Spiritualist, o hristian

IR THE DIFFUSION OF SPIRITUAL vo. 553 Broadway, New-York.

Two Dollars per annum e. dest half year. SINGLE COPIES-Five Cents. e for five subscribers, to one

resultations and communications should be addressed CLEY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, STIAN SPIRITUALIST, No. 558 Broadway, New-

For the Christian Spiritualist. WREADINGS FROM THE OLD POETS.

superficial things pass away with the occathat produced them; whilst that which is found to open up into the world of This is true even of systems of ware only vital while they have an tion with the heavens. And their commence by a closing up of the Pope. ers of their priests and ministers. When the ard symbol is no longer regarded as a symbol, s to be worshipped for its own sake, then sommences. So in Christendom, when and outward observances are regarded, smeans, but ends, there life has passed away. rise may for awhile linger unburied, but the

whilst a religion may pass as to its outward on, and give place to more perfect forms, antiful monuments which it has produced emain for the admiration of after times. For er is indeed born of the Spirit, is, like it, im-

The creations of Love and Wisdom, mouldrms of beauty, and clothed with human ats, are the delight of the race. So the sculptures of the Greeks were the proudest aments of the Roman Capitol, and the obelisks Egypt are still regarded with awe and wonderigh the mystic wisdom of their hieroglyphs is half revealed. The COMEDIA of Dante and the of Milton are still prized as the noblest gifts of Muse, though the outer beliefs in which they their foundation are passing away.

Nothing, in truth, can be more superficial than avy "philosophy" that ignores the inspirations of the Past, and makes the birth of Wisdom synchronous with the development of American Clairvoy-Antiquity, knowing that her own emaciated notes will not blend with its harmony. Truth, though not appearing under new and ever-varying forms, is still inwardly conscious of her own eternal unity. Greeks atone for my tears by thy darts!" The timbi sectory instinctively dreads the investigation of science, trembling at each new discovery of Geology; he truly feels that he is no longer secure in his ancient fortress. So the external Church

in woulded and sore vexed at the light now dawning arew from the Spirit-world, and draws closer and closer her scanty veils to hide her wasted from.

And do we not all thus cling to the poor vest ments of our past states, unwilling and afraid to really and wear the new garments the angels brag us? Do we not seek to lay up stores of our own for the morrow rather than trust to the Lord for our daily bread! Even Spiritualists are slow to lay as its old habitudes and receive new truths.

The more devoted and purer disclosures are still. The more elevated and purer disclosures are still aknown to the many, and the harmonies of the haer Life fall upon heavy and listless ears. The Reptical and ungenial mood which characterized trang minds before entering the Spiritual ranks. atili betrays itself in speech and writing; so much does the old leaven still linger in the new loaf.

> Thus in each heart enfolded lie The forms of truth and falsity; True in the world, 'mid wreck and storm, Sight, angering, battles with the morn; Not shall the victory be complete, The all truth's forces blending meet; And Past and Present join to hold The minor for the Age of Gold, That comes from elder heavens afar, Thrice welcome then, the Bard and Sage, Who lived in earl's jameval age; Hy heavenly art instructed well To weave in song the potent spell; And bird in matchless tale and verse The my stenes of the Universe: Bleeding the Sage's parer lore With tale or rout and battle roar; General in symbols grand and high The wishen of the earth and sky; A diget so despithe meaning fold, That for three thousand years untold, The Inner Sense of all his words Here thailed the Spirits finer chords, Yes aske the mystery might impart Grad that touched and fired his heart. Thy secret thou hast kept full well, The wise and prudent knew it not; Twas whispered in a tranced spell, In Post's heart 'twas softly dropt.

The JLIAD of Homer is the world's wonderchef-de'auvre of Antiquity.

consist? There is no intricacy of plot, like that the impatient myrmidons, joins the ranks of the exit being marked with the same noise and wind And he further said, that at night there were noises mind, nothing involved which is at all mysterious, which rivets the attention in a modern novel; since Greeks. He, too, is slain, and stripped of his which had been observed on their coming. familfarity, far from destroying, only increases the armor by the mighty Hector; and the Greeks and zest. The style is simple; the details, in general, Trojans contend in direful combat for his dead German having gone to his own country, being en- The author says to deliver somewhat of his own opinatural, and even homely, though intermingled body. with the supernatural. The manners and customs of the people more resemble those of the Patri- Iliad. The stern and terrible Achilles loved the being revenged on them. He took the book, and the Abbot de aqua Pendente, when he advises him archs of Jewish history than any other of which unfortunate Patroclus without bounds. A more went to the place he had visited in company with to have a care against the reading of such books, we have record. The story of Joseph and his generous sorrow makes him forgetful of his own the German, formed an area, and made a circle, (magic,) which are filled with the merest enigmas, brethren, presents a reflex of a similar state of life; and the interviews of Abraham and Jacob Unarmed, he advances towards the wall; but Mi- number, or state in what shape they should come. Thus it is, many labor in vain to pursue the sewith supernatural beings, is constantly paralleled nerva held before him her invincible ægis, and When suddenly, with a tremendous noise and cret arcana of nature, applying their minds to bare in the Iliad. The great claracteristic of those times is a true heart-life; each acting and speaking standing, he shouted, and his terrible voice carries manner of horrid shapes, and stood about the cir- tions; by the craft of exterior Spirits become danout as he is moved from within. Thus Achilles dismay and horrer to the ranks of the Trojans; cle, within which their summoner stood, and made gerous servants to them, over whom they might

"The man that dare think one thing and another tell, My soul disdains him as the gates of hell!"

To illustrate the simplicity of the style and the motive, as the Germans call it, of the whole Poem, the Wrath of Achilles, we will quote from the first book, preferring the simplicity of a prose transla-

"Ye sons of Atreus, and ye other well-armed Greeks, may the Gods who possess the Olympic mansions, grant that ye may utterly destroy the city of Priam, and return in safety to your homes. But give freedom to my beloved daughter, and receive the ransoms, reverencing the son of Jove, Iliad:the far-darting Apollo.'

"Then all the other Greeks assented to respect the priest, and to accept the rich ransoms. But it Atreus, and he dismissed him with disgrace, and added these threatening words:-

"Let me not find thee, old man, either now loitering at the hollow ship, or again returning, lest the sceptre and garland of the Gods avail thee not For I will not set her free till old age come upon her, plying the loom and sharing my bed, in my home at Argos, far from her native land. But begone, and irritate me not, while yet thou mayest depart in safety."

'Thus he spoke, and the old man was afraid. and obeyed the order. He walked in silence along the shore of the deep-sounding sea, and having poured forth many prayers to King Apollo, whom the fair-haired Latona bore:

"Hear me, Apollo, God of the Silver Bow, thou dost bravely govern at Tenedos; if ever I dedicated | "And little maids and youths of tender age" bore | he saw, and the house was burned. Stones also I consumed in honor of thee, the fat thighs of bulls of whom a boy played sweetly upon a shrill lyre, saw whence they came. This continued for some or of goats, accomplish this my prayer. Let the and, with tender voice, beautifully sang to it a rus-

came down like night from the summits of skipping with their feet." Olympus, enraged in heart. For nine days his arrows fell throughout the camp of the Greeks; first upon the mules and swift dogs, and afterwards pasture, in a beautiful glen, full of white sheep and upon the wide-spread ranks of the army; and the folds, and tents and covered cottages. smoke of the funeral piles was ever-ascending; but on the tenth, Achilles, inspired by the white-armed close our readings and remarks. The strong tide to think it a lie, but when numbers of persons of va-Juno, calls the Greeks to council. Calchas, the of Homeric genius has already borne us on beyond rious countries, religions, professions, and different interpreter of the will of the Gods, is summoned to our limits. The Spiritual reader will not fail to declare the cause of these calamities. He hesitates, catch something of the inspiring fervor and lyric but being assured of the protection of Achilles, points to Agamemnon, the leader of the hosts. It prosaic version; the reflecting mind may, perchance, is for the fair-checked Chriseis, whom he refused to the prayers of her aged father, Priest Apollo. Such must turn to the Iliad for themselves, where But the King is smitten with the charms of the they will find an exhaustless mine of wealth. Vamaid more than with those of his Queen Clytem- rious translators have rendered the works of nestra. If he must give her up, then he will take Homer, in some form, accessible to all. Read by the prize of Ajax or of noble Diomede, or even that the light of the Spiritual unfolding of the present of Achilles himself. Stung by the haughty reply day, they will be found to startle with new beauof the latter, he resolves to take the maid of the terrible Achilles.

