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DR BELL ON SPIRITUALISM.

We extract from the July number of The Amerand of Instally a brief abstract of Dr. paper read at the meeting of Insane Hospital ndents in this city, for which much incalled the "Spiritual Phenomena," supplemen-Association at Washington, of which no reblic mind with the ridiculous, as to make it alient that it should be more than announced rally as among the topics discussed by the domestic experiences—it is thought best to at a brief summary of the leading facts and

Dr. Bell commenced by expressing his surprise sas whose lives were spent in investigating the brocal influences of mind and body, scarcely a directly in his path, which, whether regarded as merely an epidemic mental delusion, or as a new psychological science, was producing such momenone effects upon the world. It was now said to number over two millions of believers, had an extended literature, a talented periodical press in many forms, and had certainly taken fast hold on there were many who would be ready to ask, when nothing more was asked at this session. they saw hospital directors seriously discussing the

Dr. Bell remarked that on his return home from to verify his previous observations on what are technically known as the physical manifestations of this new science. He could not pretend to doubt his repeated personal observations, addressed to his sight, hearing and touch, and separated, as he bebetables move in the Smithsonian Institution, and the obvious incredulity of many of the "brethren,"

uns privocal experiments in table-moving. An opportunity was not long wanting. On the seasion of the visit of a well-known gentleman, but connected with the insane, and who never had such any of these phenomena at the Asylum, Dr. Ball invited him to go to a family where a medium of considerable power was visiting. The family was one of the most respectable of the vicinity, the head of it being a gentleman intrusted with millions of dollars of other people's money, as the financial manager of a large banking institution. He and his wife had for some years been perfectly convinced of the Spiritual character of these manifestations. The medium was a young lady of eighteen ninety pounds, and had discovered herself to be a radium while on a visit to these distant relatives. A family, from character and position more entirely beyond the suspicion of even winking at anything like fraud or irregularity, does not exist in the world. They were so fortunate as to find the medium at home, and the circle was made of the five persons mentioned. The ordinary manifestations of raps, beating of musical tunes and responses to mental and spoken questions, were very completely presented, as well as the movements of the table maler the mere contact of fingers' ends. Finding very facile movements of the table under contact, Dr. Bell proposed trying the grand experimentum Geo of the physical manifestations—the movement of the table without any human contact, direct or indirect. He was permitted to arrange things to suit himself, and began by opening the table more widely and inserting two movable table leaves, which increased the length from about six to perhaps nine or ten feet. This he felt also gave him an opportunity to see and upset all wires and mechanism concealed, or at least to answer posit-

The persons stood on the sides of the table, three inches. As Dr. Bell is some six feet two inches in "Spiritualists" to meet such difficulties, viz.: that effects produced upon the feelings or health of the but it was, the rap being made at T. height, he averred that he had no difficulty in see- evil or trifling Spirits interfered at their end of the mediums by the exercise of this power.

fingers of both hands.

height of a foot and a half.

its motion would have been continuous, if the ference. hands above it had followed along pari passu.

On reaching the folding doors dividing off the above the level of the carpet. It then entered the other parlor, and went its whole length until it perfectly wild and blundering errors, the responses allow its free course.

to actual beings, the motion was reversed, and it friends-for several gentlemen of eminently fitting r, private and public, has been made. It will returned until it again reached the iron rod. Here talents pursued the investigation with him-was liceted that Dr. Bell read a paper on what it stuck. The table hove, creaked and struggled, briefly this: that what the questioner knows, the Spi but all in vain; it could not surmount the obstacle. rit know; what the questioner does not know, the The medium was then "impressed by the Spirits" Spirits are entirely ignorant of. In other words, ever been made, by request of several to write, and seizing a pencil, hastily wrote that if that there are really no superhuman agencies in They considered that the whole subject the fore legs were lifted over the bar, they -i. e., the matter at all-no connection with another state s then too immature, and so much connected in the Spirits—thought they could push the others of existence; but that it bears certain strong anaover. This was done, and the motion kept on logies to some of the experiences of chairvoyance, Once or twice Dr. Bell requested all to withdraw a in that mysterious science of animal magnetism, as ation. As it is understood that these papers little further from the table, "to see how far the it has been protruding and receding for the last the published—their basis being much in influence would extend." It was found that when hundred years. Dr. Bell thought there was some any more than why the magnetic needle should inever a much greater distance, say two feet, was reason to believe that the matter reproduced may sist upon turning toward the north instead of S. S. E. reached, the movement ceased, and a delay of three come, not only from the questioner, but if in the or four minutes occurred before it recommenced, mind of any one at the circle, that it might be ber of very curious facts connected with the vain her commenced by expressing his surprise giving the idea that, if broken off, a certain reaccu- evolved. He made some observations upon the rious branches into which these phenomena had mulation of force was needful to put it in motion evidences of Spirit existence, drawn from the cha- run off, which he had not time to enter into the again. The table reached the upper end of the racter of the matter communicated by the mediums consideration of. He considered them all as of less parlor, from which it had started, but was left in a state of impression, when, as is believed, Spi- intense interest than the great question of the verisome four feet from the median line of the room. rits express themselves through the human agent. table existence of the "Spirits." The trance speakbeen favored, but remarked that the obligation indicating high intellectual and moral capacities in the curious "Spirit-drawings," and still other ma-

Spiritual phenomena, Quis custodist ipsos custodes? some five or six times in which he had seen the mundane production. Dr. Bell alluded to a treatise Still other phenomena may perhaps be proved But if there was any class of men who had duties table move without human contact, and all under which had been put into his hands by an earnest to be connected with the duality of the brain. It ceives his essential nourishment from Spiritual in this direction, it was those of our speciality. Our circumstances apparently as free from suspicion as Spiritualist, purporting to be the work of Thomas is undoubted that that organ is like the car and sources; being a Spirit, Spirits are his kindred, less and uncertain as the clouds that float between reports contain the record of many cases of insanity this just related. He also stated that the Rev. Mr. Paine, the author of "The Age of Reason," &c., eye, each of which is one of two symmetrical du-with whom, as Providence permits, he delights to our eyes and heaven. said to have been produced by it. It was import- P., a clergyman of extraordinary sagacious percep- which was thought would carry conviction to any- plicates. When both act concurrently, but one associate; but as nothing finite can satisfy the ant, whether true or false or mixed that its precise tions, and mechanical skill, took this same medium body, as it purported to be a full explanation of the class of effects is produced. When the ear and cravings of his inmost nature, he learns finally to depth, length and nature should be studied out. As to his own house, without previous thought, where formation and changes of this earth by one who, eye becomes dislocated from its fellow, double viis well-known, mystery always loses its terrific she never before had been, and where his own from his situs, must know all about it. The truth sion and disturbed audition result. One eye may galaxies of angels, but as mediatorial agents for the character when bobbly met and opened to the light table, in the presence of his own family alone, went was that the work was the production of some be habitually passive, as seems to be one perfect through the fullest locomotion without human mind, celestial of mundane, ignorant of the very optic of the cross-eyed, and the attention is not touch. Dr. Bell mentioned, that, in his last expe- first rudiments of chemical philosophy, in which called to the images which it presents, although

through was over fifty feet. birge sum to any person who would make one of known only to them and him, had been truly anwithout speaking or writing, had half a dozen cordoctrine of chances, the contingency of accident or part of the medium.

A brief abstract of one of these will give a general idea of their character. Dr. Bell had frequently remarked to his "Spiritual" friends, that if any senses of the superior spheres, had more than organ, and afterward reproduced in disease, are highest crown. medium could reproduce the essential particulars of a final interview which had occurred between himself and a deceased brother, in 1826, he should be almost compelled to admit that it came from his Spirit, because he was sure that he (Dr. Bell) never had communicated it to any living being. Hence, as it had never been known to but two or twenty, of very slight figure, weighing eighty or persons, and was of so pecular well marked a character, as not to be capable of being confounded by generalties, he should hardly be able otherwise to explain it. A few weeks afterward, what purported to be the Spirit of that brother narrated the es down to the well-recollected fact that he was adjustjourney, when it was held!

Pretty early, however, in his investigations, Dr. Bell began to find that, however correct his Spirtual conferees were in most of their responses, the moment a question was put involving a response that things appeared very favorable to a full exhibi- the truth of which was unknown to him, uniform tonol what he wished to see, as evinced by the failure occurred. Sometimes, where he believed at the time that his questions were truly answered, subsequent information had shown him that he had been mistaken. He had answers which he believed to be true, when the facts were decidedly other-

Pursuing this train of inquiry, he found the 'Spirits," while averring that they could see him distinctly, "face to face," never could read the signature taken from an old file, and unfolded without his having seen the writing. Yet as soon as he had cast his eye upon the signature, without allowing ively as to their non-existence. The table was a anyone else to see it, it was promptly and correctly solid structure of black walnut, with six carved reproduced by the alphabetical rappings. And again, when he had made a previous arrangement members of this Association, who were as much legs—the whole of such a weight that when the with his family that they should do certain things required to examine this topic as any order of men in different phraseology from that he held. A castors were all in the right line for motion he could just start it by the full grasp of the thumb and every quarter of an hour at home, he, of course, except, perhaps, the clergy, would not be afraid of "Spirit," for example, was asked where she had not knowing what-while he was to ask the "Spirit" what was done at the instant, uniform failure ridicule or of degrading their dignity. and two, and back from its edge about eighteen occurred. He proved, too, that the theory of the

two parlors, and which were open, it rose over an been designedly intermixed with those which were very surprising to them, were "thrice told tales" iron rod on which the door trucks traversed, and known. The result uniformly was that the known which projected half or three-quarters of an inch responses, however curious and far remote, were correctly reproduced; the unknown were a set of came near the pier glass at its end-a centre-table often being obviously formed out of the phrasehaving been pushed aside by one of the party to ology of the question, as a stuck school-boy guesses out a reply!

At request, for they during this time spoke as if The result of the inquiries of Dr. Bell and his extraordinary value or novelty as to stamp it in fancies as to lose consciousness of external things; morning fragrance. Dr. Bell was understood to say that this made the judgment of unprejudiced minds, as of super-yet the intellectual process goes on. our meeting at Washington, he had a peculiar wish riment—that just narrated—the entire space moved the most ridiculous blunders were made on every these images may be all distinctly pictured on the page in matters which are as demonstrable as ma-Dr. Bell then passed to the topic of responses to thematics, and where, of course, the answer cannot action, be subsequently reproduced. The analogy mental and verbal questions, and gave several nar- be made that the revelation was too high for com- of the brain to these facts is shown in the phenoratives of long conversations with what purported mon readers. Nor does Dr. Bell believe, from his mena of dreaming, when we do and say and think to be the Spirits of persons dead for twenty to forty observations, that the waters from his fountain level, from any possibility of error or collusive years, in which every question he could devise re- ever reach a higher level than their source. The fraud. Yet the offer, by Professor Henry, of a lating to their domestic history and to events in it, most elevated specimen of the Spiritual literature vary from another. Or, again, it is illustrated in and hue. The quick ear hears other songs than would no doubt be found in the communications swered. Some of the subjects put mentally-i. e., from Swedenborg and Lord Bacon, in Judge Ed- for a period of weeks, or months, or years, the The deep heart feels that nature, all beautiful and had induced the desire again to see some full and rect replies, forbidding of course completely on any Yet whoever reads the very elegant and powerful and effective existence, perfectly unlike the other garment of a more ethereal and perfect grace; that tive the explanation of previous knowledge on the writings of the kind ever published, would not be reins, a more completely distinct set of results ficent picture-poem, of which God is the Author able to feel that Swedenborg and Lord Bacon, after their nearly one and more than two centuries' residence respectively, amid the culture and refined

> equaled their unpretending amanuenses still in "the vale of tears." Dr. Bell paid a glowing tribute to the character of Judge Edmonds. He did not believe that modern history could furnish an example of a more noble, chivalrous, self-sacrificing devotion to what he believes to be the altar of truth than that gentleman had evinced. He had not hesitated to sacrifice the loftiest political and professional prospects, as well as some portion of a well-deserved social influence, to his convictions. The days of the martyrs were not over, although the days of army of martyrs as any church has canonized!

ing that here were facts, if human senses could be trusted at all, went away from those who should have thrown light upon the mysteries, but who would or could not, to those who gave some explanation, even if it was one which uprooted all previous forms of religious faith. He hoped that the

Dr. Gray inquired if there were any perceptible

ing between the table and the persons of all present. It telegraph—was not tenable. For the responses In the hands were raised over it at about the same just before and after these gross failures had been him to suppose that there were no palpable influires of them led inverted reverse handwriting, of which he had given eminently and wonderfully accurate, and the "Spi- ences from this cause. One of the most intelligent an account last year. At a request, the table commenced its motion, rits" not only declared that they saw with perfect and successful of these in public practice, Mrs. with moderate speed, occasionally halting, and then clearness what was going on at his house, but de- Hayden, now in England, assured him that she gliding on a foot or two at once. It seemed as if nied that there had been any interruption or inter- was conscious of no ill effects or feelings beyond gan at the last part of the last letter of the last Dr. Bell also gave examples where test questions her crowd of visitors, whose wonderful recognition involving replies unknown to the interrogator had of deceased aunts, parents and friends, although was not uncommon, although he had not again met

> Dr. Cutler wished to know of Dr. Bell supposed ng in the mind of the questioner.

> Dr. Bell thought such was not the case. The mediums all concur (and many of those in private life, at least, are of the highest worth-and, indeed, he believed that many of those who gratified those interested by paid sessions to be no less worthy,) in declaring that they have no consciousness of any participation in what is going on before them. Nor could he see, in the temperaments or other indications of the mediums, anything in common. They run through a wide expansion of intelligence, from Judge Edmonds down to the most moderate intellectual development.

Dr. Cutler inquired how Dr. Bell supposed the aps to be made.

The doctor admitted his inability to suggest how, Dr. Bell remarked that there were a great num-

retina, and may, by some association or diseased things which are utterly foreign to our habitual monds' and Dr. Dexter's first and second volumes. patient lives in a certain state of moral, intellectual glorious as she is, is but the apparel and outer preliminary treatises of these gentlemen, which remnant of his life. Were a new guide or governor she only symbolizes the unfolded perfections which

exist.

common in the books. Dr. Bell admitted that many of the responses are so odd and unnatural, as compared with your own thoughts or manner of speech, as to make it individuality.

