

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

NEW.YORK, SATURDAY, AUGUST 25, 1855.

VOLUME 2.

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THE ORIGIN OF MIND. TREATCH E. E. GIRSON.

the whole human mind; can discern its author--We the Spirits of the Spirit-world, mind, and the same Spiritual objects which are make known God's will to man through discernable by its author-mind, viz., each and every softwarma have taken possession of this human mind. Each of these lights are a part of width we express these truths in the original light, and yet not that light, so is the We desire to effect good to man; therehuman mind a part of the Divine mind, and yet inpress mind with our mind, or the mind not the Divine mind. And as each of these lighted We withdraw or cast out of the mind of lamps do not take from, or make less, the light of of our impressee whatever may offend, the original lamp, so the human mind does not take to the remaining portions, in visions, the from or diminish the Divine mind. As all light can greaf we write. We desire to telegraphmingle with all light, and as each mind is a part of par-mit through this mind Spiritual truths the whole, while in separate and distinct bodies, it These truths must be purely Spiritis not confined within its own body, but can apprewe have chosen one who was originally ciate, influence and mingle with its brother-mind in apon the subject, and have directed her to all other bodies. When it becomes disembodied, sensation from no other source, thereby this power of realization is increased to a Spirit or or the possibility of flesh-Spirit intermingangelic degree. As all light mingles with all light, stluencing Spirit-Spirit. so all mind mingles with all mind, from God down

the Spirits of the higher spheres, mour to the lowest atom of created existence. undeveloped state of the Spirit-mind, and This constitutes the Philosophy of Spirit-sight or z to mitigate the evils arising therefrom. Spirit-vision, Spirit-commingling, Spirit-influence world is in disorder, in confusion-the and Spirit-intercourse. rverted mind, distorted views. Light is 2. Mind is the effluvia of God's presence, the

arkness and darkness for light. Mortals not their destiny, they know not themw know but little of the soul within them, right its mission, its destiny. We have shown the other things, in visions, to our imand now purpose to give a brief exposition origin of mind, as an explanation to the subthat we now present to the world.

nature a body and a Spirit. This Spirit is the in-We, the Spirits, mourn over the desolation, the telligence of animals, the life of vegetables, the minutiness, the wretchedness arising from this power that binds together minerals. This is the is that the philosophy of true Marriage, its uses regulating power that binds together the whole minduses, are so imperfectly understood by man-Universe of God's Creation. This Spirit-power, kind. The source of all misery is sin, and the first this principle, mankind have named Attraction. this root is perverted mind, relative to

prevent Mind from reading Mind, as all Mind is shown, upon existing causes, look at the lamps originally the same and proceeds from the same source, the Divine, the Spirit-sun, and is a portion formed the first lamps, or the first bodies perfect. a condition to obtain unadulterated those truths from the same lamp are the same light, so is Huthen lighted them from his own lamp, himself. minds its results in a pure and simple form, withman Mind the Divine Mind; and as each light is he same light, and can see its author-light and its fect; but they in process of time became corrupted. brother-light, so is each mind the same mind, and can see its author-mind and its brother-mind. The

purer and clearer is this mind, and the nearer like ts author-mind, the clearer it can perceive its took of these imperfections, this filth, this impurity; author-mind and its brother-mind. As the same consequently their lights burned dim in proportion objects are discernable by these lighted lamps as as they were more or less imperfect. Now there by the light of the original lamp, and as each lamp are other lamps to be filled from these lamps, but derives its light from the same source, and is a part these new lamps, including the oil and wick, which of the same light, so are the same objects discernconstitute the body, are all imperfect, and owing to able by the light of each and every lamp; therefore perversion some of them are larger, some smaller, some of the oil is more impure than that contained

in others, so of the wicks, some are in a better condition than others. Again, as the lamps are of different sizes, some contain more oil than others; consequently when lighted from the same source. they will give different quantities of light; some will burn nearly bright and clear, while others will be more dim and obscure. All these various and multiplied causes operate upon these different lights, and govern the nature and quantity of light they shed forth. Could these lamps all be prepared like the first lamps, pure and perfect, and then lighted from these last impure lamps, they would burn clear and steady as did the first lamps, for the nature of the light is not changed, but remains the same. Light is light wherever found; its nature remains unchanged under all circumstances. So the essence of God or Spirit-light is the same in nature, though apparently different when operated by different causes. The application of this illus-

tration is contained within itself, and requires no explanation.

consequently it then draws of itself this Spirit-prin-

ciple from Spirit-substances, as the natural eye or

lens of a glass draw the rays of light and concen-

During the first period or trinity of time, the maevaporation of God's existence; therefore mind is terial substance or body of man is formed. During the continued existence of God. It pervades all this time the thought of God hovers about it. The space, fills all space, consequently there is no space. first principle or essence of God is present; but it These infinitnesses particles of God's existence, these is not till the close of this period that this material component parts of form are the principles of Spiris sufficiently formed to receive the indwelling of it-influence that bodies feel when acted upon by Spirit-existence; consequently it is not till this Spirits. As man has a body and a Spirit, so has all time that God breathes into it the breath of life; or rather it has now arrived to such a state of perfection as to absolutely require this Spirit-presence;

trates them in a focus.

God. and eternizes with Him.

organism of God.

They could but burn like the original lamp-per out extraneous matter commingling to mar and color. If mind could render itself positive to all The oil became impure, the wicks filthy, and the surrounding external influence, then an additional force would be gained by the combination of sevelamps imperfect; hence there was a degeneracy. As other lamps were filled from these, they par- ral minds acting in conjunction to produce the desired effect: but when minds are not in unison, the design is defeated by the positive acting upon the Thus the postive mind controls the negative mind with its own Spirit, instead of its being governed

> monious, developed state to transmit its own incongruities to the negative. The evil attributed to the impart Spirit influence pure and unadulterated. superior Spirit influence, and themselves, also, elevated Spirits, thereby influencing more favorably those minds under their control. Let all mind, its constant influence may be pure, lofty, and beneficial in all its varied and unexplainable enfoldperfect into his holiness and love.

We wish further to unfold the mysteries of mind by directing it to its Affinities, to its adaptations and its capacities, in connection with its origin and its abilities, therefore look away from the sanctioned customs and legalized ceremonies imposed upon it by itself in its ignorance of its true affinity and by Spirit dictation come into the inner attribute of God's Universal Universe, and there hold communion with the essence of all mind, even the essence of thy own, as we will attempt to show the incongruities and congruities of mind, its perceptions and its non-perception, explaining the reason as well as we can under existing conditions

why mind does not to its own affinity of affinities discover itself, and with it write while in its rudi--its God and its perfection.

RATURE.

For the Christian Spiritualist

If mind can be rendered positive to itself and Spiritual seer, who shall enter into rapport with again. God is the original lamp-the source. He negative to pure Spirit influence, it will then be in the very sphere in which all that is elevated and since Spirituality is the characteristic of the Ameharmonic in Grecian literature and art first origiof the same light. As a multitude of lamps lighted He filled them with pure oil, with clean wicks, and that may be presented to it, and transmit to other nated. The true antiquity is in the heavens where spring flowers that just opened to the chilly air, the archetypes of all beauty for ever subsist and unfold.

The Æneid of Virgil is to Latin literature what the works of Homer are to the Greek; immeasura- Spiritual life. We need scarcely aliude to Edgar bly below them in inward significance, yet clear and beautiful in its own sphere, as the peerless moon at set of sun. For ages it has been the croak of the "Raven," and the "footsteps of the manual of scholars, till its mild wisdom is stamped angels" still linger in our memories, and may be negative, while the negative may be in the most upon the mind of Christendom. The fable or myth heard in the twilight hour; or to Carlyle and Emerfavorable condition for Spirit-thoughts to enter. on which this fair superstructure is reared, had son, the Hercules and Mercury of a living mytholikewise its origin in the era of Spiritual conscious- logy; the former with his brawny arms and giant ness, and the whole poem abounds with Spiritual strength crushing the monstrous shapes that stand by the Spirit of Spirit-Spirit or Spirit from the elements and manifestations, from the apparition at the entrance of the new age; the latter with higher life. If this positive Spirit is not in an har- of the lost Creusa, amid the flames of Troy to the more potent wand guiding souls elect towards the descent of Æneas into the realm of the departed, true elysium. where the illustrious shades of his ancestry and Spirit-Spirit is in many instances thus explained. family, and the pale Dido, still bearing her self-in- the way for the introduction of more manifest Spi-The operating Medium being in an infit state to flicted wound, all manifestly appear. The Romans ritual agencies, which are indeed no isolated movewere a stern, practical people, the Greeks astute, All operating Mediums should be subject to high, and endowed with radiant genius; how then onward from the beginning of time. We see also should such representations find a place in the that the liberal and intelligent, the progressive popular literature, had they not their foundation in American mind must become Spiritual. The pabuthe internal nature of man or the objective phenotherefore, elevate itself into its Author Mind, that mena of their times? The true poet enters into the Openly or secretely, therefore, consciously or uninner life of his age and nation, and if we people consciously, we are all drifting towards the Spiritthe rich creations of his genius with Spiritual pre- ual shores, since the great currents of thought and ments, that all mind may be hastened onward in sences, it is because such conceptions enter into feeling all seat in that direction. These, however, its progress to its final goal-its God-and there the very thoughts, the hopes and fears of the men can never settle into any narrow and vulgar secof his time; for out of the abundance of the heart tarianism. The Spiritual faith of the future mus the mouth speaketh.

people flowed in humble channels and found ficial 'philosophies,' puerile theories and crude defree scope only in tales and legends, rude songs, and a species of representative drama, called pass away, and living inspirations from the real 'Mysteries." Here also the supernatural is a heavens, pure and spontaneous thought outwelling large ingredient, so much so that they have been from profounder depths in the human heart will a fruitful source of inspirations for after times. abide and increase, changing to winding streams The rich old English ballad, uncourted volumes of and noble rivers to water and bless the whole land. German tales, and the Scotch Epic. "The Poems of Ossian" have been outwrought from this fruitful

With the dawn of the reformation, the rational faculties were again stimulated and brought into vigorous action. The rubbish of superstition, the mental undeveloped state, and in its own happiness gross external forms in which the Spiritual element make happy all mind, thus serving to raise indivi- had found expression, were consumed in the glowdual mind and universal mind into its destined self ing crucible of the kindled intellect. As religion would still exist in the deep heart of man, though not to ignore those delicate and nice perceptions of all outward rites and symbols were destroyed, so religious sense, and its consequent relations and the Spiritual element lay concealed and folded up, waiting a more favorable season to be evolved and jurious, not only to the perpetrator, but to the expressed in living and permanent forms. Shakspeare stands at an equal distance between medieval ble to the dictates and authority of the "higher and modern thought; but as his 'large mind was law." and becomes conscious of the inner realities of all a perfect sphere of humanity,' he fills out the conthat he now outwardly pursues or dimly discerns. ceptions of the simpler ages, the traditional lore of he is greatly astonished to find that his whole life the popular heart with his own inspired and living creations. His witches and fairies, his ghosts and phantoms. Titania, Oberon, Ariel, Puck, are the his various appetites and passions, are seeking for channels through which he pours the rich flood of his own bright and teeming fancies. They are to dulgence; and it is the primary law of every single him what animals, and birds, and trees were to the ancient inhabitants of the earth, the hieroglyphs of his most pure and Spiritual thoughts. Hamlet and Macbeth, the Tempest and Mid-summer Nights' Dream, stand not only as monuments of creative genius unrivaled and alone, but serve as fanes and immortal shrines for that homage which man pays to the Spiritual and diviner elements of our nobler of the whole; and man, as a collective person, ganature. In the meagre and arid productions of the poets of the Age of Queen Anne, we find much less of truth, and energy-that is, God. The love of God Spiritual life. The writers of that period are not is the extinction of all other loves and all other decreative, but critical and imitative. But with Goethe and Schiller in Germany, with Byron, Wordsworth and Shelley in England, commenced a new era. They may be called transitional poets, process of demonstration, we are brought round to the heralds and harbingers of that new life which now begins to appear; the morning stars of a day tests that it is no new doctrine which he is teachlong prophesied, and dimly seen by ancient Seers and Sages. Goethe in those disquisitions concerning what he calls the "demonic" in many of his songs and shorter poems, but more especially in the thrilling scenes of the world renowned "Faust" finds the freest scope for the Spiritual element of cv can only be given by the knowledge of the One his rich and highly cultured nature, whilst Schiller, Being, to know whom is to know all things adewith a mind still more pure and Spiritual, in the Maid of Orleans and Wallenstein, shows the Spiritual tendencies of his genius and of the age and people by whom he was idolized. Byron in the all things in their relation to Him, the more we high-wrought scenes of Manfred, in his Turkish Tales and Vision of Darkness, but responds to we surrender ourselves consciously to do His will, those Spiritual influences which ever brooded over and as living men, and not as passive things, we his impressible nature, though all was darkly tinged by his own melancholy and wayward genius; while Wordsworth in his musing moods, seems conscious of that very "interior condition" through which are now unfolding the lyric harmonies of the skies. Witness his own calm description of

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To our own poets we need only passingly allude, rican muse. From the Davidsons, those beautiful then passed away; to Mrs. Sigourney, in the full maturity of her powers, our female poets have breathed one pure aspiration for a higher and more A. Poe, all his life a Spirit-haunted man: or to Longfellow, born under happier omens; since the

It is thus that Divine Providence has prepared ment, but part of a great chain of causes rolling lum on which it has fed has all had that tendency. be broad and faithless as those currents of the up During the Middle Ages, the creative life of the per deep that sweep and sway the world. Superlineations of Spirit-life, prevailing for a time, will S. E. B.

RELIGIOUS ISSUES.

