of supernatural communication : that the power of God was exemplified in the general govtional and irrational, which latter he termed the animal, and which had its origin by the imprisonernance of the world, but that it was especially di ment of the soul in the body; the rational still rerected to man. 5thly. The soul he considered taining the consciousness of ideas, by means of divine, partaking of the nature of God, and approximating to him in respect to its reason and invisible which it is capable of returning to its former happy energy; hence his belief that it was immortal. state of Spirit. He discriminated between cognition, sensation, and volition, and also between the 6thly. All arts and sciences which had no practical different species of representation, of sensation, application to the things of this life as mere vanities. He said free will and nature were both under and of motives determining the will, and between thoughts and speech. the restraint of the law. He founded no sect, but may be esteemed to have been the father of

He represented the Divinity as the author of the world, inasmuch as he introduced into rude matter

ANTISTHENES, the founder of the Cynic sect order and harmony, by moulding it after ideas, and placed the supreme good of man in virtue, which conferring (together with a rotary motion) an harhe defined to consist in virtue; *i. e.*, in happiness monious body, governed, as in the animal, by the and privations, as thus was shown an independence soul of the world. He also described the Divinity life. This is why among the wise Egyptians the of external objects. By an adherence to this course as the author, or executor, or guardian of morals. he held man could reach the highest perfection and the most absolute felicity, and approach the nature of the Deity. That nothing was so beautiful as virtue, or so deformed as vice, and that all things, other than virtue, were matters of indifference, and were unworthy of any effort to attain them. instituted all necessaries to overcome the evil. He thought for which they found nowhere else an ex- to the surface of the earth moves with constantly Upon these principles he reared a system so simple also held the Spirituality of the soul. "Virtue," he ternal utterance?

as to exclude even the decencies of life, and carry- said, "was the effort of man to attain to a resem- In the great Pantheon of the Greek blance with his original, in other words, to imitate ing his affectation of acceticism to a great extent, that when he was met by Socrates, he said: "I see God. The unison and harmony of all our princiyour vanity through the holes in your cloak." He held there was one God superior to all. DIOGENES, of Synope, was his most distinguished in itself, an unity, and is composed of four elefollower.

NUMBER

[For the Christian Spiritualist.] WORSHIP. "I must worship or I die."-WALLACE.

Every man, whose mind is not wholly imbruted, and who has still any remains of that living princiwith the "dull material accidents of this sensual body," feels as the poet describes in the above quotation. To the living man it is as necessary hands, his eyes, his soul to something higher, as that he should breathe the natural air, in order to preserve his physical life.

Men must worship because they are Spirits, and because that as such they have an interior consciousness of the Divine. In the external circumstances by which they are surrounded they find nothing to meet this want. In the interiors of their own souls alone do they find that which they can call God. In every living temple there is an inner sanctuary, where He abideth, yet "dwelling in the light which no man can approach unto, whom no man hath seen, nor can see," as He is.

Because man is, in his externals or ultimates, he nust, thersfore, externalize and ultimate the idea of God that in his innermosts. This is why every man has an external thought of God in correspondence with his own proprium or self-hood; and, also, why the peculiar God of any nation should have the characteristics of that nation.

In proportion, then, as man is regenerated in his his ultimation of the God-thought. This too is why, among those who are externally most imbruted among men, the idea of God is buried under unshapely and hideous forms of stone and wood, and mostly also invested with savage-human attributes. This is why among the more externally-polished Persians, he was worshipped in fire; that being to their minds the truest correspondence of God since it is fire that purifies, destroys, and warms to sun and moon were deified; and here we find the

He held evil was not to be attributed to the Deity, beautiful conjugal idea, in the marriage of Isis and as it results from a principle of that which is un- Osiris. What wonder that in default of the true foundation for this high destiny; not its only obformed and variable, and acts in conflict with the idea, these wondering, yearning hearts should ject, but a primary one, the progressive developideas, through which conflict, life and development have invested those beautifui orbs with Godhood, are brought into the world, but that the Deity has since these served to express most perfectly the

on its race of progression, speeds in its progress with ever-increasing rapidity; and as the ball, if mythology, the idea of God as man, was recognized. But the Divine Unity was lost sight of in arrested in its course, loses a momentum it can ples and actions according to reason, from which their system. Still among their "God's many, and never regain, so the soul, having its progress arthe highest happiness resulted. Evil being opposed lords many," some thoughts that harmonize most rested, must feel to eternity the loss of that moto this harmony, is a disease of the soul. Virtue is, beautifully with what has since been revealed to mentum it can never recover. I mean that the ball, man of God, have been expressed. The marriage though starting again after its fall has been arrestof Cupid and Psych, or Love and Wisdom; of Vul- ed, may at a certain distance acquire the same mocan and Venus, or the strong and the beautiful; mentum it had obtained when it was stopped, yet the grand conception of the God-man in the lordly at that distance it cannot have the augmented veand gracious Apollo, are all proofs that God hath locity it would have had if its passage had been unimpeded, for it has lost it forever. So with the never "left himself without a witness" among men. soul, in its advance in knowledge-that knowledge, The word worship means originally worth-ship. be it understood, whose foundation it was designed The idea, then, is founded on a sense of worth or should be laid in the material existence. tation of moral and physical perception, so it was holiness in that object to which worship is ascribed. No matter what the cause which arrests its one with truth, goodness, and inspired love, which Worship being a seeking of the soul after that which tends to virtue." He held it was the true duty of is worthy, is necessarily given to that which makes flight, whether from the want of light or the abuse the philosopher to eradicate or correct mistaken the nearest approach to worth in the estimation of of it when furnished, the effect is, more or less the same. How vastly important it is then to man. those who render it. And the fact that this sense of worth or holiness, somewhere in the Universe, that he should not only understand his ultimate destiny, but the object of his primary or material possesses all men, is a sweet proof of God ever prethat good is a general law, and evil but a diseased sent in the world. Paul gave beautiful expression existence. Important, I mean, not only in referstate of the soul, which impeded in its progress to- to this thought when speaking "in the midst of ence to his knowledge, but to his happiness also; for you must at once perceive that that law of his wards that absorption into the Deity to which it Mars' hill" to the Athenians, when he said, "whom aspires-(thus destroying all notions of an indivi- | ye ignorantly worship, him declare I unto you." nature which demands of him that he progress in And it is a beautiful and suggestive fact, that in knowledge, cannot be violated without causing His cosmogony bears a close resemblance to that | preaching to them the true God, he referred as | him unhappiness, and that unhappiness is more or less according as the violation of that law is willauthority to "certain of their own poets," men who, been borrowed from Genesis, being narrated in al- in what would by the Christian churches now be ful or accidental. Is it not so with any law which applies to your material existence? If you thrust most the very words. He inculcated that the Fa- called a "state of heathen darkness," had neverther of the world cannot be named, and that men theless felt the proud conviction-"We are also your hand into the flame, it causes you pain, and that pain will be aggravated by the consciousness that you have of your own accord produced it .---When the Christ, the God-man, came into the souls, and those to whom our forefathers ascribed world, then was revealed to man the perfect ideal The law applying to this simple act is that which -God manifest in the flesh. In him was revealed governs our whole existence in all its various and

love as it was exemplified in the person of the crucified man, who never while among men displayed toward them any other feeling. To attain true love of our brother will be most truly to worship God. Conformity to the law of order, by obedience to ple within him, which makes him feel unsatisfied whatever we find to be a revelation of His will, whether it come to us externally from the word He has committed to others, or internally from the word He commits to ourselves. For God saith to all, "if that he should worship-that he should lift up his ye love me, keep my commandments." Easy to keep to those who love Him, for they are all founded on love!

In the unfallen universe all life is worship. All the loves of the Paradiasical men are in the divine order, and arrive at divine ultimations. So shall it be with man upon this earth, when its redemption fully comes. Then all the loves of the earth-man -that now so frequently yield bitter fruit, in consequence of the discordant element of selfishness, will also contribute to worship him who imbreathed them into man, by fulfilling those uses for which they were designed by Him. UNDINE.

SPIRIT TEACHINGS.

The ultimate destiny of man! So far beyond anything that the most extravagant imagination has ever conceived!

Measuring that destiny by the standard of the powers manifested in man when in the form, and impeded and chained down by its material shacles; the mind has not imbibed even a distant concenaltimates, will be the sublimity and perfection of tion of his future, either as to his happiness or his might. Happiness compared with which the most joyous life on earth is dark despair; and might, that approximates man nigh unto the Godhead, and clothes him with many of its divine attributes : the attribute of diffusing happiness and dispensing justice among the countless millions that people space; the attribute of executing His laws o'er all the vast universe of matter He has created, and the power to grasp and make his own-that knowledge which has no bounds but illimitable space, and no end but eternity.

The object of our material existence is to lay the ment from the womb to the grave being but means to this end. And as the ball falling from on high accelerating velocity, so the soul of man, starting

Again their bosoms swell to mirth alive: Again they feel their ardent youth revive The soft breeze wanders o'er the pelobly strand. And sighs a kind "good night" to dreaming land ; Bounds gaily o'er the water's moonlit tide, And in you flatding sails essays to hide. Seet how it makes the drowsy sailor dream Of home and childhood, mirrored by the stream With Heaven's bright agure bent above screne, He wanders mong the hills and woodlands green : Or dates his Mary's ruddy lips to press, And feels once more the answering caress-Tis broth of Heatren; and floats from shore to shore, To pray, to bless, to worship and adore.

There's worship in the hoarse and deafning roar Of wild waves dashing on Old Ocean's shore, And music's mystic spirits' magic tones. Eternal lingers in their sullen means; There's worship in Niagara's awful flood-Nature's sublime orchestral hymn to God.

There's gentler worship in the quiet flow of streamlet, purling softly, sweet and low; In dreamy, murmuring joy, it wanders on And smiling, sings to God its tircless song.

There's worship in the soft down-falling rain That patters gently on the window-pane, That trickless from the rock, with moss ofergrown Its drugging song of sweet melodious tone.

The crystal waters of the sunny rill, That -parkling leaps from mountain side and hill: The wayward ripples on the sedgy lake, The playful brocklet, singing through the brake, The bounding waterfall and curling spray Wotship for ever, and for ever pray.

Thesensons, too, in sweet devotion share, Thetaselves, a morning hymn and evening prayer

Now spring's group tapestry, with flowers o'erlaid. Is stretched o'er plain and valley, hill and glade; While sylvan music rings through every grove, And angel foot-tops tread the dance of love

Lo! smiting summer-offspring of the sun, In silent praise its cheerful circuit run ; Dress mead and forest in apparel fuir, And freight embrosial incense on the air.

See, where with lavish hand, the golden grain, Autumnal winds have senttered o'er the plain; And moans the sighing breeze and leaflets sere, A plaintive requiem to the dying year.

Winter arrayed in vapor, cloud and storm, O'er earth's fair bosom rears his gloomy form, Piles up fantastic shrines, and arches broad, lectassellated temples, built to God.

Comets, that through their devious orbits roam, Bright stars that glow in you corulean dome, Planets in other, that careering swing, All preach of harmony, of order, sing;

So Nature animate, creation ofer, Unites to bless, to worship and adore.

The usy form that on a sunbeam rides, The most of spray that in the rainbow hides, The insect coral, deep in ocean's caves, The living mite that in the dew-drop layes, The worm that kindles pale nocturnal fires, The barring throng that tune their evening lyres, The reptile brood that o'er the marshes roam, The minnow darting through his liquid home, Gay tropic heasts, that bound along the glade, And Arctic forms in wintry furs arrayed ; The fathered throngs that sing their sweetest lay light of morning, and to parting day; All, oll, that breathes, this beauteous planet o'er. Is radimental worship, God adore-By varied means, the common Father own And chest in filial tones "Thy will be done.

Catman, less gross, with intellect and soul, A youd the general law that rules the whole? Dures all creation sing of love divine, And man alone, refuse the choir to join? Does nature all, a wise design declare, With only man its beautious face to mar? Can all the living forms, through nature rife, Obey the law that called them into life, Fulfil the mission, Heaven in wisdom gave, And all with all unite, to bless, to save, Can all save man, God's yoke, in meckness bear, While he, (presumptuous rebel,) wages war?

Then rouse up brothers : be the past forgot How valued once, to-day avails it not : Progressive life shall shake the silent hall. The crumbling column and the ivied wall; The storied relics of barbarian lore, Shall haunt, like spectral images, no more, And every soul, whose being God began, Shall live the life-long prayer to be a man; Not dwarfed by creeds, by sectaries restrained, But healthful, normal math, as Heaven ordnined

* Or in popular parlance, "gave a heart of *stone*, and received a heart of *feede*."

For the Christian Spiritualist. THE ANCIENT PHILOSOPHERS. III.

DEMOCRITUS, of Abdera, expanded the atomic upon these principles a complete system of selfindulgence. His disciple, Theodorus, surnamed the theory of Leucippus. He denied that atoms could be infinitely subdivided, and held the eternity of Atheist, taking sensation for his argument, ended existing nature, of void, of space, of motion. He by denying the existence of all objects of percepsupposed that atoms, originally similar, to be ention, and disallowed the reality of an universal dowed with impenetrability and density, proporcriterium of truth, thus opening the way to the tionate to their volume, and referred every active school of the skeptics. His system excluded all differences of right and wrong in morals and reliand passive affection to motion, caused by impact, gion, and assumed pleasure to be the ultimate of limited by the principle that like can only act upon like. He drew a distinction between primary and existence.

many

secondary motion, between impulse and reaction, EUCLID, of Megara, in arguing, confined himself from a combination of which he deduced rotary to the original proposition, and discarded analogy. motion ; this he held to be the law of necessity by He taught that good is only in unity, which i which all nature was ruled. That from the endless alone real and invariable. He taught the unity multiplicity of atoms have resulted worlds with all of God.

their properties of immensity, resemblance, and EUBULIDES succeeded him. The teachings merged dissimilitude. The soul he held to be composed of in those of the Stoics.

globular atoms of fire, by which movement was PREDO founded the Elean sect. He maintained imparted to the body. He held that by an emana the unity of God, and taught that no real differtion from external objects, images were presented, ence could exist between the good and true. He which made an impression upon the senses, from limited truth to identical propositions, and denied that it could be inferred by negative categorical their happiness, and those which were sullied by vithe influence of which he deduced sensation and propositions, or conditional, or collective propo thought, distinguishing between a rude and imperfect perception and a true one. He denied sitions.

the immortality of the soul. He contrived to ac-PLATO was born in Athens 429 years B. C. He was alike distinguished for his philosophical attaincount for the then popular notions of the Deity, partly by saying man was incapable of understandhis virtues, his genius, and the manly graces of his gratify. ing such things, and partly by a theory of Spirits.

form. Before studying under Socrates, he made (huge beings resembling man who inhabited the air, (who communicated certain things to man. himself acquainted with all the other systems of Philosophy, and subjected every theory to a sound To them he ascribed dreams, and held they were scrutiny. He divided Philosophy into Dialectics, the cause of divinations. Happiness he held consisted in an equality of temperament, from whence the science of Society. Philosophy and Physic were deduced the moral principles and prudential comprised his division of Dialectics. He considered maxims. He was accounted an Infidel by the theoretical and practical Philosophy, as forming Athenians, and was compelled to quit the city. essential parts of the same whole, and held that it PROTOGORAS, a disciple of Democritus, taught that human knowledge consisted only in the perwas only by the means of true philosophy that ception of appearances through the subject, and human nature could attain its proper destination. Under the term Philosophy, he comprehended the that that which appeared to any person was trueso that man was the standard of all things. That universal, the necessary, and the absolute, as well as the relations and essential properties of all in mere purposes there was no difference between

things. Science he viewed as a form of Philosotruth and falsehood, and none between the percepphy, and Philosophy he defined as science, when it tions of external objects, so that it was impossible to adduce certainty in argument, and esteemed it was properly designated. He held reason, whose object is that which is invariable and absolute, as as very doubtful whether an overruling Providence the source of knowledge. It was not the evidence had existence.