He related an incident illustrative of his meaning. He was once attending a session, or circle, where his position was at the bottom of a long sential particulars of the interview, the place where, the faggot, the cross and the stake might be. When table, at the head of which the "medium" sat, and Judge Edmonds promptly and decidedly told a po- on each side of her were some other persons. All ing the stirrips of his horse, preparatory to a distant litical committee, which waited upon him to an- had paper and pencils in hand to minute down the nounce that he must abandon his high judicial responses, &c. Owing to some "want or haroffice or suppress his book, that he would be bought mony," or other cause, the "Spirits" failed in corat no such price, he stood as noble as one of the rect replies, and a good deal of confusion and repitition occurred. Often their reply through the Dr. Bell concluded by the expression of his full alphabet, was, "we don't know," "we can't tell," convictions that, while the faith in Spirits must be &c. Dr. Bell was amusing himself, under these given up as being connected with these facts, it delays, in drawing with his pencil a grotesque was a topic, whether regarded as a physical novel-figure of an imaginary animal—a sort of griffin ty, or even as a delusion, cutting deeply into the with horns, tusks, &c. After one of the replies of very religious natures of our people, which was the "Spirits" that they "don't know," the doctor worth our fullest examination. There were great, rather pettishly lifted his pencil from the paper and novel, interesting facts here. They had not been said, "Well, do you know what this is?" The treated fairly and respectfully, as they should have response was at once rapped out, "It is hard nambeen. The effect was that the community, know- ing that beast!" As he was in a position where no eye could overlook him, and where no person beside himself could know what was drawn, he was at a loss to know out of whose brain, except his own, the quick repartee could originate. He certainly had no consciousness of it.

Dr. Bell also mentioned other cases where the idea in the questioner's mind was reproduced, but looking it in the face from any apprehensions of been buried. The true answer was St. Agustine, The letter S. was first rapped; he waited at A, love. having no idea that the contraction would be used.

Dr. Nichols inquired whether Dr. Bell had any

Dr. Bell replied that he understood that that phenomenon of handwriting, where the pencil bethe tedium of prolonged, monotonous sessions with word of the last sentence, and run back rapidly to the beginning, being also upside down to the writer, with it. In one instance in his experience lately the medium wrote in a reversed manner, so that the writing could be read in a mirror, or by being that the medium was conscious of what was pass- held up to the light, back to the reader—an obviously very easy thing as compared with that just described.

Dr. Bell had seen many of the "Spirit drawngs," which seemed like incongruous grotesque specimens of Chinese art—flowers, fruit and leaves being aggregated against all the precedents of nature or laws of botanic philosophy. They were only remarkable from being the production of persons unskilled in the use of the pencil, as was declared to be the case. Dr. Bell concluded by remarking that he regarded the question, whether Spirits of the dead had anything to do with these phenomena, to be so much more important, in a practical point of view, than any other minor facts much of his attention to these curious incidents, in order to direct his investigations more to the other point, the result of which he had endeavored to vous system, connecting man with the Spirit-

For the Christian Spiritualist. IT IS THE SPIRIT THAT QUICKENETH.

Life, manifest in the external, is the effluence of Spirit. Thought has its birth in the Spirit-world, Dr. Bell expressed the thanks of the company for Of course, the quality of such composition is more ing, the impressions of a visual panoramic order, and the home of love is heaven. Man stands methe very complete exhibition with which they had or less a question of taste. Much of it is elevated, the composition of all sorts of prose and poetry, diatorially between two worlds; the doors of his Spirit open inwardly to the Spiritual, outwardly to ling to see it tried by this severest and surest of would be enhanced if the "Spirits" would move the mind to which it owes its origin. Much more nifestations; of some of them it is very difficult to the natural world. In meditation and sleep he all tests-its fruits. Whatever cannot withstand the table about four feet at right angles, so that the is absurd, puerile and disgusting, infinitely below make an explanation; others may hereafter be withdraws from the outward, and drinks from hidchairs would come right for their late occupants. the grade of the human productions of the same found in the class of hysterico-nervous excitements den fountains, as a rose, folding its petals, imbibes many minds of soberness and power. He was well This was immediately done, and the performance persons from whom it professedly comes. Yet the in which the individual, without any intention to through all its secret pores the evening dews. In not of theories, however plausible or pleasing. Sysaware how easily it was turned to ridicule, and that was deemed so perfectly full and satisfactory that Spiritual revelation has given us nothing of such deceive, is so wrapped up in an eternal flow of action he diffuses the life received, as the flower its

> Man, therefore, being essentially a Spirit, reregard the vast societies of the blest, yea, even descent of that divine and holy Spirit which the Father alone giveth, and which shall be in him a well of water springing up unto everlasting life!

So outward nature is clad in beauty not her own. The trees in their vernal freshness and wav- invisible world. Thus even dead, unorganized ing in the summer winds, are fair and lovely to the eve; the meadow studded with golden gems, gladdens the free heart in youth or age. But the seefeelings and views, as much as one mind could ing eye discerns more than the attractions of form not unfrequent examples of periodical mania, where those that gush from the feathered warblers there. coincidence, as such mental questions, per se, nega- Dr. Bell thought would compare favorably with any known to enter the sensorium and assume the God has garnered in every human Spirit; a magnicould not be expected. In inebriety the same facts and man alone the hero; a floral queen attired in more than royal splendor, yet the foot of man, The phenomena of impressions made upon an man redeemed and glorified as he shall be, is her

> The lover-we speak of that self-sacrificing afmade by the purporting "Spirits" of your friends | fection that hallows and blesses, not of passion that pollutes and destroys-the lover gazes upon a beauty which no cold eye may see. The outward difficult to believe that they ever came from your form, lovely and beloved, is only as the transparent descent of influx from interior sources. Not only own habitual brain-that is, that part of your brain lens through which the Spirit's more awful and which you recognize as responsible to your own holy beauty gleams starlike and serene. Nor is it the exteriors of the mind, which, with the external with the realm of invisible realities. The veil of form, is inherited from parents, and which alone the covering cast upon the face of all nations is most perceives; he approaches the inner shrine of slowly withdrawn. The inner eye looks out through that archetypal image which God gave to be a its finer lenses: at first, for a moment only, as the is filled with a certain awe and trembling. He stands on hallowed ground, where the Infinite is of which that in the ancient was but a symbel and type. In the inmost of his love, therefore, he sacred to him alone, which God has there re-

True Spirituality is life—its source is the Source of Life; its aim the unfolding of life pure, harmonic, free. An influx of vital power now quickens the elements that pervade the natural world. It is inspiration ultimated, an operative upon the natural

As with the return of the vernal season, the vegetable world comes forth clothed with new beauty, and all animated and winged forms burst forth in signs and songs of joy, so in the revolving cycles of ages comes a celestial Spring, a Spiritual renovation, and an all-pervading influx of divine essential Life. For, as the human mind, with its positive thought, its prevailing sphere, impresses each subject element and sensitive organization, so the Infinite Mind is flooding the world from the fathomless sea of His own inspiring Thought, bathing angels, spirits, and men in the effluence of his

As a mother's hand caresses.

The children of her care; So Life from God descending, Poured out through angels bending Quickens Earth's common air

The elements all feel it, And human heart reveals it Though burdened sore; Till each to each confesseth. That heaven the earth caresseth, Enfolded ever more.

God's heart through man's outflowis His thought on him bestowing, With heavenward look serene; He lifts the meek and lowly, And makes the earth all holy, As 'twas by angels seen. When clad in morning glory-So reads the ancient story-

She smiled from God's own hand And all the stars in chorus Shouted a welcome glorious Unto their sister-land. VII.

The philosophy of Spiritual manifestations, ultimated to a final analysis of their modus operandi. cannot yet be unfolded, but the general law under which these phenomena occur may be easily inferred. Here, also, it is the Spirit that quickeneth. As the living brain fills with energy and vital power connected with them, that he had pretermitted the very extremities of the form, making the nervous system the conducting medium between itself and the subordinate members: so that finer nerworld, more subtle than the ethers and auras known to the chemist, more potent than the electric agencies which operate in the invisible recesses of nature, has been quickened as by the breath of Him that liveth for ever.

> If Spiritualism is, indeed, life, outflowing from the Source Life, its character and effects, if genuine, must be worthy of its origin. We are wilthe fiery ordeal, cannot too soon pass away. As Spiritualists, we would be the servants of truth, and tems of philosophy, so called; views of life and the Spirit-world, flattering to certain phases of mind and character, are not necessarily a part of it. It rests upon its facts as upon adamantine foundations. Mere speculations, now as ever, are base-

Spirituailsm, indeed, comes to man as a messen

ger from the skies. It breathes its essential life into the very elements around him. The electric aura diffused throughout nature, quickened, vivified by influx from more interior spheres, thrills to Spirit-touch, vibrates with audible concussions, operates upon external objects, and becomes a medium of communication between man and the matter, becomes instinct with life and obeys the mandates of Spirit. And this is its ultimate or lowest form. Far more wonderful is its influence upon the human organization and the living Spirit within. The eye kindles with unwonted intelligence: the countenance is lit up with immortal love. The dormant faculties of the mind are coused to a more intense activity, the heart beats in sympathy with all noble deeds. Order reigns in the vast domain of the intellect, and harmony pervades the recesses of the affections. Inspiration falls upon the purified and expanded interiors, and

clothes the child of earth with the beatitudes of hea-

ven. Wisdom in immortal accents falls from the

lips of a mortal, and the divine harmonies of the

Inner Life outflow in forms of perfect Art, the

lofty Epic, the sweet Lyric, and the touching and

joyous song. But let us enter a little more into detail of the effects of this Spiritual quickening, this orderly is the organization vivified and energized, the Spiritual senses are opened and brought into rapport finite likeness of himself. It is not strange that he frail form can bear. Silver-gleaming points starlike, or, perhaps, golden and purple hues, like precious stones, attract the attention. Soon, on closmanifest. The Holy of holies is in the human soul, ing the eyes for rest, fair forms and lovely faces pass before the interior sight, but fade away as the external consciousness is submerged in the swellloves that Divine Image, distinct from all others, ing tides of the great Spiritual sea which floods the silent shores. For man, in truth, is an inhabitant of two worlds; by day he pursues the busy round of outer cares; by night the emancipated Spirit is attracted homeward, like a wandering bird to its evening nest. Wisely did the Ancients represent Sleep as the brother of Death. They both pilot to the same shore. Often, too, in those silent hours the psychometric sense is awakened, and the sleeper comes into rapport with the living as well as the dead, and perceives the true character of friends and kindred, as the ordinary intercourse of

> But as development becomes more perfect. as man becomes accustomed to the transit from the natural to the Spiritual world-which is in truth but a step-he needs not the seclusion and quietude of his evening chamber, or the odic forces of a harmonic circle, but passes from the one to the other, as from the house to the open air. And, finally, he retains also the external consciousness while open to the inspiration of the interior, and enjoys with a double zest the wisdom that flows

life had never presented them.

Christian Spiritualist.

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

NEW YORK, SATURDAY, AUGUST 11, 1855.

DR. BELL ON THE PHENOMENA OF SPI RITUALISM.

In publishing an abstract of Dr. Bell's paper on the phenomena of Spiritualism, read before the Superintendents of Insane Hospitals some months since, we expressed a desire that said paper be given to the public, that the method by which Dr. Bell had arrived at his conclusions, and the facts sustaining them, be known.

On the first page of this paper the reader will find a a liberal "extract," taken from the Boston Courier, which, if read with attention and discrimination, will give the necessary information.

And here we wish to express our grateful acknowledgments to the Doctor for making his convictions public; for if the facts need investigation, the popular mind needs to know the conclusions of that investigation, in order to correct their misconceptions and prejudices. Doubtless, there are thousands of intellects of the first order, who have been and are, investigating this phenomena, who think the subject worthy of attention, and think, also, that some one or more should disabuse the public mind of all funatacism that has grown or is likely to grow out of the subject, but who, nevertheless, keep a most respectful silence only when and where it is prudent and proper to denounce the phenomena and those believing in its Spirituality. It may be, we attach more importance to the investigation of the subject, by intellectually and otherwise mentally qualified men, than many of the Spiritual family, but it is because the subject is so complex and the phases so manifold and various, that the most gifted by nature and culture should make the examination, because the better qualified to discriminate. We have the authority of good sense, therefore, as well as the Testament, in saying "to whom much is given, much is required."

In sight of this conviction, we can hardly attach too much importance to, or think too highly of the honest independence that prompted Judge Edmonds, Prof. Hare and others to investigate this unpopular subject, and make known their convictions without consulting the vox populi of the times. And it affords us much pleasure, therefore, to know that Dr. Bell admires, and has the magnanimity to do Judge Edmond's justice in the following. Speaking of the Judge, he says:-

"He did not believe that modern history could furnish an example of a more noble, chivalrous, self-sacrificing devotion to what he believes to be the altar of truth than that gentleman had evinced. prophetic gift, which I called my inward sight, but Conn:— He had not hesitated to sacrifice the loftiest politi- which has ever been enigmatical to me." In Parke cal and professional prospects, as well as some portion of a well deserved social influence to his convictions. The days of the martyrs were not over, although the days of the faggot, the cross and the stake might be. When Judge Edmonds promptly and decidedly told a political committee, which waited upon him to announce that he must abandon his high judicial office, or suppress his book, that he would be bought at no such price, he stood as noble a one of the army of martys as any church has canonized."

What is true of the Judge, however, is equally penetration could not solve it. true of many others, for nearly all, in a greater or less degree, have had to present their whole bodies, as living sacrifices for truth's sweet sake.

Premising these reflections, we now call the atwhich he sustains them.

And 1st, Nothing can be more evident than the them and play the philosopher.

dical, and circumstantially detailed. He concludes and imperative therefore in its order of develop- brought to investigate through her influence, and in his statement are concerned, to be beyond the spring from the agency or come through the medi- had been told were the "hidden things which was shadow of suspicion. Still the number of facts he ation of human nature. presents are few, and will not admit of an enlarged comparison, although he intimates a finality in say- agency, and how far it is organic and constitutional ing, "faith in Spirits must be given up as connected to the human mind, are questions not easy of solube "great, novel and interesting." In acknowledg- manifestations from the Spiritual to the Magnetic ing the facts, however, Dr. Bell has only given us and Clairvoyant plans of development, neither simhis conclusions as an Observer, and so far, holds a plifies the subject nor gives us any essential aid by Her business is not sufficient to meet her exchurch.

But what distinguishes Dr. Bell from his theolo- made it the wonder and peculiarity of the Age. gical colleagues, is the statement, that " what the questioner knows, the Spirit know; what the question-

amount of evidence he can bring to sustain the as- experiences. sumption of the Spirit's dependence on the mind of

the two following will illustrate.

Mr. W.-What Spirit desires to communicate

with me? Spirit.—Your old friend Joseph De Pine.
Mr. W.—I am glad to hear from you; what have

"There is a letter in the Post-office for you from of pleasure, or absorbing earthly cares close up the Washington. The writer wishes to purchase your avenues of the Spirit, each member of the human French Spoliation Claim. Do not sell it—the bill family must feel the radiation and celestial warmth All the claims will be paid. I am happy. Your

orother I have not seen; he is not in my sphere.
Your friend, Joseph De Pine."
It may be well to state that Mr. West, in com her loving duties; the youth engaging with manly pany with Dr. Marsh, called at the Post-office next morning, and a letter was, sure enough, there for him, from W. G. S. & Co., Washington City, offering to purchase his claim, just as the Spirit had mentioned. We ask, where could have been the feel the mysterious influences that descend to Psychology in this? It was certainly a supernative and to bless. And children too those tural manifestation, if there ever was one."