"Then pain seized the son of Peleus, and his heart within his furious breast hesitated between two courses; whether, having plucked the sharp sword from his thigh, he should disperse the guards, and put Agamemnon to death, or repress his anger and compose his fury. While he was thus deliberating in heart and soul, and drawing the mighty sword from the sheath, Minerva came from heaven; for the white-armed goddess Juno had sent her forth, for she had an equal love for ately recognized Pallas Minerva, whose eyes ap-

peared terrible."

thrown into confusion."

the unwearied Sun, and the full Moon. In it, also, not its likeness as is said by Gaumar." he described all the constellations with which the wise they call the Wain, which is there turned the Genii were represented by hidden symbols." round, and watches Orion, and it alone is deprived of the baths of Oceanus.

marriages and feasts; they were leading the brides the walls of the houses, and otherwise trouble men, from their chambers through the city with lighted and would tell them of things which had been torches, and the frequent bridal song arose. The stolen, and thus sowed discord among the neighamongst them pipes and lyres uttered their sound, that into whatever house he went, it took fire, and and the women, one and all, standing at the por- when the neighbors assembled and would have tals, admired it. * * * * But round the other killed him, he proved his innocence by carrying wandered apart from the others, the old man then city set two armies glittering in armor." * * * * burning hot iron in his hands. An instance of this

tic song, whilst they, beating the earth at the same

There, also, were seen lowing herds in the rich meadows and beside the rolling streams; and a been by sheer and rank knavery.

And here, for the present, we must abruptly sweetness of the antique Muse, even in a bald and discern a hidden wisdom in these outer symbols. ties, gleaming with an effluence from beyond the S. E. B.

[For the Christian Spiritualist.] THE SPIRITUALISM OF THE PAST AGES.

GENII, DÆMONS, SPIRITS. NO. XI.

MAGICAL PRACTICES.

The Goddess of Wisdom persuades him to re- him. He kept the book, but made no use of its all daposed to things which we conceive it was imstrain his anger, and yield for the present to the secrets. One day he told his son of the possession possible to be done by any natural means, as the wide-ruling son of Atreus. Obeying the Gods, he had in the book, and shortly afterwards died .- motion of chairs, stools, bedstares, no body being Achilles commands Patroclus to deliver the fair- The son having wasted his substance in the pur- near them, the beating of drums in the air over cheeked Briseis to the hands of the heralds, and suit of alchemy, made the acquaintance of a Ger- the house in clear nights, with several other things she unwillingly leaves the tent of her generous man, who was also addicted to, and skilled in the of a like nature, and these things were seen by captor. Here Achilles sat down by the shore of art, to whom he mentioned the possession of the them and others almost every night for many the foaming sea, and gazed upon the dark waves; book. The German proposed to test its truth, to months together. and far in the coral depths of Ocean, his goddess- which assent was given. They took the book and Luther in his table talk says, that when he was mother, the silver-footed Thetis, heard him com- a sword, and before sun rising, went into a valley, confined in the castle of Wartsburg, and none had plaining. She condoles with her mortal son, and through which a torrent ran into a thick wood.— access to him but two boys, who brought his food For immemorial ages it has delighted and laments alike this dishonor and the untimely fate They then cleared an area of bushes, and the Ger- twice a day, and who gave him some hazel nuts, which Stonished each succeeding generation. To the that awaits him; for it is decreed that he shall man made a large circle with a rod, and inscribed he put into a box, that in the night the devil came, Greeks of the ages of Pericles, its origin was as perish nor see again his native land, after having certain geometrical figures. Into this circle they and cracked them against the bed-foot, making a anuch a mystery as to scholars of the present day, slain Hector, the mightiest of the Trojans. At the both went. Then holding the book in his left hand noise and numbling about the bed, and that when he Then Rhapsodists rehearsed it at festivals and in end of twelve days, she will repair to Father Jove, and the sword in his right, at the German's comt is taught, translated, and read in every State and feast during that time with the blameless Ethiopians. Dæmons to appear in soldiers' habits. Amid great heads were being rolled down. Yet the stairs were anguage of Christendom. Like Shakspeare, like The result of all is, that Achilles shall withdraw till wind and noise, two came, a horse and foot soldier guarded with iron bars, and there was no passage Nature herself, it is the delight of all ages, of every the Trojans pursue the Greeks even to their ships. thoroughly armed. The Dæmons then asked what either up or down. variety of mind;—the warrior, the statesman and After various successes, in which the other heroes they wanted. The German then spoke with them,

Some time after, the possesor of the book, the of a hogshead with a mallet. raged against some connections of his wife, who nion in regard to magic, he has long been guided by And here we approach the turning point of the withheld from him some property, was desirous of the caution given by Cornelius Agrippa to his friend wrongs. His proud heart is broken in his bosom. and summoned the Spirits, forgetting to limit the and the sense is hidden. caused a bright halo to encircle his head. There wind, a great number of Dæmons appeared in all words, and so become entangled in false imagina-'and the beautiful-maned steeds turned the cha- against him many threats. He being frightened, rule; seeking without for what they possess withriots backward, as they presaged disasters in their ran to and thro', and unwarily got without the cir- in. This I would have you know—that the workmind. The charioteers were panic struck when cle, upon which he was seized by the Dæmons, who er of all wonderful things is in ourselves, who they beheld the dreadful, unwearied fire blazing beat and pulled him about, and strove to take the know how to effect, and that without any crime, over the head of the magnanimous Pelides, which book from him, but in this they were unsuccessful, offence to God, or the injury of religion,—despite the blue-eyed-Goddess Minerva lighted up. Thrice he having put it in his breast. He ran and came all astrologers, magicians, and alchemists would over the ditch loudly shouted the noble Achilles, to the bridge crossing the river, into which the Dæ- say, I say, tion to the more ornate but artificial measures of and thrice were the Trojans and illustrious allies mons threw him. From this position he was rescued by a man who was passing. He was taken Once more the silver-footed Thetis repairs to the home insensible. His wife finding the book in his mansions of Olympus, and brings from thence im- bosom, privately burned it. The man although he penetrable armor, the gift and workmanship of lived for a long time after, never had his health.-Vulcan. The description of the shield of Achilles, Matthews attributes this to a waking vision, and in the original, is one of the finest passages of the says: "it is no strange thing that some men may see when awake that others see in dreams. Nay, "In it he formed the Earth, and the Sea, and perhaps, he will see the very form of the thing, and