SOCRATES-of him Cicero said he brought philosophy from Heaven, and established her in cities gent matter, nor yet the understanding. That class persecutes all who disregard the forms of reli- worship we can acceptably offer a God like this, is direct influence upon the common mind, with the and mingled her with the relations of life. The reason in certain innate notions existed, and which gion. The other class pities those who disregard obedience to his divine law of love, conformity to weekly issues of our religious press.-Norton's object of his philosophy was the attaining correct form the basis of our conceptions, and precede in the principles of religion .- Sylvester Genin.

ARRISTIPPUS-the founder of the Cyrenaic sectmade the "summum bonum" of human good to physical sciences, especially of mathematics. He agreed with the *Eleans* in rejecting the evidences of the senses, but maintained that although the senses might deceive in regard to ideas, they were truthful in presenting objects, and in their perceptions of pleasure and pain. Pleasure and pain were, therefore, the criteria of action; the former the good to be sought, the latter the ill to be avoided. His grandson, Arristippus, was the first to develope

ments-Wisdom, Courage, or Constancy, Temperance, and Justice-and these are, independent of, consist in enjoyment accompanied with good taste and superior to, the senses. In practical philosoand freedom of mind. He made very light of the phy he blended a rigid principle of moral obligation with a spirit of gentleness and humanity. Education is the liberal cultivation and moral discipline of the mind. Beauty, the sensible represen-

views of real good, and to elevate the mind into a rue appreciation of the truih. He held also that the Deity was perfect, and from this he maintained dual existence after death.)

of Moscs, so much so that it would seem to have should not be too curious to inquire what God is. His offspring." The world, the heavens, the stars, the earth, the

Divinity, were God. He believed that matter which he sometimes called eternal, existed, not always visibly, but intellectually, in the idea of God, from all Here then we have that which to us is truly woreternity. The exemplar and model of the world shipful and truly lovable! God-hitherto unthe Divine Spirit, as the state most adapted for

the stains contracted in the flesh remained with the kneel at his feet as a God! soul after its severance. Thus the drunkard was

tormented by a perpetual thirst which he cannot

He held the indispensable rule of life was that so loving, what is pomp of external worship but an we ought not wilfully to injure any body, nor to seek insult and a reproach ! revenge for injuries received from our enemies, but to live constantly in the practice of virtue. The for-Physics, and Ethics, which comprised Politics, and gireness of injuries and the benevolent application of those talents with which we may have been endowed. SPEUCIPPUS succeeded Plato, and was the head of the Academics. He returned to the Pythagorean best beloved, in the quiet solitude of home, where theory of number, defining the soul to be a selfmoving number. He held that one is not the sole manifested by her husband. and universal good, but only one among many species of good. He assumed a plurality of Gods, which he supposed the planets to be. S. B. keeps itself living and fresh by constant secret com

> APOPHTHEGMS .- No man should acquire the art and creeds; the upbuilding of great piles of masonof reasoning sophistically; it perverts the judgment.

There are two classes of religious persons; one worships the principles of his religion, and his not in temples made with hands, but in the living of the senses, for they are occupied with contin- God; the other worships the forms of religion: this temple of the body of humanity? Nay, the only

most minute parts as in its totality. the perfect Godhood through perfect manhood.

Then as to the effect on his progress in knowledge, first or last, he must know-earlier or later, is from all eternity. He thought pure souls, on known, intangible, awful in the sublime depths of he must achieve the knowledge which is to enable him to attain his high destiny, and perform the sutheir severance from the body, were absorbed by His Incomprehensibility-appearing in our midst -a perfect type of manhood-a perfect type of blime and mighty duties belonging to it; the duty brotherhood !- revealed to us in the person of One of executing the will of the great Creator in marshcious indulgences were subjected to punishment; for whose hand we can clasp as a brother, while we aling countless worlds in their orbits, in gathering from the disjointed matter scattered throughout

It is simply by regarding him so, that we can space, new worlds upon new worlds, and developing from that matter, when properly prepared, immost acceptably worship him. To accept him, in ments, and for his gymnastic excellencies, and for satisfy; the voluptuary with lusts which he cannot that he offers himself to us, is indeed to worship mortal Spirits in their turn to people eternity. As hour by hour countless numbers of immortal Spirhim in Spirit and in truth. To a God so dignified, its are ushered into a life that is to be eternal, so hour by hour are new worlds evolved, as fitting

scenes on which to enact their part in the drama The true and loving wife, bringing her warm heart to her chosen husband, is best satisfied that of existence, and to give play and scope to that he accepts that heart, and requires not that outward germ from the great first Cause which is speeding demonstration of his love to her be made in the its way back to the source whence it emanated .eyes of the world. She feels herself best estimated, Our Budget.

GERMAN PERIODICAL LITERATURE.-The periodithere are no witnesses save God, of the affection cal literature of Germany differs in many respects from the cotemporary publications of the same class in this country, and also in France and Eng-So God is best pleased with that worship which land. In some respects it has peculiar merits: seeks not to display itself as such before men, but while in others it cannot be compared with the corresponding literature of other nations, in effectmunion with him. The chanting of masses, psalters iveness and adaptation. It is intended for the cultivated, rather than for the general mind; it is elaborate in investigation, but deficient in the graces ry; the staining of windows, and the soft carpeting of style. It is made up, to a large extent, of essays, and cushioning of aisles and pews-what have these and thorough philosophical investigations, and mito do with the worship of that God who dwelleth nute historical and philogical researches. The chief religious journals of Germany are strictly theological and ecclesiastical, rather than popular; they have hardly any thing that can be compared, in his divine law of order. Obedience to the law of Literary Gazette.

Christian Spiritnalist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors. NEW YORK, SATURDAY, JULY 28, 1855.

THE AUTHORITIES FOR BELIEVING IN SPI RIT PRESENCE AND MINISTRATION.

The Editor of the Horican Argus, in noticing the Spiritual Telegraph, Christian Spiritualist, and Sacred Circle, published in this city, uses the following language :--

"The above publications are the leading organs of what is called Spiritualism. They are conducted with a good deal of ability, and are undoubtedly reliable exponents of the real phases of the Spiritual movement, which has arisen with such rapidity into a power, which all persons true to themselves, should look squarely in the face, for if human testimony is to be believed, if all rules of social comity are not to be abnegated, it is a power susceptible of doing great good or great evil, or perhaps either, according to the use we may make of it."

The simple truth recognized and set forth in this of the Father. statement, gives authority to the moral evidences favoring Spiritualism, and suggest to us the convicits altar; but should they fail in giving the physical evidence of Spirit presence and power-the moral one of the truths ultimating from our present expejuality, whether the physical manifestations continue or cease.

pend on second-hand testimony, for in the follow- called the "Rational Adventists." ing he predicates the impossibility of denying his "own senses," as a final reason for his logic and credence. On this point we quote him at length. He says :--

"Many of the phenomena indicate design, calcurect agency of the Mediums, the hypothesis of Spiritual agency is the most rational. And indeed it realities are mere hallucinations, we think very probable, yet, notwithstanding, we cannot doubt ie evidence of our own senses, or unimpeachable human testimony.

"But a more admission or conviction of the reality of the phenomena is not going quite far enough, for upon that admission hangs important consequences, a new field of investigation and thought is opened to us. The startling phenomena should be traced to the real causes, and if due to the voluntary action of departed Spirits, then we are at once assured of a great truth, of the immortality of the soil, and of its conscious cristence incodiately on the decrase of the body. This, indeed, has long been a demonstrable fact, appending directly to the senses?

of man-it nother purifies it or blackens it.

"If human testimony is to be credited, much sufualism has given to them."

A NEW SECT OF SWEDENBORGIANS. sessed the public mind, for we find speculation

active and individualization going on among the judge as well as I: Swedenborgians as rapidly and positively as among the members of any other branch of the Christian family.

Many there are who love Swedenborg as a largehearted and large-hoaded Spirit, and think him cation is [false and] malicious in spirit, I beg leave intellectually strong and Spiritually mild when reflecting the pure and transparent sacredness of love, the beauty of holiness, and the nobleness and dignity of manhood and womanhood, who, nevertheless reject him as authority, because the educational blends with the Spiritual man, and destroys the Divine unity, which, when whole and entire, makes the model man, and outlines the harmony

Many such may be found among the Spiritualists, who freely use and thankfully accept any sugtion, that the time is not far distant when it will gestion Swedenberg or his followers may give in correct "I our philosophy and beliefs on immortal favor of a higher and diviner life; and we question replied that he would not do it-he would sit his life and Spirit intercourse-for moral evidence is if there are many who would withhold their gratethe foremost element in bringing conviction and ful acknowledgements if the exclusive and dogmatic developing conversion in all social or religious re- authoritarian was permitted to be lost sight of in volutions. It may be the Spirit manifestations in the devotional student of Nature and the pious the future-will be so developed and multiplied, meditant of the Bible; for such, Swedenborg must that every family will have its Medium as well as be to his most superficial readers. While, how- rations by placing his feet on the ball at the botever, his followers and disciples contend for that exclusive and dangerous honor of infallibility, a but slightly; and, as I closed the door, I told him testimony and philosophic evidence from present large majority of Swedenborg's admirers will com- I hoped that the next time he came among ladies mune with him afar off, while many will break and gentlemen, he would try to behave himself as and past developments remain to correct error and mune with him afar off, while many will break and gentlemen, ne would try to behave nimseli as developments remain to correct error and mune with him afar off, while many will break and gentlemen, ne would try to behave nimseli as developments of minds in this country, Deity, be so completely diffused in the hearts of all by animals in various shapes, and monsters. rience in the modern manifestations, and warrants of the progressive man. Some such feeling as this is, I should have suffered-if no one interfered-as the conclusion that Spirit intercourse is henceforth a has called into being a new sect of Swedenborgians, I weigh but 125 pounds, while Mr. Chandler must if we may believe the following, which we extract from an article in the Sunday Dispatch, detailing

The writer of the above, however, does not de- the views of a class of "Religionists" in Newark,

The writer continues:

"A friend of mine, who claims to be one of the Order, assures me that they are a peculiar class of Swedenborgians: that they do not imbibe the superstitions of the sect known under the title of the New Church. They maintain that the writings lation, cunning and skill; and being at the time of Swedenborg, like those of the Scriptures, are unacaompanied with any visible cause, or any di- grossly perverted by superstitious conceits. The Scriptures, they maintain, are a pure and heavenly Allegory, and are perfectly rational in their conis wholly impossible to account for much of the formation is understood. This principle is the law phenomena on any other hypothesis. There is of correspondence. By correspondence, they un much deception practised by evil-minded persons, derstand a sacred analogy. In other words, they we have no doubt, and that some of the apparent teach that the Word of God is formed from appearances existing in the world of nature, art, and human polity; that good and evil, as they exist in the inmost thought and affection of humanity, are demonstrated in a world of Spiritual causes and

effects, which they say is the Spiritual world. The Spiritual world is an object of discernment only to such as have Spiritual senses or rational sentimentalities. To the superstitious and irrational, it is a vast, incomprehensible, remote, and indescribable world; inhabited by God, and the Devil, as the Ruling Supremacies; and by innumerable hosts of angels, demons, and the departed Spirits of mankind. Irrational and superstitious people of all sects believe they go into this strange and unknown the opinion of most men; but how long has it been faith of the Rational Adventists. They believe that God and Devil, heaven and hell, angels, spirits and "Thousands, who before the advent of Spiritual- demons, are the existing realities of the Spiritual ism had no hopes or fears beyond the grave, now mind; that the thoughts and affections of men are look upon it simply as a passage to another state of the only receptacle of such Spirltual existences. existence : death effects no change in the character | All else, to them, are but the merest conceits of religious ignorance.