The Westminster Review for July contains a catholic and comprehensive article on "Spinoza" and his philosophy, from which we extract the following, hoping it may be suggestive to the religious sense of the reader. In the popular issues of the age, there is a great tendency to loose sight of-if obligations, which, if persisted in, must prove insociety and country that can thus become insensi-

This Spirit-substance is of the same form as the the Heaves appointed institution of God-Marriage. materail substance in which it dwells, consequently Therefore we, Spirits, commence at this root and the Spirit-form of man is as the image of the body seek to enlighten the mind of mortal man. But in which it dwells: the Spirit-form of animals is as first we must speak of the origin of mind, in order the animals; the Spirit-form of vegetables is as the to be understood and appreciated. The Creation, vegetable; the Spirit-form of minerals is as the the origin of Sin, the Angelic Mission or the laws minerals; the Spirit-form of fluids is as the fluids; of Sphitual-intercourse, its nature, manner and dethe Spirit-form of liquids is as the liquids; and this sign, precede the origin of mind and the Soul Mar-Spirit form when dissolved, when disorganized, We have previously shown these to our rade. when freed from its body, the material returns to ingresce, but do not deem it expedient to bring its author or Spirit-God. This Spirit-substance in these before the mind of man, till after the Marnature is perceptible to the Spirit-substance in man, flags laws have been explained, preceded by the in proportion to the extent and refinement of this trighter mind. Read, O, mortals, reflect, compare Spirit-substance in man; hence arises the differadjuige for yourselves. ence in mind appreciating God in his works. Gross

Stallinge, still labor, still pray, O, mortal man, material, perverted minds cannot perceive this Spithe diviseging to dawn when the perverted mind rit-substance in nature: hence the material subto longer perverted, but like its Maker, stance only is visible to their materialized senses. Gel. its original, it will rise above all error, all sin. As man is the continued existence of God, so is the at l'assimilate to its original source, the Deity, next lower animal the continued existence of man. Theat-treated marriages will no longer curse our and this regular gradation is continued down to the he l, but the true Soul-marriage will supercede it lowest form in creation, each containing this Spirit This will bring about that glorious day when all substance, but decreasing in degree and intelligence Shall know the Lord. That this glorious day may in proportion as it proceeds farther and farther settestrive, is the design of the Spirit Mission; from its source—God. thereists open thy heart, O, mortal man, and re-3. The material of God, the body of God, is his

Crive these Spiritual truths; read, see, know, love works. His Spirit-substance or mind dwells in all and obey. his works-his material, his body, as the Spirit-

substance in all his works dwells in the material or A star Lord God formed man of the dust of the ground. all his works, or as the Spirit-substance or mind of " . And onto his postrils the breath of life ; and man be Jung and "-GEN. 2. 7.

man dwells in the material substance or body of Mind is of God and from God, but yet not God. man. This body, this material, in all things was As smallight is of the sun and from the sun, but yet Jirst formed, and formed by particles of God's exnot the sun. Mind is the Spirit-light of the Spirit-listence falling off or separating from his nature; sun, the bivine, as sun light is the natural light of therefore it is said God created man in his own the natural sun. As natural light cannot exist image. After this body was formed, the effluvia without the natural, so Spirit-light cannot exist of God's presence, the evaporation of the essence of without the Spirit-sun. Mind is a unit compre- God, the thought of God concentrated in this body anding a Trinity. Therefore, and formed a living soul ; therefore, it is said, God breathed into his nostrils the breath of life, and

4. Mind is the concentrated essence of God. Mind 1 the truth of God. Mind is the thought of man became a living soul. So in all nature; the Gent 2. Mital is the efflavia of God. Mind is the conof God is breathed into it.

and existence of God. The essence of God that is breathed into the

5. Mind is the form of God. (embryo germ or) mateaial substance (of man) is I. Mull is the essence of God, the thought, the essentially the same in nature and character when tradiationi; therefore Mind is the first principle, it proceeds from its author-God. The different the shift die centre.

germs in embryo, according to the different ma-2. Mod is the effluxia of God's presence, the terials of which they are composed, and the differintime existence of God : therefore Mind is an ent soil in which they are deposited, the compliexecuting subtle and volatile fluid, composed of in- cated influences acting upon them, causing them the simal particles of God's existence. to imbibe or draw in different degrees or quantities of this essence into this material substance. this 2. Mind is the form of God; therefore Mind is a

the, and shaped with the natural which it in-upon the maturity of this germ without ascribing partiality to God, as a just dispenser of his gift. A 1. Mind being the thought of God, partakes of Trinity within a Trinity of influences act upon

the trature of God, and is as God; therefore Mind this germ previous to its bursting into this and influenced by other minds, it is liable to im- ancient ages. bibe the particular views, prejudices, and sentiwhen purified can read God, can read its brothermaterial world; therefore the differences in the hand as God because it is of God. It is this prin-Spirit-substance, the soul, and the material substance, the body, exists in this bud previous to to pure Spirit-truth, if those views do not harmonciple that Spiritualizes, that enables it to see Mind opening, and as it blossoms and develops, it beas God sees Mind; to see the Univease of Mind as ize with truth. comes more and more apparent. As this body and God sees it, hence the Mind of God which is in hall can perceive the Mind of God which is in his soul continue to develop, they are constantly acted fellow-man. Spirit-perfection by supplanting it with its own. upon by a variety of impressions and circum-The Mind in man is still the Mind of God, though stances.

perverted, as sun-light rays when turned aside are sun-light still. Mind obscured, or thought obscured, they are called, but which dependent, as has been fluence.

During the second period or trinity of time, this THE SPIRITUAL ELEMENT IN LITEthought or essence of God as it is drawn into this material substance or germ, becomes resolved into infinitessimal particles, and becomes the life or the Doubtless, when man wakes in the Spirit-land,

soul; consequently at the close of this period there is both life and soul; but these particles are unorganized or only generalized.

During the third period or the last trinity of time, has been passed in the midst of Spiritual influences; and that in his higher moods he has often these unorganized particles become organized or trodden, and at times been ready to overstep the particularized. At the close of this period the germ has come to maturity, and is prepared to burst narrow verge that divides the natural from the invisible world. For even here, with the Spiritual from its embryo state. The material substance and light already dawning upon our age, if we examine Spirit-substance have united and become proporthe literature of the past or present era, we find tionably developed during these successive periods, the Spiritual elements every where strikingly apand consequently ready for still farther developparent. Wherever human genius has arisen, and ment and progression.

in partial freedom from the thraldom of sense, at-This, then, is the origin of mind. Its powers and its operations, as it proceeds through its protained expression in Art, Poesy, or heroic deeds, it could but reveal the dim foreshadowings of that ressive stages, are all referable to its proper deinterior Lite from which it drew its inspirations. velopment during this period of periods-hence the importance of harmonious influence during this Planted, as we are, as to our inner natures, in the unseen and Spiritual, the fruits we bear must parperiod. By understanding the source of mindtake of , hose finer essences. Inhaling in balmy God-the human mind will be able to understand its own mind and trace it through all its various seasons the very air and fragrance of heaven. each more perfect blossom must be tinged with hues developments and progressions, till it again returns that gleam to us from the skies. to its source and mingles with its author-mind,

Accordingly, whether we turn to classic mytho logy, to medieval legends, or to modern tales and These three periods of time may be thus analyzed: romances-wherever the creative faculties have First-The thought or essence of God. Secondfound free scope, the supernatural abounds. The The particles or life of God. Third-The form or Epic of Homer is a sublime series of graphic deli-

neations and symbols of Spiritual forces operating All mind when it proceeds from God is harmonithrough mortal agencies. The Gliad was the Bible ous. It is apparently inharmonious when it comes of the Greeks; and when some illuminated seer in contact with inharmonious substances-hence it shall unfold its inner sense, men will no longer hesiappears to move as though inharmonious of itself. tate to believe that that profounder volume, which This accounts for the inharmonious effect produced has been for ages the light of the world, is written upon material substances—bodies under the operwithin and without, and every where inscribed ation of Spirit-influence. with divine Arcana. In Homer, the supernatural

The inharmony between the two substances, the predominates, and rules over the natural, as the nimal-electricity and the spirit-electricity, proheavens overarch the earth. The stern Achilles ducing various physical demonstrations and conmaterial substance was first formed, then the breath flicting disturbances. As the material and Spiritual and the wrathful Diomede, kings and heroes, goddess-born and Jove-descended, mingle with the become more assimilated, the effect is harmonious. Immortals on the wreaking plain, till the earth

producing a most delightful soothing sensation or influence. This influence mankind have named trembles beneath their tread, and Pluto rushes out Magnetism or Electricity. It is effected either by in dismay, lest the secrets of his drear abode be lain open to mortal view. The very elements take direct Spirit influence or by indirect Spirit influence-by direct Spirit influence when the Spirit on the attributes of life; the sea moans through all

power acts directly without the assistance of other her sounding caves in sympathy with the grief of than its own power, by indirect Spirit influence Achilles; and the rolling river strives in vain to when it acts through another mind and body as a stay his impetuous carcer. The Spirits of the one. Medium. This influence may be greatly retarded | dead haunt the slumbers of the living ; the wander-

or accelerated by the condition of the mind and ing Ghost of the slain Patroclus stands all visible Section of these particles in the form of the Di germ accounts for the original differences apparent the thought of the operating Medium. Hence the by the couch of Achilles-" like to him in every advantage of natural Mediumship over all artificial respect, as to his size, his beautiful eyes and his methods of developing processes. No mind is in voice; and similar garments also were upon his itself independent; and while it is dependent upon body." So Homer sings the song of life in those

In the Grecian drama, the Spiritual element also ments of those minds, increasing its own resistance abounds and predominates. Its characters are superhuman heroes; its woes and sorrows deeper than the mortal grief; whilst over all Fate and Destiny preside in inscrutable mystery. The office sky-larks at early dawn, through all the mild mazes and we shall see all thinge under a rule of adawith truth, other minds less passive may interrupt of the Chorus has never been satisfactorily explain- of his mystic voyages, in Queen Mab, in Alastor, mant. The foolish and the ignorant are led astray cd. It is as a Spiritual voice accompanying the and the Revolt of Islam, winds ever onward to the

" In whom the burden of the mystery, In whom the heavy and the weary weight Of all this untelligible world Is lightened ; that serene and blessed state In which affection gently leads us on,-Until the breath of this coporeal frame, And even the motion of our human blood Almost suspended, we are laid asleep In body, and become a living soul; While with an eye made quick by the power Of harmony, and the deep power of joy, We see into the life of things."

Shelley with notes still more ethereal, like the Hence the necessity of being positive to all such whole and uttering in rythmic cadence and rapt Spiritual world. His genius was the shrine of Spi-In an illustration of these natural differences as influences while negative to the superior Spirit in-hey are called, but which dependent as has been fluence.

The extract cannot fail of suggestiveness if read with attention :---

"All things desire life, seek for energy, and fuller and ampler being. The component parts of man, this while pursuing each its own immoderate inbeing, that it so follows what will give it increased vitality. Whatever will contribute to such increase is the proper good of each; and the good of man as a united being is measured and determined by the effect of it upon his collective powers. The appetites gather power from their several objects of desire; but the power of the part is the weakness thers life, being, and self-mastery only from the absolute good-the source of all real good, and sires: to know God, as far as man can know him, is power, self-government, and peace. And this is virtue, and this is blessedness. Thus, by a formal the old conclusions of theology; and Spinoza proing, but that it is one which in various dialects has been believed from the beginning of the world. It is a necessary consequence of the simple propositions that happiness depends on the consistency and coherency of character, and that such coherenquately, and to love whom is to have conquered every other inclination. The more entirely our minds rest on Him, the more distinctly we regard cease to be under the dominion of external things; become the instruments of His power. When the true nature and true causes of our affections become clear to us, they have no more power to influence us. The more we understand, the less can feeling sway us; we know that all things are what they are, because they are so constituted that they could not be otherwise, and we cease to be angry with our broher, we cease to hate him; we shall not fret at disappointment, nor complain of fortune, because no such thing as fortune exists. and if we are disappointed it is better than if we had succeeded, not perhaps for ourselves, yet for the universe. We cannot fear, when nothing can befall us except what God wills, and we shall not violently hope when the future, whatever it be, will be the best which is possible. Seeing all things in their place in the everlasting order, Past and Future will not affect us. The temptation of present pleasure will not overcome the certainty of future pain, for the pain will be as sure as the pleasure, the just issues of their actions; the wise man will know that each action brings with it its inevitable

Christian Syiritnalist.

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

NEW YORK, SATURDAY, AUGUST 25, 1855.

MEDIUMS, THEIR LABORS AND FEES.

"The laborer is worthy of his hire," is a saying so generally true, that few, if any, will require us to prove, that Mediums should receive proper compensation for their services. To say what is proper compensation, however, is not quite so self evident or obvious, because very different opinions are formed of Mediums, and consequently different valuations made of their services. The mind conceiving Spiritualism to be a "humbug," must of neand wish them rewarded accordingly, while the individual who has been converted from the error of his or her skepticism by and through the mediumship of lover, be he "medium or minister" into a higher apsome man or woman, will think very differently and act accordingly, for in both cases, it is good sense to say, that "out of the abundance of the heart the mouth speaketh." Between these extremes, however, will be found a large class of minds, who will feel free to criticise Mediums, taking it for granted for the time, that some way or other, their presence are necessary to the development and manifestation of the phenomena called Spiritual, and consequently, here as in the many other relations of life, there must be some proportion between the labor of the Medium and the fee exacted. Without wishing to appear over wise in "Political Economy," or forestall the labors of any person who may feel inclined to make the "wages or FEES of Mediums," a speciality in the next forthcoming treaties on that subject, we may say, as there is little time lost for, or labor expended in "developing the Medium," the only way to judge of the fee, is by the ordinary compensation for time in other departments of labor, where the same individual is employed. All beyond this, is arbitrary and exacting, depending for the degrees of its extravagance on the development and kind of selfishness in the individual. How far this explanation is correct, we will not attempt to say, but such as it is, we offer it to the writer in the Sunday Dispatch of August 19th, who, under the heading of "The New Religion of Spiritualism," writes very plain sense about the services and compensations of Mediums. He writes as follows :

doxy, that it is free to all, "without money and without price." Yet it appears from facts that the of one gentleman who makes "mediums" to order, us the card of one of the oldest of the "rapping mediums," the bottom line on which reads: "Admission to Public Circles, \$1 for each person. Pri vate Circles, \$5 the hour for two or more persons." Now, this strikes us as being pretty hard on the "bit," and considerably ahead of the Orthodox scale of prices, so that there is no hope of our going to Heavens by the new faith on any more reasonable terms than we can arrange with the old one. Suppose Orthodox ministers should announce "Admissions to Public Services, \$1 for each person. Private Services, \$5 the hour for two or more persons?" What would the "mediums" say to that? Would they not make it a text to exalt themselves by crying down the mercenariness of the ministers of modern Christianity?

There is little in the conduct or principles of the ministers of the new faith to make the world think it is anything better than the same old piece of pious imposition under a new color. How can people believe its leaders sincere, when they see them

been converted from the errors of their material- being, gives them no right to dictate to us, nor us ferred to above, does not always think of the fee, bnt judges of the ability to get and give the same, than that of the mass of Spirits with whom we and acts with all such cases accordingly.

Notwithstanding these extenuations and modifications of the critic's censure, we have heard much | ledge. complaint of late, as the prices and conditions, which qualify the admission into most Circles, are

such as to exclude the majority of inquirers from any participation in the benefits springing from the manifestations in those Circles. How far the Mediums are responsible for this, we will not attempt to say, but the remedy so far as it can be corrected, is in the hands of the investigator, and it is for him cessity, make all Mediums parties to the imposition, or her to say, how far that power shall be efficacious in turning the Medium from the error of his ways, and educating the greedy and selfish money preciation of the genius of Spiritualism and the mission of the Medium. The general relations of the Medium to the moral and religious phases of life, as unfolded by the facts and philosophies of modern Spiritualism, makes the duty of criticism and correction imperative on all well wishers of progress, if the phenomena called Spiritual, is still further to be associated with the culture and education of the human mind, for the conduct, character and position of the public "medium or minister" must in some consistant degree reflect the Spirit and teachings of the angels, if they do not expect them to be cast out from Spiritual and religious fellowship as "unprofitable servents."