Kircher in his adip Egypt, says: "in the midst pleased not the mind of Agamemnon, the son of heaven is crowned; the Pleiades, the Hyades, and of the subterraneous adyta of the Fgyptians, there the strength of Orion, and the Bear, which like- was an altar, placed on which the whole series of

So there are many relations of houses haunted. The Dæmons infesting them, throwing stones, "In it, likewise, he framed two beautiful cities &c. Cluvenius tells us, that in the city of Mentz, of articulate-speaking men. In the one there were (856,) an evil Dæmon used to throw stones against youthful dancers were wheeling around, and bors. At length the Dæmon so affected one man, "On it also were fields with ploughing oxen, kind our author writes, occurred the last year at and in others, the reapers, with sharp sickles, ga- Mr. Pope's, near Glastonbury, Somersetshire. A thered the rich harvest. There were vinyards, son of Mr. Pope often fell into fits, and in them, who defendest Chrysa and the glorious Cilla, and also, where the vines clomb upon silver poles: - said the house would be burnt by Spirits, whom a crown to thee in thy beautiful temple, or if ever the luscious fruit in twisted baskets, in the midst were thrown in through the windows, and no one

Dr. Becker in his work " The World Enchanted." Thus he prayed, and Apollo heard him, and time, with singing and shouts of joy, followed, laughs at things of this nature, and Mr. Scot in his discovery of witchcraft, says many men have forsaken houses said to be haunted, but that all has

> Our author says he knows not what answer to make to men of such obstinate prepossessions. If one man only tells a strange story, then it is possible ages, persons of known sagacity, agree in such relations, and are ready to youch them by oath, "I think it a riolation of the law of nature to reject all these relations as fabulous, merely upon a self presuming conceit, unless a man can fairly show the thing to be impossible, or wherein those persons are imposed upon.

> Dr. Becker doubts the manifestations at Mosco x and Tedworth, as being done by a combination of the servants and others, and would have the world acquiesce in such arbitary dictum without any manner of proof. Mr. Scot indeed says, "there is a peculiar art for doing these things, which for some respects he will not discover."

It has been said in respect to what passed at Tedworth, Mr. Thompesson owned privately to Charles II, that it was done by contrivance. But in a letter Mr. Thompesson wrote to Mr. Glavil, (1672.) and another to Mr. Collins, (1674,) he says, PERCEPTION MEN HAVE OF SPIRITS BY "he has late been asked, if he had not confessed to his majesty, that he had discovered a cheat In our last article under this heading, a narra- about the affair. To which I gave answer, and tive was given of a young man, who practiced the shall to my dying day, that I must belye and perboth. She stood behind him, and pulled the son magical art. Another similar case is recited by jure myself to acknowledge a cheat in the thing, of Peleus by his yellow hair, apparent to him James Matthews, in his book of problems, publish- when I am sure there neither was, nor could be alone, and none of the rest beheld her. But ed at Venice, (1567,) which he says he had from any." In his letter to Mr. Collins, he says, "it was Achilles was alarmed, turned round, and immedi- credible persons, and the facts were well attested. deposed on oath at the assize at Sarum, by myself. After the death of Julius Albertus, a person ob- Mr. William Maton, and Mr. Walter Dowse, and tained possession of a magical book belonging to Mr. John Cragg, the clergyman of the place. We

"He lives in us, not in the stars, nor hell, That Spirit does it, that in us does dwell.'

The true and solid philosophy is to know God, the maker of all things, and to pass into him by a whole image of likeness, as by a certain essential contact, whereby you are transformed and made a God, as the Lord speaks to Moses, "behold, I have living in two elements at one and the same time, made thee a God of Pharaoh." The higher the each of which elements forms the atmosphere of a things we understand, the more sublime virtues we put on, and do the more wonderful things with ease and efficacy, but the understanding being enclosed in the flesh, unless it rises above the rays of the flesh and comes to its own proper nature, it cannot join but with the like. He who would enter the recesses of secrets, must die to all his senses, and rated from the body, but the soul leaves the body, concerning which death, Paul says to the Collossians, "you are dead, and your life is hid in know a man, whether in the body or out of the Death. body I know not, God knows, rapt to the kind heaven," and I say, we must die this death which happens to but few.

Dr. Willis in his work " On the Souls of Brutes," writes: "The corporeal soul does not obey the rational in desirables as in knowables, for it has a more intimate connection with the flesh, which it is bound to care for, and is drawn by the allure ments presented by each object of sense, and under this pretext, is apt to indulge in feastings, and pleasure, and gives a deaf ear to reason. Sometimes the inferior soul being weary of the superior's yoke, a strife commences, a man as it were, is dirided against himself. The reason guiding one way, the sensuous the other, and this does not cease until one becomes superior.

Our author speaking of the reasoning of Cornelius Agrippa, "says he does not see how he accounts for the external operations performed by magicians, unless he agrees with the Arabian phiosophers, that the soul by the power of the imagination; can perform what it pleases, as penetrate the Heavens, force the elements, demolish mountains, raise valleys, and do all material forms as it

Paulus Telgenbalder in an answer to an enquiry of Mr. Blunden, (1655,) as to the existence of magic, "divides magic and magicians into three kinds. divine, natural, diabolical." All magic, he says, consists in the Spirit by faith, for faith is the magnet of the magicians, by which the Spirits are drawn to them, and by which they do great things. The Spirits are either the Spirit of God, natural Spirits, or Dæmons. Magicians who are of God, work by the Holy Ghost, (1 Cor. 12,) natural magicians by the natural Spirits of the elements, but witches and dæmoniacal magicians by Dæmons.-Magicians which are of God and natural magicians differ. In Matthew 7, 22, natural magicians are shown, who by natural magic, cast forth Dæmons, but not of all kinds. So divinating and prophesies are wrought by natural magic, (acts 16, 16,) such as the Pythonissa who raised Samuel, (Sam. 28.)-The Spirits of the elements attend this natural magic, but in some, the natural and demoniacal are mixed. "Natural magicians do many works by the effi-

cacy of the Spirits, yet they are not done in the name of God and Christ, and though they talk much of the name adonai and call upon it, yet it may be taken in vain. When natural magic is kept within bounds, it is not condemned by Christ, (Luke 9, 49, 50,) therefore both the names of adonai and Christ may be used well or ill, as is shown in Acts 7, 13, 14."

He concludes by saying, "natural magic is not to be practiced by a christian, because all magic is wrought by a Spirit, and we ought not to seek conversation with Spirits, for Satan mixes himself with the natural Spirits.' S. B.

From the Philadelphia Sunday Mercury. PRACTICAL SPIRITUALISM.

sional notices of Spirit doings, and believing, as I as manifested through every Mcdium accessible. the forums and streets of all Grecian cities, as now who now with the other immortals has gone to mand he opened it. The German then desired two chamber stairs as if many empty barrels and hogs- do, that the whole subject, as a subject, is misun- and this not for the purpose of elevating us, but derstood and perverted, I have resolved, should it meet your approbation, to unfold in some order the diabolical propensities at the expense of our creduarcana as given me from time to time, professedly lity and the detriment of our well being. Our author says, on his visiting a gentleman near by Spirits of the higher communicating spheres, the recluse have drank from the same fountain. of the Iliad acquire immortal honors, Jove grants and received answers to his questions. At length Bath, he said, I wish you had come earlier, for I some of whom I knew during their abode with us tinguish between the truly Spiritual and the diabo-Octs and pedants have united to elucidate and strength to the Trojans, who pursue the Greeks he commanded them to return to hell. The other saw the minister of the parish come into the entry, on earth, and whose association I am happy in lical, in all his practical intercourse with the derender familiar to modern ears the favorite and with great slaughter, and threaten even to burn was desirous of asking some questions about their and go into the hall, but on going to see, he was being able still to retain. Notwithstanding the parted of earth, is apparent, and will be enlarged their ships. Patroclus, the dear friend of Achilles, operations, which the German would not permit, not there. On sending to the parson's house, he seeming mystery in which this whole phenomena upon in future papers.