"The Rational Adventists regard the doctrines of fering is alleviated, and many diseases cured by the 'Spiritual Rappers' as the logical references of Spiritual agencies, and thousands profess to receive the faith now entertained by all Christian sectaries. great happiness from the truths they think Spirit- They say it is but fair to confess that if the things recorded in Scripture and by Swedenborg, were

MR. EDITOR: "Knowing the liberality of the The general belief has been, that as a sect, the dispatch, and its desire to ten the truth and do you the fol-tice to all parties, I venture to send you the fol-Swedenborgians were not only the most exclusive lowing explanation of a transaction in which I was in their religious faith and social intercourse, but involved-the same having been misrepresented by the most strict authoritarians, as they seemed men- a correspondent of the N.Y. Tribune, and the subtally and spiritually to move and have a being in stance of his statement copied into your paper. I sent a brief communication to the *Tribune*, setting the matter in its true light, but the said paper has individualities on all subjects relating to the Spirit- so garbled and cut it down, that it only serves to a like character on the manifestations witnessed fear far in the back ground or behind the spread of world. This, it seems, is another of the many po- confirm rather than correct my assailants' misrepre- in these Rooms, that comment seems superfluous, Spiritual knowledge. In looking among the Spiritpular delusions, which some way or other has pos- sentations. The portions of the following containwhat purpose, those acquainted with the sheet can presented are of such a character, that we cannot tends in this city, I perceive that very little advance ed in brackets were omitted by the Tribune-for

To the Editor of the N, Y. Tribune,

SIR: "A friend has called my attention to a communication signed S. C. Chandler, and published in last Saturday's Tribune. As the communi-

to give the true version of the story through your my rooms on Wednesday, and received ticket No. with some manifestation of reason before they can many persons to whom we are also wedded with columns. A gentleman, as I supposed, called at replied, "I am satisfied the whole thing is a d-d

humbug." This burst of ill-feeling on his part of course somewhat excited me, as I am but human; and I told him he would oblige me by giving up his seat to some one else, there being some twentyfive or thirty ladies and gentlemen present. He ten minutes out anyhow! I then rose, laid my hand on his shoulder, and told him he must get up, which he did, without further resistance. Another person took a seat at the table, and was proceedhe calls himself, came back, and interrupted opeshoulder, and led him to the door, he resisting conscientious reasoning on the subject. weigh 180.1

[Now a word or two, by way of explanation.-My rooms are *freely* thrown open to the public, by order of the Spirits, and I devote my time and attention to the subject, "without money and with-out price," feeling it to be my duty. Mr. Chandler

paid nothing for the privilege of insulting me and those present; and hence, may have felt indignant at this unorthodox proceeding, as I learn he is, or has been a clergyman. Besides, ill-feeling-harsh, dogmatic feeling-always engenders discord, and inlikely. terrupts communication; hence my request that Mr. Chandler vacate his scat to some one else—a seat, held by favor and courtesy, and not by right. The "circular pieces of wood" he speaks of are for the purpose of preventing the table from sliding, but the legs of the table are removed from these "pieces of wood," if requested by the investigator. As to my tipping the table with my hands, all sincere gentlemen and ladies are earnestly requested to call and examine for themselves—no matter how hopeless seemed the prospect of its restoration. skeptical they may be. It will cost them nothing but their time; and the advice of the Spirits to them is—"prove all things and hold fust that which J. B. CONKLIN. is good."]

[P. S.-It may not be amiss to note that since the opening of my rooms, in April last, they have Spirits. been visited, on an average, by fifty or sixty persons daily; and that Mr. Chandler is the first and last individual with whom I have had any diffi-J. B. C.] This, Mr. Editor, is verbatim what I sent to the Tribune, with the exception of the postcript, which give from memory-but its substance and mean- that time, her sight was restored in the following ing are not in the least varied. I will not further manner : crowd upon your space and impose upon your generosity, but close with the suggestion which has come to me, that, as the Tribune so perverted my communication to the purpose of falsehood, it may have done the same by Mr. Chandler's, Yours, respectfully, J. B. CONKLIN.

THE MISSION AND USE OF SPIRIT-UALISM.

the good of Spiritualism ?" and the speculative in- main with her through life. here is no reason to deny quirer is anxious to discover its mission, the Spirits

MR. DANA'S LAST ISSUE ON SPIRIT-UAL1SM.

The reader will find on the fourth page of this paper a long circumstantial detail of what Mr. Charles Partridge and others saw at Mr. Koons' still, we cannot help remarking, the FACTS here conceive how any mind capable of, and attaching in the right path has been made over the rest of my tions as are here made in favor of Spirit intercourse.

CURED BY THE SPIRITS.

time, she has enjoyed the blessings of sight in both While the materialistic mind is asking "what is | eyes, and at this time enjoys the hope it will re-Will some of the M. Ds., D. Ds., or other wise the revelations of the Rappers. The Scriptures, are quietly instructing those in search of light, and professionals, solve this case according to "psycoliterally interpreted, are an inexhaustible fountain explaining to them the use and mission of Spirit logy," or some other ology belonging to the "ocintercourse and mediation. For the benefit of such, cult sciences?" If they will, we shall be most be at the same time developing the higher faculties The Public Circle, believing the thought will be shall consider it a marked manifestation of Spirit come of well done good and faithful, but also be

For the Christian Spiritualist. A WORD TO SPIRITUALISTS. Beloved Friend and Brother Toohey : This new

phenomena called Spiritualism, has, in from six to eight years' spread over these entire United States, Spirit Rooms, while on a late visit to Milford, Ohio. and also made inroads in various parts of Europe, We have published so many statements of and what, dear brother, has been the fruits? I ualists, as far as my acquaintance among them ex-

the least importance to "IMMORTAL LIFE" as a phi- fellow citizens who are not Spiritualists. I wish to losophic truth, or as a religious dogma, can be in- be distinctly understood in the remarks I am am wedded in those holy bands of true love. But That these statements of fact will have to be met are there not among those who are not Spiritualists, sportive diversions."

when his turn came, he was told he could ask be permitted to pass from the minds of men, will that kindred feeling of love for the good they are self from the charge of necromancy, sets forth they. 3. When his turn came, he was told he could ask be permitted to pass from the minus of men, win doing in relieving the distress and poverty to the his maid servant had deposed before the Counties. He preferred asking them mentally. After a few moments, he looked up, and said, "I have asked a guestion." I replied, "Then the Spirits can't an- perior to cant. Still, that men of education and who, from the present state of society, are reduced up, and sold there are there swer it—if they could, they would." He hastily position may, and do play fantastic tricks before to poverty and distress? But even that class August, 1649, he confesses: "There appeared in the world of Sense and high heaven, is a fact that among those who are not Spiritualists, as well as his bed-chamber, in the middle of the night, a Spiwill startle none acquainted with the history of those who are, I am sorry to say, too few in rit, in the shape of a man named Everard, whom Spiritualism, to say nothing of the world's expe-number. What are our duties—what are our re-he and others saw; and the same night there aprience. We are neither surprised, nor astonished sponsibilities? It is a mistaken idea for each and peared to him a large dragon, which appeared t in knowing, therefore, that Mr. Dana continues to every person to suppose that all the wealth that take up most of a large room." He continues. oppose and sneer at the Spirits and their manifes- thrift or fortune has placed in his hands, is comtations, though we do feel humiliated on the score pletely his own, to do with it as he may wish. For-visible, internal principles are laid open, which may of common manhood in knowing a person, "other- getting that he is a steward, and that the time may be called the mundli ideales, being two Spiritual wise not lacking in judgment," can so far debase arrive before he is aware, that this language will be worlds, which have contrary qualities; one may ing with his investigation, when Mr. Chandler, as his reason, and ignore his Spiritual sense, as Mr. sounded in his ear: "Steward, give up thy stew-be termed the mundus tenabrosus—the dark world; Dana does in his methods of attack and style of ar- ardship, for thou mayest be no longer steward." the other, the mundus unimorus-the light world." rations by placing his feet on the ball at the bot-tom of the table leg. I then took him by the gumentation; for we hold it native both to good When I look into the present state of society, my When the dark world is opened "to the internal sense and modesty, to say, that the man who can whole soul is moved with compassion for my suffer- sight, innumerable multitudes of evil Spirits are disallow himself to sneer at, and burlesque the views ing brothers and sisters. When, O when will that covered—the princes and their subjects passing of over two millions of minds in this country, love and wisdom principle which is the offspring of before the eyes in pomp, and in chariets drawn kicking, stricking, and pushing that occurred. significancy, must be either Spiritually dead, or so Spiritualists to set about to improve the present Upon the windows and ceilings of the house, some rian, to enjoy the blessings of the free, in the light [Had physical force been necessary, the probability sublimely in love with his own wisdom, as to be a condition of society? This is the doctrine that from of which yet remain, were imprinted images; fearconsummate egotist, and incapable of candid and time to time has been communicated to us through ing there might be danger in these figures by con-

DISEASED EYE OF 17 YEARS STANDING

A lady of our acquaintance, well known in this city as a remarkable drawing medium, surprised us ing physical or Spiritual communications, and at with the multitude of evil angels which are everynot long since, by narrating a passage of her Spir-the same time making but little advances so far as where tempting and ensnaring man, they would be itual experience, it seemed so marvellous and un-It seems some 19 years ago, one of her eyes

became so disordered and deranged, as to be useless as an organ of sight, although every effort trines that are taught by Spirits, through mediums, taste was affected with loathsome tastes; as to was made to restore its health and function. Drs. Freeman and Randolph of this city, were consulted there is not one that has so deeply arrested my at- touch, they sometimes felt strange and magical tention, both for its truthfulness and rationality, as wounds-affected as Job was. The bodies felt the as to the best method of Cure, and both were of the this: that we are progressive beings both in this material impressions." opinion, that the eye had best be left alone, so life and the Spirit form. This being a truth that Some three years ago, the lady became a drawall Spiritualists admit, what an incentive it ought to give to our efforts to improve every faculty of clear as the morning star, transparent as chrystal, ing medium, to attain which and aid in her future development, she had to follow in the strictest our being to the greatest extent, while here, in order manner the instructions and directions of the that our upward progess may be more accelerated

when we are taken possession of by the Spiritual Three months after her development, the Spirits spoke to her in an audible voice, and one day told her, if she would be faithful in doing and attendour brother and sister who are undeveloped, to call ing to what they might suggest, in a short time her sight would be restored. About seven months from that lies buried under the rubbish that surrounding circumstances and a false education have produced.

She says: "I was sitting not expecting any macreature of circumstances, he is nevertheless imnifestations, when I received a slap as if from an peded in his unfolding by the adverse circumopen hand on my well eye, which prompted me stances in which his birth and outward surroundto lift my own hand to ascertain what caused thatsensation, when I discovered I could see with my have made some advances in the right path, to help ing sensibly felt in the inner parts, and gave occaheretofore diseased eye, without pain or conscious-our weak and erring brother. And in no way can sion to glorify and magnify God." ness of its ever having been effected." Since that we more rapidly advance ourselves than by aiding

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

NO. VIII.

PERCEPTION OF SPIRITS BY ALL THE SENSES

Though seeing and hearing are the chief senses concerned in perceiving Spirits and their operations, yet the other senses are sometimes effected by them. St. Austin says : "The evil work of the devil creeps through the passages of the senses, and presents himself in figures, colors, sounds, odours, and insensible of the intellectual and Spiritual conse- making. I admit there are a great many highly fuses himself into savors, and fills all the passages quences likely to result from such positive asserira-developed and truth-loving Spiritualists to whom I of the intelligence, sometimes cruelly lamenting with grief and fear-at other times, amusing by

Mr. Pordage in his book (1655,) defending him the most truthful and highly developed mediums, jurations, an endeavor was made to wipe them by Spirits who move in the most elevated spheres away with wet cloths, which failed, for they were and circles. Dear brother, let us try to be doing found to be engraven upon the surface of the bricks. something besides listening to communications from We then defaced and oblitered them with hamthe Spirit-world. It does appear to me that some mers." He adds : "Were the eyes of men opened persons are never satisfied; they are always want-to see the kingdom of the dragon in the world, their own Spiritual development is concerned in the amazed and not dare be by themselves without upward movement. It does appear to me, if all good consciences and great assurance of the lore who call themselves Spiritualists were thoroughly and favor of God, and that the sense of much of imbued with its spirit, they would show it more those who were exercised by them was offended effectually in their works. Among the many doc- with noisome and poisonous smells, so that the

As to the light world, "There appeared multitudes of pure angelical Spirits in figurative bodies, sending forth beams like the sun. Musical instruments and voices were heard like those St. John heard in Mount Sion, the sweetness and harmony form; and in what manner, let me ask, would this of which cannot be expressed, nor the Spiritual debe more effectually brought about than by aiding light which was infused into the soul, ravishing their Spirits into the high praises of Jehovah. So into action that divine principle or embryo of Deity the expression cannot be given of the exquisite sense which were diffused, piercing the Spirit, which, like a cordial, had power to renew the strength of For I hold that although man is not altogether the their languishing natures. The sense of taste was pleasantly entertained by invisible dew, sweeter than honey, and the Spiritual contact which the burning tincture of the light world afforded, came ings have placed him. It is our duty, then, who like hot cordials into the centre of their Spirit, be-

"Thus," he says, "continued for three weeks our brother; for, as Christ said, "there is more re- the conflict between these two worlds, and since joicing over one sinner that repenteth, than over which, four years, their Spiritual senses have never ninety and nine just persons that need no repent-been shut, unless through transgression and disch ence they ran back into their earthly nature." The author says: "For the truth of this relation, reliance must be placed upon Mr. Pordage and the others concerned with him; but that he had no reason to question the truth of it-it being usual with those who are trained up to a contemplative life to have visitations in that kind, both internal and external." Walter Hilton, in his scale of perfection, sets forth : " That appearances or representations to the corporeal senses may be both good and evil, and that Spiritual visitations may be given by sounds, taste, smell, or sensible heat; yet they are not mere contemplation, but in respect of the Spiritual virtues of this Spiritual knowing and loving God, accompanying true contemplation. There may be good wrought by good angels, or deception wrought by wicked angels, when he transfigures himself into an angel of light; for the devil may counterfeit in feeling the same things which a good angel may work." " The two may outwardly be alike as to feeling but differing interiorly; therefore they are not to be greatly desired or lightly entertained, vuless e to them : "By their fruits shall ye know them;" soul can, by the Spirit of discretion, know the good To know this, Hilton gives the following rule foldings of the glorious future that is opening be- "If you see light, or hear sounds, or have a sweet taste other than natural, or heat in the breast, et any manner of delight, or if a Spirit appear to yet to comfort or teach you, which feelings you know are not of yourself-beware, and wisely consider the stirrings of your heart, for if it is drawn from the minding of Christ and Spiritual exercises, the sifting of yourself, refuse it, for it is suspicious and may come from the enemy, and through pride and presumption it might make you fall into errors or bodily and Spiritual mischiefs. But if it takes you not from Spiritual exercises, and makes you more fervent to think Spiritually, quickens your heart to more desire of virtue, increases your love to God and your neighbor, and makes you more humble in your own eyes; then you may know it is o God, and wrought by the presence and working of The friends of progress in the above place, met a good angel." St. John says: "Every Spirit that according to previous notice in the "Grove," to looses or unknits Jesus, he is not of God, for the greater the desire, the faster is Jesus knit to the Colius Rhodiganus, in discussing the theory of It was truly a harmonious gathering, without ried aloft, he saw and heard wonderful things. Al-The polonious Tyaneus writes : The Platonists were, tell things then transacting in Egypt. Plotinus West, because all intellects are everywhere, and in each other, since always they are in the single divine mind, which is always wholly present every-The Platonics and Pythagoreans, who had a sensible perception of what they called the harmony of the spheres, set up these hypothesis for explaining these things. It is no wonder other philoso-

with any one having faith in the moral nature or find him backing off from the great and grand and war. conclusion of Spirit-intercourse on to issues that have no direct bearing on the present argument.