We hope, therefore, due discrimination may be made in bestowing patronage and criticism, for the indiscriminate giving of the former sustains the selfish and mercenary Medium as well as the conscientious and religious, while the latter intimidates the sensitive only. We hope also our neighbor of the Dispatch will in some degree correct his misstatement, and save his readers from the sin of bearing "fulse witness" against a large class of honest and well intentioned men and women. because of the errors and unworthiness of the few.

THE AUTHORITY OF SPIRITS.

Although we consider the advent of modern Spiritualism to be providential and necessary, since i stimulates man's Spiritual nature, while destroying

"We believe it is claimed by the Professors of his externalism and materiality of belief, we canthe new faith of Spiritualism, as it is by old ortho- not say that all the reactions of his conversion are either necessary or desirable. For instance, there are those who, having for the first time in their ministers or "mediums" of Spiritualism are more lives, learned within the past year, that they were mercenary, if possible, than ministers of the free Spiritual in essence and immortal from the very gospel of Christ. We have seen the advertisement laws and necessities of their being-that they are surrounded by an innumerable company of angels at five or ten dollars a head; and we have before and Spirits, who are watching over and aiding them in every effort made for a purer and deeper unfolding of that deathless essence that enters into and constitutes the essential elements of the soulthat life is a school for culture-daily deeds the masters, that explains the lessons of time and interprets their true value. Many such there are, who learning these and many other truths through the ministrations of the Spirits, have concluded to ignore all earthly teachers, and accept only of such instructions as come from the Angels.

This is the reaction of enthusiasm after the stupor of Spiritual indifference has passed away, and is nearly as bad in its effects on the health, growth. and true development of the soul, as the skepticism that chilled and the materialism that vulgarized and sensualized its finer and more beautiful mani-

festations-for any agency that makes the Spirit insensible to the nature, dignity and responsibility of the soul itself, is a doubtful good and a questionable authority, however pleasant and beneficial they otherwise may be. These and kindred preaching one thing, and practicing the opposite? thoughts come to us, when in Circles, we have

did inquirer. Even the "Rapping Medium" re- ing, that there are many on this plane of life, whose logical operations for the purpose of developing knowledge in Spiritual things even is far greater others. come in contact in our communications. It is development and not position which gives know-

> "SPIRITUALISM FROM THE DEVIL." Under this heading, the N. Y. Evening Post has an elaborate notice of a recent review of Spiritualism, from which (as an item of news.) we make the quite attenuated. She and her friends declared following extracts. The writer of the Post intro- that for four months past she had been unable to duces the subject and the review in the following straighten her arm, the cord was so drawn as to extract :

"The first article in the last Church Review, a leading quaterly exponent of the doctrines of the diums present, to see what was the matter with of beauty, and joys forever. Episcopal Church, published at New Haven, ex- Ler, he, being entirely unacquainted with the lady, presses some opinions about modern Spiritualism, which we judge are likely to produce a sensation Indian Spirit, had ascertained the ailing, and in in the Church. The writer admits the phenomena five minutes' manipulating had restored her arm, so of Spiritualism, as recorded by Dexter, Edmonds, that she could straighten it like the other. This and others, in all their detail, substantialty, and ad- we saw her do, much, apparently, to her astonishmits that they are of supernatural origin, and not ment and delight. "A miracle," exclaimed every the work of imposture. He then goes on to show one. that they are the work of the devil; that the media are in a state of diabolical possession, and that no one can profitably or innocently have anything

to do with them. The writer attests his own freedom from bias in the matter by admitting that he has never witnessed any of the alleged manifestations, and entertains no doubt of his greater fitness on that account for advising about their origin, character and tendency. He says:

"In the outset, however, we are bound in fair- and what transpired after we left we are not inness to say, that we have not, personally, witnessed any of those manifestations. Holding them, as without any attempt at display or courting notoupon our stand-point, we are compelled to hold riety on the part of the Spiritualists." them to be the work of the devil-nothing short of cases of demoniac possession-we could not voluntary witness them, unless some duty called us where they were, without making ourselves partakers of the sin of them."

"We allow, then the facts. We allow their Spiare they of the devil?" The reviewer in order to answer this question-

plants himself upon "the holy word of God," believing that therein is contained the truth, "the to the public, for the facts of Spiritism are now so which was Spiritual." " not final," that the devilology of the manifesta,

and buting is drift timber in the argument, which dent will give such "details" therefore, and not harmonies of our times, than the lack of affection the reviewer gathers at "one fell swoop," and pro- have any fear about spoiling the "whole story," as and Spiritual alienations, of which so much comceeds to demonstrate the devilism of the whole facts sooner or later explain themselves. thing, by introducing us to his majesty in propria

persona. 1st. As a "real person, not an influence, principle or disposition," but a person having the common characteristics "of thinking, willing, speaking, acting, locomotion, &c."

the mode of his operation.'

from the narratives of the Bible; and

prove him to be the devil, for all he does or causes himself and wife, at the Metropolitan Hotel. On beauty and a joy for ever." to be done, differs from all known manifestations of the following Sunday, while in their room, they mind, in its healthy, diseased, or insane conditions. | were directed by what they termed "Spirits," to Naturally enough, these premises when lovingly start next day for Hillsboro', N. H. Never having pressed, help the reviewer to the conclusion, that heard of such a place, they concluded to consult 'Spiritualism is of the devil," and consequently, another clairvoyant for further information, who that the marvels of the age are but demonic delu- assured them there was such a place as Hillsboro', sions and possessions that lead to death and hell. and that he would be healed from the use of the It is hardly necessary, however, that we criticize water there, that would be found in a magnetic

corrupting men in the flesh was given by an in-

THE PIC-NIC.

While the gentleman was speaking, the mediums might be purified, and the infidelities of married will make the necessary inquiry, and learn if it is ism and skepticism through his instrumentality.— any positive assurance that their judgments and became quiet, and afterward they were not very life ended. All these have contributed to vulgar- not possible for "her" to have read the poems in her Others might be mentioned, who in one way or knowledge have become superior to our own. On active. Little groups were formed, and a number ize the associations of marriage, and make the inother, have done much to aid the honest and can- the contrary, reason and evidence unite in affirm- of the mediums appeared to be engaged in psycho- stitution external and selfish, rather than internal, in the trance. This point being cleared up, we will At a short distance from where we stood, we been.

noticed a little group closely intent upon some operation. After a few minutes we went to see not yet appeared, but so far as seen, it has revealed what was going on. We found a young woman, all kinds of physical and moral deformity, aud Mrs. Van Winkle of Washington City, who exhibcalled into being reformers, whose intellectual exited to us her left arm, which evidently had been cesses are in harmony with the recklessness and men- ing dishonesty or theft to the parties. diseased. Large sores had partially or entirely tal unrest of those, whose past sufferings and sorhealed up, leaving great scars, and the arm was against all law and social order. The work before us, comes to still these troubled pass on.

waters of social life, and bring peace and good will bring it to a right argle at the clow. But some again to the social circle and the marriage union, one having requested Mr. Larkin, one of the methat parentage may be blissful, and children, things He says :

while under the influence of what seemed to be an

About this time a new arrival of excurtionists swelled the number to nearly 200. Other manifestations similar to what we have described took place. About twenty persons in all were sensibiy affected, some of whom laughed immoderately, others screamed frightfully, and others discoursed. When we left, at half-past three, a female medium was addressing the assembly. But few left with

THE "ENCHANTED" SPRING. A DISCOVERY OF THE SPIRITS.

The Manchester Weekly Mirror of August 18th, brings the following, which, we hope, may prove the age, and reform the excesses complained of, state. The article is decidedly poetic and unnisto be "glad tidings of great joy," to the many af- the education of the passions must find the Spirit- takeably Poe-ic. It has all the 'fine frenzy' of ritual and supernatural character. And upon these flicted and suffering of the Age. Before this can ual through the physical, which reverses the philo- that wild son of genius, and some of the stanzas grounds the sole question is: Are they of God, or be the case, however, to any great extent, a detail sophy of Mr. Wright. That such is the order of are quite up, in our view, to his best efforts. The of facts, setting forth both the qualities of the nature we are convinced, for common experience poem professes to describe his sensations when "Spring," and the nature and extent of the cures endorses the assertion of Paul, when he states, dying, with the expectation of plunging into the

whole truth of God," but thinks if there is any generally acknowledged, that no great good can If this is true, our wives and daughters should ground for believing the revelations of the Bible come to the enterprise, from merely associating have a very different education, for in the majority it with the marvelous, if some practical fruit is not of cases, a weak, feeble and defective constitution, tions "cannot be proved." Of course all this ifing made manifest. We hope the Mirror's correspon- has more to do with the social and passional dis-

HENNIKER, Aug. 18, 1855. EDITOR OF THE MIRROR: There is quite an ex- subject on some future occasion, for between the

citement in this vicinity, in regard to the discovery excitements of business and the popular excesses of what is termed the "Enchanted" or "Charmed" of fashion, we are fast deteriorating physically if Spring. The manner in which it was discovered. not morally and religiously.

and the experiments that have been tried with the 2d. "He is a Spiritual person, and therefore one water-both have a strong tendency to excite the Mr. Wright defective as a constructive and educawho can act without being seen," effecting of bodies marvelous. It was discovered in this wise: A gen- tional system, we nevertheless thank him for the and Spirits, in a way, however, inexplicable to us, tleman living at the West, being very much out of honest and delicate suggestions, the Spiritual reve-"is none the less real, because we do not understand health, consulted a Spiritual medium, or clairvoy- lations, and cheering hopes he has put on paper, ant, who directed him to go to New York, and up- for the stimulation, education, and inspiration of 3d. His personality and Spirituality are proved on arriving there would receive further instructions the race. The work is well printed, on fine type in regard to the recovery of his health. He reach- and paper, and has a likeness of Mr. Wright and 4th. The character of his manifestations further ed New York on the 6th of July and took lodgings, his "Wee Darling,"-that is indeed "a thing of

EQUITABLE COMMERCE.

A proposal for the Abolition of Trade, by the substitution of Equitable Exchanges, with full plans and details, in a series of papers communicated from the Spirit Life, Boston. Rooms No. 365, Washington Street, 3d Floor, 1855.

The title page of this pamphlet is so full and explanatory, that little remains to be said on the nare of the changes proposed, or the purposes

"normal state," and thus reproduced them while Spiritual and pure, whatever the intentions or then be in a condition to ask and answer-Do Spimotives of these ladies and gentlemen may have rits repeat or duplicate to different persons their poems, speeches and prayers? for many such mani. The full consequences of this state of things have festations have been noticed in various parts of the

country, and through different mediums. If they do, we may be able to account for the seeming plagierisms complained of, without imply.

We hope the investigation of these items may rows have made them desperate and defyant not interfere with the Editor's growth in Spiritual things; but it is best always to clear facts up as we

> We hope, also, if the reader is a medium, that he or she will appreciate and profit by the criticism.

"None of the philosophical solvents have vet To effect this, however, Mr. Wright has no new precipitated the mysteries of modern Spiritualism or profound revelations to make to the age, of a or given any adequate explanation of them. In physical or moral nature, but taking the principles, spite of the folly and fanaticism of those who run which the past labors of eminent physiologists wild over these wonders, and the mass of drivelling have left for the instruction and education of the nonsense that has been given to the world a race, he breaths into them the breath of an earnest veritable communications 'from the other side (and honest life, and they become living, vital truths Jordon,' there are still almost daily reported and

of moral and Spiritual beauty, for the correction of well avouched facts, in this department of inquir, sentiment, the purification of passion, and the gen- that are really worthy the attention of reasoning eral culture of the mind. The soul's tenderest and men. Such, for instance, are the curious perfor. most cherished secrets are here revealed, transpa- ances of the invisibles, which have been heard and rept in their moral and Spiritual splendor, and seen by some thousands of witnesses, and of which wedded to a devotion of purpose, and a magnani- many accounts have been published. Instruments mity of soul, that reveals all the angel in man and of music are played, voices utter distinct words, woman. Still, we ask, what principle of action does and bodiless hands pass around and are seen and Mr. Wright propose for the education of the young shaken by the spectators, and in many other ways us; all the rest remained till the 6 o'clock train, in this and other ages? The answer is moral perfect- unseen agents make their presence evident. The iveness. This does not full justice to the corrective same phenomena, and others of like character, formed. Altogether it was a pleasant time, and philosophy of the volume, but in the main, it is true, occur at many other places, unless a great many for Mr. Wright relies on an ignoration of the phy- people are unaccountably deceived. sical, rather than on a harmonization of the physi-

" Of the inexplicable products of Spiritual agency, cal with the Spiritual and moral, in constructing we have met with nothing more remarkable than the passional harmony of the sexes. That he is a poem alleged to have come from the Spirit of emphatically the lover of the Spiritual in marriage Edgar A. Poe, through an entranced medium, is true, most true, but to meet the requirements of wholly incupable of its production in her normal effected by the taking of the waters, must be given |"that which was natural was first, afterward, that abyss of the damned, and the glad surprise with which he awakes among the angels. We give disconnected stanzas as samples of both."

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

So I screamed, "God ! launch thy thunders !

- Pour the lightnings of thine ire Still my mind in poet numbers
- Shall exult upon the pyre! The abysmal storms have bound me, And I feel the eternal fire; Hell is in me and around me,

But I still can sweep the lyre; lunge me headlong through red Sheol, still my number shall aspire.' * * *

Torn from the body, terribly downcast, Plunged headlong through red furnaces in blast, Those seething torrents maddened me; I fell, But woke in Paradise instead of Hell. Like song-waves circling in a golden bell,

Like fragrant odors in a woodland dell, Like glowing pistils in a rose unblown, Like all sweet dreams to saints in slumber shown. Like Heaven itself, like joy incarnate given, And as a ship through wintry whirlwinds driven Finds land-locked port in Araby the blest, So I, through terror, entered into rest.

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Then there came my fancy's maiden and From her dim and mystic Aden, And a light from her full bosom shone her angel for arch

before, And she whispered as the roses When the blushing bud uncloses, ad like dew from off a blossom fell her speech for every

"I have waited, I have waited, When it lingers pale and lonely by the purple sums I have found thee, I have found thee, And with heart-spells fast have bound thee." from out her glowing halo sung the angel-maid, Lenor So the whirlwind bore my Spirit. But to lands the blest inherit And it seems my heart forever like a ruby cup runs o'e I am blest beyond all blessing, And an angel's pure caressing Flows around my soul forever, like a stream around m shore.

thought, however, we shall have to return to the Whilst therefore, we consider the philosophy of

plaint has been made. For the elaboration of this

ritualism is what they claim it is? If so, how can powers, bestowed upon them by celestial beings, to their own selfish and mercenary purposes? Do they not fear the judgment that will follow? Or do they know the whole thing to be a humbug-a trick of their own device, by which to make a fat living out of the credulity of the crowd? "Until " mediums" are less mercenary, they will continue to be suspected in connection with religious impostors generally."