If we remember aright, the "French Spoliation Bill" was vetoed, which shows the Spirit to be no prophet, but in no other wise interferes with the

"Our interview was short, as the lady was hurryfrom simply moving the finger over the outside of

The names of the woman and child were written But when I told her that the woman had no child Mary, she signified her desire to write with a pencil—tied a handkerchief over her eves because she said the Spirits wanted to convince me) and wrote legibly, "It is not her child, but Mrs. Gage's sister's child." I now remembered that a sister, twenty-four years ago, buried a little girl of that name, to whom I was then much at-

It should be added, that the medium through whom this communication came, manifested the singular phenomena of writing her impressions on the flesh of her arm, "by running her fingers on the outside of her dress."

Now here is intelligence, independent of the "inquirer," which not only contradicts the statement of Dr. Bell, but shows his conclusion on that point to be premature and imaginative.

2d. We will now ask the value of Dr. Bell's philosophic test, as a method of scientific analysis, in order to ascertain if possible how much reliance should be placed in it by the critical investigator; for, if we are not mistaken, the history of Clairroyance could have furnished him with a class of facts, which will bear the most rigid application of his method. Sure we are, that in the lives of some ideas that may guide to the conclusion that Swedenborg, A. J. Davis, Mrs. Freeman of Boston, all the histories we have read are not illusionary, part of the calf of the limb, below the knee, and and many other Clairvoyant Media, many manifestations of independent tests has been given, which has surprised not only the "inquirer," but the medium, some of which required days and months rits, and believe that in dying all dies, may find is much electricity in water thus applied, and will to verify, but were ultimately found to be true. These cases are the most positive in condemning

the test had been instituted by nearly every one of a veritable voice, we presented the form of one that ever went for a clairvoyant examination, or who had arisen from the dead." desired the services of a clairvoyant in searching after missing property or absent friends. It is true, that clairvoyant, like Spirit mediums are not at all times reliable, and that a sufficient number of failures may be found in the manifestations of both, to suggest caution to all investigators, but that a large class of mental phenomena of a most startling and extraordinary character, can be compiled to bear testimony in favor of independent tests and clairvovant reliability, none will deny, acquainted with the history of the past, or the manifestations of the present. Every one familiar with the New Testament, will remember the dialogue that oc- being the Medium. It seems from a "circular" curred between Jesus and the woman of Sameria before us, that an Association has been formed actly as to length and size, described by the Spirit said, "Come, see a man, which told me all things better able to work for the "benefit" of "both that ever I did;" and makes this wonderful manifestation, a premise for the question, "Is not this the Christ?"-St. John, chap. iv, 29.

In modern times, we have in the person and life of Zschokke, the German novelist, alike manifestaof in his Auto-biography, as "a singular case of Lines, Wilcox Building, Union street, New Haven, she sometimes felt a slight pain on stepping upon the following "nete," which illustrates how mystewho came within the circle of its manifestations:-

von Riga, when in the first hour of our acquaintance I related his past life to him, with the avowed object of learning, whether or no I deceived myself, state of affairs here. His visit has left an influ-

it cannot stand before either Spiritual or Clairvoytention of the reader to some thoughts on the va- ant facts. But admitting for the argument sake, much need a good demonstrating Medium—the lue of Dr. Bell's conclusions, and the logic by that Spirit manifestations do "bear certain strong ance," what, then? Nothing to the Spiritualist, that man is an observer before he is a thinker, who has long since learned that the higher compreand that his first duty is to possess facts of all hends the low, as the greater absorbs the less; for kinds and phases, before he attempts to classify to him or her the knowledge of conditions makes Dr. Bell's statements as an observer, are methodividual, man or woman, physically and Spiritually, it has not been without its fruits—many have been the phenomena to be natural, and so far as the facts ment in every phase of manifestation likely to

How far Clairvoyance is the result of Spirit common position with thousands in and out of the which we might help ourselves to a better understanding of the marvels and mysterics, that has

phases of erratic mentality, as found in the hiser does not know, the Spirits are entirely ignorant tories of Physiology and Pathology, which will tend ed a large hall, which can be hired at any time. of," and the intimation that the facts and pheno- to darken council rather than throw light upon the We must have assistance from abroad, or the efother state of existence, but that they "bear certain statement, as to how far and in what degree we can friends to the cause, that these rooms are just the conviction that, had he received such informa- brain," and "the phenomena of dreaming," and tion from the communicating intelligence as he was that normal and healthy condition of mental recepture, was blest with pecuniary means, with my present not in possession of, he would be forced to the con- tivity, which admits of "a new guide or governor to feelings, the cause would flourish I know. Hoping clusion of Spirit agency. The whole strength of Dr. enter the sensorium," we have no means of deter-Bell's philosophy, therefore culminates with the mining either from the Dr.'s labors or the world's

We are forced into contentment for the present, therefore, until further observation, closer thinking, What testimony has the manifestations give on and more elaborate parallels will aid some one to the Medium, has left the city for a few weeks, be a pleasant and profitable one. this subject during the past five years? To answer correct our judgment on this subject, for we are there will be no meeting of "Eva's Circle" on next this, a conpilation of facts might be given; but determined to see, there can be no mistake in the Saturday evening. But on the following month, that was published in the Christian Spiritualist, a habitation in our nature.

February 3, 1855, under the heading, "The Spirits "DREAM LAND AND GHOST LAND." A NEEDLE EXTRACTED FROM A WOMAN'S

Under this heading, we have published on the fourth page of this paper, a consecutive series of articles, which, in their connected form, makes a neat and closely printed 18mo. of 232 pages.

The editor and compiler of "Dream Land and Ghost Land," Edwin Baxton Hood, is a laborious and well read student in almost every department butes to that end is henceforth sacred.

little work can contribute to that end, we will not be there). The Spirit doctor then said: There is attempt to judge, but the following explains Mr. in the calf of the lame leg a piece of No. 7 needle Hood's purposes in giving the work to the public -she showing it to be about half an inch long; and the ends to be gained by a conscientious study | that it had entered her foot at that point where it of its pages :-

that they have a reality about them attesting the reality of the world whence they came; and thus those who sneer at all the ideas of a world of Spithat resurrection voices rebuke the fallacies of their

SPIRITUALISM IN NEW HAVEN.

of the last places to attempt the planting of so libe- something creeping up the side of her limb, like ral and Catholic a philosophy as Spiritualism; but the moving of an insect or worm, and asked to have if nothing was attempted in this world until all the bandage removed to find it; but none was there, things seemed to favor the enterprise, it is more and at times the creeping sensation was accompa than probable progress would be much more tardy than it is. Be this as it may, an effort is being soreness, redness, irritation nor inflammation. made to present the facts and phenomena of Spiritualism to the inquirers of New Haven-Mrs. Lines named by the Spirit,) the piece of No. 7 broken and rooms engaged, that the Spirits may be the through the medium. mind and body."

To aid progress, we give the following letter, in medium. hope it may find its way to some reader, who, having sympathy for practical Spiritualism, may be stepped on something pointed several months since, induced (if able) to give this infant movement the and supposed it was a tack, but had no idea any tion of this wonderful phenomena, which he speaks helping hand. It should be directed to Mrs. thing was in her 1000 of filling data. It should be directed to Mrs. as described, and as witnessed by several, although

New Haven, July 23. FRIEND TOOREY: Sir-Having within a few months become a convert to the doctrine of Spiritrious and inexplicable the phenomena appeared to all ualism, I am led to address a few lines to you, in the hope of contributing my mite to assist the great "What Dæmon inspires you? Must I again be- cause in this dark and undeveloped city. Doctor ieve in possession?" exclaimed the spirituel Johann Mayhew has been with us, and from him you have probably learned something with regard to the We speculated long on the enigma, but even his ence which I feel anxious should not be suffered to expire; and if there should be any opportunity for Besides these, other facts might be quoted to you to send any one here, whose sole aim is to labor show Dr. Bell's test of no scientific or philosophic for the cause, I hope you will do so. I sincerely value, either to the skeptic or the investigator; for hope that if there are any Mediums travelling this opinions of their own, as to the merits of some of route, they will be impressed to stop. We very these heretofore condemned characters. people must have something which can be seen, it inalogies to some of the experiences of Clairroy- is so hard to reach the feelings, owing to the encrusted state of the outward man. Mrs. Lines has been laboring here alone in the field since last winter, and truly, may it be said, that she has been a faithful laborer, suffering many persecutions and such revelations necessary to the growth of the in- more privations than many would have done, and better. not to be revealed to them." Although her mission has been one of dark discouragements, she will surely be rewarded. I have been acquainted with with those facts," while acknowledging the facts to tion at present; so that Dr. Bell in passing the fluence that I was led to examine the subject. She is a faithful and self-denying disciple, and deserves to have more assistance in the field than she does. penses, and she often wonders why she is kept here. Through the efforts of Mr. H. S. Banning. rooms have been opened on a small scale, with the Instead of which he has introduced various little means that could be raised. The rooms are very commodious and pleasant, to which is attachunite their efforts to sustain it. If they all felt as it may be in your power to aid us in some way, I subscribe myself. A Friend to Progression,

"Eva's Circle."-As Mrs. Anna Leah Brown, the two following will illustrate.

The first fact forms part of a communication mediation, so long as "justice and judgment" have the consolation of the consolation and judgment" have the consolation in the argument, that is to deprive us of the consolations of Spirit presence and mediation, so long as "justice and judgment" have the consolation in the argument, that is to deprive us of the consolations of Spirit presence and mediation, so long as "justice and judgment" have the consolation in the argument, that is to deprive us of the consolations of Spirit presence and mediation, so long as "justice and judgment" have the consolation of facts might be given; but of the indication of facts might be given; but of the indication of facts might be given; but of the argument, that is to deprive us of the consolations of Spirit presence and mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, so long as "justice and judgment" have been concluded, for two mediation, s

MRS. M. F. THOMPSON.

LEG BY A SPIRIT MEDIUM.

A correspondent of the Cincinnati Gazette, a on the leg of a woman in that city:

culture, will so sober his enthusiastic admiration, waited for a communication from them, when soon, and chasten the devotion he feels for his new faith, through the medium, our father's Spirit gave us as to take away every phase of exclusiveness from some very important and encouraging communicanature he may feel "God is all in all" in the past sphere) to myself, and in relation to which I had manifestations of his love, as in the present exhibi- great anxiety, and then said he would answer our tions of His wisdom and power. To know this- questions, which he did most satisfactorily, and feel this—and lire it—is the great purpose of life's greatly to our astonishment and gratification. She hand on the ball of the foot near the toes, where In what way and how far the publication of this there is a small callous ridge, (which was found to was callous a long time ago; that they were mov-"If our book has the influence it was intended to | ing it up by magnetism; and he said it would come have, it will awaken in doubters and in skeptics out, and pointed to the place by putting her finger on the precise spot, on the right side and upper told us it would come out day after to-morrow (Monday) morning. He directed us to continue to apply cold water to it with the hand, and said there assist in moving it; and we are trying to prevent darkenened intelligence, although we indeed despair its passing into her knee; we were also directed the Dr.'s test philosophy, because the conditions of of effecting any conviction in the mind, if instead not to let the medium know anything that had been told to us about it. She has not been permitted to remember what she sees or says under Spiritual influence yet, for a special purpose of Spirits controlling her, but soon they would allow her to remember what she had seen and heard. Those acquainted with the theological character and enjoy it in the natural waking state. Several and surroundings of New Haven, may think it one times after this, in a normal state, she said she felt nied with an aching and sharp creeping pain, and, although very sensitive to the touch, showed neither

'On Monday morning at six o'clock, (the time needle, over a half-inch long, showed itself and was extracted at the precise point in the limb, and ex- clude by letting our friend tell his own story.

"I have the piece of needle, which is quite dark from corrosion, and it corresponds exactly as to size and length as described by the Spirit through the

"The medium says she remembers to have anything that pressed the callous ridge on the foot. which she thought was a common corn forming.

TOLERANCE AND PROGRESS.

certain names in the world's theology, philosophy, ask me why I procure it beforehand, I tell them I and literature, be kept in the popular hells, to delight in looking at it, and morcover I fear if I which the intolerance and superstitions of our an- leave it for others to procure after I am gone, they cestors had consigned them, but the Spirit of our might not get it right; perhaps they would omit age seems to be emancipational, and we shall hope the Progressive Spiritualist, or they might have it that ere long, the most conservative will see the to say, died at such time; and I do not like the propriety for granting a general pardon. If they word die, for I never expect to die, but I shall leave do not, however, the world will get on without it, the mortal body. for it is very evident the rising generation have

The following which we clip from the Boston Post's report of the "Commencement at Harvard," may suggest the propriety of these reflections to the reader, for if our institutions of learning tolerate such sentiments, or permit their publication on commencement days, it will not be long before public opinion will be altered, and that for the

"Mr. Edward Augustus Gibbons, of Boston, read a very excellent essay, entitled 'Modern views of Mahomet,' which showed the injustice done a truly great man by modern prejudice, and said Mahomet's teachings were more in accordance with one of the regularly organized religious setes, he teachings of Jesus than those of his so-called

The reader to appreciate this item, should be acquainted with the general estimate made of Maho-

PIC-NIC EXCURSION.

selected for the occasion are in West Flushing,

[For the Christian Spiritualist.] WHAT I SAW AT MISS SEABRING'S.