That Christ is believed by many, in some way, proper revelation of Jesus Christ among men. They to be God, neither affects the facts of Spiritualism nor the faith of the Christian Spiritualist, for the divinity of Christ in that sense is so exclusively They believe that Christ always comes, where he is speculative and theological, that very different meclass of facts, are necessary to get at both conclusions.

Spiritualism, however, can in no way be made and B., and the facts and arguments that speak a rated.

very "absurd" after all, for it may be one thing to of common sense." read the teachings and comprehend the life of Jesus, through the theology of Paul or any other person, and quite another thing to draw your own conclusions from his four biographics-Matthew, postor never lived")-for the conclusion would be having seen during the past year frequent mani-"absurd," and could not hurt anybody but the festations of mental blindness by the leading Edi-Editor of the Argue. When he knows Spiritualism | tors of that paper, whenever a fact, argument, or and Spiritualists better, he will also know that the manifestation was presented that favored the Spirmajority of them do not attach such wonderful im- its, we have long since concluded to leave them portance to the writings of A. J. Davis, Charles alone, since they are manifestly joined to their idol mental advancement, but for the building up of

Linton, T. L. Harris, Judge Edmonds and others, -public opinion. as to ignore or reject Christianity or the Bible-It were a waste of time, good sense, and feeling, however gladly Spiritualists may accept the fruits therefore, to put on paper even a *regret* on the sub-therefore, to put on paper even a *regret* on the sub-therefore, to put on paper even a *regret* on the subof their Sparitual mediation and unfoldings-for ject, but we wish the Spiritualists to remember brain is this: 'The necessity of seekers after truth with "the greater number," the Bible, (not theolo- these manifestations of mental and moral stupor, gical inferences,) is the most wonderful record of and, if possible, find some other daily organ, Spiritual communications, manifestations and reve- whose columns are, or will be open to all sublations-to make no mention of the other character-istics of that much abused Book, known among the age, and contribute to wards its support, and until afterwards that the Medium had been solicitmen.

hope the day is not far off, when some one, with ject in the country: As the Editor of the Argus promises to return to the subject, we will wait his further reflections ere soul, means, and magnanimity of purpose, will es- ality to become dormant, and having looked, as it we offer the concluding remarks suggested by the tablish one, that in this freedom loving country, were, upon the sky to find directions thereupon there may be one paper devoted to humanity and written, fail to have all their desires realized, latter part of his article.

ANNUAL MEETING OF THE SOCIETY FOR THE DIF-FUSION OF SPIRITUAL KNOWLEDGE.

The Members of this Society will please bear in The Members of this Society will please bear in remark, as the following, which we can prome the seeks that, and that alone, which is of Lardin is an unit in a caller in the seeks that, and that alone, which is of Lardin is an unit in a caller in the seeks that alone, which is of Lardin is an unit in a caller in the seeks that alone, which is of Lardin is a lardin is a lardin in the seeks that alone, which is of Lardin is a lardin in the seeks that alone, which is of Lardin is a lardin in the seeks that alone, which is of Lardin is a lardin in the seeks that alone, which is of Lardin is a lardin in the seeks that alone, which is of Lardin is a lardin in the seeks that alone, which is of Lardin is a lardin in the seeks that disappointments of "Immortal Life;" still no Spiritualist will read that kind meet him daily, until want shall bring this Sermon without benefit, for it sets forth his bin to his own individuality. We would not have July 30th, at 11, A. M. The duties of the occasion will require a full at-

tendance, as a report of the past year is to be read, [Conklin or some one in the Circle with a better signate that he seeks; there-and heavenly a truth. Beside this, it will interest the mental and Spiritual gems, that gave brilliancy officers to be elected for the ensuing year, and grace. We leave him, therefore, to tell his own to his Spiritual good, as well as temporal, --we say, other business items attended to, connected with story, and make his own explanation. Writing to his Spiritual good, as well as temporal,—we say, this sermon was conceived and preached some influence."

The argument of this extract must be conclusive matters of CIVII DISLOI sensuous perceptions of his fellows, for the writer of clashing theories, infernal superstitions and misappeals to both in favor of the fact, and it is obvi- chievous practices. The proof of this is to be witous import, so that we are somewhat surprised to nessed in the horrid air of sectarian ambition we extract the following from the last number of happy to publish the explanation. Until then, we of our own nature, and not only receive the wel-

"The Rational Adventists say, that reason and both suggestive and pertinent to the general issue power and goodness. common sense, in things of religion, must dawn now before the world. upon the human mind before there can be any

All truth must individualize itself in the mind also say that the fashionable sermons, prayers, and before it can centralize in society, since the latter performances of the fashionable clergy will never is but a concentration of the former. Good sense introduce the reign of God or Kingdom of Heaven! would say, therefore, convert the individual soul to truth, purity, and God, and the use of Spiritualism wanted. They think that superstitious Christians thods of argument, as well as a widely differing are now in a worse predicament than were the will be vindicated, and its mission understood .---Jews. Christians are looking for God to do some-Ed. Ch. Spt. thing wonderful for them; while, in fact, their af-"When new forms of Truth are revealed to man.

fairs are continually and rapidly getting worse and alliances are sought with them on various grounds; worse. The great Christian kingdom in the world responsible for any place of Christian belief, for is a baseless fabric. The real kingdom of God is a the evidence that warrants conflicting beliefs to A. state of divine contentment. Ambition to be great, is the 'delirium tremens' of every sect. The folly gain, all interest straightway ceases. Thus Spiritand madness of the sectarians should be restrained common language and develop a common conclu- by rational considerations of the greatness of the sion, must be, and will be, more authoritative than Roman Church. Not one of the numerous churches any dogma, however ancient or generally vene- in Christendom can ever rise to the magnificence of stock speculation,-or otherwise to obtain the re- tive value. the Roman. And what is Rome in the eye of rea- wards of study, foresight and industry, without

The Christeen Spiritualist, therefore, may "deny clerical ambition! an engine of oppression to crush son and common sense? A great monument of that Jesus is God, or that Moses, the Prophets, or the minds of ignorant millions! The little popes of Spiritual intercourse to ends of self-aggrandizement the Apostles, were inspired by him," and not be Christendom, called parsons, need the inspirations have more than once been deplored in communi-Т.

MR. CONKLIN AND THE TRIBUNE,

once said : Were it the first time we have been necessitated to Earth to sow discord .- neither to ferret out perto call attention to the unprincipled conduct of the plexing temporal matters; but simply to remove Mark, Luke, and John. We hope, therefore, the Editors and Reporters of the Tribune on all sub- from the minds of our fellow-men that mist which hereby invite you to forward me-statements of further study of the "Gospels" and further reflect jects relating to Spiritualism, we might manifest hath intervened and caused the most advanced tion on the teachings of Spiritualism, will save the some surprise that a paper, having so many friends mind to have misgivings as to its futurity. Our Editor of the Horicon Argus from the painful di- among the members of the Spiritual family, should mission is to remove the mist, and enable the lemma-(" If Christ is not God, then a greater in- be so reckless and suicidal of its own interests, but struggling soul to see clearly its spotless Celestial cases of healing are also desired. * * * " Now trace back, and see origin." what men .--- men professing to belong to the harmonial philosophy,—are striving to obtain. Hav-ing once been satisfied that a power independent f self, bringing with it intelligence, was manifest-

ing itself,-they are using that power, not for their that house which 'moth and rust do corrupt,' and would fain make a Spirit a clerk for mercenary pur-

seeking truth for truth's sake, and avoiding to ask Spirits for directions in temporal affairs. The following on the same subject was recently given through the Medium in a trance state, and work for its prosperity. If none such exist, let us ed (thoughtlessly perhaps) to aid some mining pro-

its needs. On the particular point that reminded must not expect that our mission is simply to resignificant without. We should have called atten- him to his own individuality. We would not have

tion to the conduct of Mr. Chandler last week, did the Medium journey to the place, to be the instruwe not think the explanation would come from Mr. ment in the hands of a less intelligent Spirit, to de- consolations and joys that spring from so blissful fore, as his counsellors in all things that appertain

PROPOSAL OF BRO. J. H. FOWLER.

manifest a distrustful and dishonoring conception of the father of us all.

and often, when it is found that they cannot be God and the ministry of His Angels, whenever

first deserving them. These attempts to pervert of the work, and invites all to co-operation :

old Pharisees and Sadducees, attribute them to "As your own interior teaches, we return not Satanic agency, or acknowledge no evidence of Spirit-existence.

To meet this opposition, I volunteer my humble such cases as most clearly indicate a benevolent, in-

Let the affidavits be concise, direct, unexaggerated. Let the witnesses be none but reliable persons, and the names given in full.

Whoever will send such affidavits, post-paid, to J. H. Fowler, Cambridge, Mass,-if deemed of sufficient importance to publish—shall receive, post-

paid, a copy of the work when issued. Prompted solely by a desire to advance the cause of truth, I remain yours for humanity, J. H. FowLER.

A SERMON OF IMMORTAL LIFE,

Preached at the Melodcon, on Sunday, Sept. 20, 1846. By Theodore Parker, Minister of the Twenty-eighth Congregational Church, Boston, and now published by request. Fourth edition. Boston : Published by Bela Marsh, No. 15 Franklin street. 1855.

It is hardly necessary to recommend this Sermon to the reader; for the fact that Theodore Parker is its author, is quite suggestive of mental wealth and

Spiritual culture, and that should be enough at any spontaneous harmony. The sentiments and principles set forth in the us of the Tribune's late conscientiousness (?!!) and large magnanimity (?!!) it were useless to offer a second determined with a visionary enterprise of one who have the Dedum large magnanimity (?!!) it were useless to offer a second determined determined to suggest "better acquaintance" to all in search of truth and knowledge. The Spiritualist contemplating the future progress, refinement and man, although it may seem to be only in the East, may have a prospect also of things done in the

and showed us that progressive ideas in a moral and best conceptions of Spirit-life, and elaborates the Spiritual philosophy are now unfolding in the mind.

the reader-if he wishes to "compare notes"-for and lust to the occasion.

issue.

Other Spiritualist papers are requested to publish the above.

ance." If this be true, which I verily believe, will not we who have been instruments in the divine hand in raising up and developing our weak brother, in a condition to advance with more rapid strides in the heavenly spheres. To come to the question, then, at issue, in my mind, in what work could

It would seem from the following that Bro. Spiritualists be engaged in that would advance Fowler's experience during his late tour in the their own eternal wellare more substantially, than West, has suggested to him the need of a new com- by an united effort to elevate those that are below pilation of Spiritual facts and phenomena, to meet them in the scale of progress; and the more dethe issue of a partially converted Church and Cler- graded they are, the more need of our efforts to gy, who have a large and generous faith in the in- raise them as far as possible to our own level; for ventive genius and ready skill of the devil, but remember we are all brothers and sisters, and God

Oh, how I long to see some noble-minded Spirmade subservient to special ends of mere personal Spiritualism has called forth discussion. We hope itualists who have the will and the means to set the friends of progress will give the work a helping this Spiritual ball in motion, to call from the ualism has had inquirers whose aims were to fore- hand, as there are many who desire such a publi- high ways and by ways those who are steeped in stall a rival in a lucrative market,-to make a lucky cation, irrespective of its controversial or argumeta- crime of the most revo ting kind, to step forward, and by united and unreulitting efforts, raise them

The following outlines the character and method to the dignity of manhood and womanhood. And

our opponents, for the most part, have ceased to and the consciousness of doing their duty will of said the evil." St. John says: "Trust not every deny the facts of Said manifestation and the consciousness of doing their duty will of said the constitution of the evil." cations from the Spirit-world. To the writer it was deny the facts of Spirit-manifestation ; and, like the itself be a sufficient reward, besides the bright unfore them in the heavenly spheres.

Dear brother I greatly feel my incompetency to services to collect and compile for publication-and give vent to the deep feelings that at times overspread my mind when reflecting on the degraded condition of my brothers and sisters, who, like mydependent personal intelligence, especially such as tend to identify such agency as the Spirit of some self, are the offspring of one Universal Parent. Do, person who has lived on the earth. Remarkable brother, thyself, or open thy columns to some other brether who can picture in their true light those

evils that I feel myself inadequate even faintly to portray, and at the same time point out the most

effectual way for their removal. Thy brother, an ardent co-laborer for the true unfoldings of the Spiritual life,

SAMUEL BARRY. THE SPIRITUAL CELEBRATION AT

WAUKEGAN. celebrate the advent of light and liberty.

The Chronicle & Advocate in noticing the occa- soul." sion, makes use of the following language : The Harmonized and Spiritual philosophers of the ancients, says: Tatius, the son of Mercury, this city and vicinity, to the number of between being duly explated by sacred rites, and but that

four and five hundred, celebrated the 4th of July he now lived in an immortal body, and being carin the Grove.

any attempt at formal display or parade. whole proceedings seemed to move forward in by the power of their senses, able to forsee and

The proceedings evinced a high order of talent. Music, Speeches, an Oration, and a Poem, were where.