It is hardly necessary that we add a word to these remarks, for the items here complained of, cannot be justified Spiritually or morally, whatever the Social needs of life may plead in extenuation, and are therefore " condemned already."

Still, it may be well to remind the critic that it was early seen by some of the friends of Spiritual ism in this city, that provision should be made for the Medium's support, as compensation in one form or another, is but a common act of justice, and accordingly some generous men came forward and assumed the responsibility of the Medium's support, rather than have the cause suffer the reproach of speculation and money getting. This was done, because the conviction was deep and heartfelt with these men, that communications from, and intercourse with our Spirit friends should be like the "bread of heaven," free to all, "without money and without price." The desire to actualize and make practical this conviction, called "The Society for the Diffusion of Spiritual Knowledge" into being, and dictated the principles that have governed the Association. It has kept open rooms for nearly a year and a half, where all were and are free to meet, compare notes, and form Circles, for the investigation and elaboration of the phenomena, the only qualification to which is, that every one is expected to observe the laws of social courtesy and Circle harmony. Beside which, Mediums have been in attendance to aid in the investigation, and develop such phases of the phenomena as were best calculated to arrest the attention of the external and skeptical mind. In doing this, however, the "Society" did not feel it necessary to make issue wite the many mediums of this city, who found it impossible to sustain themselves without fee, but went on its own way, rejoicing in the good that was done.

This was the more natural, for the conviction among the Mediums of this or any other city.

members of this "Society" heard of the efforts after all, every man, if he would be a man, must do They sang, they danced. Some whooped and physiology of marriage, the yellow-covered literathat were being made in behalf of Mr. Conklin, his own thinking, and be his own umpire in the yelled, some only gesticulated, and some talked and ture of the times has so far vulgarized and filthified give us the necessary information, to clear up the caused some sensation and a little controversy, that his time and services as a Medium, might be light of what truth he has: and he who would conversed in what sounded like the Indian tongue. the subject, that few feel free to speak of, or allude to mistification that now gathers round the following, which I am still engaged, and I hope for the god given to the public "without money and without deem it unmanly to be led around by the button At this moment a gentleman (not a medium) the institution of marriage, without it be to act the which we copy from the Springfield Republican. of our cause. At the same time I received s price," for it spoke of progress in the right direc- by his neighbor, and told what to do and what to stepped forth and remarked, that though these man- philosopher, and condemn it in toto. tion

knig the intentions known, and presenting from time

to time the *fruits* of Mr. C.'s labors, for many had * From the "Confidential Experience of a Spiritualist," investigated the phenomena, and not a few had Courier.

Are they sincere ? Do they really believe that Spi- heard the Mediums assert doctrines, elaborate arguments, and see them do things which set aside, if they have the brazen effrontery to convert the they do not ignore, the moralities, proprieties, and Spiritual conceptions of many, and thus outraging the sensibilities of all such as may be present. This could be understood and explained, were the Mediums content to have the company translate the manifestation as they would any ordinary act of humanity's unfolding-but no, the Medium and the Spirit are so closely united, that to criticise the one, seems to them like making the other responsibleand this is objected to, because it is the Spirit that

does these things. Now this may all be true, for for aught we know, but we do object to the introduction of another irresponsible party, just when the world is about to get rid of the old ones. Kings, queens, princes, nobles, popes, bishops and priest, have in various ways convinced mankind that irresuch a system."

sponsible parties are not desirable, and it would be very singular, indeed, if Spiritualism should bring into being a new member of this already large family, to perform other and equally fantastic tricks the angels to weep. To "try the Spirits" is both the at West Flushing. The gathering was not numer- from other magnetic springs in this perticular.teachings of the Bible and the dictates of good sense, ing no general effort was made to secure sympathy and many are determined to make it the watchis not "enough" for sense to know that a Spirit in the Spiritual papers of this city. speaks, even when you are sure they have spoken, nor the propriety of the manifestation.

As a conclusion to these reflections, we give the ders of the occasion. The manifestation of Spirit power that cured the following pertinent extract, believing it to be well worthy of thoughtful consideration :* --

"Understanding from Mr. X. that my friend R. that the day of "Miracles" has not gone by, whatwas anxious to reduce the electrical currents into ever the churchman may say to the contrary. The some form of intelligible communication between moral of the manifestation admonishes us to always us, I gave up considerable time to experiments in be prepared to do good, whether we are on a Picthis direction. I found, uniformly, whenever I Nic or any other pleasure party.

negative action of the will-closing the system, as sent. The following is extracted from the Tribune marits, and the necessities of the age entitle it to. it were, against the influx-I could cut it off and of August 22: great satisfaction; and all my experience, up to first two hours, when, after a generous repast, ar- are no secrets in physiology"-became a popular-

sensitive to the action of Spirits any one may be- cle and became quiet. Presently several began to titioners and others, to make it true; for the labors, come, he need not be overpowered-he has still experience the mysterious influence. Those who teachings, and popular publications of Jean Dabois the ability to hold the staff in his own hand, and were more fully under it, helped along others who and Eugene Becklard, M. D.'s in Paris, Michael

membering that he is an individual by himself, in- at once a gentleman gave a shrill whoop, leaped lic lectures of Halleck and Wheating in this coun- cannot be other than good, for it speaks of faith in was deep, that the example of the "Society" was tended for separate and independent development; into the middle of the circle, and with closed eyes try, has brought the "physiology of marriage" so man, in humanity, and looks with hopeful and lovmore powerful than any words it might put forth, and that, as he alone is responsible for his conduct, began to dance like an Indian. His example be- prominently before the popular mind, that little ing eyes to the future of harmonic action and blisscondemnatory of any mercenary manifestation seen he should maintain himself in a position to direct came contagious, and pretty soon some eight or ten remain to be said on that phase of the subject.

it. It is well to listen to all opinions from whatever joined in the performance. They were all appar-It was with heartfelt pleasure, therefore, that the source, and to give them their due weight; but ently imitating the Indian, some well, others poorly. think and believe, should apply the same rule to ifestations might appear strange, and perhaps fri-

That pleasure has expressed itself in hearty sympa- his friends and neighbors and kind who have be- volous, yet admitting the possibility of Spirit influcontrolled by the Spirit of the red man?

hem, for so much has been said on devil and de- spring that could be discovered by observing th monology, that the subject has got to be as state following directions: "Take the road leading east be effected, by adopting the principles of the work. and flat to memory and imagination, as it has ever from Hillsboro', and after riding about five miles, It is "published under the direction of the New been unprofitable to reason and moral sense. We you will come to a cross road, this side of which England Association of Philanthropic Commercialdoubt not, however, the following reflections from is a patch of woods, a high hill and a beautiful ists," and is designed to effect a change in the prethe Post, will suggest some of the ugly features of stream of water. In this wood on the side of the sent antagonistic state of Commerce. Before we of these conclusions to the most orthodox reader. hill you will observe the spring. Upon close exa- received the pamphlet, we transferred a long ar-In closing the notice, the writer says: mination you will perceive that there appears to be ticle on the same subject, from the columns of the "Such is the general scope of an article, which two sources-one above, the other below. That New England Spiritualist to our own, (fourth page,)

will doubtless carry conviction to the minds of above leaving in its trickling a redish sediment, which the reader would do well to peruse with atmany of its readers. It would have satisfied a while that below will apparently seem to be free tention, as it is eminently suggestive, if not authomuch larger number, if it had explained why a from any coloring matter. When both united and ritative in its argument and conclusions. The rewider range was given to evil Spirits than good used for drinking or washing the body, they will lations of trade are so obviously defective, that no Spirits, and why the privilege of possessing and produce wonderful healing qualities. argument can be needed to convince the reader. By following these directions, the spring was that a change should take place as soon as the nefinitely good God to the former and not to the lat- found, on the side of a hill in the woods near the cessary elements exist for constructing a superior ter? It occurs to us (we do not speak profanely,) banks of the Contocook, about half a mile from and more equitable method for transacting the nethat our good dispositions hardly have play under Henniker West village. The appearance of the cessary exchanges of life.

How far the plan proposed in this pamphlet will water is like that coming from a bed of clay, and is said to be impregnated with iron, zinc and copwarrant the effort, it is not for us to say, as we disper in such proportions as to render it highly ma- like to volunteer opinions, when we cannot, or do The above gathering of the Spiritualists of this gnetic, and easily adapted by Spirits to their uses not wish to incur the cost of the experiment. We before high heaven, to cause both humanity and city and vicinity, came off on Tuesday, August 21st, in healing diseases. It is described as differing would suggest, however, that a council of business men be called, high minded, honest and noble men, his countrymen, "The Society" will be happy t ous, but as much so as could be expected, consider. While the electricity in others radiates from the (for there are such,) to whom the whole subject be submitted for dispassionate consideration. This center to the circumference, in this it moves in cirword in all Circles and Mediumistic relations, for it for the occasion, beyond the notices which appeared cles-retaining its virtues to an almost indefinite perhaps has been done, before it appeared in print,

length of time. Various experiments have been so that we have in this outline of "Equitable Com-As we were not present, and cannot write from tried in Concord with the water, but as they seem merce," the adopted code of laws, for the harmoto authorize the teachings of the communication positive knowledge, we shall make use of the Tri- almost incredulous, I fear that by giving the de- nization of the commercial and business relations bune's report, that the reader may know the won- tails, the whole story would be spoiled. of society.

We shall be pleased to see the experiment in operation, for we long to see some of the pure and higher law principles of Jesus "become flesh," that

"diseased arm" of Mrs. Van Winkle, reminds us Or the Reproductive Element in Man, as a Means to his Elevation and Happiness, by Henry C. Wright Second Edition, enlarged. "The Pre they may have a visible, vital, and practical habitation among men. sent is the Child of the Past-the Parent of the

Thousands are hungring and thirsting for the ne-Future." Boston, Published by Bela Marsh, No. cessary information, that is to mould the chaos and 15 Franklin street: 1855. confusion of our social and business relations into

We have delayed a notice of this work, in hopes we might find time to give the subject on which it such harmony, that men will lore to have consciences, became passive and still, for this purpose, the phe-nomenon would re-appear, but I also found by a heard the meeting was one of pleasure to all pre-treats that attention and consideration which its being willing to be guided by them. As it is, "honesty" in the majority of cases, passes for cant, for the general feeling is, "the world is a goose, and he As it is, our notice must be brief and comprehen-

compel it to cease. This circumstance gave me "Nothing of special interest transpired for the sive. Ever since the assertion of Haller-" There is the best fellow, who picks fastest and gets the most feathers." Doubtless, the revolution will be this time, has tended to confirm the conclusion at rangements were made for bringing out the me- ism in his profession, there has been no lack of slow, for the lazy, the selfish, the frivolous, and which I then arrived, that however impressible and diums. The assembly seated themselves in a cir- efforts on the part of physiologists, medical prac- the indifferent, will all have to be corrected, educated, and provided for, to prevent their continuing what they have been, the drones of humanity. Whatever ultimates from the experiment, (should direct his own course, and should so do; always re- were but partially effected, by manipulations. All Ryan and other M. D.'s in England, and the pub- one be attempted on these principles,) the effect ful realizations.

While these gentlemen, however, have been cor-

But to make the subject still more obnoxious to remarks, are extracted from poems published in how to go on in the investigation of the phene

MARRIAGE AND PARENTAGE:

thy and active co-operation with those efforts in ma- come Spirits; for their transfer to another state of ence, what was more natural than that these me- and gentlemen-all "honorable" in the professional time, we supposed, came through a medium of the of my good intentions. diums, in such a place as this, in the forest once in- ranks of literature-must write and publish a novel male, not female, gender, and were delivered I wish now, Gentlemen, you would assist me habited by the red man, should be influenced and once or twice a year, detailing the sins, sorrows in this city. In fact, we know this to be the my exertions, to spread Spiritualism among my and misfortunes of the domestic circle, that society case, and hope the Editor of the Republican countrymen. By and by we may expect that #

"COME OVER AND HELP US."

The Macedonian cry is coming from all parts d the country, and Mediums and Lecturers are call for, so general is the desire for light and knowled on the subject of Spiritualism. The following la ter will illustrate this, for it brings us the god news of progress among the German populational this city and country, and inspires the belief, the the day is not far distant, when Spiritualism w give vitality and feeling to the metaphysics and philosophies of that people.

In the absence of the work which Mr. Stratzbaum thinks should be distributed "free" amer supply his friends with copies of the Christic Spiritualist, which for the time, may answers well as a more ambitious publication.

It is hardly necessary to say, we wish Mr. So tarbaum success in spreading the consolation of Spirit-intercourse and Spirit-guardianship among his countrymen, or that we shall be happy, to # cond to the best of our ability, all efforts made for so desirable a consummation.--ED.

New YORK, Aug. 18, 1855. Society for the Diffusion of Spiritual Knowledd Gentlemen: Since I became acquainted with Spiritualism and its sublime truths, I deeply re gretted the fact that nothing had been done yet, " spread its teachings among the German population of this country.

The educated German is better prepared the any other to appreciate Spiritualism. For comm ratively free from sectarian bonds and accustome to apply his reason to all, especially religious philosophic matters, and not finding anythin: the established doctrines of the theological school that suits his demands, he is led, for the most par, to atheistic and materialistic misunderstandings which leave the mind empty and unsupplied with what we all want. Spiritualism, if known amongs my countrymen, would be the thing for them and could not fail to do the greatest good in ever respect.

By some misrepresentations of Spiritualism, contained in No. 13 of the "Criminal Zeitung" of New York. I was induced to take up its defence, publishing in No. 19, over my name and direction 4 We ask this question in hopes "somebody" will few remarks, which I believe to be true. This The "stanzas" given in illustration of the Editor's many applications for the necessary instruction the external mind, numerous philanthropic ladies the Christian Spiritualist of July 14th, which at the mena, that I am really very happy as to the result



polete literature in the German language will hing with the good we can do, by means of Engher rather American publications in English. A man. Who indeed can lift his eyes and not see builder the phenomena and the philosophic conset of Spiritualism, for free distribution among ed my countrymen, who understand English, he chject I have now in view, and I trust it will the object i make it will as the great cause and my od intention deserve.

Most respectfully yours II. STRATARBAUM.

From the Pennsylvania Inquirer. MY NAME.

DY FLORENCE PERCY. Ther you have taken your new name among the Angels. Mer yeu have taken your new partie among the In the land where I an coing When my earthly life is o'er-When in we arthly life is o'er-And the tred hands cease their striving, And the tred hand a chest no more-In that hand of light and beauty, In that hand of light and beauty, In that hand of light and beauty, When the perfect glory-What shall be my Angel name ?