But whence is this charm, and in what does it now puts on the armor of his companion, and with but bade the Spirits be gone. They obeyed, their was found not to have been out the whole day.— is held, there is really, to the orderly and reflective in the house, as if some person struck on the head or is not susceptible of a rational and scientific explanation. In speaking thus, I do not assume capacity, even though time and space were given, to point out the minute cause of every occurrence, but that enough may be given to satisfy the inquiring mind of its ability to comprehend the whole subject with as much exactitude and nicety as in other sciences, which, though of less importance, command the untiring investigation of the learned; and although principles will necessary be the substances dwelt upon, still these shall not be of so abstract a nature, but they shall be tangible, and experimented with. Compounds shall be reduced to simples. and simples shown to be the basis of the whole structure. In a word, Human Nature, and this only, is the subject at issue.

> We will, however, here premise, that as the remarks which we from time to time shall make are not designed to prove the existence of the phenomena, but to explain it as it exists, we shall make use of facts as we have need of them, without any regard to, or respect for those whose limited perceptions necessarily involve them in outer dark-

We have already intimated that the study of this subject is that of Humanity. Man is a being of an amphibious nature, capable of, and practically

By process of nature, he is brought into and becomes an inhabitant of the world of matter, a portion of which he especially inhabits, and through it has communication with the rest thereof, by conbe united to those divine powers, for they do not tact, &c. This especial portion, which, because of its necessarily constant presence, he calls his person, is in itself, or uninhabited, as dead and unproducthe whole animal man; not that the soul is sepa- tive as any other similar mass extant. The life which it exhibits is not inherent in itself, but is consequent upon the presence therein of man-a composition of principles in quality as far above Christ;" and elsewhere he says more plainly, "I this otherwise inanimate matter, as Life is above

The man himself, although apparently confined within this mass of matter, is in reality often to be found scouring the hidden recesses of distant nature in search of treasure, or what he deems treasure, whereby to enrich his mental, or mayhap his physical self; and it is by means of these sallyings forth from his otherwise prison-house, that he becomes an inhabitant of the world of nature, receiv ing of and reciprocating her favors. Every faculty and facility necessary for this form of existence is his, otherwise he would be less than man-and it is of man that we speak. Without these constituents, as man he could not live. They are his food, his drink, his raiment, his acquisition; these are his treasures, laid up upon and for the purposes of earth, and in order to their acquirement and retention, certain rules of laws are learned, studied, and obeyed-nay, assiduously pursued. The various sciences are brought into requisition, and, by practical use, forced to yield their secreted wealth.

It is said above that these acquirements are treasures laid up upon the earth, and for the purposes of earth. This is true with the mass of men. but not necessarily so with all. Their uses should be extended to a higher sphere. To effect this, man has only individually thus to appropriate them, and spiritual ends are gained. The fashion of latter years, and even now for the most part, has been and is to devote to the purposes of earth all such treasure as possessed intrinsic value, as science, art, inspiration, genius, truth, love, etc .-whilst sophistry, superstition, tradition, error, surmise, and even the grosser passions, are dedicated to things of a Spiritual nature thus sustained, although it may seem to possess some of the constituents of life, is in reality but dead, or still worse, it is delusion. That part of man which is really Spiritual, and consequently eternal, requires for its sustenance substantial nourishment. Truth, and the goods or affections based upon that truththese, like itself, are immortal. Sensual and corporeal nature may assume its garb, just as the wolf-like disposition may assume the sheep's clothing; but true Spiritually-by which we mean all those qualities constituent of man, which, finding no abiding place on earth, soar upward still, and dwell in immortality-this, because of its very nature, can only be sustained, as was said, by that which is immortal. Truth and its accompanying good are its only food, and this varied in quality as it is procured from points in the ever-flowing stream in greater or less proximity with its source -with Him who said "I am the Truth."

By a proper appreciation of the above remarks, t may be seen that, although much may seem to bear upon its face the stamp of Spirituality, yet it follows not that it is really such in truth; for as well might we call the bestial sensualities of our nature manly, and as such encourage licentiousness, as to acknowledge any thing which has not its basis above the earth, as Spiritual. Men, therefore, who have permanently entered the other world without first having acquired a love for or a knowledge of true Spirituality, are not thereby made Spiritual. Messrs. Editors: - Observing in your paper occa- This is manifest in their desire to return to earth. that they may indulge their own natural and even

The necessity, therefore, that man should dis-

NEW YORK, SATURDAY, SEPT. 1, 1855.

"FREE LOVE."

"THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE" TO ALL CHRISTIAN SPIRITUALISTS AND LOV-ERS OF TRUTH, GREETING:

"Beloved, believe not every Spirit, but try the Spirits, whether they are of God."

Never since the dawning of the "Christian Era," was this injunction of John, more needful or appropriate than at the present crisis.

Never since that period, aye, since "the morning stars sung together, and all the sons of God shouted for joy;" down to that of the diviner anthem, of "glory to God most high, on earth peace and good will to man!" even to this present, most significant and eventful Era, has there been presented to the mind of man, to the intellectual Spiritual and reasoning eye of the age, so powerful, conclusive and convincing facilities, for an acquaintance with, and a "trying" of Spirits.

Now, when the heavens and the earth are as it were "kissing each other;" when the spheres seem to be connected, as by an electric agency, approximating ever more and more near, until the dwellers in any or either, commune with each other, with little less hindrance, (sometimes indeed, with far greater clearness and beauty,) than the inhabitants of this sphere, there is no need we should deceive ourselves, or be misled by others.

"We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."-11 Peter, 1 chap. 19 v.

For "God who at sundry times, and in divers manners, spoke in time past unto the fathers by the prophets, has in these last days spoken unto us by his Son."-Heb. 1 Chap.

Aye, and as a father to his children, speaketh He to us, would we but wait in silence, undismayed by the "whirlwind," unshocked by the "earth quake," and unscathed by the "fire;" fearlessly and patiently biding our time. The "still small voice," so distinct and clear as was never mortal voice, speaking as never man spoke, and teaching as none but God can. There will be no mistaking no misconceiving the sound or the interpretation, s self evident, and altogether clear, is it.

Into the inmost of our souls-our interior, diviner nature-shall this voice enter, an ever abiding, sanctifying presence, a "swift witness" of God, and of Godliness!

"There is a spirit in man, and the inspiration of the Almighty giveth it an understanding!" Believing as we do in direct and immediate revelation of the will of God to man, in the workings of "diviner wisdom" within us, the leading of "the Heavenly Hand," and manifestations of that "Higher Power" unto us, in the sweet assurances of that "peace" which this belief-this lofty faith, ever giveth to the soul that abideth therein, have we reof false and wicked theories, speculative philosophies, and rash and fatal experiments.

Deeply as we regret the advocacy of these, the nestly as we lament the sad consequences of the practising of such principles, still more deeplymore earnestly-do we deplore, that within the sacred and heavenly enclosures of Spiritualism, they are to be found in some of their most revolting fea tures!

But, although there be in our ranks those who are misguided by the allurings of sense, or the teachings of a false prophecy; still, Spiritualism as a science, a philosophy, or a religion-holy, high, and pure—is not in any way identified with, or in any way responsible for, the motive or the action of such; does not in any way advocate or countenance the doctrines or practices of that class of reformers known as the disciples of Free Love!