The Poem may be found on the first page of this

NOTES BY THE WAY. NO. VI.

not being abstracted in mind, did not set up vpothesis for crplaining things they had no I rejected and ridiculed them instead. author says, possibly that which he has many be too speculative to please every one, from that city of Churches and Spiritual darkness, en election of their inward senses, and fix marca the bears, the Piatonies among the Pagans, the event, the mind from matter to fix it on any other philos others have done.

s,

n.

the a being infinitely perfect, as the Essenes not occupy the time there which I expected. This, unable to write. After awhile, being more comhave been, had my appointment been received and Thomas, you try too much. Be confident in of justice for its payment. But to his surprise, metophysical meditations, and this is what the fulfilled. On my arrival, I was very agreeably yourself, and in your capacity of becoming a Me- when he informed him of the loss, B. denied ever metal hystal metalation and in your capacity of becoming a Me-metal hystal metalation and surprised to find our esteemed sister Kellogg, of dium—for you will be one, and through you shall my to divine a number whether much farther than 625 Broadway N V there on a ministry of dium—for you will be one, and through you shall where spread the knowledge much farther than 625 Broadway, N. Y., there, on a visit to her parents. Those who know her as a medium, set the Heavenly spheres."

my chao runner and these in his collectioned, has highest value upon her powers, on account of the ac ented for the Spiritual perception. He says: readiness, clearness, and truthfulness of the com- shadow of the emotions I experienced, when the also to the charge of dishonorable intentions in are different a me said attends the imagination 6 When the Split which attends the imagination munications received through her. She has been great truth in my Spiritual existence came to be • When the space a perception of a sound, smell. doing a very good work in Birmingham, giving va- established. But this was some time in being done; met te magne in a source, a source, smell, or taste or deal man or deemon, it is conveyed to rious tests of a very startling and convincing character. Among others, I will refer to one in parti- had been so long a fixed fact, that it was moved sterer which corresponds to that action, and the series match a material object; for, if seeing be (\mathbf{w}_{i}) and \mathbf{w}_{i} is a without a material object; for, if seeing be cular. A Spirit presented itself, and claimed to be with extreme difficulty. Nearly a week was spent **w**...d.t. where a propertion of a species in the *chrys*a relation of a gentleman residing in Birmingham, in questionings on the one side, and kindest rea number it comes from the object or not, who was not by any means a believer in Spiritual-sponses on the other. There will be no end to remedies, however, he was restored; and as soon ism, and stated that the wife of that gentleman these questionings. The Heavens, the Earth, the as he gained sufficient strength, he went to his modest, and as often as this happens, the n := main perceives. So persons may see dæmons was sick, and worse than she was supposed to be; Sea, the Air, is full of them, and shall I not now that if the case was not promptly attended to, she know all things ? Shall I not penetrate the abysses ai persons, being awake, so hear voices, smell would leave the form; and then proceeded to give of Infinite Wisdom? Shall I not comprehend and ing, and sinking, as he supposed, to rise no more, if it touches, as in sleep or trances. The and more complicated, it is less exercised in a prescription suited to her case. The prescription partake of Infinite Power? The Heavens and the there suddenly stood out before him, as it were in with the communication was sent to the gentleman, Earths, the Systems and the Universes, appear too a picture, every act of his life, from his childhood within the other senses ; for to it there must who consulted, I believe, two physicians about the small for me. My soul expands into Omnipotence and among other acts was that of his placing that mit, color, but in the other senses there is propriorities and the entry source states there is applicability of the remedy directed to his wife's itself, and can now find rest only in the bosom dens which have brought many to such case, which they approved of. I do not know of God ! whether they were aware that it had been Spirit-Is not this consciousness alone worth living for? entiat they must fly to miracles, others to

denotes and others have flatly denied the poets. ually prescribed. It was, however, administered, The exterior world fades from my vision. I can In locand and N away, many think they can emand the lady was very rapidly becoming conva- write no more. he die diparted, and say they vanish in their lescent. Ecening. The power still continues to move and This with other similar, and varied manifesta-

awakened in some minds.

with marked kindness.

other church.

that some good has been done.

IN A SERIES OF LETTERS.

LETTER XII.

OPENING OF THE PORTALS

decidedly good and intellectual audiences, who the living.

heard with the greatest attention, and treated me

On Friday evening, after the lecture, a Mr. Cutts

a methodist local priest, got up and endeavored to

This arises from the gross nature of the field and the air, for the chilness of the air tive to the matter. On account of which state of ment for it to cease; but now that it has held on and values

things, by request of several gentlemen, I shall re- for several days, it begins to be established in the or author concludes the chapter by saying: turn to that place to-morrow, and lecture four ev- mind as a stable fact. Directly on coming to my rall this philosophizing for showing all our may be imposed on by phantoms, I do not enings. On Wednesday, I went to Quakers' Farms in the

bew this any way accounts for those apparitions township of Oxford, where I was kindly received hidden from your eyes. Heaven will be open to have revealed future or hidden things, and and entertained during my stay by brother Jordan, your view, if for no other reason, because you dethe which were not possibly discoverable by whose lady is an interesting clairvoyant and speak- sire it. Truly as sleep ministers to the necessity of sol-trace of our senses or reason." ing medium. In this village, there has been no rest, or food to hunger, so must the hunger of the

For the Christian Spiritualist. THE RANSOMED BIRD.

BY TOWNE COLES

Weighted wing and drooping crest : N is to includious from its cage is heard, Need caption thrills its breast ; Reals in sudness, through the weary day, is stand subsuts contle life away

it approximation much this little bird to see B-mountage thus its hanless fate : A.d.I would let the trembling pris'ner free. That it may join its pretty mate. Is mate, which now per chance, alone doth broud heatal sorrow in some distant wood

but suc-the master comes, and one's the doors As I now the captive plumes its wings ; growing circles towards Heaven it soars. And all the air with music rings. refollows note, and strain gives birth to strain. de distant echoes warble them again

hid new a thousand coral voices swell The song of welcome to the free ; Frommountain, valley, field and dell. Pourstreams of living melody : Fit sweeter, louder than them all is heard. Our little reasoned golden-plumaged bird.

[For the Christian Spiritualist.] SPIRITUAL DISCERNMENT.

These in whom the Spirit of God revealeth all flangs, yea, the deep things of the Deity, judgeth a" threes, and cannot be judged by man.

In a series of short and very fine marks, the pen life, however minute and long forgotten, have been still moved, but with extreme slowness. That it was forming letters I had not the most distant idea. soul and hody to the brink of a total senaration WATERBURY, Conn., July 16th, 1855. BROTHER TOOHEY: My last letter was written What, then, was my astonishment to see, on lifing the hand, 'hat there were words legibly traced, than intensely interesting to the psychologist, was refere content to say, generally, "that in New Haven; from whence I took my departure on and that these words evidently had a meaning and not long since published in the Rome (N. Y.) Daily when I arrived a relation to the point at issue, thus betraying an tin all religious there have been con-persons, er such who have Spiritualized in Birmingham, I was surprised to find that through intelligence certainly out of, if not beyond myself. the persons, of such and det dependences of the such as the such a the contempation of drifte tanges been notified by the party to whom the same had not source their inward senses, and fix the ported with joy, that for some time I was quite the bond had not been notified. In consequence of which, I did ported with joy, that for some time I was quite the bond had not been notified by the first as the Ference of the source of the s however, is as well, or perhaps better than it would posed, I obtained the following :-

"Thomas, you try too much. Be confident in of justice for its payment. But to his surprise,

chamber, I obtained the following :---

given from the same source :---

Sunday, Dec. 14th. Agreeably with the above

the boldest and freest manner. Frobably half a

Spiritual light, till the arrival a few months since, soul be appeased by the only bread of life, which is

of brothers Jordan and Bidwell with their families Truth. The very want of your mind, itself, should

and factory hands, from Newton. There is, how- | teach you that it will be gratified; for Heavenly

it would have been, had he offered no opposition. through you, able to move any thing but Will and

I met his vituperations in the spirit of love, com- Faith. Let not these act against us, and we will

mending the whole matter to the unbiased judg- do the rest. Fear not. The counsel of Spirits is

ment of those who heard. I have no doubt, like not an idle breath. They see the truth, and speak

Saul of old, he thought he was doing God service. | only what they see. They see that your mind is

found within the creeds and trammels of his or any they have said it; and it shall be.

May God enlighten his understanding, and fill his peculiarly receptive of Spiritual light, and must be

I held several circles for the benefit of those who prediction concerning greater freedom of hand,

felt interested enough to attend, and I do not doub | the following evening the Spirits began writing in

Departing from thence on Saturday morning, I quire of paper was covered with ilourishes of al-

came on hither, arriving in the afternoon of the most every kind; and when I looked with aston-

same day. Here too, I have been received with ishment on their strange and gro.esque forms, it

them. Being unable to prove his claim, A. was It would be impossible to give even the faintest compelled to submit to the loss of the debt, and urging the demand. Years passed away, and the affair almost ceased to be thought of, when, one day while A. was for the conviction that I could not be thus affected, bathing in Charles River, he was seized with

cramp, and came near drowning. After sinking and rising saveral times, he was seized by a friend and drawn to the shore, and carried home apparently lifeless. By the application of the usual book-case, took out a book, and from between its leaves took out the identical bond which had been so long missing. He then stated that while drownbond in a book and laying it away in his book-

case. Armed with the long-lost document found in this marvellous manner, the gentleman recovered his debt with interest.-American Sentinel.



soul and body to the brink of a total separation.

A fact of this kind, which cannot be otherwise

Sentinel, whose editor vouches for its truth. It is

the bond had not been paid or otherwise legally

disposed of, A. concluded to frankly inform his

neighbor B. of its loss, and to rely upon his sense

having given him such a bond, and strongly inti-

mated a fraudulent design on his part, in asserting

that such a transaction had taken place between

New York: Published by Horace Waters, 335 control me. It has seemed so strange, so wild and tions, have excited the public mind to inquiry rela- dream-like, that I have looked almost every mo-Broadway.

FRANKLIN."

It seems Mr. Waters is doing his best to drive dull care away, and every other anti-social feeling that may possess us during the warm weather, by the power and magic of song, for in the following we have rariety to meet the necessities of the sea-"Tho:aas, seek wisdom, and truth will not be

> "Right over Wrong," by the Hutchinsons, is characteristic of the family and the times it describes.

"The Old Door Stone," is a song full of socialism and affection. Music by Woodbury.

"Mayor Wood " also is a song, but rather out of place, since "Othello's occupations gone," or is ever, through their instrumentality, an interest Wisdom is not like the wax-lights in tombs, that going. The music, by the Hutchinsons, is lively. burn only for the dead, but like the Sun that shines "America a Cavatina." Sung by Mrs. L. L. De-On Thursday and Friday evenings, I lectured to and the rain that falls, to give light and strength to ming, is full of sentiment. Music by Thomas Baker.

The above was written in the morning; and on going up stairs, after dinner, tho following was BLACKWOOD'S MAGAZINE, FOR JULY. This number has a continuation of most of last "You will soon have much greater freedom of month's articles, with some new ones. And those influence the minds of the assembly against me, hand. Try to believe in your own power to be who would like to know the kind of theology likely and to prevent them from contributing towards the affected. You shall not be left without witnesses to spring from Tory politics, should get this numexpenses, but as is usual, he overshot his mark, to that power, which shall be as strong and as high ber and read the article on "Modern Light Literaand evidently increased the collection beyond what as you desire. Think that there are forces, acting

that makes our great grandfathers theologically

Romance-Part VIII. Notes on Canada and the head with that joy and peace, which are not to be made a medium for its diffusion. They have seen ; Upon a Time-Part II. Northwest States of America-Part IV. Once

open arms by brother Johnson Leavenworth, Dr. was written : "This will give you the desired free- lor's, No. 145 West 16th street, at half-past 10 Porter, and a host of others. On Saturday even- dom." From that time, there has been no restraint. A. M., and the Rev. Mr. Benning at 8 P. M., on ing, I held a circle, during which, being entranced, The following communication also purports to be Sunday next, 29th inst.

JEST PUBLISHED! OUTLINES OF LECTURES ON THE NEROLOGICAL SYSTEM OF ANTHROPOLOGY,

By J. R. BUCHANAN, M. D.

In Four Parts.—Part 1, Phrenology—Part 2, Cerebral Physio-logy—Part 3, Pathognomy—Part 4, Sarcognamy. With nu-merous original engravings. Price, \$2. to this effect: Several years ago, A held a bond Language of the Press.

"Having been a student of Phrenology for twenty years, and baving made a critical acquaintance with the comparative merits of this most interesting science, as developed by Gall, modified by Spurzheim, and further medified by Buchanan, we feel competent to prenounce both as to the value of Phrenology in general, and the changes made by Dr. Buchanan in particu

The competent to prenounce both as to the value of Phrenology in general, and the changes made by Dr. Buchanan in particular. And we have no hesitation in asserting the great superiority of the form in which it is presented by Dr. Buchanan, whether we regard its practical accuracy, or its philosophical excellence."—American Magazine of Moneopathy.
Buchanan's Anthropology is the first thing we have seen since the death of Gall and spurzheim, which evinces a cepacity for undertaking the completion of their unfinished work.
* * * But, perhaps, we have said enough to show that a new teacher, a profound thinker, is addressing the ace, and is destined to make a deep impression if not upon all his cotempora ries, at least upon the foremost thinkers of the times."—Scalpel.
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much abler Physiologist and Antirophologist than Dr. Walker, of England,"-Democratic Transcript. "Dr. Buchanan is the author or discoverer of a new theory of Phrenology, and his system appears more consistent and ra-tional than those which have preceded it. Posterity will assign him a place by the side of Gall, Spurzheim, and other great re-for mers of the past."-Olean Journal. "Beyond all doubt, it is a most extraordinary work, exhibit-ing the may blue a wind of no common starts. Cleas students

"Beyond all doubt, it is a most extraordinary work, exhibit-ing the working of a mind of no common stamp. Close students and hard thinkers will find it a rich treat—a deep and rich mine of thought"—Gospel Herald, "It supplies the deficiencies in the Phrenological system of Gall and Spurcheim, and blends Phrenology and Physiognomy into one compact science."—Louisville Journal, "Tor \$2, remitted by mail, the work will be sent, post paid, to any part of the United States.

BUCHANAN'S JOURNAL OF MAN.

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Language of the Press.

In this, elistics a copy for our product of the press.
Language of the Press.
This Journal has been received with enthusiastic approbation by its readers throughout the United States. The following are specimens of the language of the Press generally:—
"This storling publication is always welcome to our table. Many of its articles evince marked ability and striking originality."—*National Era.*"Perhaps no Journal published in the world is so far in advance of the age."—*Plain Dealer.*"It is impossible to peruse this work without becoming interested in the subject which it treats."—*Marquette Mercury.*"It possesses more originality than any other work with which we are acquainted."—*Wellarille Herald.*"After a thorough perusal of its pages, we unhesitating!" pronounce it one of the abiest publications in America."—*Brandon Post.*"We are a skeptic in Pirenology, Biology, Mesmerism, Psychology, etc., yet to hear these aubjects discussed by ordinary men, and then to read Buchanan, there is as much difference as in listening to a novice performing on a plano, and then to a Chevalier Gluck or a Thabberg."—*Dem. Transcript.*"It is discoveries in Pirenology have done much to render the science demonstrable and lucid, and entitle him to be ranked with the founders of that noble science, Gall and Spurzheim." *Eeradout Gazette. Agents Wauted*.—Agents for the Journal of Man and Buch anan's Atheropicy, will receive unusually liberal terms. Address the Editor, Cincinnati.