Last Thursday evening, I paid a visit to Miss Daniel Gano, furnishes the following account of a Seabring's Rooms, 571 Broadway. A few of us wonderful operation performed by a Spirit medium joined in the Circle, when the following interesting facts occurred. In a few minutes the medium was "Mrs. Marden, an inmate of my family, is well deeply entranced, and became unconscious until known to many persons here as an extraordinary the close. She then personated accurately the of Literature, Philosophy, and History, and as the and truthful test medium for rapping, table-moving, daughter of a gentleman sitting next to her on the fruits of his labor, he has already given the public impression, possession, personation and speaking, left. The father took out his watch, when she exfruits of his labor, he has already given the public impression, possession, personation and speaking, left. The lattice took out his watch, which shall be a like the labor, he has already given the public impression, possession, personation and speaking, left. The lattice took out his watch, which shall be a like the labor, he has already given the public impression, possession, personation and speaking, left. The lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which shall be a like the lattice took out his watch, which is the lattice took out his watc which belong to History, Biography, Science, Mo- parted Spirits in her waking state. She sprained daughter used to say. The child was three years rals, Philosophy and Literature, all of which are her ankle by having her foot turned on a small old, and died last Christmas. The conversation all treated after a popular but eminently sensible me- stone, just two weeks since, from which she suffer- through was most childlike. This little Spirit was thod. Although none of these works have been ed very much. A few days since, in a superior then used by our Spirit friends, and told us what ours but the conclusion of thousands, whose paints republished in this country, most of them are to be state under Spiritual influence, she encountered she saw. She pointed to another gentleman, and found for sale at the book stalls and many of the the presence of Dr. Bennet, who requested me to laughed, as she saw a very interesting child playcheap book stores of this city. We give these par- place my hand gently on her lame foot. She im- ing with him and touching his hair and arm. The ticulars in hopes they may induce some of our mediately writhed in such excruciating pain as to hand on the head he said he felt. The description will only remind the reader of her continued of young readers to furnish them, with so many of distort her features and cause her face to become she gave was perfect. She then pointed to Mr. Hood's works as they may meet with, as we flushed; she said the Spirits operating upon her me, and said, I see a gentleman by you; hair the side of the Spiritual family, who are suffering to nows, impeded least of all. The fathers and the prefersions of the communicating Spirit as an indemosis, who are suffering to the pain in the foot and ankle; same as your own; medium height; he has blue disease, which might and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height; he has blue disease, which might and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height; he has blue disease, which might and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height; he has blue disease, which might and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; medium height and would be cured, distance to be as pure and foot was the cause of the pain in the foot and ankle; same as your own; mediu ennobling as the philosophy they elaborate, is it, however, soon subsided in the foot, and was folleyes. I said, no doubt it is father. She nodded prejudice prevent them from consulting a C. The second fact is taken from an article written healthy and rational. Indeed, few will question lowed by very severe aching and pain in the calf of assent. I then said, prove your identity. She enter the Promised Land, perish in the winderness of empty creeds and barren forms; but the little by Mrs. Gage, a non-Spiritualist at the time, if not the truth of this remark, who have read "Dream the leg, which seemed unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all; it then put her hand to my vest, and wanted some however, will sacrifice their good sense on the second unaccountable to us all the leg, which seemed unaccountable to us all the l Land and Ghost Land," for, while the author mani- was somewhat relieved by the application of cold thing. I had his watch on. She then put her of custom or prejudice, they must and will consider the constant of the custom of t fests a commendable enthusiasm for the Spiritism water and gentle passes of the hand often wet with hand up and down my leg, and at last reached be- the consequences, for it is true now as in the inof history, it is never exercised at the expense of cold water. On Saturday morning last she sent low the knee, and put her hand round it. He was of Jesus, "as thy faith, so shall it be unto the ing her work out of the way to go to a dinnerparty, it then being ten o'clock, A. M. The next see a reprint of it in this country, as a thorough natural waking state she saw the Spirits of my her arm and bent her finger, signifying that he see a reprint of it in this country, as a thorough natural waking state she saw the Spirits of my her arm and bent her finger, signifying that he day we met again. I saw the astonishing rosults, study of the work could not fail of doing good to father, Gen. Gano, and Dr. Bennet standing near used to sport, which was the fact. She then put consequence of contracting a severe cold, follows: all interested, be the student old or young. The her bed; the mosquito bar intervening, she did not her hand to her head and said, there is something intense application to business, a severe inflammation of the student old or young. Spiritualist may think he does not need the aid of at first recognize them, and they soon came round curious about his hair, and her hand then took hold tion of the eyes supervened, generally termed on such books to elaborate his philosophy or sublime and nearer to her, and she was impressed that they of it in the centre. Father used to wear his hair thalmia. Residing in Dayton, Ohio, I procured the his faith, as the one lovingly demonstrates the had something to communicate, and asked us to sit after the fashion of the old Methodist preachers, medical services of Dr. Wigand of that place. truth and unfolds the beauty of the other, but a with her. We took her hands and she soon passed i. e. a portion brushed up in the centre. I believe physician of the homeopathic school, and control of the homeopathic school, and control of the homeopathic school of the homeopat larger and more comprehensive survey of the phi- into the Spiritual or superior state, and she said: that was the Spirit of my father presenting those tinued under his treatment three months. Ution losophy of life, and the wisdom of discipline and Your father and Dr. Bennet are here with us. We things before that little Spirit, that I might know it was him. I should have said, she first saw him praying over me. He was a deacon of a Congregational church, and a very excellent man. These things presented by him were not thought of by his unfoldings, that in his internal and most sacred tions, and alluded to matters known only (in this me, or expected in any way, so that it could not be stored to the first of the first or the first of the first proofs I ever had. I would take this opportunity of speaking a word for the medium. I have not seen a better medium, all things considered, during my investigation, which has been two years culture and discipline, and any thing that contri- then said Dr. Bennet wishes Mr. Gano to put his and a half. She can prove that Spirits do come to us, and talk to us face to face. May she be well us, and talk to us lace to lace rewarded as she deserves to be.

WALTER ABBOTT.

PREPARING FOR HIS EXIT.

following, for, notwithstanding we talk much of treatment I continued fifteen months, he pursuioriginality, very few have the courage to look an the usual routine of allopathic treatment in casoriginal man in the face, much less genius to live of this kind-blistering, cupping, and active to an original life. We give place to the following, gation, with colocynth and Croton oil. During the therefore, in hopes it may stir the dull and hollow first six months, while under his treatment, I was monotony that gathers round most thought that somewhat relieved, the inflammation having pur associates itself with the Tomb. We know of no tially subsided from the thorough depletion; good reason why there should be so much jorne which I had been subjected, so that I was able and so little soul connected with the last duties hu- read some, but still laboring under great debile manity performs for the departed. That it is so, of those organs. Dr. Dix, considering that their however, is too obvious to need comment; but flammation had pretty much subsided, gave as i. were there any doubt of it, the fact that this plain, earnest friend finds it necessary to get his "Tombstone" ready, is all sufficient to condemn much of tion, the vessels becoming engarged so as not to \ our present burial service.

Many may call this eccentricity, and think the medy this he recommended the separation of E nh Tomb rather too grave a subject for banter; but we vessels—which separation is performed by divide contraction. incline to the opinion that our friend wished to im- the conjunction, and with a pair of forceps date en press us with the conviction, that Tombstones should ing out the trunk of the vessels which cross the arry tell the truth, and with his willingness to depart cornea, then dividing or severing them with a em wh this life when the hour came, these minor details mon surgeon's knife. This, the Doctor assured of being attended to. In this age of individualism, however, we may expect soon to hear and see va- ly restore my sight. After much hesitation, I: joy rious manifestations of the reformatory Spirit in last submitted to the painful operation, and I no mo this department of custom, for there is so much shudder to think of it. childish superstition and rank hypocracy at present connected with it, that reform is needed and must clear, and read some. Ten days subsequent to the come. For the present, however, we shall con- murderous process, inflammation again superve wh

GREENSBORO, HENRY Co., IND., (7 mo. 26, 1855. ble Tombstone for myself, engraved as follows:

> SETH HINSHAW, A PROGRESSIVE SPIRITUALIST.

> > BORN,

2d mo. 14, 1787. Left the Mortal body, -

The date of the time of my leaving the body is left to be added after I am gone. I have it stand-It may be for the interest of Sectarianism, that ing up in my store, in plain view. When people SETH HINSHAW.

CANDID AND HONORABLE.

The following statement of the views of Spiritualists, we find in the columns of the Springfield medical practice which I had thoroughly tested by Republican, the most widely circulated and influ- yet having a firm, unshaken faith that some remential paper in Western Massachusetts. It contrasts most creditably with the illiberal and contemptuous expressions and foul misrepresentations, of some of our metropolitan journals. With the exception of being considered a "regularly organized religious sect"-a position to which Spiritual- ply to Mrs. Mettler, of this city, who made and ists in general do not aspire—we have little fault to amination of my case, which to me was highly so find with this presentation :-"Spiritualists, who may now be regarded as

can hardly be said as yet to have any creed besides the belief in intercourse with Spirits of the departed. They are, however, pretty generally which had occurred during my sickness, and which agreed in one leading idea, which will, doubtless, were only known to me; tracing the disease are form the nucleus of their future creed. It is that, causes, the main of which she stated was a sermet, prior to the delivery and publication of Thos. besides God, no other being is absolutely good or fulous diathesis from the beginning. Carlyle's lectures on "Hero Worship." in which he evil, but all creatures, in all spheres of life, are in a does justice to a "truly great," but much abused state of development and progress towards perfection; not uniform progress, but by lapses and ad- was probable, and a cure was possible. It is no vances, still on the whole ascending. Death, they less to say that her assurance caused me much je believe, effects no other change than a release from aided in no small degree by the wonderfully co the earthly body and the location of the Spirit in rect examination and description of my case. St We are requested to say that the Spiritualists of circumstances more favorable to growth and disci- further assured me that during my convalescence this city and vicinity will have a general Pic-nic pline than those of the present life. They do not would be subject to occasional relapses, from each excursion on Tuesday, August 21st. The grounds profess to receive religious doctrines on the authority of Spirits, and the chief advantage they claim tion than when I entered it, which prediction has for Spiritual intercourse is, that it furnishes evil been singularly fulfilled. It is now one year since w," and the intimation that the facts and phenomena of Spiritualism are not connected with another state of existence, but that they "bear certain unabout to wave of the state of existence, but that they bear certain unabout to wave of the cause, that these rooms are inst analogies to some of the experiences of Clairrogance." trace the parallels between "hysterico-nervous exThe resume of the experiences of Clairrogance." trace the parallels between "hysterico-nervous exwhat has been needed, still the Spiritualists do not take the cars the remainder of the way. The boat and claim that Spirits enable persons under their say that "whereas I was once blind, I now see. racter and object with those recorded in the Bible, and restoration of sight. I can therefore trails starts from Fulton market at 8 and 10 o'clock, influence to work cures of disease, that would once In grateful remembrance for the great benefit A. M., and 1 o'clock, P. M., and the cars will return have been considered miraculous. In regard to which I have received at her hand, I make this ve at 4 and half-past 6 o'clock, P. M. Tickets, at 25 the Bible and its inspiration, the views of Spiritual- luntary statement as due to her, as well as to at 4 and half-past 6 o clock, P. M. Tickets, at 25 cents each, for the passage there and back, may be ists differ as widely as those of the other sects. It is not unjust to them to say, however, that they inskill in curing disease. Her examinations are wonprocured on board of the boat. Further particulars relative to the arrangement, etc., will be stated lars relative to the arrangement, etc., will be stated in our next issue. All Spiritualists who can make it convenient, are cordially invited to be present on those who apply to her are in a situation similar to mine, having exhausted all the convenient, are cordially invited to be present on the convenient of the con the occasion, which, it is confidently believed, will which they now are, is one of war against other power and skill promise relief, and in many cases a which they now are, is one of war against other power and skill promise relief, and in many cases a which they now are, is one of war against other power and skill promise relief, and in many cases a which they now are, is one of war against other power and skill promise relief, and in many cases a which they now are, is one of war against other power and skill promise relief, and in many cases a which they now are, is one of war against other power and skill promise relief, and in many cases a which they now are, is one of war against other power and skill promise relief, and in many cases a which they now are, is one of war against other power and skill promise relief, and in many cases a which they now are, is one of war against other power and skill promise relief, and in many cases a which they now are, is one of war against other power and skill promise relief. and mistakes. Like all sects, their first era, in in those cases which seem apparently hopeless, her sects. When they grow large and respectable, perfect cure; and I further firmly believe the suc-N. B.—It has been given out in two or three they will form treaties of comity with their neigh-Circles that this excursion would take place on bors, and enter upon the era of devotion and quiet not a parallel in the annals of medicine. In converse was a parallel in the annals of medicine. In converse was a parallel in the annals of medicine. As no sect ever before grew so rapidly, they clusion, I would say to all suffering sons and will probably constitute the militant branch of the

CLAIRVOYANT MEDIATION.

IN DETECTING DISEASE AND OPENING THE EYES OF THE BLIND

The following will illustrate what was said last week, touching the efficacy of Clairvoyant examin ations, when all else fuils, and suggest the prop. ety of saving much time, money, and pain, by ing at once to such persons as are most $likely_1$ cure the disease on the shortest notice, and at a smallest possible expense. We hope for an inistration, for the medical as well as the theological schools are avowedly defective in principles and method of cure. This is not an assumption of

revelations have long since been given to the public The wonderful cures effected by Mrs. Mettler are so well and generally known, that the $follow_{in}$ cess and usefulness. Yet, there are thousands on voyant or Spirit medium. If men and wor From the Hartford Times.

MR. EDITOR: On the 15th of February, 1851. his direction I was somewhat benefitted, and we by him discharged as cured. I then made a toto Massachusetts, to visit my friends before resuring my business (that of civil engineering.) While in Boston, a severe relapse took place, and a Esstate of inflammation supervened, to such an extent as to nearly deprive me of sight. I again to sorted to the homeopatic practice, under the trees ment of Drs. Wesselhæft, Sawyer and Gregg, of Boston, whose prescriptions I followed for the months, during which time my eyes continued a grow worse, and at the end of that period I me nearly blind.

At this date, by the advice of friends, I consult The reader may be surprised on perusing the ed Dr. Dix, of Boston, (allopathic,) under who opinion that the weak condition of my eyes m owing to the long continued and active inflamm able to perform their wonted functions; and to rewhen two or three times performed, would entire der

Before the operation I was able to see toleral der ing. I was totally blind. The Doctor seeing there we sult of the first, declined a second operation. At des under his continued promises, and my hope of n ha Respected Friend Toolieg: I have procured a mar- lief, I continued under his treatment a period o mo nine months longer, without any alleviation, but i nic possible, aggravation of symptoms; at the end e ye which time, I was coolly informed that so great: me disorganization had taken place, that in his onic an ion, I should never be able to see again.

> At this period, becoming completely dishearten in ed, as well as disgusted with all medical practice, rel and hearing of the reported cures through the in ly. strumentality of that "friend of humanity," John R. M. Spear, of Boston, I applied to him for relief- ra His examination of my case, purporting to be ma. A under Spiritual influence, gave apparently a ver th fair description of my condition as it then existed Br I followed his prescriptions for about three month no with considerable relief. At that period his c. pt gagements prevented his further attention to me when by the advice of friends I resorted to the Botanic practice, under Dr. Dillingham, of Boston mi whose prescriptions I followed for several months cl without any lasting benefit. At that period, Dec. a 1853, having, as I supposed, exhausted all remains dial resources, and having entirely despaired of receiving any benefit from the existing systems (dial means would yet be found which would affel relief-I abandoned all treatment, waiting patients for the door to be opened which would afford t me remedial aid. In June, 1854, by the kind a vice and aid of A. J. Davis, I was induced to at tisfactory—as she traced with a wonderful power and knowledge the history of my case from the commencement to the present time, with an accuracy and familiarity which to me was really astorishing-stating to me facts and circumstance She awakened in me a gleam of hope by assa

ing me that in my then deplorable condition, re cess which has attended her extensive practice, has daughters of humanity, "go thou and do likewise."

EPHRAIM B. POTTER. Hartforn, July 10, 1855.