When the Spirits who await nie, When the Spirits who await me, Meet me at nay entering in, With what name of love and music Will their welcoming begin ? Will their welcoming begin ? Not the one so dimmed with earth-stains, Linked with thoughts of grief and blamethe name which mortals give me Will hat he my Angel name

Dave heart it all too often, the beam is unloving lips; Ettered by unloving lips; addy care, and sin and sorrow, plan it with their deep celipse. all change it, like a garment. When I leave this mortal frame, When I leave this mortal trai d at life's immortal baptism shall have another name.

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Farthe Angels will not call me whe name I bear on carth; when speak a holier language, where I have my holier birth, Subtled in heavenly nuisie-Subtled in heavenly nuisie-Subtled in heavenly nuisie-Subtled in heavenly nuisie-very could pure and tendersich will be my Angel name !

ias thrilled my Spirit often, In the holiest of my dreams; hat its heavy lingers with me, Only like the morning beams. University into the jarring discord Which the lips of mortals frame, When shall I with joy and rapture Asswer to my Angel name

From the N. Y. Daily New? LIGHT OF THE AGED. An old man sat in the sunset gold, the this depend the cottage low ; His soft white hair, his reverent air, His holy smale, all told Iles work was finished below.

Caldren played at the old man's feet. There centle, blue-eyed girls ; Their mother had played in the cottage shade, With footstops light and fleet, And waving golden curls.

His reait was warm to that little band, Bught in the setting sun, althe said, "Oh, Lord ! I trust thy word, I see the promised land, And I know that my work is done.

I thank thee for the pleasant ways In which my feet have trod; Deless for all, both great and small. But most for these I praise Thy goodness, oh ! my God !

Then a matron stepped from the cottage door. A matron fair to see ; Her hand she laid on the old man's head ; Father, I thank God o'er and o'er, But bless him most for thee '"

> For the Christian Spiritualist. USES.

My Father worketh hitherto, and I work."-Jesus. willingly suffer? Faith and courage then, all ye they and wisdom without the good of use, are no danz, they are only ideal entities, nor do they become who labor for your kind! Faith and courage all for they are in use ; for love, wisdom, and use, are brothers and sisters, however oppressed, however no things which cannot be separated, if they are sepa lowly, however suffering; if the angel can write nited, neither is anything."- Swedenborg.

your name like Abon ben Adehm's, "as one who Divine Providence, or the Divine use of Love loves his fellow men." and Wisdom is the keystone which supports the

By patiently laboring in this life, we shall fit arch of the universe. A God who should possess peed thee, Brother." ourselves for that grand epic which we are designi and not in cristeral those qualities by virtue ed to live in the coming eternities. The life of an to which he is a find, would scarcely claim the re- angel is a life of holiest uses. Let us then never visit Meriden. I found here but three Spiritual- should say so. lose sight of the dignity of that labor which adds sists: viz., Bros. E. M. Dayton, R. L. Royce, and L. Ivle, "The Almighty Maker is not like a clock-

In this world, which as yet has come so short of levite gather their robes about them, cry out "im- interest was evinced, and in the afternoon and often, that we have little confidence in the method uplete literature in the state of the state which it was designed to attain, practicable," and pass sanctimoniously on the other there is surely more than work enough for every side.

Let us, then, be up and doing, who would fulfit description it gives of the home of the soul. It the lectures-and here I am at his residence, from Now the facts of Spiritualism were and are inde-Godlike destiny, and preserve alive in our souls awakens the dormant energies of the soul, and in- whence, as my first care, I write this epistle. all that makes them worthy of their origin. Respires it with hope. It hears in the distance old, membering all the while, that it is not our own familiar sounds, voices long since hushed, whose work that we are doing; and that our strength strains of sweet music fall anew on the ear. Mealone will not be sufficient to do it; but trusting mory links herself with imagination, and the rapt every day for new supplies of heavenly influx which soul listens with joy to soft whispers which come shall enable us to outrun the swift and to outfight | from those voices dear as heaven.

the strong. Then shall we speedily see the Jotuns Imagination when rightly improved, leads the of bigotry, oppression, and crime, and the wehrsoul into the serene atmosphere of angelic love and wolves of hunger and thirst, both natural and Spiharmony. The true culture of this faculty never you say, "Besides which, the authority of facts are ritual, fall before us to the earth, or fice howling leads to mere sentimentalism. It often elevates, so potent, that a man disclaiming against their auinto chaos. but rarely debases. It brings the soul into nearer

This is the harvest of the world. The seed which was planted in the carlier ages has come up and surround us. O, could we wake to the beauty mind what the sun is to space, its illumination." which around us lies, we should not go sighing grown, and ripened, and now laborers are wanted to gather it in, and to help burn up the chaff that along the pathway of life, but should rejoice to join a fact is a thing which has a temporal origin. A has grown with it. And truly there is much chaff to burn, and a quantity of fire will be gendered sings, the beautiful chorus which swells all earth ed by him. There are various kinds of facts, all pose to serve in converting Mr. Grayson or any thereby. But the good grain will refresh the and heaven.

If we would keep the imagination pure, and prestrength of the weary and build up the weak, until a great and mighty nation shall possess the herit. age of God on earth. It is in view of this that pre-occupy it with good, we must associate it with 2. There are brute facts; these are the acts of the all the logic of Mills, Wheatly and Watts together, whatever is true and beautiful-held up to its gaze, we should now do all that is possible to us. That mercy, gentleness, faith, love, charity. If it is fed being the acts of fish and birds. we should endeavor to ultimate into actual uses

with these heavenly graces, it will ever find proper those loves and wisdoms with which we are invested as children of God : each one according to the employment, and will guard well the avenues of of God. You claim that there are facts imparted make these remarks, not to controvert Mr. Gravability which He giveth. the soul.

I have often thought that every lofty emotion of Now this is the point of the inquiry. You af-And yet, the deep hearted, the true and patient the soul, every exalting idea it has cherished, has firm that facts prove Spiritualism; you affirm Spi- born things," having satisfied our mind that the laborers, to whom has been profitably spoken this been instrumental in leading the Spirit back to its ritualism to be reasonable, and in order to sustain phenomena is what it purports to be-Spikirual. word "crast ist das leben !" cheer up, for ye do

yourself, you rely upon facts. Very well. native skies. If we are the children of God, heaven, well, and your reward is sure. Evil cannot for-The facts, then, by which you seek to prove an be happy to forward to him the Christian Spiritand not carth, is our home. Our Spirits may once ever stand before living hearts and ready hands intelligible intercourse between living and dead ualist containing the review of his book. have ranged those shores of immortal verdure. I like yours, renewed as your strength is day by day from the infinite life; kept warm and beating as know not where my Spirit dwelt before it inhabited people, to be true, are the acts of living and dead

this frail body. But I fancy often that the music people-rather singular, is it not? your hearts are by the infinite love! Work on, You must certainly perceive that this is a very from the skies has been heard by me in the distant that which you do shall avail? Work on, for ye

past, and that those green bowers have been trodinferior method of *reasonable* investigation Are all are co-workers with God and with the angels ! den by my weary feet ere they pressed the soil of facts self-evident? Are all facts, truly facts which Your work too shall be your refuge from sorearth. But whether I have lived on those immor- are claimed to be facts? Are facts necessarily row. To the carnest creative soul there is little tal shores, is of little importance. That my soul is true? If they be, then there is an end of the arguleisure for tears of selfish grief. Loving and laboring for the whole, he finds no time to give to sighs destined to live on and occupy some sphere in this ment. If the facts sustaining Spiritualism be necesand complainings on his own behalf. No man can vast universe, is certain. Therefore I will cherish sarily true, then of course Spiritualism is proven to make his neighbor glad, without partaking of the every ennobling thought which speaks to me of God be true.

joy. "Come what may, his lot is blessed, beyond and Heaven. I will surround the Spirit-home with But if facts may be either true or false, then, of course, before they can be said to prove any thing the common fate of men below" whose life is given loveliness and beauty. I will associate with the to a ministry of loving uses. Not that he will angel-world all that is pure and divine, that I may different from themselves, they must themselves be never suffer. "He needs must suffer while he incorporate in my earth life, beauty and goodness, proven. Of course, you know, a fact in one sense is ne

dwells in time." But the very suffering which which I admire in the actual world, the world of brings forth joy for others, will be a source of peace and serenity, the dear home of the angels. Hopedale, August, 1855. strength to his own soul.

NOTES BY THE WAY.

FORESTVILLE, CONN., August 20, 1855.

Wednesday evenings, and had good audiences. I

BROTHER TOOHEY :-- I cannot help feeling the to understand the acts of man, or the acts of Spideepest gratitude to my Heavenly Parent, for the rits. The other parties, by whom facts may be constant guidance, day by day, vouchsafed to me, made to exist, have no connection with this questhrough the agency of my Spirit friends. Every tion, and we leave them out. We, therefore, leave step is marked by fresh tokens of success. And out the acts of the brute creature. Now we have no place do I leave without receiving the warmest to prove Spiritualism, or an intelligible intercourse

expression, of friendship, and many a hearty "God between living and dead people-by the presumed facts of living and dead people! Would it not be But now to my "Notes by the Way." On Mon- reasonable first to prove the presumed facts before day last. I left the city of Hartford for a season to we begin to build an argument upon them? I

If now it be reasonable, first to prove the truth I was received and entertained with the of presumed facts, before we begin to build an ar-

utmost kindness by Brother Dayton and his lady. gument upon them, is it not necessary to prove

I lectured in the Franklin Hall on Tuesday and facts by reasons if we are seeking for truth?

evening the hall was well filled. Here also I feel or any argument it may develop. To save miscon-- there is surely more than work enough for every state in the all the other faculties of the interval inter that a good work has been begun, which will not ception, however, we will add, that facts are not to s of such publications, giving the many enough around him to occupy the utmost energies the soul, must have its field of operation. If it is out, have now identified themselves publicly with contended ever since our connection with this pa-

pendent of the agency of man, according to our present knowledge, being in the majority of cases spontaneous in their developments, so that all we can do is to compare fact with fact and phenomena with phenomena, until their true nature is ascertained. It is possible we have much to learn in order to understand the full value of these man-

In your editorial notice of my argument against ifestations, but presuming to know a priori, all about the reasonableness of the theory of Spiritualism. them, is not only presumptuous, but absurd.

If Mr. Grayson can give the necessary proof to authorize the conclusion, that the facts of Spiritualthority, is but holding up his rush-light to put out ism are "the acts of human beings," he will receive communion with the true and the good that ever the sun; for, in our opinion, a fact is to the human the warm plaudits of many, however painful it may be, to give up a faith that ultimates so many sweet Now I am sure you will not refuse to admit that and heavenly associations.

Until then we can have no further "debate" on in the glad anthem which inner and outer nature fact in relation to man, is a thing done or perform- the question of method, because we have no purof which may be classified by the name of the other person from a faith or philosophy in which agents performing them. There are, 1st, for ex- they are happy and contented. The more, as we vent it from going in a wrong direction, we must ample, human facts; these are the actions of man. know, there are organic differences of mind, which

> brute creation. There are fish and bird facts, could not overcome, for it is not in the nature or tendency of direct argument to harmonize men, and

There are also Spiritual facts. These are the acts make them homogenous in their beliefs. We son's statements, but that he and others may know

we are orthodox in the belief that " facts are stub-If Mr. Grayson will send us his address, we shall

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In general, and the changes made by Dr. Buchanan in particu-lar. And we have no hesitation in asserting the great superior-ity of the form in which it is presented by Dr. Buchanan, whicher we regard its practical accuracy, or its philosophical excellence."-American Magazine of Monwopathy. "Buchanan's Anthropology is the first thing we have seen since the death of Gall and Spurzheim, which evinces a capa-city for undertaking the completion of their unfinished work. * * But, perhaps, we have said enough to show that a now teacher, a profound thinker, is addressing the age, and is de-stined to make a deep impression if not upon all his cotempora-ries, at least upon the foremost thinkers of the times."-*Scalpel.*

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[For the Christian Spiritualist.] NO. IX.

have before us.

by disembodied Spirits!

Let us pause here a moment and see what we We have got to prove the truth of Spiritualism, and we have to prove it by facts. By facts we are | York.

cessarily true. If a fact be indeed a fact, it cannot be not a fact. But we use the word fact for those acts or seeming acts which appear to be true, leav-

The inquiry is into truth or truths. How are

In Spirit, I greet you, and subscribe myself

SPIRITUALISM COMBATTED.

Yours, for Truth and Humanity,

JOHN MATHEW.

[For the Christian Spiritualist.]

ing the question of their truth to be an open one.

lory to the angels crown, and not only to the anmaker that once, in old immemorial ages, having gel's but to God's ! For God "worketh hitherto," much his horologe of a universe, sits ever since and and will work forever. sees it go !" Nay, such a pattern does not God set us who are

made in his image. " Our Father worketh hitherto." and shall we remain inert and idle? At great peril should we so remain ; for there is a fixed and irrevekable law of the universe which utterly condemns to death that which will produce nothing. It was to teach man this law, that Christ condemn-

shade to the weary, and fruit to the hungry of the

world. Neither is any man born into existence.

simply that he may be happy, but that he may

work, that he may do his part in the everlasting

labor, plan of which God is the master and head.

than man's, stand him instead of wisdom.

care of thy happiness.

To every human being the question should

the other question, "what can I by any means gain

in this world, that shall contribute to my happi-

the brute, whose nettural instincts being more acute upon all who come within their sphere.

"He takes a woe from every bleeding breast.

And the heart-sweetness by such pain expressed.

Flows from him ; he is crushed by hand Divinc

In tenderest love, as grapes are turned to wine."

And if the wine that is thus expressed shall

'make glad the heart of man," who would not

el the unfruitful fig-tree.

For the Christian Spiritualist. THE IDEAL AND THE ACTUAL. BY LIDA. It is often said by those who live mostly in the material world, that Spiritualists are too ideal, too but probably some vague, mysterious shadow, which lives only in the imagination. They say if should be more ready to assent to their theory! Some people have vague ideas of practicability. we could see them more *practical* and less ideal, we should be more ready to assent to their theory! Some people have vague ideas of practicability. we could see them more practical and less ideal, we should be more ready to assent to their theory! The end of all life and of all the noble gifts of life is their use. As the tree which is barren is so for want of life in its sap, so is the soul that pro-Some people have vague ideas of practicability. was kindly received and welcomed by Brother D. duces nothing, destitute of the true life of love and Let me apply these principles to Spiritualism-They think men and women cannot be practical Norton and Sisters Phinney and Smith. The Uni-presume you will not deny that if the facts upon wishin. And so surely as it remains upproducunless they engage in some worldly pursuit or come tarian Church was freely opened to me, and I lec- which you rely in order to prove the truth of your

UNDINE.