A GIANT IN THE FIELD. Spiritualists will please draw near And lend a listening ear.

ANDREW JACKSON DAVIS, and the men of his kidney and the prior of the logician and the man of his kiney met in open field and driven back, not with the weapons of blackgraardism and abuse, but by the more potent and ponder able blows of the logician and the man of science.

PRESIDENT MAHAN, OF OHIO,

PRESIDENT MAHAN, OF OHIO, one of the giant intellects of this are, has been preparing, with great research and care, a work such as has never yet been of-fered to the world, in which he meets and explains scientifically and completely, all the well attested facts of the Spiritualists. The learned men of the East and the West, who have been so much perplexed with facts which they have been unable to ex-plain, are satisfied that Dr. Mahan has settled the Gordion knot. The title of the work is MODERN MYSTERIES EXPLAINED! This great work, which will stir the waters to a form both

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Mr. Charles Partridge will lecture at Mr. Tay-

Con chap. 2, we see that there is a great of the following day. On Sunday morning, it was difference between the wisdom of this world and the washin of God, and that the natural man has only the whether of this world, and cannot comproband the mysteries of the Spirit of God; that this evening. he requires to become Spiritual to be fitted to, and intimessed, and taught by the Holy Ghost, to have the ability to judge all things.

liner Splitts who were regenerated natural men the this world, who are permitted to commune with, a log progress, in order to reform the great menthe lukines among men, cannot yet Spiritually to data deep mysteries of God, though they Envalues in this world, and have by expe-International the errors of the literal and nominal that may yet they must by progress learn to disthat is true sense in the Bible.

but we have Spiritual authors who are regenethe and have direct intercourse with the Spirit are evermore assimilating, and opening still interior the device have explained the Spiritual sense in degrees of sympathy and companionship. Now the bille, in whose works we can learn to under- the storm races without, and the wintry winds, stud utght.

groaning under the weight of hail, and rain, and his gratifying to see that the works of such ausnow, make mournful and solemn music; but no thats are recommended in the Christian Spirit- storm can sever the electric chain, which binds us talist S.E.B. says : "He in whom the religious in one. No coldness, nor vapor, nor cloud, can elements has never been quickened, regards the α - chill or darken the Spiritual atmosphere, which Preve of such natures as Madame Guion and enfolds us together in its soft and liquid wings. Hempis as delusion and fantasies." No. 49. What a lovely thought! and by continuing to Thus we see progress, and hope the Spiritualcherish it, we may yet come to realize, even while ste will be fitted to commune with such Spirits, here on earth, the harmony of Heaven. Are we who having become Spiritual during their life in not already in that blissful state? Listen to my this world, have given us a record of their Spirit- Spiritual experience of the last week, and then an-In discornment. swer me.

Of which "Uteline" says: "In regard to the Yes; I, too, have a Spiritual experience-a hissecond requisite regeneration, some might not be tory-a life, which, at last, is worth noting, for am teely to admit it. But we think it will become a I not now assured, on the authority of personal were and more admitted first among the Spiritual- consciousness, that the portals of Heaven are, inis that the preruiting her of man must be love deed, open, and angels are continually going to and of the before he is fitted for true uses. This is fro on their errands of love? Listen, then, while I the case with many, yet, we believe tell you how I came into this happy state; and song of love from birds. There will be things that God is laboring through his ministers, Spirits, may the Divine blessing, ere long, happily be carand men, to bring about this consummation with ried home to you. And with this preface, I return "-Christian Spiritualist, vol. 2, No. 9. to the point which formed the close of my last This sound testimony giveth us hope that the letter, or the sittings in which I was then enspintualists will more generally learn to under-

shad that which has been recorded by these Spir-The pain in my arm, which had been very acute. and wathers, and thereby become qualified to changed to a dull and torpid ache; and I reasoned ^[1] sailuman and selfish opinions. As we read, myself into the conviction that it came from the It dath Spiritual, judges all things, yet, he constrained position; for being greatly fatigued and lomach is judged by no man."---1 Cor. 2, 15. prostrated with the severe labors of the day. I was By becoming Spiritual, we learn to understand accustomed to take my writing apparatus to bed. the splitchast cross of the Bible, for "when thine This went on for nearly a week without any pereye is single, the whole body is full of light." If ceptible signs of progress. After this I decided, as the seaff style is single, and seeks nothing in self- I supposed, finally, that I never could be a Medium, phase aside of God, then it attracts and draws for the reason that the mind was too positive, and the divine light into the body of the inner man, the temperament too active and irritable.

and then we can say: "With three is the fountain About the seventh day of this course, I received "Tide: in they light shall we see light." (Psalm 36, another letter from Mr. Hammond, in which were "7 This is the divine intellectual life, for light is several passages repeating and reiterating the hith, that we may Spiritually discern the differ- former request, with the encouraging assurances they between the wisdom of this world and the that I should certainly become a Medium. Upon wisdom of God. the strength of this, I took pen and paper directly;

This is a stripportant subject, of which we could and very soon after touching the paper, I saw that experiences during our ordinary states of body and say much well positive certainty, but we will condude these remarks, hoping some one will elaborate must have been caused by nervous irritability and must have been caused by nervous irritability and the conversion of the soul, is confirmed and way, daily from 10 to 12 A. M., and from 3 to 5 established by the numerous instances which might P. M. Wednesday and Saturday afternoons exthe subject. JOSEPH BACMON. Shepherdstown, Cum'd Co., Pa., July 19, '55. tion is enjoined, I could not at first command it. be cited, in which all the experiences of a whole cepted.

an address was given, preparatory to the exercises | from Franklin : "I will now unfold what the people of Earth convened again, when instructive matter was given, need to know. Heavenly Wisdom is now descendand in the afternoon and evening I loctured to ing to dwell among the children of men. Truth large and attentive audiences. I shall again lecture shall no longer be wrested with impunity, from the understanding of the human family. Fountains of I am sincerely yours for Truth and Humanity, her pure and living waters shall be unsealed, that JOHN MATHEW. all who thirst may drink and live. Furious bigots shall no longer mock by their unhallowed worship For the Christian Spiritualist. the name of God, in the character of a Deified LEADINGS OF THE SPIRIT. Demon. The faggot, the rack, and that relentless spirit of Intolerance, which is as foul and fierce. have nearly reached the end of their work. Humanity under happier influences, shall break forth from the shackles of Spiritual despotism, as it is publication is to do good, and that at the smallest SPRINGFIELD, Dec. 6, 1851. already beginning successfully to resist political Once more we are drawn together; and now I monopoly; soon losing the deep sense of social wrong feel, indeed, that every time it shall be closerin the blessings of a common peace, it shall wondercloser-my kind and gentle Louise; for our spirits ingly look forth on wondrous changes, that will make the whole Earth as the Garden of God.

Spiritual truth is about to be unfolded in a new and remarkable manner. This age shall not entircly pass away, before the human family will begin to know the blessings of peace, brotherhood, and harmony. This Spiritual Idea, that fills the minds of men at the present day, will revolutionize the world. The happiness of men will not much longer be left to the mercy of tyrants, who bind, torture, and starve, alike the soul and body; but the wisdom of Heaven shall be unfolded whereever there is a medium for its reception. There will be children yet wearing the human form, inspired with the Spirits of angels. Mortality will

truly put on immortality; and life shall burst forth from the shadow of tombs. There will be young

tuneful lips of babes, freely and naturally as the appendix to the work. done, that will make Heaven on Earth, for the wisdom, happiness and harmony of Heaven, shall be found below, when men can be prepared to know themselves, their nature, their power, and their

destiny. Truth will not much longer be deformed by sectarians, who cannot conceive of the justice of God, without a hell of endless torture, nor have any idea of his divine countenance, but what is reflected from the face of the Devil. Humanity shall be restored to the full possession of its birth-right ; and renovated Earth to the joy and beauty of York. Eden."

Now, what can I say more, my dear Louise, but that you are dearer than ever.

Adieu, T. D. H.

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The sulor on the stormy sea. May sigh for distant land : And free and fearless though he be-Ann tree and realizest mouth near the strand. Would they were near the strand. But when the storm with anery breath, Brings lightning, sheet and hall, He climbs the slippery masts and sings "There's no such word as Fail."

The weary student bending o'er The tomes of other days, And dwelling on the magic lore, For inspiration prays: And though with toil his brain is weak His brow is deally pile, The language of his heart will speak, "There's no such word as Fail."

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Art. 409 .- "To throw more light on this truth

Art. 440 - "As to what regards the first point

The wily statesman bends his knee Before Fame's chittering shrine, And would an laundle suppliant be To genius so divine ; Yet though his progress is full slow, And enemies may rail, He thinks at last the world to show, "There's no such thing as Fail."

The soldier on the battle plain, When thirsting to be free. And throw aside a galling chain, Says: "O, for Liberty " Our household and our native land-We must --we will prevail : Then breast to be ast, and hand to hand, "There's no such word as Fail."

The child of God, though off beset, By fores without—within— Those precious words will ne'er forget, Amid their dreadful din ; Amid meir dreadiùt din ; But upwards looks with eyes of faith, Armed with the Christian's mail, And in the hottest coullet saith, "There's no such thing as Fail."

[From Dream Land and Ghost Land.] OPINIONS OF EMINENT MEN ON THE

CONNECTION OF MAN WITH THE UNSEEN WORLD thoughts of asking him for any information con-Fourier .--- We find in his "Life and Theory," by Ch. Pellarin, 2nd edition, 1843, page 249:-

"Fourier expressed himself as follows in a letter the Queen had not yet left her apartment, called to Muiron, dated 3rd November, 1826 :- 'it ap- the White Room, where she was chatting with her pears that Messrs, G-, and P-, have given up ladies of honor and other ladies of the court. Swetheir work on magnetism; I would wager that denborg waits not for the Queen's coming out; he they don't succeed with the fundamental argument. straightway walks into the apartment, and whis-I mean that if all is knit together in the system of pers in her ear. The Queen, struck with astonishthe universe, there must exist a means of commu- ment, faints away, and was some time before she nication between the creatures of the other world recovered. Brought to herself again, she said to and this one ; that is to say, a communication of those around her, ' Only God and my brother could the faculties of the ultra mundanes or deceased, have known what he has just told me.' She conand not a communication with the latter; this par- fessed that he had mentioned to her her last corticination cannot take place in the watchful state, respondence with that prince, the subject of which but only in a mixed state, as sleep or something was known only to themselves." else. Have magnetisers discovered this state? I know not; but in principle I am aware that it must exist, and if it is the state of artificial somnambuthat man is a Spirit as to his interior, I should wish lism, no advantage will be derived from it so long to recount, from experience, what happens when as we are ignorant of the calculation of the symman is removed from his body, and how, through pathies of characters in identities and contrasts .---the Spirit, he is removed to another place. For want of sorting, according to this theory, magnetisers and the magnetised, we shall undergo a of being removed from his body, this is the way score failures for one successful result, and this will in which it is effected. Man is conducted into a give a superiority to the sceptics and detractors." certain state, holding medium between sleep and And CAMPANELLA, the great Italian Philosopher | wakefulness; when he is in this state he cannot

of the middle ages, says, [Madame Louise Collet's know aught else but that he watches; for all his Translation.—" Poesies," page 67.] "Souls in the mask of the body present, on the the most perfect wakefulness of the body-the

theatre of the world, to the dwellers in heaven, the sight and hearing are perfect, and, most admirable spectacle of their agitation.

"They perform the actions and say the things more exquisite and distinct than it could ever be cording to what is found to be ordained in the dramatic book.

good of all. (Page 142-5.)

The testimony of Swedenborg will, by many, be "As the new Spirit of man after his life in the the severer trials and opposition. They had watch- from these hands was so distinct, that it occurred itualism I do not mean everything emanating from The testimony of Swedenborg will, by many, be as the new Spirit of man inter his me in the sector of data and opposites. They had with the sector of a spiritual source. The teachings of no Spirit are the sector of the sector o appropriately be quoted here. During his life, he and those whose society he was wont to frequent eminent satisfaction. They closed in a fervent beastonished his fellow citizens by several marvellous in the world; for the Spirits recognise him not nediction and consecration to further and greater read by the light. The Spirit did so when I at things. We will cite a few of the most interesting only by his physiognomy and language, but also good and uses.

by his sphere of life when they approach the new- After which this Spirit (King) said to Mr. Koons end up. I turned it, and could read. and best attested ones :---1st. "A demand was made on a lady of the ly arrived Spirit. Each, in the other life, whilst he that they could not hold a public circle that even-server phands, face, and the pamphlet I Court of Stockholm for a debt, which she well is thinking of another, has immediately the physi- ing, as he was elsewhere engaged. Mr. Koons ex-bash bash bash bash bash bash discharged provides to his openance and the pamphlet I had as distinctly could see the Spirit's hand knew her husband had discharged previous to his ognomy of the person who occupies him in his pressed much regret at this announcement, and and a portion of the arm. I then put out my hands decease; but, not finding the receipt, and appre- thought, and at the same time several deeds and said he felt much embarrassed and mortified, be- and asked the Spirits to shake hands with me; dence of truth in his own highest perceptions. It decease; but, not finding the receipt, and appre- actions of his life are retraced before his eyes; and cause several persons were there who had come a they did so almost instantly. I then asked them is wrong to fix a creed, because it is a necessity of to let me examine their hards and they placed is a necessity of Swedenborg. He told her, the following day, that when he is in this state of reminiscences, the ob- long way; some from New York, Pennsylvania, the me examine their hands, and they placed swedenborg. He told her, the following day, that is a more a bar them and felt them in mine, and I looked at them and felt them in the had spoken with her husband, who had told ject remembered becomes to him present, as if Virginia, Canada, and ot distant places. The until I was entirely satisfied. Others asked the him where the receipt was. The deceased appear- called for and brought before him. The same ef- Spirit said he was sorry, but he had engaged to same favor, and it was readily granted them. the New England Spiritualist illustrates this idea him where the receipt was. The deceased appear-ed also in a dream to his widow, clad in the dress-feet exists in the world of Spirits, because the attend a circle elsewhere (naming the place—a long from the same appeared to be reorganized f ed also in a dream to his widow, chad in the dress- net exists in the world of Spinles, because that our views are con-ing-gown he wore before his death, and told her thoughts are communicated there, and because distance away.) and he must be there in fifteen from the same elements that our hands are; and, stantly changing as we advance in knowledge and except that they had a kind of tremplous motion, that the receipt was in such a place, where she there space is no longer known as in the natural minutes. Mr. Koons would not be satisfied with and some of them being cold and death-like, we found it. She used to relate this strange adven- world (Nos. 191, 199.) Hence, as soon as they any excuses, but insisted that he (King) had agreed and some of them from a mountain—the surrounding scenery continuely ture which the Queen of Sweden has since confirm- come into the other life, they are recognised by to preside over his circle and meet the company hands of persons living in the form. ed at Berlin, when on a visit to the King, her their friends, their relations, their parents, by those who came there, and rather than be made the ineven who had but a slight connection with them. strument of apology to others for the disappoint-