SPIRIT POETRY.

Mr. R. H. Brown, of Detroit, in sending the folthe Spiritual Telegraph, writes: "At a of our circle, last evening, (July 2,) I was d and impressed to repeat the following They purport to come from E. A. Poe: who may deny this, Mr. Brown thinks. to domit the existence of an activeand the inspiration."

the beautiful realms of the day. He a great oth gloomy and dire, of a feet in the paws of the terrible way Visa hads to the kingdom of fire.

De an in the depths of the undermost world, Sout out from the light of the day, With a mountain of darkness high over me hurled. My spirit desparingly lay

Darkly I wandered, forforn and forsaken, tarkty I wandered control and forsaker O'er dismal and night-shaded plains, We seal with a tempest of passion was shaken. And sirethed in torment like Cain's. And the n came an angel appareled in light,

With love in her luminous eyes; A. Hope, like a star, arose on my sight, she pointed the way to the skies. Veroris of music came down from above,

As I armestly gazed on the sky. Vol Licard a sweet whisper, in accents of love Friedrosly calling on high Figure and the darkness and torture and night-

r cloud of terrestral woes-. the beautiful kingdom of light. assed by an angel, I rose. their with my lost loving-hearted. To angel whose name is Lenore. and and we no er shall be parted.

For and and I, nevermore EDGAR A POE

AN ANGEL IN THE WATERS. BY GEORGE W. BUNGAY

dasda's waters move to-day : the steps are wet with fallen spray— Wait not for one another in teres sames thee in its wrath,

solver fuge in the cooling bath—

Wait not, my halting brother

full and the napkin on thy head, runnet the mapkin on thy head, Rise up, rise up and take thy bed, For light will be the burden: Prince in the pool, and wash away Drouse, as Naman did the day He dipped himself in Jordan.

Tera life shall be a Sabbath day. Verbank terebodings flee away, Thy bliss shall know no sorrow: the deat shall hear, the dumb shall sing. Wage here descends on rainbow wing. To crown each bright to-morroy

write and lumbs the waters heal. Reform lights up her torches, t of leads the waiting multitude
that the straight and narrow road
Which leads up to the porches.

e eld man is again a boy halt and lame leap up for joy, Rejoice, ye sons and daughters lys, optics now forget your pain, ate-winged angel comes again,
To move the healing waters.

Water Cure Journal.

[For the Christian Spiritualist.] WHO SUPPLIED THE ISTELLIGENCE?

HER TOOHEY: The more I investigate the ena of Spiritism, the more thoroughly am I I sweet converse, and transacted the ordinthis of life, are permitted to return and

were inspected upon,) at the same time earnestly him, a particular relation of all the things which

midals of my father-in-law's name. Manly Wells. pay a piece of silver money or a linen garment." He using the first and last letters of his christian twer with the enception of the "S. W."

What does this prove? Does it not demonstrate in plain terms the presence of an invisible intelli- the facts. genee, which intelligence wished to convey in unmodulable evidence to my mind the real presence him who once fived on earth and bore that name. Does it not prove the theory of mind acting upon much which is brought forward by some, (who are which mally is, an atterly fatile, for here are the Internal theories must always give place to them andication, nor never had before thought of receiving the first and last letters of the given and sirebut for some moments understand their signifi-

The evidence of the reality of Spirit-intercourse with mortals is rapidly accumulating to my mind. Test after test is given of such unmistakable character, that I cannot as a reasonable and candid person, doubt for one moment, the phenomenon, and can in my humble judgment ascribe it to no other wisdom has given me for my guide, I willingly confess myself a Spiritualist.

Yours in Truth New York, Aug. 2, 1855.

THE SPIRITUALISM OF THE PAST AGES.

GENII, DÆMONS, SPIRITS. No. X.

For the Christian Spiritualist

ITS BY MAGICAL PRACTICE. Ludovicus Capello, in his work, "The Hinge of Faith," endeavors to prove the existence of the Deity from wizards, magicians and enchanters, and dians in Martha's vineyard, has something similar, from all heathen idolatries and superstitions, he ages, aver, and which ancient and modern history the devil snatched it away, and conveyed it to the confirms, Heathen as well as Christian, that there have been at all times in the world, witches, magicians, enchanters and diviners, and such wicked people who have communion with devils, by whose help they do many wonderful things above the power of all human wisdom, all of which infers they proceed from such a supernatural and immaterial cause as Daemons are. The laws promulgated by all states, Jewish, Pagan and Christian. give an evidence of this. The curiosity of persons resorting to know and see such things, confirm it. The writings of the Greeks and Romans are full of such records, and man must utterly renounce his reason before such testimonies are rejected, and which are sufficient in evidence to induce belief in

"If there be witches, &c., it necessarily follows there are Damons, by whose help the results are wrought. Now it also follows, if there are Dæmons, there is also a Deity, who is above, and restrains them, so that they shall not overthrow all things by their might. The profession of magical arts has must yield to the opinion of Kircher. been countenanced by some universities. The distinctions of black and white magic, invented by the sects of Plato and Pythagoras, by which a way was found to render subject the good Dæmons, and which, from them, part to the Jewish Cabalists, and from them to the Christians, are incontrovertible arguments that there are both magicians and Dæmons. And in the records of northern countries and the Indies, there is scarcely one which has not its familiar Spirit or Damon."

his history of Lapland, (1674) has a chapter con- it, that they thought nothing could be done withcerning the magical ceremonies of the Laps. He out it, that it was a most powerful amulet, and a says: "It is notorious that the Laplanders are addicted to magie, and this is no less verified of the Biarmi, their predecessors. So the inference is, they have descended from the same origin. The events to occur; that they enquired of the Indians Biarmi were so expert that they could by looks or when a ship would arrive, and that then after words bewitch men so as to deprive them of the much noise, and ceremony, and beating a kind of words bewitch men so as to deprive them of the use of their limbs, or deprive them of the use of their reason, (Psychology) and they profess the knowledge of such things is necessary to their security, and they have consequently teachers and professors of the science, and parents bequeath to their children as the greater part of their estate, those Spirits and Diemons who have been serviceable to them; and this bequeathing they suppose to be the only means of raising their families. So they excel according as is the largeness of the legacies they receive. Each house has its familiar differing from others. Single persons also have other Spirits who will not engage themselves, but those Spirits who will not engage themselves, but there are of their families. The same time, and the devil represented to them, and gives on the spirits who will not engage themselves, but there are of their reason, (Psychology) and they profess the boys being the principal mediums through the boys at kind of drum, they at length got an answer, which said that on the tenth day, two ships would arrive, and that one of the tenth day, two ships would arrive, and that one of company to retire from the table and join hands in circle, leaving only the boys at the table. Two company to retire from the table and join hands in division that the being a circle, leaving only the boys at the table. Two distributions, at amborine and a bell are placed on the table and poin hands in division that the being a circle, leaving only the boys at the table. Two circles, at these upon the foremost thinkers of the times."

The subtribution of the times are sent the down the table and join hands in division that the being a circle, leaving only the boys at the table. Two distributions are falled to the farmentary systems of Gall and Spurzellous and Diemondsters. We are constituted to the most hat the table of the familiar and the foremost thinkers of the times."

The subtribution of the times are the time the foremost thinkers of the times did not the table services to children whom they find fit to do their tion turned on the possibility of witchcraft. research of consolation and heal the wounds turn. The devil appears to the person he chooses, consolate Spirits, for the positive evi- in all shapes, so that they become perfect in maus of another and better life, its gical arts, and without the drum, that they can see enties, constrainth us to rejoice ever- at great distances, (Clairvoyance) and are so possessed by the devil that they see against their will. the during all of my investigations, I have en- A Lap., Shefferus says, once came and brought demoted to grand strictly against imposition, (sup- him his drum, and said, with tears, although he a hard morange as many do, that persons should not make another, he should vet see the the communications come from Spirits same visions. He then gave me, on my requesting

desting truth for truth's sake, and to this end, had happened to me on my journey to Lapland." have at various times and places, pursued various | Their magic art accords with the instruments testing the identity of the Spirit commu- they use, one part of which belongs to the drum. peating. One in particular, I wish to lay before other parts to knots, parts, spells, conjurations, &c. your maders, as the test given on that occasion The drum is a hollow piece of wood of pine, fir, may possibly be interesting. The communication or birch, growing in particular places, and turning is referred to, were given through Mrs. Kel- according to the sun's course, which they think less, on the both alt. I wrote the first and last therefore very acceptable to him. The sun they hald, of the given names of four of my deceased worship as the god Thor. They choose the root. righter in reversed order, thus "Y. M." for "Man-cleave it asunder, hollow it on one side, over which Also the relation in the same manner, W. L. they stretch a skin, in the other side they make F. for Father-in-Law. In like manner enume- two holes for their fingers to hold it. It is like a Less the various diseases causing death, "C. H. kettle drum, but not so round or so hollow. The or "Cholera," and wrote various initials for skin is fastened with wooden pegs, and sewn with bace of death, W. M. B. D. E. meaning Wm. reindeer's sinews. Several pictures are painted on The above were selected out of the four it in red, and stained with the bark of an alder year relationships, four diseases, and four tree. They put a bunch of brass rings on the drum where death occurred, all of which cor- when they beat it. "A drum, to fit it for use, re-1.4. The medium being perfectly ignorant of quires an index and a hammer. The first shows A communication was then given, com- among the pictures, the things they enquire for, by addressing me, "My son," and con- and the hammer is to beat the drum. The index, the initials "S. W. Y. M." For which is the bunch of rings, is variously formed in et at I was confounded, not knowing various shapes, square, or round, or triangular. was been the communication came, looked on and made of metal or bone. The hammer is made A laitials which I had written, but found of reindeer's horn" The Finlaps also use a drum. A correspond with those signed to the com- "There are three things they believe can be effectmanagina Viter a little reflection, it occurred to ed by the drum; matters belonging to their huntmy mind that it might possibly be the letters or ing, their sacred affairs, and enquiries into distant mails of the name of some one of my Spirit things. Another writer mentions four things, viz: franks referred or otherwise mixed together .- | the state affairs in foreign countries, what success Open this impression I wrote out the names in full designs in hand will meet with, how to cure disfor the purpose of solving the question, when to eases, and what sacrifices their gods will accept, my surprise and gratification, it proved to be the and what beast he most likes. Persons consulting,

John Felling, a German agent, consulted a Finand shehame, commencing backwards S. W. Y. M., lander about his master in Germany. The Finwith the Y. M. underscored, which agreed with the lander presently began to reel like a drunken man, same, relationship, we we selected from the and feil upon the floor, and there he lay as if dead, when starting up suddenly, he related circumstances which were afterwards found to agree with

Claus Magnus describes the ceremony as follows: The drummer goes into a private room, acta'though unseen to my vision,) of the Spirit of companied by one person besides his wife, beating the drum and moving the index, muttering at the same time charms. He then fell into an extacy in which he lays in a short time, his companions keep-Assay to ascribe the phenomenon to anything but ing off any flies or other animals in the room. During the extacy, his soul goes to the place where the enquiry is to be made, and brings back some token to carded and homest minds. One of the facts in that the mission has been performed. Then rising this case is, that I was not at the time of the com- up, he relates all the circumstances of the business enquired for.

Petrus Claudius makes no mention of the drum, dead for an hour or two, and then awakes, and gives his account.

The chord tied with knots is for raising the wind: those skilled in this art have command over the winds which blew at their birth.

Magical darts are made of lead, with these, revenge is executed on enemics.

being able to deny the senses, which God in his light that it seems hollow. Its color is a mixture there is much erronious and injurious theology aslight that it seems hollow. Its color is a mixture of yellow, green, and ash. Yellow predominant, with this, the possessor can injure whom he pleases. Since the introduction of Christianity among them, the magic art died, and the Laps are now God call for any one in the common acceptance o. New York.

there is much erronious and injurious theology as-helped progress, for there are many Waverlies in the Helped progress, for there are many Waverlies in the United States, and we are at a loss to say which one is the Waverly. Probably, however, it is Waverly, Tioga county, in the western part of the United States, and we are at a loss to say which one is the Waverly. Probably, however, it is Waverly, Tioga county, in the western part of the United States, and we are at a loss to say which one is the Waverly. Probably, however, it is Waverly, Tioga county, in the western part of the United States, and we are at a loss to say which one is the Waverly. Trouble that she United States, and we are at a loss to say which one is the Waverly. Probably, however, it is Waverly, Tioga county, in the western part of the United States, and we are at a loss to say which one is the Waverly. Trouble there is much erronious and injurious theology as-helped progress, for there are many Waverlies in the United States, and we are at a loss to say which one is the Waverly. Probably, however, it is Waverly. Tioga county, in the western part of the United States, and we are at a loss to say which one is the Waverly. Probably, however, it is Waverly. Tioga county, in the western part of the United States, and we are at a loss to say the United States, and we are at a loss to say the United States, and we are at a loss to say the United States, and we are at a loss to say the United States, and we are at a loss to say the United States, and we are at a loss to say the United States, and we are at a loss to say the United States, and we are at a loss to say the United States, and the United States, and we are at a loss to say the United Stat of yellow, green, and ash. Yellow predominant, sociated with the idea that God "takes little chil- the United States, and we are at a loss to say them, the magic art died, and the Laps are now God call for any one in the common acceptance o. New York.

vere made.

the art to their children, by reference to the trials pleasure to itself or benefit to others. for witchcraft, it will be found the witches profess-PERCEPTION MEN HAVE HAD OF SPIR-

And as to the opinion that the Laps did not send not agree, for in Mr. Mather's account of the Inbodies of persons to be afflicted, so also similar drums to those used by the Laps were used by the cheek of her brother, and wondering seem to agree.

drums; and also the Runick Almanac with which and they told us that our Charlie must die. wonderful things were said to be done. He also says that the tympanum of the mother of the gods so celebrated in Greek and Latin authors, was but a copy of the Lapland tympanum conveyed to foreign parts by Disa. Iris and Diana. The ring and hammer are found on the left hand of Iris at Rome. The tympanum over the head of the goddess, and marks under her feet like those seen on the Lapland drums, and he says, that Iris, the daughter of sin Amy, good night, sweet sleep"—and Inachus, went into Egypt a little before the time of Moses, and taught the Egyptians incantations, and hands over his still heart, and smoothed back the showed them the use of the hieroglyphical marks, golden curis from his pure temples, and they showed them the use of the hieroglyphical marks, our faded lily upon the stainless snow. Our with which art the Egyptian Magi afterwards contended with Moses.

Our author adds, notwithstanding all the learning of Rubeck in respect to Thor's hammer, he

In his obeliscus pamphilius, he says the Egyptians in the character T. placed the whole idea of the pantomorphous nature by the circle or ring which they place on the top of it, by this they denoted the celestial orbs in which the Spirits of the world mixes itself, first communicating its virtue heard of, whether at Koon's or elsewhere. to them by the cross. They observed there were Shefferus, professor of law at Upsal, Sweden, in all others; and so great was their veneration for ritualism. character made by a wonderful subtility of wit.