(five, will all appearances of love and wisdom eventfually depart from that soul. A tree is not planted upon the same sensual plane of thought with themtured to large and attentive congregations on the theory, be not facts, they are the delusions of ignoselves. They cannot conceive how a great and evenings of Thursday, Friday and Saturday. Here rant people. This is fair-this is logical. in the earth simply that it may have pleasure in beautiful idea may be practical on its own Spiritual I found several Media in different phases of devel-On the contrary, I am willing to admit, if the growing, and in imbibing nourishment from the

Whiting.

earth wherewith to grow, but that it may give plane, and thence incorporate itself into all the opment. Brother Norton promises to be, by proper presumed facts upon which you rely to prove the affairs of life, and there exhibit itself in the lovely and harmonious unfoldment, a Medium of the first truth of Spiritualism be facts, they do prove the class as a Trance speaking Medium. His daughter | truth of your theory. And if they be facts, they garb of disinterested affection and universal love. is being unfolded as a Trance Medium also. I met cannot be the delusions of ignorant people. This I I believe that those who possess the largest souls, whose imagination ascends into the clear and Spirhere with a highly estimable lady, Mrs. Lester admit. itual atmosphere of the angelic spheres, are, of all,

Smith, who is also a very good Medium. She re-This shows you that before you can proceed to So imperative is this mandate, that he who fails to the best qualified to impart life and peace to those ceives impressions of ideas in the normal condition, use your presumed facts as proof of the truth of obey it, incurs the necessary penalty of losing the to bey it, incurs the necessary penalty of losing the to be and Godlike attributes with which he has been for this purpose invested, of being petrified into a personification of incapacities, and condemn-ed to a mechanical life, less desirable than that of ed to a mechanical life, less desirable than that of affection, that they breathe an atmosphere of peace Island, was designated as a Medium, through me, presumed truth by other truths. This takes you

I have often thought, while reading the sublime while in the state, with, as I am informed, a very away from facts. You had just as well go away sentences which have fallen from the lips of T. L. appropriate ceremony, corresponding with other from facts in the first as in the second instance. paramount, "what work is there for me to do in Harris, that a soul so full of Spiritual light and circumstances, which had previously transpired, of You are compelled to go away from facts in order this world?" instead of which too often is asked beauty, that had the power to breathe forth such which I was not aware. There are here many to prove a truth, either first or last.

heavenly thoughts of spotless purity, must have an Tipping and Rapping Media, but they do not at As for example: You and I disagree about the actual ideal that those who have listened to his present amount to much, having been in no way truth of Spiritualism-you affirming and I deny eloquence, might be inspired through him to go cultivated or justly appreciated. In company with ing. In the first place you proceed to adduce pre-Have you not, if you continue the debate with me, to meet me upon the collateral issue of the truth of your presumed facts? And in deciding this sideissue, are you not compelled to go away from facts and confine your inquiry into the philosophical ness?

When we proceed to this side-issue, I tell you, at once, your facts are the acts of human beings, and their declarations and beliefs! What! prove human conduct and human belief to be true by what they do, think and say? Never, if you be a reasonable being, or desire to be one.

ty of facts than I. But I proceed to prove facts by reason before I defer to their authority. I question them until that is done. But you, I am persuaded, do not. You seem to forget that man is a Spirit

apart from truth-separate from truth by organsall of which are liable to err. They are, therefore, incapable of settling upon the throne of reason. My dear sir, I reason but fairly, I think. W. S. GRAYSON.

REMARKS .--- It were no difficult task to "multiply words" on the issue Mr. Grayson feels moved to make with the facts and phenomena of Spiritual-

On Sunday morning I passed on from my second ism and our own method of accepting the samesister. They know that God never made a soul visit to Bristol, where I lectured morning and but the controversy can well be dispensed with in and lift up the weary one, while the priest and in company with Mr. and Mrs. L. L. Platt. Great ined and exposed" from the priori stand point 50 9 to 12 A. M., and from 2 to 5 P. M

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men, and then to read Buchman, there is as have unterfect as in listening to a novice performing on a piano, and then to a Chevalier Gluck or a Thaiberg."—*Dem, Transcript.* "His discoveries in Phrenology have done much to render the science demonstrable and lucid, and entitle him to be rank-ed with the founders of that noble science, Gall and Spurzbeim." -Beardstown Gazette.

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JUST PUBLISHED IN PAMPHLET FOEM,

NO. 1,

OF A MONTHLY PERIODICAL

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Containing a record of facts in Spiritual Intercourse, chiefly da-ived from Circles held by J. B. Conklin, Medium, 542 Broadrived from Circles held by J. B. Conklin, Medium, 542 Broad-war, New York. This enterprise is undertaken at the urgent solicitation of

This enterprise is undertaken at the urgent solicitation of ome SPILIT FEIENDS of the medium, who desire in this way o provide means whereby he may give the greater part of his me to FEEE PUBLIC CIRCLES, for the benefit of the needy and time to FEEE PUBLIC CINCLES, for the benefit of the needy and afflicted; where, (to use the language of a communication on the subject) "the poor bungry soul may receive the balm that will heal the wounded Spirit, without money and without price." The Paper will be sold by the publishers and agents at Six Cents per Copy, or left at the residences of Subscribers for One Doliar per annun, payable in advance. The labors of the Editor will be given gratuitously; and he has advanced the funds required to secure uniformity of type and paper in the successive issues of the Periodical. The subport of the friends of Spiritualism is carnestly invit-ed; and it is hoped that the purpose avowed, and the merits of the little publication, will alike commend it to their general support.

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should write by man, provenue, comments of the showe given. Examinations for Disease will also be made, with diagnosis and prescription. A lock of halr or handwriting should be en-closed in an envelop when the patient cannot attend person-ult --tf

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ness?" Thy happiness! man or shape of man that forward and labor for the truth and right with more Brother Chapman, I ascended the mountain, known sumed facts. I, then, tell you, I deny the truth of asks this, what thinkest thou is the happiness of zeal and with greater energy than they would have as South Peak, and looked forth upon one of the your presumed facts. What have you to do? one individual unit in the midst of the vast multitude of human beings, that thou should labor so done had he closed his lips and said, "I will not most lovely scenes that ever was beheld. Through give my poetic thoughts to the world; neither will a powerful glass, I viewed no less than twentyassiduously for it, to the exclusion of that of all the rest: Do thy just part of that which God re- I suffer myself to be led by angels. I will not con- eight villages and cities, and might have seen many quires to be done in the world, and He will take sent that they should breathe through me the mes- more if time would have allowed me to tarrysages of love." Had he said this, and stifled the Mount Carmel, the Sound, and Mount Tom, were all examination of your facts into their reasonablethrobbings of his expanding heart, had he de- distinctly to be seen. The latter mountain is about

Many, really sensible that they are sent into this stroyed the beautiful flowers of love, hope and im- 74 miles distant, and the entire range of sight world on a mission of uses, still do little or nothing, mortal joy which now flourish luxuriantly in his cannot in each direction be less than a hundred because they imagine they have not yet discovered what their mission is. But how is this to be transparent soul, where would have been the miles. The elevation is about 2,000 feet above the "Epic of the Starry Heavens," or the "Lyric of the level of the sea, about 1,500 above the land immediscovered? By doing nothing! Not so, indeed! He only who tries his strength whenever and Morning Land?" wherever he finds opportunity, will find for what

diately surrounding its base. As I stood upon its I love the soul that is full of imagary, whose asbrow and looked around me. I wished that with a pirations ascend into the clear effulgent light of trumpet-sound I could send the truth to every hahe is fitted. Let those, then, who think themselves without their mission, work out for themselves a Heaven, who can drink largely from the great Spi- bitation and every mind within the range of my ritual Fount. Such souls have unspeakable jov: vision.

"Whatsoever thy hand findeth to do, do it with all they realize the language of Jesus, when he said : This is, indeed, a beautiful country, and what is "I have bread to eat ye know not of." Such are better, is receiving the true Light which cometh bors in this sphere of use. The saying is as good not mere idealists, but are our most practical men down from Heaven, and before which darkness and for any man now, as it was for any man then. No and women, who shrink not when the cross is preerror must fly away. Here those who labor for

sented, but meekly, almost thankfully, bear it up the love of souls, and not for earthly riches, will man could possibly do better than to heed it. No matter how humble the work be, if it be done well, the steep ascent of Calvary. Those who are con- find a wide field and many warm hearts to welit will be to thy honor and the good of men. No versant with the language and Spirit of Heaven, are come them.

matter how impossible it may seem, prayer and a not those who pass lightly by a fallen brother or true endeavor will make it practicable and easy.

"Act, act in the living present, Heart within and God o'erhead!"

mission, faithfully looking to God to help them .---

thy might," says one who has long finished his la-

No man will submit more readily to the authori

fectly describe the locale of disease, also the feelings of the pa tient. Those who cannot personally visit him, can forward a lock of their hair. Letters on private matters strictly attended to. Consultation fee, \$1. Consultation and prescription, \$2.

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A BEAUTIFUL POEM.

The first thing in the way of business, that our hands touched on last Monday morning, was the charming poem on "My Brother," Hardly had the morning risen through its first hour of sunshine, when, as we were wondering how much of the gentle Sabbath would attend our to through the busy week, this delicate and fragrant breath brought its sweet refreshing to our hearts. The fair author is but seventeen years of age. A highly gifted friend, whose eyes are always open to the tokens of genius, and whose heart is full of the music of poetry, writes us privately about her. The facts of the letter ar touching; and while delicacy forbids us using several things named in it, we may yet state, that the circumstances with which this child of genius has struggled, are such as to move any heart to deep feeling .- Eds. Southern Times. MY BROTHER.

one with another.

goods of universal peace.

merce, what could the missionary do?

OF CENTRALITIES.

whose peaceful bosom her children may rest.

BY EMMA ALICE BROWNE. Oh, briar rose, clamber, And cover the chamber— The chamber, so dreary and lone— Where, with meekly closed lips, And eyes in eclipse, My brother lies under the stone

Oh, violets, cover The narrow roof over, Oh, cover the window and door! For never the lights, Through the long days and nights, Make shadows across the floor!

The lilies are blooming-The lilies are white, Where his play-haunts used to be And the sweet cherry blossoms Blow over the bosoms Of birds, in the old roof tree.

When I hear on the hills The shout of the storm-In the valley, the roar of the river; I shiver and shake On the hearth stone warm. As I think of his cold-" forever !"

His white hands'are folded, Min while hands are roled, And never again, With song of the robin or plover, When the Summer has come With her bees and grain, Will he play in the meadow clover.

Oh, dear little brother; sweet little brother, In the place above the sun. The glorious evangels, To take me—when life is done,

From the Amenia Times.

THE POET'S ART. BY J. A. BLACKMON.

To starry heights of labored rhyme, My muse to proudly soar essayed; I sang of man, his power sublime, The marvels of his life portrayed.

I sang the life foretold to be, In hints by seer, and prophet given. The ever-posing mystery, The land of woe, the promised heaven.

I sang the glories of the Earth, Its emerald hills, its glassy seas, Its brooks and gales that warble mirth, Its daisied plains, its leafy trees.

And yet my measures dull and tame, Provoked their toilsome art to cease Of man what could I sing or name, Not given in Time's great histories?

How could I soar on heavenly themes, When Milton and Isaiah sung? When Nature all with gospel teems, And heavenly light o'er all is flung

How could my song of this green sphere 'Mong all earth's choral strains be heard : Ah ! bootlessly I labored here, Outsung by every piping bird.

But when I framed a simple lay, Of those sweet words and visions sweet, Those tender loves and pastimes gay, That round kind hearts and homesteads meet

Then were my words with blessings crowned. And every swain and village maid. In their unstudied fullness found, The secret of their bliss displayed Then would's thou seek and haply learn, The true accepted Poet's art. From high and sounding topics turn To the dear idyls of the heart. Ellenville, August, 1855.

From the N. E. Spiritualist.

NOVEL COMMERCIAL SUGGESTIONS. The Boston Post, a week or two since, presented it readers a synousis of a novel scheme of Commercial Erchange, on a comprehensive scale, purporting to have been communicated from the Spirit-life. The statement has attracted considerable attention from business men, and a desire has been expressed by many to learn more of its details. We have been permitted to examine the documents. as taken down from the lips of the entranced Medium. through whom they were communicated, and present below what is sufficient to give the reader some idea of the scheme. These, however, are but a portion of the paners, in which the plan is carried more fully into detail. the questions of currency, credit, banking, etc., are comprehensively discussed, and the relations of the scheme to philanthropy, to religion, and to general human progress are elaborately presented. Persons who have supposed that the only occupation of disembodied Spirits is harp-playing and psalm-singing, that their interest in human welfare and earthly concerns ceases the moment they throw off the mortal body, or that the chief use of Spirit communications is to get the name and age of your grandmother correctly spelled out, or some such triviality, may be disposed to doubt the Spiritual origin of these papers. We, however, having intimate acquaintance with the Medium through whom they were spoken, he being in a state of unconscious trance at the time,) and believing him to be above all suspicion of imposture, as well as incapable of such productions in the normal use of his powers, and having personally listened to the communication of a portion of them, have the fullest conviction that they are suggestions from the Spirit-life. Of the practicability and desirableness of the scheme, we have nothing to say. We leave that to "business minds," to whom it is addressed, and whose criticism is invited by the intelligences who make the suggestions. They claim to be (though names, we believe, are not given,) persons who, to ample commercial experience in this life, have added a broader wisdom, acquired in the Spirit-spheres; but their claims should be brought rigidly to the test of reason and experience. We learn that a number of business men of this city and vicinity, including several prominent merchants, to whom the matter has been submitted, have so far appro bated the scheme as to take measures for the full publication of the documents in pamphlet form, and that incipient steps have been taken towards the formation of an Association on the basis recommended, to be denominated " The New England Association of Philanthropic Commercialists." Their head-quarters, for the present, may be found at 365 Washington street. We would add that this scheme forms but part of series of unfoldings, embracing a wide range of scientific, philosophic, and progressive topics, some of them of a very interesting and extraordinary character, which have been | folding. communicated from the same source. We hazard little in saying, that any cavaller who will take the pains to examine these curious productions, will never be likely to assert that "Spiritualism has given nothing new to the world," whatever opinion he may have of its usefulness; and it is quite possible that his ideas on the latter point might be would shrivel, grow down into his individual self, modified somewhat by the investigation .- Editor of the N. E. Spiritualist.