They speak with each other, and in short, renew ment in the performances, he would abandon it al- than I ever saw mortal hand perform; the paper "2d. Being at Gottenburg, sixty miles from the familiarities and friendships which had united together, &c. King said : "Wait a few moments. Stockholm, he announced, three days before the them in the natural world. Several times have I and I will go and see if arrangements can be made." arrival of the courier, the fire which ravaged heard those who came from the world which we He thereupon laid down the trumpet, and to all ap-Stockholm, and the precise hour it broke out, and inhabit; they were transported with joy at be-pearance left us, and we could get no further rewithout having received any news, he also said holding again their friends, and their friends parti- plies for four or five minutes, when the trumpet benefits to be derived both in time and elernity that his own house had been spared by the flames. cipated in this joy at seeing them arrive and be- was again taken up, and King spoke through it, "3d. Embarking at London, in the vessel of come reunited to them. It is a very common thing saying he had arranged the matter by deputizing Captain Dixon, some one asked the latter whether for husbands to meet again with their wives, wives a portion of his band to fill his engagement, and he had laid in plenty of provisions, whereupon with their husbands, and congratulate each other they would therefore hold a circle in that place, Swedenborg observed-' We don't want such a at their meeting; then they remain together for a commencing the performance in fifteen minutes, plenty, for in a week hence, at two o'clook, we longer or shorter period, according to the degree of but perhaps they would not be able to make so shall be at Stockholm.' The prediction, as Capt. attachment they felt for each other in this world ; good music, or have the full complement of the and, in short, if a love truly conjugal had not unit manifestations. Thus ended this preliminary inter-Note 7,---" In 1758, a short time after the death

ed them (a love which is the conjunction of two view, which sufficiently indicates the character of of the King of Prussia, Swedenborg went to court, souls by heavenly love,) a short time after their all similar ones. whither he was in the constant habit of going .new reunion they separate. If the souls of married I attended three public circles in the Spirit-house

Scarcely had he been seen by Her Majesty than couples have lived in dissension-if they have inof Mr. Koons, and three in the Spirit-house of Mr. she said to him- Monsieur, the assessor, have you wardly hated each other-they now display open-John Tippie; they are situated about three miles seen my brother? Swedenborg made answer that ly their mutual aversion, and oftentimes even abuse apart; the rooms and manifestations are very sihe had not; and the queen replied, ' If you should each other and tight, without being able, however, milar, although the electrical tables, so called, differ meet him, remember me to him? In saying this, to separate till the moment of their passage to the somewhat in their construction; the presiding Spishe meant merely to pass a joke, and had no second state, of which I shall treat in the following rits are of the same name, King; they claim to be father and son. article.' cerning her brother. A week after, Swedenborg

^dArt. 507.-When Spirits are in the second These rooms will seat about twenty-five or thirty went again to court, but at so early an hour that state, they appear just as they were when in the persons each, and are usually full. Many times physical world; then, the things which they have while I was there, more persons desired to go in done, and pronounced in the utmost secrecy are than the house would hold, and some of them had manifested in open day; for then, as external ap- to remain outside. They could hear the noise and pearances no longer enchain them, they speak the Spirits' conversation just as well, and they only openly, endeavor to do openly things similar to had to forego being touched by Spirits and seeing those which they did and said in secret in their them. The music is heard, under favorable cirearthly life, no longer fearing the loss of their re- cumstances, at the distance of one mile, or as far putation, and no longer terrified by the other mo- as any band of martial music can be heard. After tives which kept them in check in the world; con- the circle is formed, the doors and windows are sequently, are they shown in their respective sin- shut, the light is usually extinguished, and almost ful states that they may appear just as they really instantaneously a tremendous blow by the large are to the angels and good Spirits who examine drum-stick is struck on the table, when immediate-

them. Thus it is that the most secret things are ly the bass and tenor drums are beaten rapidly, discovered-the most clandestine works unveiled. like calling the roll on the muster-field, waking a According to the words of the Lord :- "For there thousand echoes. The rapid and tremulous blows is nothing covered that shall not be revealed; on these drums are really frightful to many perneither hid that shall not be known. Therefore, sons. The beating of the drums continued five whatsoever ye have spoken in darkness shall be minutes or more, and when ended, King usually takes up the trumpet and salutes us with "Good heard in the light, and that which ye have spoken evening, friends," or something like it, and often in the ear in closets, shall be proclaimed upon the housetops.' (St. Luke, xii, 2, 3.) 'But I say unasks what particular manifestations are desired. If to you that every idle word that men shall speak, none are specially asked for, King often asks Mr. they shall give account thereof in the day of judg-Koons to play on the violin, the Spirit-band playment.' (St. Matthew, xii, 36.)" ing at the same time on the drum, triangle, tambourine, harp, accordeon, harmonica, &c.; upon

senses are so awakened that he finds himself in SPIRITUAL MANIFESTATIONS IN OHIO. To the Editor of the N. Y. Trieune,

Sir: Sunday evening, 27th May last, at Dover, in this situation, the touch, also, which finds itself Athens Co., Ohio, I walked some three miles thro' for which they were bern. They go from scene to in the operations of the body, is most perfectly a wood over a very poor road, in the direction of scene, and from cheir to choir, sometimes sad, ac- awakened. In this state it is that I have seen what is called the Spirit-Rooms of Jonathan Koons. Spirits and angels, seen them ad virum, even heard I noticed at the foot of a hill several carriages by

them, and what first strangely surprised me, touch- | the road-side, and horses tied to the fence and "They neither know nor can do aught else but ed them, without finding scarcely any difference in trees; and on reaching the place, I observed from what infinite wisdom has inscribed therein for the them from the touch of a body. This state is the thirty to fifty men sitting on stones, logs and fences, one wherein we are said to be removed from our around a dilapidated log cabin. The men looked

them in mine, and I looked at them and felt them except that they had a kind of tremulous motion,

ly saw it write on paper which was lying on the table; the writing was executed much more rapidly from intercourse with Spirits, and exhorting us to be discreet and bold in speech, diligent in our investigations, faithful to the responsibilities which these privileges impose, charitable toward those who are n ignorance and error, tempering our zeal with viedom; and finally closing with a benediction.

I am aware that these facts so much transcend sons can accept them as true on any amount of n this connection, for the confirmation of my statements. They were present at some or all the Circles which I attended, when these manifestaions occurred :—

R. J. Butterfield, Cleveland, Ohio; William D. oung, Covington, Ind.; George and David Brier, Rainsville, Ind.; David Edger and daughter, Mercer county, Pa.; S. Van Sickles, Delaware, Ohio; S. T. Dean, Andrew Ogg, and George Walker and son, Amesville, Ohio; Azel Johnson, Millfield, Ohio; V. S. Watkins, New York; Thomas Morris and wife, Dover, Ohio; Dr. George Carpenter, Athens, Ohio; Thomas White, Mount Pleasant, Ohio. Many other persons were present, whose names CHARLES PARTRIDGE. I did not learn.

> From the Eastport Sentinel. SPIRITUALISM. If I am right, thy grace impart Still in the right to say, If I am wrong. Oh, teach my heart To find the better way.—Pope.

ADDITIONAL ARGUMENTS.

The consideration that science has been utterly unable to explain the phenomena in question, should be regarded as presumptive evidence in favor of their Spiritual character. Science may physical nature has she not explored ! what mysteries of old has she not laid open to the day ! These telegraphs have not become our news-carwilling beasts of burden; these innumerable forms of machinery have not been adapted to all the arts of civilization, without the attainment by scientific other. men of a wide knowledge of, and close familiarity these the Spirits perform scientifically, in very quick and perfect time. They commence upon able to suppose that the explanation would ere this each instrument at one instant, and in full blast. and stop suddenly after sounding the full note, showing that they have some more perfect method than we have of notifying each performer of the After the introductory piece on the instruments, the Spirits often sing. I heard them sing. The Spirits spoke to us, requesting us to remain per-

will be speedily diffused.

past are unphilosophical.

wards and punishments.

ng, and furnishes adequate motives to goodness.

eligion derived from the past are unphilosopical.

suggest are these :

regarded as ex cathedra. Spiritualism, in the sense read by the light. The Spirit did so, when I at meant, is the product of human und standing-once perceived that I held the pamphlet wrong the result of all the facts observed, the teachings The mem- heard, sublimed in the crucible of reason, and testritualist subscribes to no creed but this: ALL Taura WHEREVER AND WHENEVER REVEALED. And the ev. our finite natures that we should see truth but in part. A paragraph from the pen of the editor of breadth of comprehension. As with one ascending

varies in its features-eminences which in the w This Spirit-hand took a pen, and we all distinct-ley appeared to reach to the very clouds, are sug overstopped-the eye has a wider range-what was once great to us becomes insignificant-and all was then handed to me by the Spirit, and I still things become new. They only who pitch their ta retain it in my possession. At the close of the for life BELOW the summit-who chain themselve session, the Spirit of King, as is his custom, took up the trumpet and gave a short lecture through it. speaking audibly and distinctly, presenting the only can boast that 'their views have never chan--that they 'always believed as they do use Such only can imagine that they have arrived absolute truth. The absolute dwells alone God, and so long as we are below him in comhension and perfections, so long will our views truth necessarily be relative."

Spiritualism, therefore, which receives to-da that truth which it sees to-day, and to-morrow the the ordinary experience of mortals, that few per- which it perceives to-morrow, however it may m dify past conceptions; accepting nothing on a human testimony. I obtained the addresses of the thority, and taking no mystery for a guide, mu following named persons, and hope they will ex- be philosophical as far as the mind may be capab cuse me for the liberty I take in referring to them of philosophical views. But creed religion while is but a daguerreotype of old forms, a crystalization of past experiences-which represents the appear ance of things near the foot of the mountainwarped and distorted from time to time by their corporation of some higher truths which the progress of the world forces upon it-cannot be other wise than unphilosophical.

The Spiritualistic and "Orthodox" views of the object and character of this life may be instrutively considered. The view of " Orthodoxy" well known. But Spiritualism, instead of regardinman's condition here as probationary-a trial-lifeto determine the good from the bad, preparatory to assigning them their eternal states of happiness e misery-views this existence as rudimental and initiatory-a nursery, in which the seed germinates and the elements of character are formed to h further unfolded when the being is transplated to other spheres. All men are regarded as candidates for final happiness, however divergent their first paths may be. Evil is looked upon as relative rather than positive, and the means of developing the soul, just as earthquakes and volcanoes develop the earth. As it is to these evils of nature, and ages of action, that we owe the present habit able condition of our globe, so it is in part to the evils which seem to mar the human soul that its ultimate perfection will be due.

2d. Spiritualism presents the only satisfact ice of rewards and punishments.

I believe it cannot be denied that the unbiassed mind shrinks alike from the injustice and unfitnes well boast of her conquest. What department of of the "Orthodox" and Universalist doctrines of the future states of saint and sinner. No man ever lived who could see the entire justice of eternal punishment for the sins of this life; nor is it much easier to reconcile with our conceptions of right riers; these steam engines have not become our the doctrine of no future punishment. Both are unreasonable; the former abhorrent, the latter tolerable only because it affords a refuge from the

The very existence of law implies a penalty for its violation; nor can the penalty be escaped when with, nature's physical laws. If the manifestations the law is broken. If I break a rod I infringe the are explainable by any of those laws, it is reason- law that bound it together. If I haven my body and debase my mind by sensuality, I transgres the laws of my being; and no repentance can restor have been made. We have seen paragraphs in the soundness of the one or the purity of the other. newspapers, calling on scientific men to expose the I may sin no more; but the consequences of my 'humbug" and stay the popular excitement, inti- sin I must suffer. This is the law in this life; an mating that their reputations were concerned. This why not in the life to come? If I develop my faculties in this life, shall I not enter the next is ignorance. Science stands on sure ground. But different being from what I should if I perverted the knowledge of one thing does not include the my nature here? If virtuous, shall I not reap that knowledge of another. The science of optics does reward of virtue? if vicious, the reward of vice? If not explain the science of acoustics. The mysteries my affections are highly cultivated, I become at not explain the science of acoustics. The mysteries angel; if hate is persistently cherished, I grow: of the phenomena of the day are mysteries to the fiend. In the one case, I enjoy; in the other, i

that lends them to us at such a usurious rate. Be come acquainted with the quality of this state, than Koons lived in that house, (pointing to the fore taking back altogether this mortal body, it de- and, at the same time, know that Spirits and an cabin,) and that (pointing to a small one near by,) mands of us our hearing, our teeth, and our eyes gels have the enjoyment of all their senses, and is the Spirit's room. I inquired what Spirits lived so dear. Take all that belongs to thee, oh avari- that man, in like manner, enjoys them as to the there, and was told that it was the room where cious earth! and wherefore bearest thou not me Spirit when removed from his body." myself to the Styx. Happy he who escapes from time !"

don thee-a dead coal.'

the vulgar, thou well knowest that dying means ening." leaving what one loves. If nothing is resolved into nothing, never he who is not dead in himself can dread in himself no tribulation. Let no other reasoning prevail on thee, or thou wouldst be misled."

"If a material prison did not hold thee enslaved, no tyrant could do so any more than he could enslave the unchained winds, the angels and than those who inflict them on thee; thy torments deliver thee, oh my soul; they resuscitate thee and for thee the body is both."

Page 135-"By our weak understandings and confined movements we perceive only the material things which strike the walls of our prison; but things powerful and divine escape us, for they would burst our frail envelope. We are unable to our so doing. The most learned here below possess but the semblance of truth."