Terrible indeed are the wrongs and criminalities desecrating the marriage institution; still, however imperative the cry for reform-not "as the horse into the battle field"-would we rush into the midst of a great conviction, the enforcing of important principles, as if in haste or heat any great or im portant enterprise could be, in reality, achieved.

Let this suffice. Those who conduct this Society, will recur to this subject again-enough having been said in the above to indicate its irrevocable purpose, as well as the purpose of those on whom devolves its more immediate duties.

A SHAKER'S COMMENTS ON THE TRI-

BUNE'S ANTI-SPIRITUALISM. Some of the Shaker Friends from New Lebanon N. Y., while on a visit to this city, "exercised the freedom common to all citizens of our State," and made a visit to Randall's Island-which, according to a card from the Shakers, published in the New York Tribune of August 27th, "was made the occasion, by the reporters of the City press, for the works of the Holy Angels. giving vent to the ignorant and bigoted prejudices that in this day only the "baser sort" of people entertain towards Shakers and Shakerism."

To complain of this attack, Frederick W. Evans of Endor, an argument from the Mosaic law. writes a "card" to the Tribune, in which he compliments the editors of that paper for not "following the multitude to do evil," and then proceeds to putation of healing the sick. A false Christ.notice the Tribune's treatment of Spiritualism in the following:-

"The course of the Tribune in regard to Spiritof the cause of truth and rightcousness, inasmuch as it presented facts and theories on both sides until lately, when I think-and it is the unanimous feeling of all with whom I am associated—that it has become too conservative: using more poor, weak ridimuch pleased to see in yesterday's issue an article under the head of "A Miracle performed at a Pic." The works of Spiritualism

religious element of the age, and appropriate them to its own use-mark that!'

To this the Editor of the Tribune makes the following reply, which we copy, that he may have the benefit of the explanation :-

"Friend Evans has a theory to support with regard to what is called 'Spiritualism:' we have dress J. W. I. none. Our course from the outset has been to L. I., N. Y. publish all facts of moment which seemed to cast new light on this phenomenon, whatever it be, and to add such brief comments as those facts suggested to our minds. In this way, we have gained the ill-will of both parties, and are to day regarded both as indorsing and as scouting the 'Spiritual' hypothesis, when we in truth do neither. We only say that, whenever we go to the world of disembodied Spirits, we aspire to find better company than most of the alleged 'Spirits' would seem to be, and to engage in some better business than cutting up their average didoes. That's all."

The modesty and simplicity of this explanation is really affecting, and would be quite mirth-provoking, were it not for the martyr-tone of the "injured innocent" while making it-but as it is, the whole thing, so far as it relates to the past, is but a bad attempt at a "dodge."

We can assure the writer, however he may excuse himself, and make light of his conduct, that the "unanimous feeling" of a large body of men and women, (many of whom stand in the relations of sons and daughters, children and both the method and the matter of the Tribune's attacks on Spiritualism, as alike unworthy of honest men and rational thinkers.

Friend Evans characterizes the Tribune's efforts as including many members of the popular churches. pher, as set forth in the above extract.

The writer says, "whenever we go to the world cutting up their average didoes. That's all."

intentions," it may possibly come to pass, that the dignified Editor of the Tribune, should he be permitted to return to the earth-sphere after going "to the world of disembodied Spirits," would cut up and manifest just such "average didoes" as he complains of, for he has already "played such soothing his enemies.

heights as well as the depths of genius, and measures the aspirations as well as the limitations of temperaments and spirit may be known: the Spirit-for presumption and assumption have nothing to do with a true valuation of the pure, the beautiful and the good, where each are judged acneed to be repented of.

"ANOTHER DANIEL COME TO JUDGMENT."

We should have said Daniels, for there seems to be more than one embodied in this individual, who has been preparing himself, and promises scon to overthrow Spiritualism.

We do not believe he will do anything of the kind, although it is possible he may have discovered some inconsistencies in our theories, and some imperfections in our methods, in correcting both of which, we shall be much obliged to him. If the following is anything like a correct outline of the promised book, we would suggest to him the propriety of altering his arguments, or leaving some subjects out entirely, as they either do not belong mained calm and untroubled amid the whirlwind of to Spiritualism proper, or have been urged so often, various and conflicting doctrines, the scathing fires as to be entirely destitute of such significancy and importance, as to entitle them to a republication. Such for instance, as the assumption of the personal presence of the devil and the ministration of his imps in developing the manifestations, together actualizing of these crude and glowing ideals; ear- with all that relates to demons and demonic possessions. We are entirely disinterested in offering this suggestion, because if the truth is told about the modern manifestations of this power, called by such ugly names, the deril will become popular in spite of all that may be said against him. One entire section should be left out, for the simple reason, it is both absurd and untrue. For instance:

"Spiritualists contend for the abrogation of all laws concerning marriage. Spirits and their devotees deny the existence of a God-commend Potory of Satanic and demoniac miracles.

We make note of this work, for it seems "The Society for the Diffusion of Spiritual Knowledge" judging from the following:

A BOOK FOR THE TIMES .- "Spiritualism versus by J. W. Daniels."

'draw the shroud away and expose' their 'errors.' parts of their bodies.

The Challenge accepted. Proof of the agency of Spirits in similar "mani-

festations" anciently.

Modern Spiritual Phenomena exhibited in every phase of development,-from Rochester knockings to Chinese Spirit-writings-from table-tipping to bands of music, in palaces of the Spirits, and pro-

miscs of demons to raise the dead! Ample proofs that Spiritual phenomena are not

Modern Spiritual wonders are never produced dered—the transfiguration scene—the messenger of the Apocalypse-Samuel, Saul, and the Witch

The real character of the Spirits, deceptive, arrogant, and malevolant. Spirits fulfill their own predictions. They cause diseases, to gain the re-Early Christian testimony that the most renowned heathen divinities confessed themselves devils .-Converts to demons. Inconsistencies of the Spiritualism, in the aggregate, has been for the best good Holy Spirit and acknowledge Simon Magus to have been their ancient "PRINCE."

Spiritualism an idolatrous devotion to heathen divinities. Pretended animation of a demoniac image. Creed of Spiritualists.

The works of Spiritualism Antichristian and Sa-

in American society. It is a living creature, which, gospel became a demoniac. Demoniacal murder tions of a compositor, and exhibited a good deal of dexterity and skill in type-setting. This extract outlines only a portion of the sub-

jects that are to be presented in this forthcoming

All persons wishing this book and further information on " demonistic" manifestations, should address J. W. Daniels, 108 Second St. Williamsburgh,

SPIRITUALISM IN PROVIDENCE, R. I.