Mr. Wafer in his history of the Isthmus of Darien writes, the Indians have a power to know

(To be continued.)

For the Christian Spiritualist. LIFE. At times Life seems a shadow—a mystic dream,

years with Hope's enchanting ideal bow of promise. Phenomena are to be developed in a short time. Then it was that Life seemed earnest-real: and the cup of bliss it pressed on thought and lip, was the impress of perpetual joy on earth was given, East, or feel inclined to enjoy the of Hope's early promise by disappointments jarring while on the "deep deep sea." discord riven! One by one, the watch-lights of our The steamboats "Empire State" and "Bay early seeming in sorrow's surging sea were quench- State" leave Pier No. 3 North River for Newport ed. Then night's dark pall the golden memory of and Fall River, on alternating days, at 5 o'clock. early life o'ershadowed. Then came manhood's P. M. We have travelled by this line for some rugged school in which was taught, by more ma- years whenever we have had occasion to go to or earth-life heaven, like an enchanter's tale, into ob- to speak in unqualified approbation of the general earth-life heaven, like an enchanter's tale, into oblivion's forgetfulness by it was driven. All now is
management and conduct of the commanding and
blackguardism and abuse, but by the more potent and ponder
able blows of the logician and the man of science. darkness-mystery. Nought now remains but ear- responsible officers. nest conflict fraught with Earth's cankering cares In leaving New York at 5 o'clock, there is a fine

shrowded now!

in harmony with perfect laws, his onward progress therefore, for safety, convenience and despatch. to perfection's goal is quickened. How changed life's seeming now! Its early morn with joys and happiness replete, soon shadowed o'er by earth's contending conflicts, a rudimental school is found to be: while the precepts which experience taught, were but the needful footprints on the sands of time along progressions upward mount. Profound may be deemed advisable. A Committee of Arthe teachings frought in life's swift passing years, rangements has been appointed to seeure accomto him who has the perception given to profit by the lessons that the soul's true culture needeth!-Such the means the Father-Spirit employs to draw His erring children to Himself. 'Tis only through consuming fires the chastened Spirit yieldeth up its inward life, and incense unto God the Father; and thus is its growth perfected, fit meet for light, and 'sociate joys that angels of immortal spheres and the overthrow of Error-come up to this coninherit. Thus is fulfilled man's wanderous beings, the large of any of my Spirit friends as a test upon this charms, or company. He casts himself, he says, and in unison with love and wisdom from the Fathwheat; yet they came, and when received, I did on the ground, grows black in the face, and lies as er given, the only way that leads the weary pilgrim joicings. through earth's woes, home to his native heaven.

WILL THERE BE FLOWERS IN HEAVEN MAMMA?

The sentiment and affection conveyed in the folowing, will be appreciated by all, who have been The tyre is a round ball, about the size of a wal- called to mourn the too early departure of the agency than that which it purports to be. Not nut, made of fine hair or moss, so smooth and young and loving Spirit from the earth-life, but designation of the place of meeting, it would have

ignorant of the manner in which the ancient drums that word, so that when a child leaves the earthlife, it is the highest wisdom to believe, it was un-As to the power the Laps had of bequeathing able to stay, and fill the offices of life, with any

A little knowledge of the laws of life will correct ed to have the same power to give Spirits to their this error, and make us understand the true economy and harmony of Nature.

Brightly the sun of a clear cold December day a dart to those they would destroy, our author does shed its slant rays through the half-closed blinds of appendix to the work. a sick room, glowing upon the rosy curtains, and playing in fantastic shape upon the carpet, but the Indian pawasos were wont to cut a piece of mourners there. A mother sat with bowed head and Society for the Diffusion of Spiritual Knowledge," writes: "The experience of our days, and of all leather like an arrow head and tie a hair to it, when breaking heart by the bed-side of her darling first born son; and that dark-eyed little girl moved slowly about the room, gazing thoughtfully for a while into the bright, fire then kissing the pale cheek of her brother, and wondering "how long Western Indians. In this their magical practices he would sleep." For hours he had lain with closed eyes and white lips and a breath so short Claus Rudbeck in his atlantica treats of the The fever had left him, but nature was exhausted. and low that it scarce stirred the white cover .-

Sunlight faded, and in the gray twilight we sat watching the little one passing so gently from our York. circle. At last the eyes slowly opened, and a soft voice spoke the sweet words:

"Mother, how long till summer time?"

"Six months, my darling."
"Then your Charlie will not see the flowers again. Don't cry, mamma; I must go pretty soon, but I wish I could see the flowers once more. Will there be any in heaven? Kiss me, mamma, cougolden curls from his pure temples, and they laid was too frail and fair for earth, and God has taken him to a holier clime.

Yes, there are flowers in heaven, sweet child such flowers as thou. Their tender 1 stals cannot bear our wintry winds, so angels gather them, and they go to bloom in fadeless beauty in the garden of our Father in heaven .- Genera Conclur.

MANIFESTATIONS IN BUFFALO.

The following, which we clip from the Buffalo Republic, is as marvelous as anything we have

Buffalo has already been favored with very wontwo motions appearing in the world, a straight and derful demonstrations of Spirit power; and if these circular one; and citing Ficinus, he says, the manifestations continue, we shall expect to hear of Egyptians preferred the figure of the cross before numerous conversions to the facts and faith of Spi-

> "Mr. Davenport has a room on Main street, next below the corner of South Division street, in the upper part of the building. This room is is about 12 feet high in the clear. In the room is a circular table made of hard wood, screwed together in a very solid manner. This with a common pine table and a few chairs constitute the furniture of the room. Mr. D., his two sons and a daughter are mediums for Spiritual communications, the boys being the principal mediums through which the Spirits operate. After sitting at the

other Spirits who will not engage themselves, but an instance. The Bailiff of Berne (1594) was sons are touched with hands as palpably as if a upon earnest entreaty, whilst others will offer their dining with a clergyman, when the conversa- material hand had been laid on them; lights are shown in different parts of the room; water is sprinkled in profusion in the faces and on the persons of the visitors, while there is no water in the room; strange and unnatural voices are heard, and finally one of the boys is taken up to the ceiling, where he makes a red mark, and while up there speaks to let them know where he is. These and or fleeing phantom to conscious memory given, as many other strange and wonderful things are enthe lessening years roll round. Its childhood's acted in this room, and a promise has been given early morn was bright and joyous, spanning future that still greater demonstrations of this most strange

ROUTES TO BOSTON.

happiness without alloy. Then it was that o'er the As Summer is the season for travel, we wish to senses yielding, plastic touch, in conscious trust, remind so many of our readers as may be going o'erarching all with the Sylvan hues of a golden kind of pastime or recreation, that the Fall River sunset even. But as time fled on, and on the steamboats are not only the safest, but that route thoughtful brow experience traced in furrowed through, from New York to Boston, the best for all lines its grown impress, how was the mystic spel persons, who wish to enjoy the luxury of sleep

ure wisdom, Life's true lesson; while the ideal return from the East, and we are happy in being able

and disappointments consuming sorrow. These the opportunity for seeing the surroundings of the city, logacy, the present from the early past inherits, and observing the scenery, as deep twilight does And oh, how deep in mystery seems one's being not come this season of the year, until near eight o'clock. Before this time, however, supper is serv-Man! the wanderous being man! who and what ed, for such as choose to eat. After which, singshe? Whence came he? Whither bound?- ing, reading, and conversation enters into the This is what he yearns to know. The years pass make up of the evening, and so much resembles on. At length the wanderous scroll on which his "home scenes," that were it not for the tremulous being's mystery is written, revealing infinite wis- motion of the boat, resulting from the work of the dom and design, unto his consciousness is given, - engine, few would imagine they were "affoat on the key that unlocks the portals of the realms of the deep rolling tide." Those at all familiar with THE GREAT PIANO & MUSIC ESTABLISHMENT OF death, while to the wandering Spirits inward sense, the motions of the beat, will have no difficulty in the veil is lifted that hides the life to be—the state enjoying a good sleep, as the boat does not arrive immortal. From the understanding, the mists of at Fall River until after four o'clock. A short ride error flee away, and from the eye, the scales of of two hours in the cars takes you to Boston in gnorance and darkness fall, while to his inner con-time for an early breakfast, giving you a whole sciousness the light and truth is given, to guide his day, should it be necessary to return by the same erring footsteps to the Spirits' heaven; and thus route in the evening. We recommend the route.

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Wrapped in the silence of the brooding night,
The mortal, on his pillow calmly sleeping,
Sees not the band of angels, clad in light,
Around his couch their tireless vigil keeping.
Perchance his thought flies wildly high and far,
A thousand shadowy forms his seems decairing A thousand shadowy forms his sense deceiving, But in the woof of all his fancy there, A golden thread that angel-band are weaving.

Perchance the slumberer feels intrusive care-Perchance the slumberer feels intrusive care—
Deep in his heart some longing wish is waking;
Perchance his soul is drooping in despair,
His o'ertasked heart beneath its burden breaking.
But there the angels shed the light of love.
The dark cloud now no more is mantled o'er him;
He sees the ladder reach him from above,
And sees the angels who to heaven restore him.

Haply the slumberer in a fever dream Haply the slumberer in a fever dream
Suffers unconscious, ever restless turning,
While through his veins the life-supporting stream
Courses in figured fire, its channels burning.
Then are the viewless hands laid on his brow,
The pure life-sesence in his frame distilling,
Coursing its every favored part—and now
The temple of the soul with pleasure filling.

But most of the watching angels guide the thought-If in the mortal's heart be wrong or error, Soon by the pure and viewless influence taught, He sees his wrong as in a magic mirror He sees the end where leads his tortuous path, Its darkness and its danger, and, awaking, He finds within his soul a holier faith, And turns with willing heart, his sin forsaking

Thus does God guard his children, whether laid In all unconscious sleep upon the pillow, Or wandering wildly far from mortal aid, Upon the waste, the mountain, or the billow. Upon the waste, the mountain, of the billow.

No one is left unguarded on his way,
Though oft by passion's gale all wildly driven;
Aye at the helm is He, whom waves obey,
Who guides life's bark, and moors it in the haven.

THEY AREIGONE.

BY CHARLES W. DENISON. To their far off homes in the sunny clime.
Where the woods to the march of the winds keep time,
And the great Spirit sits on the clouds sublime—
They are gone!

Where the wild Atlantic billow-shock Dashes its spray on Plymouth Rock, All scattered and torn, like a hunted flock— They are gone !

Where Niagara's pealing thunder wakes The regal sleep of the mighty Lakes. To the silent wilds of the prairie brakes— They are gone

Where the energy Alleganies stand, By the shores of the stream through the Valley land, To Bahama's Gulf and Pacific strand— They are gone!

But their Spirits are hovering around us still; They linger near and they ever will;
And never, from river, or valley, or hill—
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Florence Heights, on the Delaware.

From Dream Land and Ghost Land.] REMARKABLE ILLUSTRATIONS OF OMEN AND PROPHECY.

But the most remarkable of these desert superstitions, as suggested by the mention of Lord confesses that he often wished this balefull skull Lindsay, is one which that young gentleman, in back in safety on the quiet altar from which he some place which we cannot immediately find, has took it; and finally, after many days of anxiety, he noticed, but which he only was destined by a was too happy in finding himself again restored to severe personal loss immediately to illustrate. some Oriental port, from which he secretly vowed Lord L. quotes from Vincent le Blanc an anecdote never again to sail with a saint's skull, or with any itualism here that there would be a renewal of the of a man in his own caravan, the companion of an skull, however remarkable phrenologically, not Arab merchant, who disappeared in a mysterious purchased in an open market. manner. Four Moors, with a retaining fee of 100 ducats, were sent in quest of him, but came back most memorable sections, the spirit of the miracu-"whether he was swallowed up in the sands, or stitions of Paganism; and we have shown that, in is equally silent respecting him. But then it was perfectly and the great vehicle of public instruction perfectly a met his death by any other misfortune; as it often the modern superstitions of Christianity, or of Mahappens, by the relation of a merchant then in our hometanism, (often enough borrowed from Chriscompany, who told us, that two years before, tra- tian sources,) there is a pretty regular correspondversing the same journey, a comrade of his, going ence. Speaking with a reference to the strictly his name in any English book, pamphlet, or periowho called him by his name; and one of them, to that miraculous agencies are slumbering in modern among a few private friends, who highly appreciate their age. What is of to-day in them shrouds and perversions of his professed followers. The thinking favored very much his companion: his thinking, favored very much his companion; ages. For one superstition of that nature which her many excellent qualities, independent of her have Their descendants here seedly deterior to the family appreciate by a seedly deterior to the family appreciate by the famil and, as he was about to follow them, his real com- the Pagans had, we can produce twenty. And if, panion calling him to come back to his company, from the collation of numbers, we should pass to he found himself deceived by the others, and thus that of quality, it is a matter of notoriety, that from was saved. And all travellers in these parts hold, the very philosophy of Paganism, and its slight lic audience to hear her; but they have both failthat in the deserts are many such phantasms seen, root in the terrors of profounder mysteries of Spiled. It is possible that not sufficient money was that strive to seduce the traveller." Thus far it is spent in announcing her discourse. But money the traveller's own fault warned as he is continual.