Page 138 .- "Oh! my soul, when thou shalt have once quitted this body, which thou now fearest to abandon, thou wilt entertain such an averto thee, formed of iron and glass, that it might fear neither shocks nor obscurity, thon wouldst rewholly celestial, like that of the Savior when he rose from the dead.

render to God, thou will be astonished that he them." should deign to cast a look on our circumscribed would say that God has forsaken it-on this earth, inhabited by hatred, death, war, and ignorance.

even as heat and cold : thou wilt see how, for the are before his eyes, and the things which have been and efforts in behalf of Spiritualism from the time diversion of superior beings, nature, with all its told him by the angels at the moment of his resur-

"Death is sweet to him to whom life is bitter. body, and not knowing whether we are in or out respectable, and their deportment and conversation He who is born in tears should die smiling. Let of our body. I have been three or four times bore the impress of a religious meeting. I inquirus at last give up these miserable rags to destiny transported into this state, merely that I might be- ed who lived there, and was informed that Jona-

people go in to talk with their Spirit-friends who have gone out of their earthly tabernacle. On in-Again. Art. 447 .-- "The Spirit of man, after the sepa- quiry as to what this gathering was for, I was in-"Oh my body ! a living death, nest of ignorance, ration, remains a short time in the body, but only formed that these people had come to talk with

sepulchre I bear with me, garment of sin and grief, until the total cessation of the heart; this happens their Spirit-friends and to witness Spirit manifestaweight of misery, and labyrinth of errors, thou differently, according to the nature of the disease tions. I was informed that I might go in-that detainest me here below by caresses and by fear, of which the man dies, for the movement of the everybody was free to enter and examine the room, lest I should turn my eyes up to heaven, the good heart in some lasts a certain time, and in others and to attend the circle. I selected a good "soft" supreme, and my true abode; thou fearest that ceases at once; no sooner does this movement stone, and sat me down, a perfect stranger, with smitten with its beauty, I should disdain and aban- cease than man is resuscitated, but this is brought the other disciples, I scrutinized the people closeabought by the Lord alone. By resurrection, we ly, and listened to their conversation without join-Page 132.—" Wherefore this despondency, oh, mean the Spirit of man leaving the body, and in- ing in it. I overheard one say that Mr. Koons was my soul! thou fearest, perhaps, that I should troduced into the Spiritual world; correctly speak- in his house. In the course of half an hour, a die amidst these immense griefs; leave terror to ing, this resurrection should be termed the awak- man came out, whom several persons addressed as

Mr. Koons; he glanced his eyes over the congre-Art. 462 .- "I have conversed with Spirits three gation; presently two men drove up, who, as I days after their death, and all the operations I have subsequently learned, came from Amesville, some should fear aught. He who has peace within him detailed in Nos. 449, 450, were already consum- ten miles distant; they were entire strangers to mated. I have conversed with three Spirits who me and I to them; they looked around, spoke had been known to me in their worldly life, told with some persons, and then with Mr. Koons, askthem that their obsequies were being prepared, ing him whom he had there, &c., and finally asked

and their bodies being buried at the moment I him who I was, pointing me out to Mr. Koons .-spoke to them; at the word buried, they were Mr. Koons observed that he had not learned my struck with the greatest astonishment, saying that name, that I had just come, but he was impressed the stars. Thy torments are less hurtful to thee they were alive, and setting in order what was of by Spirits to say, "His name is Charles Partridge use to them in the world. Then, being better in- of New York." Soon after one of these men apformed, they were quite astounded that all the proached me, and asked if I was Mr. Partridge snatch thee from thy prison and thy grave, since, time they had lived on earth they had not believed from New York. I answered in the affirmative, hands and arms were reorganized in our presence 'Charles Partridge ?" "Yes." "Well," said he, in the possibility of such a life after death.

"Hence, all those who come from the world in- |" the Spirits told Mr. Koons who you were." I had see them more distinctly they sometimes wet their ceiving that they live, and are men, as they had previously been; at perceiving that they hear, see, these manifestations.

become acquainted with the secret virtues of things joys the sense of touch, as before; but the most went into the Spirir-room alone, as is their custom these Circles which I attended, there were three Little by little, the simpler before the higher-as we on, onward still. No power of rearth light is compared to the network of the sense of touch. because our organization presents an obstacle to surprising of all to them, when they have ceased before forming the public circle, to receive such inwondering at this new situation (No, 74,) is per-structions from the presiding Spirit (King) as he phosphorus, and we all saw them passing swiftly

ceiving that the Church knows nothing of such a might wish to communicate. There are often more struments, and playing upon the violin, accordeon, state of man after death, and consequently, knows persons present desiring to obtain admittance than triangle, harmonica and tambourine, and all keep- not understood it is for want of advancement, not men and women fall, the rosy checks, and the rub nothing of heaven and hell, when, nevertheless, all the room will hold. In such cases, the Spirits ing perfect time. These instruments were moved for want of faculties suited to its reception. those who have lived in the world are now in the usually directs Mr. Koons specially to invite those so swiftly and near the faces of the audience-our sion to it, that, were God to propose restoring it other life, and live as men, as they were astonished, in who have come the longest distance, and such own among mem—mat we led the contact and such other life, and live as men, as they were astonished, in who have come the longest distance, and such own among mem—mat we led the contact and such other life, and live as men, as they were astonished, in who have come the longest distance, and such own among mem—mat we led the contact and such other life, and live as men, as they were astonished, in who have come the longest distance, and such own among mem—mat we led the contact and such other life, and live as men, as they were astonished, in who have come the longest distance, and such own among mem—mat we led the contact as the such of the life, and live as men, as they were astonished, in who have come the longest distance, and such own among mem—mat we led the contact as the such of the life, and live as men, as they were astonished, in who have come the longest distance, and such own among mem—mat we led the contact as the such of the life, and live as men, as they were astonished, in who have come the longest distance, and such own among mem—mat we led the contact as the such of the life, and live as men, as they were astonished, in who have come the longest distance as the such of the life, and live as men, as they were astonished, in who have come the longest distance as the such of the life, and live as men, as they were astonished, in who have come the longest distance as the such of the life, and live as men, as they were astonished, in who have come the longest distance as the such of the life, and live as the such of the life, and life as the such of the life, and life as the life as t also, that this truth was not manifested to man by as cannot remain there for another opportunity; fan. Several of the company in different parts of

where resound so many blasphemies that one cause that then it is the same with exterior; thus, The Spirit then addressed me by name, and obhis physiognomy, language, character-in short, served, in substance, that although they were his moral and civil life, are similar to what he is strangers to me I was not a stranger to them; "Thou wilt behold heaven and earth combating still on earth, unless he notices the objects which they had been cognizant of my thoughts, desires

my attention was first called to the subject. They forms, wind, water, plants, metals, and stones; rection, in order to assure him that he was now a spoke in very flattering terms of myself and others

fectly silent. Presently we heard human voices singing, apparently in the distance, so as to be scarcely distinguishable; the sounds gradually increased, each part relatively, until it appeared as if a full choir of human voices were in our small room singing most exquisitely. I think I never heard such perfect harmony; each part was performed with strict attention to its relative degree of sound or force. There was none of that flopping, But familiarity with purely physical science, often floundering, ranting and shrieking which constitute the staple of what is latterly called music; harmony rather than noise seemed to constitute the Spirits' song. So captivating was it that the heartstrings seemed to relax or to increase their tension to accord with the heavenly harmony. It seems to me that no person could sit in that sanctuary with-

instant to start and stop.

out feeling the song of "Glory to God in the highest, peace on earth, and good will to man," spontaneously rising in the bosom and finding expression on the lip. I don't know that the Spirits attempted to utter words with their song; if they did, they succeeded in this particular no better than modern singers. But it was hardly necessary for the Spirits to articulate, for every strain and modulation seemed pregnant with holy sentiments, and language could scarcely signify more. After this vocal performance several pieces of quick music were performed by Spirits on the several instruments. They play faster than mortals usually do, and in most perfect time throughout. If any instrument gets out of chord they tune; they tuned the violin in my presence, and did it rapidly and

skillfully. Spirits reconstruct their physical bodies, or portions of them, from similar elements, apparently as on almost every Sabbath in the year, separates those which constitute our mortal bodies. Spirits' truths of God and the truths of science, or the on several of these occasions; and that we might to the other life are extremely surprised at per- not overheard their conversation, but such was the hands with a weak solution of phosphorus, (which or scientific mind, cannot apprehend Spiritual truth. She uplifts the lid of the urn of buried hope and result of one of my tests as to the Spirit origin of Mr. Keons prepared some time previous by their We might ask, how then are men accountable for love, and bending over the perishing blossoms, request,) which emits a light so that their hands is "But all truth is God's truth, and the powers the source of t and speak; at perceiving that even their body en- Mr. Koons and one of his children (a medium,) they could be if the room were light. At one of of the human mind are adapted to its investigation. her dismal pall over all earthly glories. Her car is around the room, over our heads, carrying the in-

vision, since it is so essential to the faith of the usually calling the names of the parties and leav- the room remarked that they not only felt this dis- no man can keep the laws of God-as if the great tomb. Alas! faces and footsteps are new and fuse with tears, unless it were restored to the Church. It was told them, from heaven, that this ing out the neighbors and those who can make it is and distinctly saw Father had made imperative laws which he had not strange, ties have been sundered, lips in unbroken such and and strange to the lips in unbroken such as a construction of the strange to the strange t might be done; for there is nothing more casy when it pleases the Lord, but that never would those who have been confirmed in errors against those who have been confirmed in "On beholding the immortal world, with its those who have been confirmed in errors against vited in by Mr. Koons. Immediately on closing or other parts of our bodies, and in most cases it heavenly delights and the honors which Spirits the boors which Spirits to the door, the Spirit took up the trumpet (described was instantly done. I held up my hands and rein my last communication,) and spoke through it in a price of the spirits to beat time with the tambourine on my hands. They did so, and gave me Art. 493. —"The first state of man after death audibly and distinctly, saying, "Good evening, more than I asked for, by striking my knees, hands and holiness, commencing immediately after death, scalding tears, reflected from the days that are earth, obscure and devoid of beauty-on this earth, is altogether similar to his state in this world, be friends!" to which we responded in like manner. I have seen the notwithstanding the grossest sins of this life-the gone forever. tambourine players in the minstrel bands in New one placing the vilest and most moral side by side York; I have seen the best performers in the country; but they cannot perform equal to these Spirits. The perfect time and the rapidity with since side by side in equal felicity—to show the to flow; yes, and let the world be clad in mournwhich they beat are truly surprising. Spirit-hands, with phosphorus upon them, passed the case required. I could weary the patience of the the errors of perverted earth life shall cease to

around the room, opening and shutting, and exhibiting them in various ways and positions which sophical features of the theologies of the day. thou wilt perceive how pain and pleasure trans-form beings." spoke in very flattering terms of mysell and others form beings." how had been bold to testify to the Spiritualism is not open to other life, and death is only a passage. The phosphorescent illumination the early times, and during cally organized. The phosphorescent illumination the early times and during cally organized. The phosphorescent illumination the early times and during cally organized. The phosphorescent illumination the early times and during cally organized. The phosphorescent illumination the early times are the early times and during cally organized. The phosphorescent illumination the early times are no mortal hand could assume or occupy-demon-

astronomer, the geologist, the chemist, the natural suffer. My punishment or my recompense-mr ist, the physician, as well as to the ploughman and heaven or my hell, is so plainly reached. This is the tradesman; and till the facts are observed and Spiritualism, as I understand it; and this view of studied, they must remain mysterious to all. Sci- rewards and punishments seems consistent with the highest conceptions we can form of God, and entific men, on account of their systematic training, with all that we know of man. may investigate them more successfully than others,

if their materialistic prejudices do not interfere. SPIRIT REFLECTION OF EARTH LIFE, OR TIME, MEMORY AND TEARS.

engenders such prejudices; and on this account Times' glad festivals crowded with mirth, dance. the friends of progress cannot hope for much from and song, greets the senses of mortals of earthlife the assistance of the savans. Whoever can bring with emotions of gladness, and joy begins the adequate powers to the work, unbiased by any hearts and cheerful faces, hold forth to the work habits of training, is the person to investigate Spiraround, the sign, that true happiness is for saleitualism with success; and when the world learn The world hastes to her mart, and congenials hast not to expect too much of scientific men, and not to purchase their preponderating desires. The si to expect too little of others, light on this subject begins, and progress, ever true to its genius, will

measured steps marks the passing ground. insensibly glides beneath feet so light. The up The remaining considerations which I have to ward sun with unerring course performs unheeded his gilding mission, until other children of earth need his presence. We look again upon the busy 1st. Spiritualism is philosophical, while all sysmart of trade and traffic in happiness. We behe tems of religion which have been derived from the the purchased boon; at churches, fairs, theatres, and private circles. We see ladies and gentleme: 2d. It presents the only satisfactory view of reclad in studied costumes of decorated plumes upor which are deeply etched "Behold ME and my glo ries--come and buy.

3d. It realizes Spiritual truth to our understand-Time passes-the pretty faces and decorations hang their beauties to the setting sun as the petals 4th. It harmonizes with the teachings of Christ. of the lotus, to catch each lingering ray to reflect 1st. Spiritualism is philosophical; all systems of their own beauty! A moment more, and all is changed. No beams of light with which to behold the sparkling gems of earthly beauty, or pearls in I cannot enter into a review of the religious sysdiamonds set, no warm tide of summer's day to tems of the day to prove this charge; nor is it nemark the dark gushing of cold hearts. The sable cessary. "Out of thy own mouth will I judge mantle of night is hung forth, earth's shaded cur thee." Every evangelical preacher in Christendom, tain falls, the world is disrobed and the sale closes Memory now begins; with her lava costume e truth into two kinds, sacred and profane—the burning thought, she flings her pinions over the landscape of earthlife, and paints her panorama upon the inner soul. Time is gone, the day is past world; and teaches that the "carnal," or worldly, and with them many a throng of glorious dreams Spiritual. Spiritual truth is to be regarded only as on every brow, its shadow in every bosom; in her we regard the higher studies in a school—if it is good and their places know the good, and their places know them not. Strong lips are bleached. The vivid sparkle of beauty, When once converted, a soul can never be lost- and the kind approving smiles, are clasped in the When once converted, a soul can never be lost-so say several sects. Is this philosophical? No less repugnant to reason is that other dogma, that own; to the opposite doctrine of eternal happiness lava heaves its current to the open chamber, when

O! time, give us back those golden moments in irremediable wo, the other placing saint and but for once. O! memory, paint truly the landsunreasonbleness of popular creeds? Doubtless, if ing weeds, until the withering mildew of sin and most diligent reasoner in pointing out the unphilo- canker each opening bud, and blast each aspiring hope. O, God, give us thy laws, give us thy wis-