The following may be relied on, as a friend of detailing the phenomina wonders he had seen while attending circles in the above city. The only cause for suprise was the sudden manifestation of Spirit power, which, for some reason or other, had not before this done many wonderful things in Providence. The presumption was, that the meterialistic and external culture of the theological school in that city-effected, if it did not percade-the general relations of its society, rendering passirity and receptivity impossible. Be this as it may, what is certain, is that a change has come to the good people of that city, and is thus accounted for by the editor of the New England Spiritualist, who had been lecturing to them:

friends to the "spirit of the age,") have condemned [Spiritualism] had not attracted much public attention there could possibly be no decption about it. The tion; but on the latter occasion, we found the aspect of things much changed. The hall in which We are not surprised, therefore, in knowing that audience were many of the best minds of the city,

"This change we found to be owing, in a great "too conservative," using more poor, weak ridicule measure, to the presence, in the city, of several than "sound logic" on the subject. But leaving the mediums, through whom Spirits of the departed ing about for a short time it came down, the head phy of its criticism so one-sided and partial, that apologist for the time, let us think of the philoso- are able to give remarkable demonstrations of their presence and their power. One of these was Dr. H. C. Gordon, of Philadelphia, who is well known as the instrument of some of the most astonishing of disembodied Spirits, we aspire to find better manifestations that have yet been made. Another company than most of the alleged 'Spirits' would is a young man by the name of Coruy, from Pennseem to be, and to engage in better business than sylvania, who has gifts as a medical clairvoyant, a the room. Fearing that he might sustain some inspirit-seer, and a trance speaker. Mr. Pierce, who has had some experience as a developing and speak-If "that's all," no one can or will have the least ing medium, was, with his lady, also sojourning in of light let into the room. The Medium was found objection to his defining his position; but if there is the city. We learned, too, that quite a number of lying perfectly straight, motionless, and as rigid as any truth in the saying, "hell is pared with good female mediums, of various gifts, and in various a bar of iron, upon the table. On his breast rested and for ever, giving "the lie direct" to all who stages of advancement, are to be found in private families. Through all of these channels conviction has of late been ministered to many a yearning soul, that the loved-ones of another sphere can and hands wore the exact appearance of death; and manifest their presence and love to those who are for two or three minutes his flesh seemed as solid as still clothed in mortality.

By comparing the manifestations in the following fantastic tricks" before good sense and High Hea- with the developments of the Devanport Circle, ing to the parlor, and, opening another, walked into ven as have tended to alieniate friends without in Buffalo-a report of which is on the fourth page an entry. No sooner had he turned away, however, -the reader will perceive a marked likeness. However, we know the law of developments, enough, we think, to warrant the propriety of com- power and nearly shaken from its hinges. It there as here, is in full force, and bounds the paring the mediums of the two circles, that their seemed as though some person were pulling nervidiocineraccy and what they possess in common of

From the Providence Transcript of August 10. "At the sitting of the Circle on Tuesday even ing, several things occurred which we deem worth cording to the deeds done in the body; and we, mentioning. The demonstrations, in a physical therefore, admonish the Editor "to do justly and aspect, were somewhat startling, and in other relove mercy, that he may not do things, that may spects were very unusual. Communications were Spirit was announced, without having been first tom of the mystery." mentioned in the medium's hearing.

> "In the company, on this occasion, was a gentleman lately returned from a voyage to one of the West India islands as first officer of a barque, then lying at one of our wharves, whose previous history was almost wholly unknown to all present, with their names, induced him to follow the medium rial. into a private room, where they detailed to him many events in his life which must have been un. or else she lacked the moral courage to acknowled there was a Spirit present who could converse in characteristic of dreaming. the Castilian tongue. An affirmative response was Whichever of these is true, is obvious from received; and he immediately commenced asking the following. She wished to explain away the questions and receiving correct answers in that Spiritual and the marvelous from it. Mr. Howitt of evidence seems to preponderate on the Spiritual language. The answers were written down with and son having translated the "History of Magic" struction, by the medium, who does not under their voyage to Australia, the printing of which stand a word of Spanish, and who, in this respect, was given to Mary Howitt, and out of which the company, our nautical friend excepted.

and well worthy of thorough investigation. Mesmerism, or clairvoyance, or biology, or psychology, clocks and tables-the tippings, and touchings, and knockings, are really beyond our ken. We the extraordinary psychological phenomena which by departed saints—the proof: objections consi- rance. They are well attested as stubborn facts; ing, they are yet capable of a certain explanation and yet, by any law with which we are acquainted. wherever we are enabled to arrive at the circum-Spirits out of the body. They puzzle us, as Patrick impressions. The susceptibility either of indiviwould say, altogether and entirely.'

From the same paper of August 13. "On Friday evening some twelve or fifteen persons, most of whom had been introduced to Dr. G., called upon him at the residence of Dr. S. Webster, ualists;—they claim to be Christians—ignore the on Broad street, and a Circle was formed. The manifestations, though quite new to several present, were at first by no means remarkable. Some communications were received, the table was raised marchioness, two countesses, twelve 'right honor several inches from the floor, and what purported able' ladies, ten right honorable gentlemen, and a Ancient heathen oracles identical in character to be the spirit of a deceased publisher, the late large number of the gentry, whose titles are simply cule than sound logic on that subject; hence I was with modern revelations. Satan's contest with William Simons, Jr., proved his presence to a friend of the Masonic fraternity, by drawing with a pencil

and a portion of the company retired. Ten persons only, including three members of Dr. Web ster's family, remained. These were scated around a table, and the medium, who seemed to be in a state of trance, or under mesmeric influence, extinguished the light. He also shut the door leading into a well lighted parlor, and then took a seat in the circle, and gave his hands into those of a lady and gentleman who were seated on either side of him. In a few minutes two or three books, one after another, were taken from a shelf at the side ours, a few days since, somewhat surprised us by of the room and thrown upon the table. This was quickly followed by a most astonishing demonstration. The medium-apparently without any effort on his part, and while his hands were held as before-was taken from the Circle and placed upon the table. Here he had remained but a very short time when he was taken up and his head was heard to strike against the ceiling. For a minute or more he remained floating over the heads of the company in a nearly horizontal position, his head sometimes a little higher and sometimes a little lower than his feet. He then came gently down, resting his body upon the table and his head in the arms of some one of the company! This was repeated three or four times; and every person prewriter of this, on one of these occasions, had hold we spoke was well filled—at the afternoon lecture of the medium's feet when he went up. Grasping it was inconveniently crowded-and among the them with his right hand, he searched for his body with the other, and found it at first in a nearly erect, and soon afterwards in a horizontal position. with nobody touching any portion of it. After floatfirst resting upon his shoulder, while the feet were much nearer the ceiling.

"After these demonstrations were ended the medium went outside of the Circle, and was heard against a small table that stood in another part of jury, the parlor door was thrown open and a flood in perfect quiet a vase of flowers which he had gathered in the afternoon. His body, countenance

"When he awoke he again closed the door leadthan the parlor door was seized by some invisible ously upon the knob, with one foot braced against the bottom. . This was kept up for a minute or two-the Medium all the while in plain sight, and nobody standing or sitting within several feet of the door-which was plainly visible to every person in the room!

"We can give no explanation of these phenomena, and do not propose to comment upon them at received from a large number of "Spirits," many present. They are as well attested as any strange of whom were particularly and minutely described, and unaccountable occurrence can be; and we in height, size, complexion, gait, &c., by the me- leave them with the reader to be investigated at his dium; and in several instances the name of the leisure, and accounted for when he gets at the bot-

LOGIC AND MATERIALITY.

William and Mary Howitt are so well known to the reading public, and so generally associated with the Poetical and Spiritual in Nature, that few would think of looking to them, for either skeptithe exception of his wife, who was one of the skep- cal logic or materialistic proclivities. Yet, the fol- criticising President Mahan, the writer is not insentics composing a part of the Circle. Two sisters lowing will illustrate one of two things, either of silbe to, nor forgetful of, the imperfections of Spiand a brother-in-law, all deceased, after announcing which makes the Spirit both skeptical and mate- ritualism.