Thus far it is specified that the present movement toward spintoar money that strive to seduce the traveller." Thus far it is specified that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and nence, while doubt that the present movement toward spintoar ment; and the present movement toward spintoar ment; and the present movement towar the traveller's own fault, warned as he is continual- a moment between the true religion and any mode cannot be spent unless it is subscribed. About ly by the extreme anxiety of the Arab leaders or whatever of the false. Ghosts we have purposely £13 were spent upon two public appearances, and guides, with respect to all who stray to any dis- omitted, because that idea is so peculiarly Christance, if he is duped or enticed by these pseudo- tian, * as to reject all counterparts or affinities from men: though, in the case of Lapland dogs, who other modes of the supernatural. The Christian meeting satisfied all present that it was not expeought to have a surer instinct of detection for ghost is too awful a presence, and with too large a dient that any other attempt should be made. The counterfeits, we know from Sir Capel de Brooke substratum of the real, the impassioned, the human, and others, that they are continually wiled away for our present purposes. We deal chiefly with by the wolves who roam about the nightly encamp- the wilder and more aerial forms of superstition; ments of travellers. But there is a secondary distance, according to the Arab superstition, awaiting goric-not so near as the penal, the purgatorial, those whose eyes are once opened to the discern- the penitential. In this middle class, "Gabrel's ment of these phantoms. To see them, or to hear them, even where the traveller is careful to refuse gends of the charcoal burners in the German fotheir lures, entails the certainty of death in no long rests—and the local or epichorial superstitions from well-disposed persons, unacquainted with the movetime. This is another form of that universal faith every district of Europe, came forward by thouwhich made it impossible for any man to survive a sands, attesting the high activity of the miraculous turbed the proceedings. The speaking mediums changes. It is like the path of the just, that shin-turbed the proceedings. bodily commerce, by whatever sense, with a Spi- and the hyperphysical instincts, even in this generitual Being. We find it in the Old Testament, ration, wheresoever the voice of the people makes where the expression, "I have seen God and shall die." means simply a supernatural being; since no Hebrew believed it possible for a nature purely human to sustain for a moment the sight of the Infinite Being. We find the same faith amongst ourselves, in case of doppelganger becoming apparent to the sight of those whom they counterfeit, and in many other varieties. We modern Europeans, of course, laugh at these superstitions: though, as La Place remarks, (Esai sur les Probabilities.) any case, however apparently incredible, if bub to her Sabbaths, nevertheless trembles before it is a recurrent case, is as much entitled to a fair the beadle, and hides herself from the overseer.' valuation as if it had been more probable beforehand.* This being premised, we, who connect Horace, or the more dreadful Erichtho of Lucan, superstition with the personal result, are more impressed by the disaster which happened to Lord eta. But for the other modes of the supernatural, notice the nerus between the events, or possibly declined to nut the case too forward in his reader's of the subsequent event. The case was this :- Mr we believe relative) of Lord Lindsay, a man whose plishments speak for themselves, in the posthuhome of an Arab sheikh, who had been hired as English travelling party; it was known that the counter was looked for for some days. At length, in crossing the well-known valley of the Wady

* Is as much entitled to a fair valuation under the laws of induction as if it had been more probable beforehand."—One of the cases which La Place notices as entitled to a grave the cases which La Place notices as entitled to a grave consideration, but which would most assuredly be treated as a trivial phenomenon, unworthy of attention, by common-place spectators, is—when a run of success, with no apparent cause, takes place on heads or tails, (pile au croix.) But La Place insists on its being duly valued as a croix.) But La Place insists on its being duly valued as a croix. So again, if, in 1. Corpus; 2. Manes; 3. Spiritus; 4. Anima. No reversionary consciousness, no restriction of the total nature, party in the desert death should follow, such a phenoon is as well entitled to its separate valuation as any

say died at Damascus.

a man of scrupulous honor) yielded to the tempta- steps." tion of substituting for the saint's skull another less remarkable from his own collection. With this eminent journal in our age, it may be plainly seen saintly relic he embarked on board a Grecian ship; was alternately pursued and met by storms the most violent; larboard and starboard, on every quarter, he was buffeted; the wind blew from every point of the compass; the doctor honestly

not so far off from fleshy nature as the purely alleitself heard

Thus we have pursued, through many of its

"But in Pagan times, it will be objected, the popular superstitions blended themselves with the highest political functions, gave a sanction to national counsels, and oftentimes gave their starting point to the very primitive movements of the state. Prophecies, omens, miracles, all worked concurrently with senates or princes. "Whereas in our days," says Charles Lamb, "the witch who takes her pleasure with the moon, and summons Beelze-Now, as to the witch, even the horrid Canidia of seems hardly to have been much respected in any

Lindsay, than his lordship, who either failed to they have entered into more frequent combinations with state functions and state movements in our modern ages than in the classical age of Paganism. eve, from the solemnity of the circumstances, and Look at prophecies, for example. The Romans had the private interest to himself and his own family, a few obscure oracles affoat, and they had the Sybylline books under the State seal. These books William Wardlaw Ramsay, the companion (and in fact, had been kept so long, that, like Port wine superannuated, they had lost their flavor and body. honorable character, and whose intellectual accom- On the other hand, look at France. Henry the historian, speaking of the fifteenth century, demous memorabilia of his travels, published by scribes it as a national infirmity of the English to Lord L., had seen an array of objects in the desert, be prophecy ridden. Perhaps there never was which facts immediately succeeded demonstrated to any foundation for this as an exclusive remark; have been a mere ocular lusus, or (according to but assuredly not in the next century. There had Arab notions) phantoms. During the absence from been with us British, from the twelfth century— Thomas of Ercildoune in the north, and many conductor of Lord Lindsay's party, a hostile tribe monkish local prophets for every part of the (bearing the name of Tellaheens) assaulted and island: but latterly England had no terrific propillaged his tents. Reports of this had reached the phet, unless indeed Nixon of the Vale Royal in Cheshire, who uttered his dark oracles sometimes Tellaheens were still in motion, and a hostile ren- with a merely Cestrian, sometimes with a national reference. Whereas, in France, throughout the sixteenth century, every principal event was fore-Araba, that most ancient channel of communicatold successively, with an accuracy that still tion between the Red Sea and Judea, &c., Mr. shocks and confounds us. Francis the First, who Ramsay saw, to his own entire conviction, a party opens the century (and by many is held to open the book of modern history, as distinguished from the middle or feudal history,) had the battle of

sionary consciousness, no restriction of the total nature, sentient and active, was thus possible. Pliny has a story which looks like a ghost story; but it is all moonshine—a mere simulacrum,

that this must have been a delusion. It was estable of Spain-finally, by his own disgraceful death, their attempts to investigate, they cannot be blamlished, that no horsemen could have been in that through an infameus disease conveyed to him ed for not investigating. One of our most distinneighborhood at that time. Lord Lindsay records under a deadly circuit of revenge. This king's son, guished poets wrote to me a few weeks ago for Mr. ly used in all its revelations. "Harris's Poems," the case as an illustration of "that spiritualized Henry the Second, read some years before the Hume's address. I gave it him, but told him at tone the imagination naturally assumes, in scenes event, a description of that tournament, on the the same time that perhaps an answer would not presenting so little sympathy with the ordinary marriage of the Scottish queen with his eldest son, be received to a letter addressed to him. I have presenting so title sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the ordinary marriage of the Scottish queen with his edgest son, but the sympathy with the sympath these pointed terms:—"Mr. Ramsay, a man of the awkwardness of the Compte de Montgomery not mention these facts to his disparagement, but remarkably strong sight, and by no means disposed and his own obstinacy. After this, and we believe in justification of the people. For if it is so very to superstitious credulity, distinctly saw a party of a little after the brief reign of Francis II., arose difficult for those who are willing to pay for small horse among the sand-hills; and I do not believe Nostradamus, the great prophet of the age. All the private seances to procure them, how much more he was ever able to divest himself of that impres- children of Henry II. and of Catherine de Medici, difficult must it be for the public at large! Indeed sion." No-and, according to the Arab interpreta-one after the other, died in circumstances of suffer- it is an impossibility. The mediums are not sent tion, very naturally so; for, according to their faith, ing and horror, and Nostradamus pursued the to the public at all, but to the favored few. What he really had seen the horsemen; phantom-horse- whole with ominous allusions. Charles IX., though wonder, then, that the public are unprepared for There are actual Spirits; but they are evidently he really had seen the horsemen; phantom-horse- whole with ominous anusions. Unaries 1A, though wonder, then, that the public are actual spirits; but they are evidently whole with ominous anusions. Unaries 1A, though instructing us at the same their expected immortality and find they have men certainly, but still objects of sight. The sequel remains to be told-by the Arabian hypothe- the least guilty of his party, and the only one who through the preparatory school of the physical desis, Mr. Ramsay had but a short time to live—he manifested a dreadful remorse. Henry III., the monstrations? was under a secret summons to the next world. last of the brothers, died, as the reader will re- However, there is a sunnier side of the subject And accordingly, in a few weeks after this, while member, by assassination. And all these tragic to look at. Amid clouds there is hope; and I for member, by assassination. And all these tragic to look at. And clouds there is hope, and I is believe in the coming of messian. In this result of the preciated by them, they may regret the successions of events are still to be read more or look at. And clouds there is hope, and I is believe in the coming of messian. In this result are still to be appreciated by them, they may regret the successions of events are still to be read more or one am not an admirer of sunshine without clouds. Spect I am as much a Jew as any old clo'-man; but be appreciated by them, they may regret the perhaps in no other respect are the Jew and I while hearing the Word, they could not compare the perhaps in no other respect are not required to be hend its essence, and particularly that the sunshine without clouds. Lord Lindsay had gone to visit Palmyra, Mr. Ram- successions of events are still to be read more or one am not an admirer of sunshine without clouds. This was a case exactly corresponding to the not here discuss the dates. Suffice it, that many even from the sun. A cloudless sky is itself an Pagan nympholepsus—he had seen the beings whom authentic historians attest the good faith of the Egypt; a sunless sky is perhaps no worse; a little t again nymphotepous—ite mad seen the beings whom the good appreciate the power and beauting a nucleus for collective unity, is the gospel so far as to absorb its excellence in it is not lawful to see and live. Another case of prophets; and finally, with respect to the first of of the blue is always refreshing amid the gloom; Eastern superstition, not less determined, and not the Bourbon dynasty, Henry IV., who succeeded and we have it. A few are gratified, astonished less remarkably fulfilled, occurred some years be- upon the assassination of his brother-in-law, we and convinced by Mr. Hume's demonstrations.fore to Dr. Madden, who travelled very much in have the peremptory assurance of Sully and other Some of these are distinguished men. Some are the same route as Lord Lindsay. The doctor, as a Protestants, countersigned by writers both historiastonished without expressing conviction; and us by popular legislation; but if it does come to phrenologist, had been struck with the very singu- cal and controversial, that not only was he pre- some say it is astonishing, but that it is absurd to us by such means, I am willing to accept it. How lar conformation of a skull which he saw amongst pared, by many warnings, for his own tragical suppose it is done by Spirits. They think they sonal advent of some sort I cannot understand many others on an alter in some Syrian convent. death—not only was the day; the hour prefixed— will find it out. Some have got a new phrase, He offered a considerable sum in gold for it; but it was by repute the skull of a saint; and the monk bloody summer's day of 1610 was pointed out to with whom Dr. Madden attempted to negotiate, his attention in bloody colors; but the mere record think that this will explain everything. I prefer believeth in me, greater works than these shall be with whom Dr. Madden attempted to negotiate, his attention in bloody colors; but the mere record think that this will explain everything. I preier do, because I go to the Father." There is a great-not only refused his offers, but protested that even of the king's last afternoon shows beyond a doubt Aladin's lamp; and the suspicion is that Hume has er medium than Christ, and he is the Messiah. for the doctor's sake, apart from the interests of the extent and the punctual limitation of his anxiethe convent, he could not venture on such a trans- ties. In fact, it is to this attitude of listening ex- thinks the Spirits are fairies. I have no objection and he "goes to the Father"—that is, becomes the fer: for that, by the tradition attached to it, the pectation in the king, and breathless waiting for to this idea to begin with. It is Spiritual, and ad- Father that the Son may appear. That Son is the skull would endanger any vessel carrying it from the blow, that Schiller alludes in that fine speech mits of individual intelligence. He does not see the Syrian shore—the vessel might escape. but it of Wallenstein to his sister, where he notices the would never succeed in reaching any but a Syrian funeral knells that sounded continually in Henry's the Spirits. He is looking for classical taste and Moses. Christ was not, for he scattered Israel inears, and, above all, his prophetic instinct, that the unities, I suspect. He will not find them. The stead of gathering him; and Christendom is a which stands so high in the East, and should be so caught the sound from a far distance of his mursibyls are better types of Spiritual mediums than great field of sectarian scattering, awaiting the sibyls are better types of Spiritual mediums than great field of sectarian scattering, awaiting the punctiliously tended by all Englishmen, we are derer's motions, and could distinguish, amidst all sorry to record that Dr. Madden (though otherwise the tumult of a mighty capital, those stealthy (scattered members,) and ever will be till the gath-

When such remarks as these occur in a great and him and lead him as a shepherd doth his flock." that Ghostly lore is not extinct.

From the Spiritual Telegraph. FOREIGN CORRESPONDENCE.

SPIRITUALISM IN ENGLAND.

Lombon, Ju'y 11, 1855. DEAR SIR: Three months ago, when it was first announced that three mediums were on their way to London, it was expected by the friends of Spirold excitement created by the visit of Mrs. Havden in 1852. Mrs. Hayden has come once more and returned to the States, without being noticed by the Prees. Mr. Hume has been here for three his expressed wish that his name should not be mentioned in print; and, so far as my observation goes, his wish is gratified, for I have never yet seen mediumship, the English may be said to be ignorant of her presence in London.

Two attempts have been made to collect a pubonly £7 13s. 6d. returned. The loss is but a trifle; the public indifference is not. The second audience was captious and fretful, but not rude.-There was a dissatisfaction evinced, arising chiefly from an ignorance of the Spiritual phenomena.-Some appeared to have come expecting to see what they called tangible demonstrations. One wanted to know the name of the Spirit that spoke through hounds"—the "phantom ship"—the gloomy le- her; another wanted to consult a Spirit through her; and thus through the childish curiosity of ment, a scene of gentle confusion arose which disare not adapted for the beginning of the move-ment, unless they come in more argumentative encumbered with much rubbish at present, and ment, unless they come in more argumentative style, and with more matter-of-fact illustration than when they walk upon stones. The way must be can be expected from them. The matter-of-fact made clearer for the feeble and the irresolute. The argumentative oratory belongs to our own logical navies must go out first and make the line; after humanity, and therefore is not becoming a disembodied Spirit; and to my mind it would appear is real moral evil. There is evidently much diviless genuine inspiration than the style in which Emma addresses us. But then I am previously tered, Judah is dispersed, and the tribes and famimovement by other means—not by Miss Jay's live along mediums. They do not act collectively; oratory. And were I not convinced by other In my simplicity and ignorance, when I heard of means, I believe I should just act as the disaffected three mediums coming to London, I expected a of her audience acted, by expressing my doubts. compound force. I have been sadly disappointed. I therefore do not blame them. Indeed I expectwith so little demonstrative evidence.