Without entering into the field of Sociality, at- great age is taken into account; when it is known tention will be turned to commerce. Commerce that the masses bow their knees at the shrine of brings two or more persons of different communithis golden idol; there is felt a reluctance to apties, different climates, together. They look each proach a subject so vast, so deep, so rooted, so strongly fastened in the affections and habits, and other in the face, study each other's peculiarities, in short, all the ramifications of society. Yet trade inmosts, she has rarely expressed her highest observe each other's manners, customs, laws, habits, employments, methods of life, philosophy, must not be. Man must love his fellow man. He arts, sciences, agriculture, soils, improvements, must sooner or later arrive at a condition of equitable commerce or exchange. Unless man can defects, suggestions; and thus derive certain advantages from what may be called acquaintance, reach that condition, all other labors will be comparatively useless, ending in mortification, sorrow The clear, philosophic eye sees with great dis-

disappointment. One might as well expect to dip out, with a little pitcher, the mighty Niagorian tinctness the advantages which have been, and which may be, derived from commerce. But man waters, as to expect success in fully introducing a needs to touch a tenderer spring, needs to visit his new social state on this planet, while the tyrant fellows with goods-the goods of wisdom, the goods trade exists. Thus though labor may be greatstagger as the mind will, when it considers the of love, the goods of light, the goods of joy, the greatness of the work-yet that which the mind

sees must be done, will sooner or later be accom-These views of commerce are presented at this particular juncture, with a view of opening up to plished.

the mind a vast and quite unexplored field of mis-The public mind has been turned to some extent to certain prohibitions. It strikes at the foreign sionary labors. The cold, merely intellectual mind, turns away with scorn when speech is made of slave trade; it denounces that trade as piracy. Yet when the truly philosophic mind looks at that missions-doubts whether persons are ever combranch of trade, it will be difficult to say why that missioned, or instructed, or impressed to go hither especially should be denounced, while another class and thither; but strike out missions, and what would the inhabitants of this planet be? The true of persons lay their hands on the staff of life and grasp it from the mouths of starving millions. But missionary feels a mighty internal impulse. He must go, and wo be unto him if he disregards that this paper does not contemplate entering into mere details, or the injustice or the inhumanity of internal voice which speaks from his inmosts. this or that form of trade, but it proposes the abo-Commerce aids the missionary The car, the ship, the steamer, are his coadjutors. Strike out comlition of trade itself.

In opening up a wholly new system of commerce, which shall ignore trade, and which shall have within itself the elements of equity, it is important All things in nature have their centralities. The that a substantial and sufficiently broad basis of fruits, the flowers, have their seeds, or centres. action be unfolded. Principles must be regarded Around these seeds or centres all other formations commercial laws must be observed; fluctuations cluster. In constructing a new social order, Namust be taken into account; scarcities and abunture's laws must be observed, studied, imitated. dances must be considered. In short, it requires a In the family relation all cluster around the mother. large amount of mental ability to construct a basis She is the centre of the family. From her loins, sufficiently substantial to bear a heavy commercial children proceed; at her breasts they are nourishstructure.

ed; on her bosom they lean. Remove from the The human body, its wants, its interchanges, its family circle the mother, and chaos comes. Thus, in constructing a new social order, the family circle ration. One pair of hands cannot easily and natumust be carefully observed. There must be a morally supply all man's wants. Some hands are ther, around whom all things cluster; from whose suited to certain kinds of labor: others to labor of breasts nourishment may be obtained, and on an entirely distinct character. Some persons have mind; by mental labor they obtain the essentials of Some employ their feet, journey from place Now the mother of the new social order is the

to place—yet all co-operate. The first thing, then, to be considered, is co-ope-Church; that is, the emotional, the pulsational centre, where thoughts are conceived, generated, born. ration. Persons of different temperament, different The State must therefore be a child of this mother. habits af life, different attractions, different capabi-Commerce, or intercourse, or interchange, or interlities, should co-operate-like the mind, the hands, communication, must also be a child of this mothe feet-for the common weal.

ing mind of the seven revelations will be able at a glance to overlook his or her department. At the There must be that which leads the hands and ther. Home, that essential requisite to purest the feet to co-operate, viz. : mentally-a grand, farther extremity of each radiation, shelves suited enjoyment, must be a child of this mother. Edu- leading, harmonious, quiet, and cultivated mind. to the kinds of goods must be erected. Steam pipes cation, that essential requisite to unfolding, must must pass all around this business structure .-Around that mind persons of kindred feeling, kinalso be a child of this mother. Philanthropy, or dred aspirations, kindred desires, should gather. Heavy departments will exhibit but specimens of beneficence, or dispensation, must also be a child He must act as a grand organizer. His directions goods-as, for example, various fuels, &c., exhibiting at once their kind, quality, and prices. must be constantly observed, as it were; he must

true household labor.

pure, more divine, more heavenized conditions.

be three or four steps above the floor.

STRUCTURE, ETC.

of this mother. Nursing, healing, relieving and be seated in a central, observing position, where, One such model structure being constructed, aiding the sick and diseased, must also be a child so to say, he can at a glance overlook all ordinary others would follow. Personal interest must be At his command, persons must go; at his secured—a joint stock association organized. The of this mother; and lastly, what is denominated labors. Growth or Progress, must be a child of this mother. | bidding, they must come; copying, as it were, the poor must have a chance with the rich. That this Grand Central Mind of minds, from whence all may be done easily, payments should be in small things emanate. There must be, also, what may instalments. For convenience, shares should be at thus, like a revolving wheel, aid, strengthen and be denominated the executors of his will. These forty-eight dollars, payable in equal instalments in encourage, not only the mother's heart, but the prominently shall be three persons; the first to the course of the year-twelve dollars each instalpurchase, the second to receive, the third to transment. Persons thus interested are to enjoy all the mit to various branches; each person to be held to advantages accruing from such association, one

Any effort in introducing a new social order strictest responsibility to the branch of labor to single mind, and only one, governing absolutely the which does not embrace these primal elements, which he has devoted himself. Records must be whole enterprise, corresponding to the Divine, silencing all bickerings, he alone ruling without votes, the "monarch of all he surveys," (Divine must of necessity be defective, and sooner or later kept with marked circular precision, so that when failure will be exhibited, and the domain will be one person has completed his branch of service, a monarchy is just !)-counselling as he pleases with second takes the responsibility; so that, under no written all over with these significant words-For purchaser, receiver, transmitter,-but absolutely circumstances whatever, can a fraction of property be overlooked. These three persons must be placed deciding.

Now, while these children cluster around the Each person employed must name his or her under bonds, commensurate with their pecuniary responsibilities, making them to feel that the new own compensation-no person being employed in mother, there must be in each of these its centre. abor is one of high moment to themselves indivithe establishment unless interested in general pur-In opening up, then, one of these branches, as an poses. The instant a person is dissatisfied, he may dually, and to the parties with whom they are illustration of centrality, the mind is turned to a withdraw-his compensation being allowed. When associated. wheel, which has the hub, the spokes, the felloes. When the hour has fully come to commence a central organization is formed, it may have its Commerce must have its central chamber. It labors of this character, carefully prepared checks children, or its branches. It is the mothermust have its various branches of goods, embracing and balances will be at hand. By arranging with great branches her offspring-multiplying to any extent in harmony with the mother's throbbings-coming care this primal circle, selecting persons of great all essential wants which are allied to commerce, capabilities, the first grand circle, or wheel, will be to the leading mind for counsel, as children come and these essential wants are embraced in the pre-

ready to move. When that moves, then around it to a wise father.

RIGHTS, DUTIES, AND POSITION OF WOMAN. Up to to this hour, woman has been trodden beneath the iron heel of the oppressor-compelled either to engage in meanest drudgeries, or to shine sound, or rap, was heard, indicating another disin palaces that her lustre might reflect glory and turbing cause, which proved to be another Spirit, honor on another. Feeling these servilities in her thought or elaborated her noblest conceptions .-True, in the limited circle of the finer arts she has death, all of which Mr. D. afterwards ascertained occasionally exhibited keenest artistic power. In to be true. .The Spirit of Mr. D.'s mother then Parisian life, she has prominently engaged in the presented herself, and gave many demonstrations ordinary branches of trade. She has occasionally of a convincing character, among others, the conexhibited herself as a mighty conqueress, but aside from these she has only exercised her powers in the more domestic circle. There must be, of neversation which she last had with him on earth-a conversation which Mr. D. is satisfied was known cessity, there is, a vast amount of latent ability lyto no other person in existence besides himself. ing in the breast of woman. Great men have always appeared in good emergencies, because emer-On the third night, Mr. D.'s oldest boy, Ira, aged gencies call out, quicken and kindle the latent in-ternal fires. Thus must it be when the hour arrives about sixteen, was developed as a writing Medium.

On the fourth day he was magnetized by Spirits for woman to occupy leading societary positions. who spoke through his organs. On this occasion, But in no one sphere will woman more fully exhibit her capacities than when engaged in receiving and transmitting. That is woman's sphere—to re-ceive, to distribute. That, in a lofty sense, is the few moments, which was done, and while the Circle was quietly waiting for futher manifestations, the boy was suddenly taken up and carried nearly In opening up, then, to the inhabitants of this planet, a new social order-in turning the public mind more directly to the subject of commerce, with an ultimate view of abolishing trade---woman should occupy a very important position .-Her ability to judge of garments; her keen inspec tive eye to judge of the textures of the finer products; her nice discriminating taste enabling her to select the choicest foods ; her critical botanical ability; her skill in selecting, compounding and counselling of remedials; each and all render woman a most valuable coadjutor in the varied commercial relations. Thus affording her reasonable compensation, supplying comperative independence for which she longs, she would soon appear at the of the Mediums.

bar, on the forum, in the pulpit, the legislative halls, and judicial assemblies, and occupy, most On the fifth night, the youngest boy, William, gracefully, various positions from which she is now aged about twelve years, was developed as a wriexcluded. This would essentially aid the common ting Medium. On the sixth night, the Spirits humanity to more advanced, more peaceful, more called for a flute, but none being at hand, a violin was placed on the table, and while the Circle sat about with their hands resting upon it, the violin A circular structure must be erected, correspondwas carried about the room, and played on at the ing to the diagram. In the upper part of this structure will be the circular chamber, wherein the same time. This manifestation was an open one, central mind will be located, overlooking the whole and one in which there seemed to be no possibility area below-corresponding to the highest faculties of fraud.

as illustrated by the brain. Just below is a yet About the same time a Spirit, purporting to be larger circle, where the purchaser, receiver, and transmitter may be located. Their position must that of Napoleon Bonaparte took possession of Ira, and produced several astonishing demonstrations. Arrangements must be made that by touch of Among others, he went through with the exerspring any one of the three can send message or cises of inspecting a regiment of cavalry, during package up to the leading mind—he returning at will. From the centre of the structure, leaving a which the spectators could distinctly hear the large circle, each of the departments must radiate. swords drawn from and returned to the scabbard, Each of those departments must by spring have together with various other noises, words of comconnection with the department beneath, so that mand, &c., familiar in movements of that descripwhen goods are received they will be located intion, closing up the review by imitating the firing stantly under each proper department. Each leadof volleys of musketry and artillery, apparently this report, we freely give them the benefit e upon the doors. The deception or imitation is whatever their manifestations may be worth. represented as most complete. The Spirit then took up the boy Ira bodily, and carried him into the kitchen, and from thence into the woodhouse, opening two doors in his progress, without making the testify to the truth of what is here related. There was no artificial light in the room, but the window curtains being up, the moon afforded sufficient him of the state of current opinions upon all in and about the room, so that all are positive that no human hand had any agency in the transaction. The mother of the Medium was very much frightwoodhouse, where she found him just returning to his normal state, the Spirit having left him, and wondering very much how he came to be placed in such a position. Among the first Spirits, from whom communica-

tions were received by this Circle, was one who gave his name as George Brown. He stated that will but keep his watch ten minutes fast, it will gave his name as George Brown. He stated that will but keep his watch ten minutes fast, it will for the received in the township of save him from many a troublesome and disrepu-Waterloo, Canada, (somewhere near Caledonia.) able acquaintance. Two wealthy men in one That he was a married man, and left three chil-That he was a married man, and left three chil-dren. He resided about half a mile from the Post-office. Some three months prior to his appearance at the Circle he had been away from home engaged the circle he had been away from home engaged dren. He resided about half a mile from the Post- and they frequently endorsed each other's pare in buying a yoke of cattle, and while returning on foot, in order to save distance, concluded to pass was said at the time, but next morning the form was said at the time, but next morning the form through a swamp some five or six miles from home, nate player bought a valuable property on time. and about three miles through. He was familiar and requested his brother-in-law to become his se the selection of a location. But customers are not with the path, and entertained no apprehension for curity. The other replied, that had he applied the not a communion. Transportations are with the path, and entertained no apprehension for previous day, he should of course have done it the structure he in or near a prohis safety. When about half-way through he was fired upon and killed by the notorious Townsend before, he saw he would soon be ruined, and would gang, his pockets rifled of fifty-five dollars, and his endorse for him no more. In a few years the sue Sale body buried on the spot. The Spirit related all cessful player was ruined, and law suits probably of G body buried on the spot. The Spirit related all these circumstances repeatedly, and always with-out the slightest variation, urging at the same culated largely in cotton, and once related the time Mr. Davenport to take the Medium Ira to the anecdote as a proof of his sagacity. He, however locality of his death, promising to point out the himself, became addicted to intemperance, and na spot where his body was concealed, and apparently his cotton, lest his affairs might get into confusia anxious to notify his family of his fate. This re- owing to his habits. Thus each man tries to a quest was urged so frequently that Mr. D. was his watch faster than his neighbor, and he with finally prevalled upon to set out in company with succeeds wins. another gentleman, leaving the Medium at home. On their 'arrival at Fort Erie, he found that the circle of their acquaintance many whose habits Brantford Road had stopped running, and con- will cause them to rise, while others for the same cluded to return and make further inquiries of the reason must sink. If misfortune overtake a fried Spirit. While at Fort Erie, and subsequently, he who will not stick to his companion, and dok has conversed with persons somewhat acquainted best to see him through. But for that very rein that portion of the country, and has reason to son, if he knows beforehand that his associate bea believe that he has not been deceived, but that the man of dishonorable or unprincipled habits, k communications are substantially true. He has him not cultivate his acquaintance, but keep is watch ten minutes fast. So he who helps forward not been able, however, to leave the city for the an industrious, well-principled man, however purpose of investigating the fact, although con- scure and poor at this time, is but anticipating stantly importuned by the Splrit to do so. The judgment of the world; leading public opinion Spirit finally threatened, if his request was not stead of following it, making a friend who is sure complied with, to transport the Medium to the spot to rise.

Spirit) wanted her husband to be brought there accomplished, but give as a reason for so doing, the next night, as she desired to communicate that they desired to remove them for a short time with him. Soon afterwards an entirely different from the unfavorable influences with which they frequently came in contact. On inquiry, one of the conductors of the State Line Railroad informed Mr who gave his name, (that of a well-known citizen,) and related minutely the circumstances of his paid their own fare, but that they appeared to be in a very unnatural condition, or, as he expressed it, "very singularly affected."