Either Mary Howitt's philosophy is materialistic, known, not only to Dr. Gordon, but to every other the full significancy of a dream, which if it proves person in the house. Subsequently he asked if anything, proves that Spirituality is often a marked in our philosophies. He says:

tolerable exactness, in point of grammatical con- from the German of Joseph Ennemoser, during was in the same dilemma with all the rest of the following seems to have been developed. But the reader must judge for himself. She says:

"The physical demonstrations were made in a "The printing of this Ennemoser translation had darkened room, but were very satisfactory to be- commenced, -and to a certain extent my mind was lievers, and very puzzling to skeptics. Some crochet imbued with the views and speculations of the auneedles and a reticule were taken from a shelf and thor, -when, on the night of the 12th of March, lytheism and the worship of heroes. Perversion handed to one of the company, while all were seat- 1853, I dreamed that I received a letter from my of the apostolic injunction to try the Spirits. His ed round a table and holding each other's hands, eldest son. In my dream I eagerly broke open the Then followed a lamp and a bottle of Bay-water; seal, and saw a closely written sheet of paper, but It is possible, however, the author may modify the former was placed carefully on the table, the my eye caught only these words in the middle of his views before the work is issued, as some of the latter was deposited in the left hand of a lady, who, the first page, written larger than the rest and un-Spiritualists are determined to be understood on in her right, held the left hand of the medium-his derdrawn, "My father is very ill." The utmost the subject of Marriage. However, we shall be right hand being held, all the while, by another distress seized me, and I suddenly awoke, to find pleased to see the work, for aside of the absurdi- lady. Then came a vase; and finally, a mantal it only a dream; yet the painful impression of retics and falseties it may contain, the general effort clock was very carefully taken from its place, placed ality was so vivid, that it was long before I could will aid to call attention to the surroundings of the on one side of the table, and gently pushed to the compose myself. The first thing I did the followsubject, in showing the historic relations of Spirit- centre, by some unseen power. At the request of ing morning was to commence a letter to my husone of the Circle, the pendulum of the clock ceased band, relating this distressing dream. Six days its vibrations for a minute or two, and then com- afterwards, on the 18th, an Australian mail came menced them again, with the usual ticking accom- in and brought me a letter,—the only letter I reis in some way responsible for its publication paniment. All this while the objects we have ceived by that mail, and not from any of my famentioned were visible to the persons composing mily, but from a gentleman in Australia with the Circle—the room not having been so completely whom we were acquainted. This letter was ad-Christianity: or Demonology Scripturally Exposed darkened as to prevent the company from seeing dressed on the outside "Immediate," and with a them with tolerable distinctness. In the course of trembling hand I opened it; and, true enough, the The contents of this work, briefly stated, are as the evening, and while the same precautions against first words I saw—and these written larger than follows:-The challenge of the "Society for the deception-to which we have already referred- the rest in the middle of the paper, and under-Diffusion of Spiritual Knowledge," to the people of were being observed, several of the Circle were drawn, -were "Mr. Howitt is very ill." The the United States, to meet them 'in the fight,' to touched, apparently by a human hand, on various context of these terrible words was, however, "It you hear that Mr. Howitt is very ill, let this as-"These things are certainly very remarkable, sure you that he is better;" but the only emphatic or pathetism, may account for all the intelligence cause or other, all such mental impressions, Spirit exhibited in the crimmunications received; but the revelations, or occult dark sayings, generally do,

own up, and proclaim, most emphatically, our igno- are familiar to the experience of every human bethey cannot be attributed to Spirits in the body or stances which render the mind receptive of such duals or bodies of people to these influences, seems to presuppose an abnormal condition."

CONVERTS TO ROMANISM IN ENGLAND .- The New Jerusalem Messenger says, "the Roman Catholic papers publish a list of prominent 'converts to Romanism in England' during the last six years. The catalogue contains the name of one duchess, one 'honorable,' 'sir,' or 'lady.' The clerical list has had the names of two archdeacons and eighty Nic of Spiritualism, whether true or false, is henceforth one of the permanent elements and seminister of the phernalia of the order. He also imitated the mother true or tank. The works of Spiritualism Antichristian and Salupon a sheet of paper, all the emblems and parallel beautiful phernalia of the order. He also imitated the mother true or tank.

SPIRITUALISM EXPOSED. MODERN MYSTERIES EXPLAINED AND EX

POSED. IN FOUR PARTS.

"At about ten o'clock these manifestations ceased 1.—Clairvoyant Revelations of A. J. Davis.
II.—Phenomena of Spiritualism Explained and Exposed.
III.—Evidence that the Bible is given by inspiration of the Spirit of God, as compared with the evidence that these Manifestations are from the Spirits of Men.
IV.—Clairvoyant Revelations of Emanuel Swedenborg:
By Rev. A. Mahan, first President of the Cleveland University.

There are more things in heaven and earth, Horatio, Than is dreamedof in your philosophy Boston: Published by John P. Jewett & Co., 1855. It is hardly necessary that any word be added to this full and elaborate title page in introducing this from the source whence it professes to emanatelast expose of Spiritualism to the notice of the reader, for, at present, we do not wish to do more than introduce it. We have been so anxious to have the religious world examine the manifestations, and form their own conclusion on the philosophy of any instance confirmatory of what we know or Spirit intercourse, that we wish the work to havewhat we intend to give it-a fair, candid and impartial reading, before we offer an opinion as to its merits or demerits.

This is due alike to the work, and the subject matter on which it treats-for, while we are free to AUTHORITY IN PHILOSOPHY AND THEO. say we have no fear for Spiritualism, its facts or philosophy, when honestly and candidiy examined. we, nevertheless, feel there may be many adjuncts to its present popular phenomena, which more pro-"At the time of our former visit, the subject sent had ample opportunities of ascertaining that perly belongs to a Spiritual anthropology, rather than to an exact and reliable Spiritism.

That Spirits do communicate, we have so far satisfied ourselves of; that as an honest expression of opinion, having read much of the work, we might pronounce the book before us a manifestation not Spiritual, but carnal-for the assumptions are so general, the logic so sweeping, and the philosoconscience and reason, so necessary in its study, if they allow the spirit of the author, rather than the alism mportance of the subject, to possess the mind.

We hope, however, the work will be generally and thoroughly read, particularly by the theological and religious world, for the admissions made by President Mahan, favoring the "assumptions of Spiritualists," must be considered as henceforth may attempt to represent Spiritualism as "humbug," or Spiritualists as unreliable thinkers or what is and is not orthodox in its philosophy and crazed fanatics.

Touching the point at issue between himself and the Spiritualists, President Mahan says:-

"We admit the facts claimed by Spiritualists, and join issue with them simply and exclusively in regard to the conclusions which they deduce from them. We admit the facts for the all adequate reason, that, after careful inquiry, we have been led to conclude that they are real. We think that no candid inquirer, who carefully investigates the subject, can come to any other conclusion

But proposes to establish the following as his explanation of the admitted phenomena:

1. That from known mundane causes, precisely

similar and analogous facts do arise. 2. That these so-called Spirit manifestations actually occur, in circumstances in which such causes are known to exist, and to act, and that, by a refeence to such causes, all these manifestations can be accounted for.

3. That from such causes, and not from the agency of disembodied Spirits, these manifestations do proceed.

To make good these assertions, President Mahan has but to use the phrase "odylic force," and the entire phenomena changes character. How far this theory is likely to furnish the necessary explanation to the various phases of the Spiritual manifestations, the following rather plainly intimates, which we clip from an extended review of the book in the Liberator. We give it, because, while

We close this notice with the extract, as there is much significancy in his remarks, which it be Writings of Swedenborg, and also as a contrib noves Spiritualists to think well of, for there is much in the heavens and the earth not dreamed of

"As convenient facilities have been offered us, from time to time, to test the Spiritual manifestations, so called, we have improved them. The result is, that, with much to perplex us, the weight side of the question. But we are ready for a fresh investigation, and have no darling theory to mainain on the subject; only we believe,

"There are more things in heaven and earth, (Prest.