Miss Jay speaks well: all admire her fluency, calm self-possession and power of expression, and her graceful delivery. She is sometimes richly down in argument—that is, she falls into her more or profession? I see repeatedly an advertisement natural style of declamation and metaphor before she has brought the argument to its close. It seems best trance medium for examination of diseases. to melt in her mouth. It never has full utterance: and thus a doubt is left respecting its tendency delicacy forbids the advertiser himself to tell it; and sometimes even respecting its meaning. Her words are suggestive: they are often poeticelly it would be well for Spiritual editors to discourage words are suggestive; they are often poetically and cannot be satisfied without it. Hence the kens' Household Words against Spiritualism, colstruggle that all revelations have had with the men of the age in which they came to the age in the age in the age in which they came to the age in the age finite by nature, and to this day their indefinite- which the advertiser says he will return the money ness is the cause of the sectarianism to which they in case of failure, or will charge nothing from the

It is of no use to blame the English. All men we have only had one American rapping medium ed. A one-sided man is always an enemy, and an for all England, and then say what the United this there are few reasoners, age of boasted reason States would have done with no more. Consider, though it be. also, that your political press is nearly as dumb as

of horse moving among some sand-hills. After results—by his own Spanish captivity—by the ex- by those who know him be excused. But when of ages to a crisis. I believe the sectarianism of ciety—who can consider these as occupying the of horse moving among some sand-hills. After- results—by his own Spanish captuvity—by the ex- by those who do not know him are thus defeated in Spiritualism to be milder in its form than the old highest seats in heaven, (where the church locates wards it became certain, from accurate information, change for his own children upon a frontier river those who do not know him are thus defeated in sectarianism. It is sectarianism. It is sectarianism translated into a

got an old lamp that he rubs. Sir Edward Bulwer Christ is the Father. He has told us this often enough of intelligence to admit the humanity of poets are. The leaves are still membra disjecta er comes, for "He that scattereth Israel will gather When he comes, they will obey him as the cle-What Lord Brougham thinks I have no means

vid has had several. These men are therefore will- him what he ought to send, and refusing to accept ing to probe the matter. They cannot be accused what he sends. of indifference. Whether Sir David expected to find a confirmation of his old hypothesis of delusion or imposture, as expressed in the North British Review, I cannot say, but it is natural that he we must wait till we see what he will do. But it more religious instruction, than can be found in lowing the times than preceding them. The men Let us see. for posterity are not the men for to-day. The The time was in New England when religion was great men of the day are mortal, and soon forgot- absorbing, and entered into, the vitality of the peo- has been twice murdered; that he not only hung's ten, except in so far as they do precede and defy ple. But the old Puritan stock, however deeply silent agony upon the cross eighteen centuries ago der the immortality which they covet. But few have Their descendants have sadly deteriorated from the struction which flowed with angel sweetness for risk courage to go beyond to-day, even when they think religious feeling of their fathers, but have lost none his Divine lips; Jesus is not seen now in the same me beyond it. And men of no repute attain to that of their devotion to the interest of "number one." turies of men, and his institutions are not found: log immortality which men of repute have not the They cannot outgrow their passion for religious and his divine laws of Spiritual communication. courage to appropriate. I think there can be little disputation, if they do that for a religious senti- become a rock of offence and a stone of stumbility doubt that the present movement toward Spiritual- ment; and hence, while the pulpit keeps up its fire, with the popular religion of the day; but, that sur than those who do not. Even on philosophical principles, it is a movement required by the times, ensuing week. in the natural course of things, and as intelligible as the return of a planet or a comet in its orbit that we are destined for immortality, and we hear when it has reached its aphelion. History explains it iterated and reiterated. But who practically the necessity for it, and it will very soon throw believes it? Look over the community and see. light upon history. It will do more than Newton Premise that we are to live for ever. Who then of error and wrong send forth their countless. or Copernicus, or any of the physical philosophers doubts that the body in which we shall be raised ever did, for they labored only in the region of death, and left their disciples in the cheerless gloom the low desires which constitute the vitality of our of a faith without hope and a religion without a race. soul. But this gives hope to faith and a soul to religion, and is as high above science extracted from earth as the sunshine itself is above the earth-

born clouds that intercept it. I have no fear of it. But it must undergo many tender feet cannot enjoy even the richest scenery that the public will travel freely. All this accords with the law of order. And much of that rubbish sion of opinion among Spiritualists, Israel is scatlies are even at war with each other. There is riv-One evening I saw all the three together, and that was the first and I believe the only evening ed or feared a greater confusion, as the result of an that they met. Next day they separated, and attempt to introduce a novel question to the public heard of their quarrelings. Into the dispute I do not enter. I only look at the fact of disunion .-What is this but the old man not yet put off? It is but the old coat of many colors with a new patch upon it. What benefit can any soul receive by accepting a faith so little efficient in stilling or eloquent; but she is not argumentative. She breaks controlling the strife arising from rivalry in trade in a Spiritual paper, in which the advertiser says he is the most reliable medium in Boston, or the This is throwing stones at other mediums. If true this assumption. Let the public discover the best beautiful, but they are seldom definite. But men for themselves. Such foibles do harm to a cause very naturally want the definite in a new doctrine, and as a proof of this, a very silly article in Dicof the age in which they came; for they are indepoor, or nothing from any one, but accept a gratuity, &c. But it is the object of an enemy not to reason, but to wound and destroy, and therefore he are alike. Consider that we have no medium of seeks only the feeble side of the cause that he at any value accessible to the public. Consider that tacks, and avoids the strong. He is easily detect-

I look for a gatherer or Triton among the minour own upon the subject, surrounded though it is nows. Even the Spirits themselves are loose; they by mediums innumerable, and then you will not the one that Swedenborg says took place in 1757 wonder that so little is said in England about it, in the Spiritual world was a reality, it was not a but rather so much. There is no unwillingness to finality; it was but a shadow. The sectarianism inquire here, but there is a want of means. I know of Spirits is as great as that of men, and their several persons in England, anxious for a seance with Mr. Hume, who have written to him on purpose, and have not even received an answer to

higher meaning. But I cannot yet see the Church in its churches, and the vail is evidently deliberaterich though they be, are as dark as the Apocalypse. Linton's "Healing of the Nations," pretty though it is, cannot carry conviction. Edmonds and Dexter's "Spiritualism," worthy as it is of a most conbooks—still impresses the mind with a strong be- but religion, plain, practical religion—is scouted lief or suspicion that the visions are pictorial, representative and symbolical—not actual visits to presentative and symbolical—not actual visits to the Spiritual world; and that the administering and that is all. It enters into the vitality of none Spirits are mystifying Spirits, vailed vestals, the of us. We are absorbed by our business, and one Priestesses of Isis, whose face was ever covered .time—chiefly, however, by exciting us to think.— made a sad mistake as to the designs of their temporal existence. When the baubles of this κ_{00}/d tion. The definite sphere of thought is our own

believe and hope that unity is the ultimate; and a who cannot appreciate the power and beautr the most simple and natural belief. Another Moses their lives; but who, day by day, vititiate the is wanted; for we are all in Egypt, and we want a characters by low and grovelling pursuits, we can law for definite organization of society and for only say with the noct :moral guidance. Such a law cannot easily come to Christ by regeneration. It seems all very plain .-And that son of Christ is the prophet like unto ized and undisciplined state, inefficient reformers. ments obeyed Christ, and all things will work together coordinately to a definite result. Such are my hopes and prospects; but I should be sorry to of knowing. Probably he keeps his thoughts to insist upon them, since I have been so often mishimself. In his elevated position it is prudent taken upon smaller matters. We should all cosometimes to do so. Sir David Brewster and he courage an open mind that is ready to receive the together had a seance with Mr. Hume, and Sir Da-

From the Boston Herald. PREACHING AND PRACTICE.

If the people of New England are not governed ish Review, I cannot say, but it is natural that ne wished it. A man who has committed himself to by higher impulses and loftier principles than the an opinion, like Mr. Paston with his atheism, likes rest of mankind, it is not for the want of preaching. trovertible vision which penetrates far into the well to see it verified. If he is confirmed in his old In proportion to our population, we have a greater derful mystery of Nature and Nature's God. views, we shall have more on the subject. If not, number of churches, more Sabbath schools, and matters not what great men think of such a sub- any other community; and the inference is, that this chosen Medium of his Father, he discover

others are engaged planning their business for the opening, the polluted waters of accumulated com-

The preacher announces almost every Sunday will be unfitted for the gratification of almost all war against the angel hosts of God and their bred

See the merchant, with his mind in a state of fe- wise as serpents and harmless as doves; be can verish anxiety for a term of years, till he thinks, dreams, cares for nothing but the fluctuations of markets, the rise and fall of stocks, the prospects of crops, &c. &c. Is the state of mind thus engendered a fit preparation for heaven? Nay, more, can a being who is vitally and exclusively engrossed by such things, possibly live in such a place as beaven is pictured by our saints to be? But we are nature—impose upon thy followers such requi told that our merchant is pious; that he contributes ment? Speak! honest Robert Barclay, and atte to Bible and Missionary Societies, attend church if in thy day, the harpsichord was an abominating regularly, and teaches Sabbath school. Granted, but what has that to do with his individual devel- then, O thou too honest eschewer of melody, a opment, his inner life, which after all this may be, frivolity, are not babies prohibited? There is E and generally is, absorbed by the transitory trifles music in one baby than in for-te pianos! Yet is

of the present existence? And the lawyer-he who sharpens his wits to circumvent the rights and wrest the law to the benefit of his clients, until his own mind has no we have loved thee; glorified in thine heavest power to distinguish the right from the wrong thy plain, unvarnished manhood, it has been isn't he in a promising way for his destination to the abodes of the blessed? But enough-every class is engaged in a death-like struggle for the gew-gaws and baubles of this world, and each as the example for mankind; the very taste, saddvainly imagines that he is drawing near heaven because he complies with certain conventional rules as to maintaining the ministry and supporting the too lofty standard, blundering back into the glo religious institutions of the day!

There are hundreds, may we not truly say, thousands of our people who attend church from their cradle to their graves without imbibing a spark of that vital piety which leads a man to do good for bug! For thou hast fallen into the pride that its own sake. The good they do is constrained and unwillingly done. Their hearts are of, and with. the world. The enthusiasm and energy which they in spite of the mist of gentlest poesy—which exhibit in their affairs of business and pleasure, sadly contrast with the listlessness which they manifest in the performance of their Christian duties. And we sinners are assured from the sacred desk, that "of such is the kingdom of heaven." This is all nonsense, and everybody knows it. Those who are passionately absorbed in the pursuits of this world must get rid of the effects of such pursuits before they could possibly live in a heaven of any respectability at all.

And in social life the picture is quite as bad. Our fashionable ladies who lead equally in the ton and in the church-who recline on damask cushions and sleep over gilded prayer books-whose succeeding week is spent in envy and detraction yet cut down to the lowest possible figure the pr about matters which would never occupy the attention of any refined human being-these, the almoners of the church; the benefactor of the poor establishment, where girls sew ten or eleven her because it is fashionable to be so; the advocates a day for three dollars and a half a week; and and upholders of all that society, for the time will not conform to the anything but Christian exbeing, approves; and the terror of every body who their letters. Mr. Hume is in bad health, and may has been done—nothing to bring the sectarianism amples which compose the conventionalities of so- folly, extravagance and dishonesty.

heaven must present?

This state of things will not answer for sane and sensible persons. Either let us have no talk about immortality from the pulpit, or let us see the com. munity virtually cultivating such faculties and amusements, as though these were to be our constant companions in another world; and we fear that one of these days our saints will wake up in shall not only have passed away, but have so wanproper incarnate humanity.

I believe in the coming of Messiah. In this redefined their better qualities that heaven itself cannot only have passed away, but have so water ed their better qualities that heaven itself cannot only have passed away, but have so water ed their better qualities that heaven itself cannot only have passed away, but have so water ed their better qualities that heaven itself cannot only have passed away, but have so water ed their better qualities that heaven itself cannot only have passed away. accurate in our prevision. It is enough that we not inweave that essence in their lives. To the

> "Go-like the Indian-in another life Expect thy dog, thy bottle, and thy wife:
> As well as dream such trifles are designed As toys and empires for a Godlike mind.

SPIRITUAL PERCEPTION. " Enoch walked with God."

God being a Spirit, seeketh such as are Spiritual as his true and faithful servants, through whom he communicates his divine mind to mortals. Those only are God's true Spiritual Mediums, whose Spiritual ritual perceptions enable them to hold converse with him, and with the Spirits of just men made perfect who dwell with him. It is through this channel God reveals to men his attributes, and the realities of the Spirit-home.

Through this Spiritual perception the soul reads the manifestations of Deity in all things; he can be hold His superintending power in all the radiazexpanse of immensity; he discovers the evidence of wisdom, skill and goodness in the arrangement of every world and atom; he sees the perfect and unchangeable laws in the production of counties forms, "and in the mighty revolutions of innumrable worlds, he hears the voice of Deity amid the storming battles." God is in all the brilliant orbs d day, and He is not hid by the shade of midnight He is seen in the opening buds of Spring, and it Autumn's pale and withered leaf he shouts the harvest home; the infant prattle and the man d years, both sends forth the echo, "Behold your Through Spiritual perception, the soft zephyrs of heaven are seen fanning the wearied brow of mortals, with the gentleness of the lady's touch And by the breath of his nostriis, he hurls works with their vast glories into chaos, and the mighty hosts to ruin.

This perception is not a simple movement of the mind or intellect which is performed by any foreign

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This perception gives the soul a view of the greation mission of Jesus; he beholds with deep emotions: recollected solitude the birth labors and death : and rebuked error, and for which he was murdere: by a hireling priesthood.

The soul by this perception perceives that Jesus but that he has since been martyred by the wrong and the creeds of his professed followers. Indeed, Jen sea are put to their wits' end for skill to man; the floating craft; the elements seem in great cor Na motion; mysterious sounds come forth from be sul yond the regions of science; unseen intelligent warns the world of an awful struggle shead; com-The vast region sion and trouble seizes the world. gions of evil Spirits to join their fellows on earth, ren in the flesh; therefore, Spiritual soldiers of the army of the Celestial empire, prepare, prepare, the great battle of God Almighty will soon open; listen to the angel whispers of God, obey his man dates, until Judgment smites, and Justice takes due. - Star in the East.

BROADERIMMED MORALITY .- A highly respects

Quaker in New York has been expelled from:

Hicksite Society of that order, for keeping in-Shade of George Fox, ara nouse a-piano Didst thou-out of the solemn earnestness of A most bitter ordinance of the "Meeting Sufferings" is this. No music, sayest thou? W: thy human nature relax every rigid muscle is. presence, and the placid beauty of her-joint or: with thee-who sittest by thy side, becomes E delight to honor. We boasted of thine endurconstancy and consistency; of thy propriety, " freedom from pretension and namby-pambys-have held up thy broad philanthropy and solidsored as it is, has been beautiful to us; thy have been all Howards, and thy women-angels our sight; and here thou art, fallen away from 6 of a worse ascetism than ever clouded the days thy very founders!

Excommunicate a piano! Quaker, it grieves to the core; but we begin to suspect that thou -our model man (all but the clothes) art a-thumility-the very vanity of affectation.

Go to, go to; we have done with thee; and do not forthwith remove the ban, we renounce ever surrounded, in our heart, the image set to worship. No music! Avaunt! thou most amount of queerly dressed imposters-get thee gone very first organ-grinder that we can hire for purpose, will we, with malice prepense, set to punder thy parlor window.—Workster Weekly In

Is THIS SO LADIES?-The Daily Sun of this in exposing some of the fashionable follies of big (?) life, make the following revelations, which true, is a disgrace to the spirit of the age, the gent of christianity, and the commonest conceptions distributive justice.

"We have heard of ladies who will pay sixte or eighteen dollars for a new hat in Broadway, s of work which they give out to poor seamstress They will pay five dollars without a scruple for making of a plain dress in a fashionable Broads they are afterwards obliged to employ an unf tending dressmaker to alter it, they grumble

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