The many inconveniences which Mr. Davenport suffered in consequence of having these developments at his house, from the anxious crowds is attendance wishing to investigate the phenomenwas a source of much trouble and perplexity. If did not, however, feel at liberty to deprive any one of an opportunity to investigate the truth, although the burthen was an onerous one to him; on the contrary, we believe it is conceded by those who have attended his Circles, that every opportunity for investigation has been chiefly afforded the thousands who have flocked about the Mediums the Spirits requested the lights to be put out for a which the conditions of Spiritual intercourse would admit of. By command of the Spirits, and under their direction, Mr. Davenport finally opened a room on the corner of Main and South Division streets, where is afforded, day and night, those to the ceiling, coming down feet foremost upon the who desire it, an opportunity of testing the truthtable. He was told to stand still, and was again fulness of the Spiritual doctrine. By advice of the lifted up. This time, those sitting around could Spirits, a small charge for admission in the evening is made to cover expenses, but we have reason to distinctly hear his head touching the ceiling. Mr. Is made to cover expenses, but we have reason to believe that no speculation is intended on the part D. and others took hold of him and felt him drawn of Mr. D., and that so far from desiring to make up. Sometimes he was carried away from the money out of the transaction, he is as carnest an table for some distance. Repeated experiments of inquirer as the most skeptical can be. It may well enough to state, that the demonstrations ch this nature convinced every one present (for by tained at this Circle are mostly of a physical di this time large numbers frequently assembled to racter. The Spirits communicating are of witness the manifestations) that there could be no undeveloped order, mostly from the first sphere possibility of any humbug or collusion on the part and not sufficiently advanced to furnish intellecture manifestations of a high order.

In the progress of our search after the facts re lated in this article, we have had frequent occasion to call at Mr. Davenport's rooms, and as far as our individual testimony goes, do not hesitate to speak freely of what we have seen, heard and felt. have seen a table weighing fifty pounds lifted up repeatedly and handled with an ease which be tokened much strength-we have seen the same table lifted up without any person touching it, a far as we could ascertain; and again have seen the same table lifted up with two heavy men standing upon it, weighing in the aggregate 350 pounds-ai in broad daylight. We have heard musical instruments played upon by unseen hands-we have heard voices and held conversation with unseen persons, apparently at our elbow-we have seen mysterious lights moving about the room in the darkness, and have seen phosphoric hands which claimed no kin with any neighboring flesh that we could discover after the most careful scrutiny. these things and more we have witnessed in the

presence of scores of our most respectable and worthy citizens. To what agency they are duewe are unable to say. They purport to come from disembodied Spirits, and without in the least endorsing or calling in question the authenticity of From the Philadelphia Leda

KEEP YOUR WATCH TEN MINUTES FAST.

When Prince Talleyrand was in office, he always slightest noise and in full view of quite a number had agents who visited the coffee-houses, and of the most reliable persons, who are prepared to places of resort in Paris, who reported to him wia: ordinary people said of all public measures, and e public men. While he was dressing in the more ing, these agents were admitted, and thus informed light to render distinctly visible every object in portant affairs. From these sources, he obtained the ideas of many of those measures which make him the most renowned diplomatist of his day-When asked the secret of that sagacity which had surprised all Europe, he quictly replied that his ru ened, and followed him as fast as possible to the was to keep his watch ten minutes fuster than the woodhouse, where she found him just returning to around him. That is, anticipating those changes which public feeling had rendered certain, he at ways placed himself at their head, and thus ap peared to be a leader, while others waited to be led. This is the great secret of all success in life

The wise man waits not to be the sport of men or of measures, but anticipates the inevitable.

the Southern States visited a city together. The were brothers-in-law. Both had speculated larger, sand dollars that night. It was not to either

OF COMMERCE IN GENERAL.

Next to Religion, Commerce exercies the broadest, deepest, and most potent influence on man, at this age, on this planet. Its canvas is seen in remotest climes. It were quite impossible, if we would, to overlook a power which may be used for the welfare and the general advancement of the common humanity. While trade, as such-mere trade, in and of itself-will, sogner or later, be among the things that were, yet commerce will exist. Interchanges of persons, transitions from clime to clime, from hemisphere to hemisphere, will continue.

That man may enjoy all the advantages of commerce, without the disadvantages of individual aggrandizement, broad, comprehensive, philosophic the power which it wields is reflected on; when its views are deemed essential; any effort which can bring man to man, community to community, clime to clime, nation to nation, planet to planet, and world to world, should be regarded as among the greatest of all possible blessings.

EOUITABLE COMMERCE .--- A PLAN. Justice, Equity, Exchange; these several terms

And all of these children must co-operate; and

children's also.

hared diagram.

SALE.

will be interchangeably used in this paper. Few subjects have more engrossed the public mind than that of commerce, of interchanges, of intercommunications; but no truly great mind has yet appeared on this planet capable of unfolding a

just or equitable system of commerce, which would, in its multitudinous workings, aid all classes. A few have been enriched at the expense of the many. Thus, on the one hand, there is disastrous abundance, on the other, disastrous wantbringing these classes to prey on each other, causing not only envy and jealousy, but ultimating in actual crime.

wisely unfolded to the inhabitants of this planet. But in opening up to the mind a subject so vast, affecting as it must the whole substratum of socieare not too suddenly jostled; thereby bringing over the commercial community a condition of failures which must be quite disastrous to classes who are in various ways to be assisted.

The mind must, in the first place, consider that, while man has various individual and social wants, the things which he needs for the satisfaction of those wants are very widely scattered. A miniature universe, as man is, he needs to gather not only from the different territories on the particular planet where he may especially dwell, but he needs the goods of other planets and other worlds. There are certain commodities at the extreme north; there ane other commodities in the more tropical or middle regions-and at the extreme south, too, are commodities equally essential to his greatest individual comfort, social happiness, and highest un-

Could all things essential be easily grown on one's own individual homestead, there would not be an absolute necessity of commerce or equitable would not associate, would rarely expand, and

could not grasp comprehensive principles, laws, customs, unfoldings; so that, aside from the mere essentials of life, man in various ways is aided by exchanges of products. It were vain, then, to make efforts to destroy that which is absolutely essential for man's highest good. But, from holding narrow views, looking primarily at mere indiexhibited itself, and now influences all the nations of the earth. It controls the pulpit; it muzzles the press; it fetters the free-born mind; it declares be obey its commands. It is then among the mightiest instrumentalities for evil or for good, at this period of man's unfolding, on this particular

planet. When its magnitude is considered; when

* Reference is here had to a diagram, drawn through the Medium's hand, representing a large circular warehouse, divided into seven co-partments. The various commodi-

Vast though the thought is, mind is capable of a second circle will of necessity be formed. This will correspond to the branches. It will consist of receiving it. Mind can give birth to what it conseven persons who will take upon themselves the ceives.

responsibility of the several special departments, employing such aids, following out such plans, as in their judgment will best promote the objects of the new association. These, too, as representatives of a branch, must be held strictly responsible minent city, for convenience sake, yet it need not for all properties placed at their disposal, being bound by such securities as from time to time may be deemed desirable by the leading presiding mind. In transmitting properties to each individual agent, a succint statement should be made of the commerce. In presenting this subject to persons, it may be cost thereof, and placed in his hand; he at the

time adding to that cost that of such personal services as may be requisite, and of such incidental expenses as may have accrued for transportation, &c. ; and having marked the piece of property, accordingly he will dispose of the same as thus marked, rendering monthly returns to the first circle,

The hour has fully come when a comprehensive and they in turn transmitting up to the leading and iminently practical plan of exchanges may be mind. Thus, with comparatively little friction, and without loss, all things would move harmoniously, commercially onward.

A sentinel, or general inspector, or outside agent, or messenger, would be needed, to have a general ty, great care must be had that present relations outside oversight; visiting from place to place, making frequent reports to the leading mind of things seen, said and heard.

Now while the association will contemplate the sale of its properties, it will of necessity need first

to purchase; and here lies perhaps the greatest, and may be the only practical difficulty in carrying forward labors of a commercial character .--Great skill is requisite to judge of properties: to take into account their present, and their probable ject would be perfectly reliable, and without the future values; their readiness of sale; the depreciation of that value which will occur from climate, seasons, and the influence of scarcity or abundance of products. These will claim the careful consideration of the intelligent presiding mind.

general traveling and local agents. It should have bracing eminent legal and other professional minds, ts agent in the western portion of this nation; it should have a second in the South or West India Islands: it should have a third in the British Provinces; it should have a fourth in Liverpool, in the

sonal presence, a thorough knowledge of the conditon of markets, of products, of seasons, could be transmitted to the leading presiding mind. Besides this, at times persons might deem it desirable to exchange. But were man thus circumstanced, he purchase directly of the association. The latter would have on hand certain properties which they might desire to present for exchange, without the intermediate agency of the ordinary currency .--

Located as the various agents would be, regularly informed as the leading mind would be of the condition of markets in various prominent locations, the person desiring to exchange could exhibit the cost of transportation to the place of business, including personal services (when such personal attention is requisite,) and thus, by an easy process, the just value of property would be known. Thus, vidual aggrandizement, what is called trade, has easy, agreeable exchanges could with comparatively little friction, be made.

Plans of this business character being clearly comprehended by a class of intelligent persons, an association might on a moderate scale be organized. war, or it commands peace; and the powers that It would afford persons in the Spirit-life, co-operatheir suitableness to occupy the various conditions had in contemplation. A model being commenced -a sufficiently capacious structure being obtained

ly little capital will be needed. Attracting public attention, intelligent persons would observe its workings, copy the model, and thus a commercial

There is one apparent practical difficulty, viz., in the selection of a location. But customers are not easy. Though the structure be in or near a probe in the most expensive part of that city. Some generous land-holder, from whose heart humanity gushes out, may be willing to aid in a labor so grand, so beneficent,-striking at trade, retaining

listinctly stated that it has no selfish ends. It is a little pebble; it falls into the wide ocean of trade; it is designed for the inhabitants of a planet.

From the Buffalo Republic. SPIRITUALISM IN BUFFALO-ITS PRO-GRESS AND DEVELOPMENTS.

By request of a large number of highly respectable citizens, we have collected from the most reli-

ble sources, accounts of the most important developments of the so-called Spiritual phenomena, which we shall lay before our readers as a prominent matter of news, as often, perhaps, as once or twice a week. We hold ourselves in no wise responsible for these statements, nor shall we express, either favorably or otherwise, any opinion, further than that the incidents here related are from witnesses whose testimony on any other subshadow of suspicion. We understand that at present there are a large number of Spinitual Circles

in town, and that the number of believers in the five minutes. Not much attention, however, was people. Habits good in themselves may increase paid to this: but about three weeks afterwards, as | till they become injurious to health or character.-Spiritual doctrine exceeds by far any estimate Ira was engaged one afternoon in delivering papers Some need keeping in check, some stimulating An association of this kind should employ its which most persons would be likely to make, emon Niagara street, near Prince's Melodeon manufacon Niagara street, near Prince's Melodeon manufac-tory, he felt the Spiritual influence coming over If taken in time, and with daily care, it will be together with many of our most prominent and him, which he tried to resist, but without success. pleasant duty thus to keep in order the garden of successful business men of all classes. Those who have investigated the subject, speak confidently of The next thing he recollects, he found himself the mind. But if the weeds once get the upper old world; they employing such sub-agents as its ultimate adoption as the faith which is to recon-might be deemed requisite. Thus, by actual per-cile all mankind while these who have not will of cile all mankind, while those who have not, will of river, near the foot of Hudson street. He knew with these weeds. In the cotton fields of the South not how he came there, and on looking about him, if the grass once gets a fair start and a little we could discover not the slightest indication of any weather sets in, the whole field may be rendered course entertain such views as best suits their disposition. For ourselves, we desire only to discharge our duties as public journalists, without advocating track of his approach to that spot or any satisfac-any set of opinions, confident that the subject is of tory solution of the mystery any set of opinions, confident that the subject is of tory solution of the mystery.

sufficient importance to come within the legitimate province of a daily newspaper. DAVENPORT'S CIRCLE.

The boy was much delayed, in consequence, and did not reach home until quite late. In the mean-time his parents were waiting for him and while time his parents were waiting for him and while those around him, will find the benefit of Take

The attention of Mr. Davenport was first called wondering at his protracted absence, the tea-table man only keep a very little in advance of all that to the phenomena of Spiritualism about the middle commenced moving, with no one within six feet of can be reasonably expected of him in every departiof February last, in consequence of having wit-it. This made them apprehensive of his safety little behind, and it will be almost impossible ever nessed several demonstrations in other Circles but he soon returned and informed them of what about town. While commenting upon these devel- had occurred. The Spirit was interrogated, and 'No man illustrates the opments, and discussing generally their nature and Brown stated that he had taken Ira across the river saying more completely than "the fast young man." object at his own house, on South Division street, to Canada and brought him back again ; that he had His watch has lost the balance wheel. It goes one evening, his little daughter, aged about eight tried it as an experiment, in order to ascertain how round and round with erratic, useless violence years, suggested that, perhaps, they could obtain fast he could travel with him. Mr. Davenport could Spiritual manifestations if they would only try. hardly credit the statement made by the boy and one, but not keeping time for a second. ing with persons in the earth-life, greatest pleasure Mr. Davenport and his family-acting upon the the Spirit, but is since convinced of their entire Earnest moral principle is the balance-wheel to inspect mind, unfold their capacities, declare hint-but without the slightest expectation of suc- correctness. Communications received at other character. It regulates and keeps the whole man hint—but without the slightest expectation of suc-cess, formed a Circle, and after sitting for about Circles at home and abroad, where he and his fa-bits that may become his ruin. If indulged to exforty minutes, distinctly heard raps upon the table. mily are entirely unknown, and stating the facts as cess, his very best qualities may do this. Even s -goods being purchased much as they are needed The raps finally increased in loudness, and Mr. D. above related, have repeatedly been forwarded to warm, generous and impulsive heart is the ruin 0 credit entirely out of the question-comparative- requested the Spirit (if Spirit it was) to tip the him for confirmation. On a subsequent occasion, many a man, if its impulses are not held in check, table, and afterwards to raise it, all of which was both boys were enticed away by the Spirits and an balanced by a lofty sense of immediate duty done repeatedly. He ascertained by the alphabet, taken in an unconscious condition to Mayville, in occupies a short portion of each day in adjusting appropriately arranged in the paper on "structures." The build in the paper on "structures." communication from his wife's sister. She (the The Spirits have refused to state how the thing was actions, by communion with the Father of Spirits

once, but that after what had happened the night long afterwards a large planter declined to send b

Character is the essence of destiny, and habis soon form and fix character. All men have in the

doe

In the government of himself especially, let et himself, stating that he believed he could do it in ery man strive to set his watch faster than othe some pruning, and some are downright weeds only formed in time, and he whose day begins time his parents were waiting for him, and while tain, by simply observing the same rule. Let No man illustrates the truth of the diplomatist

tearing all the works to pieces with the force of its own motion, rushing through a hundred hours "

to God and man. He will never regret it, who