Than are dreamed of in your philosophy."

Pres. Mahan brings his examination of Spiritualsm to a close by saying, with characteristic self-inlation-'We have examined its high claims, and ound tham empty and vain. We have handled he Spirits, and found them absolute insubstantiaities.' Perhaps he is himself a victim to the 'odyic force,' and so is indulging in a fancied victory, which may prove at last to be a disastrous defeat.

Let time determine. From pulverizing Spiritualism and putting all piritual agencies to flight as non-entities, Presilent Mahan proceeds to show that 'the Bible, the whole Bible, and nothing but the Bible, is an all authoritative revelation from God?' 'We receive the whole of it,' he says, 'as coming to us from the heart of infinite wisdom and intelligence!' the Jewish dispensation, he finds nothing 'of which God has reason to be ashamed, or which Christ, with absolute truth, (!) could not affirm to have been, in the circumstances, an infallible application and embodiment of the law of perfect rectitude and benevolence!' And he confesses that he entertains but little respect for their 'moral judgment or moral character,' who do not agree with him in this matter! There is nothing in the Bible which he cannot readily swallow. He accepts all its marvels and miracles—its apparitions and Spiritual manifestations-as the literal truth. Those who lived from two to five thousand years ago could not have been the victims of delusion, but must have testified truly as to what they saw and heard of a super-mundane nature; but those now living, who testify in regard to similar facts, are grossly deceived by-the 'odylic force!' His credulity on the one hand, and his incredulity on the other, exhibit the power of traditional superstition, religious bigotry, and priestly arrogance, to cloud the vision, words were those which I saw in my dream, and to warp the judgment, and to smite with impotency these, nevertheless, slightly varying, as, from some the reasoning faculties. There is not a marvel, not miracle, recorded in the Bible, that, by his own theory of modern Spiritual phenomena, is not shown to be unworthy the credence of any rationphysical phenomena—the moving of lamps, vases, from the truth or type which they seem to reflect, al mind. If we cannot accept as truth what is be-Thus it appears to me, that while we cannot deny fore us-what we can see, and touch, and handle -what is confirmed by a legion of unimpeachable living witnesses-it is irrational and unphilosophical to ask us to believe what is alleged to have taken place, of a similar character, thousands of years ago, and recorded we know not when or by whom, and with what exaggerations it is impossible to determine. The 'odyle force,' was then in existence, and in operation as now—if not on so extended a scale, at least operating by the same immutable law, and deluding even the best men in the same manner. "The facts of Spiritualism sustain the wonders

recorded in the Bible, to a great extent, by the closest analogy; and he who rejects them as spurious, or, accepting them as true, finds their solu-tion in the 'odylic force,' strikes a blow at the credibility of the book-the sophistry and assurance of President Mahan to the contrary, notwithstanding. Had President Mahan lived in the days of Jesus and the Apostles, he would have found it just as easy to dispose of every miracle, and every Spiritual manifestation, at that time witnessed, as he has done in regard to the extraordinary phe-nomena of our own day. His religious dogmatism about the Bible has an air of pious veneration for the book; but to us it indicates not a love of truth floor, Room 5.

for its own sake, but only the spirit of ancient pharis eeim—blind, bigoted, and intolerant.
"The most vulnerable point of Spiritualism, i

seems to us, is the general feebleness or positive imbecility of its literature, and the boundless absurdity of supposing that Swedenborg, Bacon Franklin, Calhoun, Webster, and intellects of similar stamp, are the authors of what is attributed to them. In this, we entirely agee with President Mahan: the whole thing is utterly incredible. This we have repeatedly declared; and in Spiritualism had no stronger evidence than this to sust in it would deserve to be satirized from one end Christendom to the other. Yet, in in every case, the same mysterious agency seems to be of rating as in every other instance: but if it be no these eminent minds have had (as assuredly there have had) nothing whatever to do with the trash correspondence laid to their charge—then it is indeed a pregnant question, are any of the phenomer to be attributed to a Spiritual origin, llowever lieve in regard to the departed? Aside from the stumbling-block, we find much to make us believed in the intercourse of the Spirits with the living; but that, per se, is quite insurmountable. We wa for more light.

It may be enough to say to our friends of the Star in the East," that our ignorance was the honest, as we had not seen the number of his ison to which he alludes.

As to the "Law of Antagonisms," hinted at h the following remarks, we should be glad to have friend Gay furnish us with a more extended expla nation, as at present we cannot say how far we be monize, or in what we differ. As others may more fortunate, however, we give the explanate without comment:

"DEAR EDITOR-Having a small space, I will fill with a few suggestions to you, your worthy cont butors, and to the friends of Christian Spinis

All things must needs have an origin or a begin ning, an existence or a premise, and a canclusion.

In your kind reference to my title paper (Stark the East,) you stated to your readers that "as general thing, the Editor (Star) looks at the Spiral ual developments of the ages from the critical stan point, though by what authority he decides theology, we cannot say."

We wish here merely to state, that we though we were sufficiently-explicit in defining our laws authority by which we hold position, in the He number of the "Star in the East," published April last; but we will explain again:

First. Our authority is DEITY and NATURE. Second. Their reflection, manifested by the La

of Antagonisms, or opposites, positive, and negative forces, &c. &c. Third. Their unending progress.

We deem it wise to accept this Omnipresent pra

ciple or law, and the blesnings it proffers. "I would merely suggest, not to dictate at a whether as 'Christian Spiritualists' we should prudent or unwise to reject a law, which is so m spicuously impressed in all things, and by what mpulse all known worlds and existences, are swan and dictated with unerring accuracy, to seek

noramic vision of a sickly fancy, east upon m nal canvas? Excuse this hasty scrap, and be assured of

best regards and esteems for good. Respectfully, JEDEDIAH R. GA

REV. WOODBURY M. FERNALD. This Brother has been so long and gener known to the Progressionists and Spiritualists

the East as an anxious inquirer and seekeral truth, that the following item, from the New Jer lem Messenger, may interest them: "The Rev. Woodbury M. Fernald, of Boston, is undoubtedly known to most of our readers at compiler of the 'Compendium' of the Life u to some of our period senger among them, was baptized at the late meet

ing of the General Convention in Boston, and h since been licensed to preach by the proper offer of the Massachusetts Association. Societies of the New Church which are with a supply, may do well to avail themselves ef. services. His post office address is Boston, Mat

We have known this Brother for some years, have "many a time, and oft," compared notes him on the speculative points, which have at ler seperated him from Spiritualism and made henceforth a member of the "New Church." W we wish him joy in his new-found faith, and is he may continue to find every needed blessing consolation in it; that it may prove to him in a well of water, springing up unto eternal like he has been earnest in seeking for the Brother Fernald's conversion to the theory of "Eternity of Heaven and Hell," very properly? ceded his baptism, as we suppose this to be out not the main issue that distinguishes the their of Swedenborg from the communications dr Spirits. Let us hope, however, that the missing tion of the angels will make this plain to all si the Spirits teach of harmony, and union of is In and practice among men.

THE WESTMINSTER REVIEW FOR JULY. Newly Leonard Scott & Co., 79 Fulton street.—If ther will turn to the fourth page and peruse the headed "Critical Theology," he will need a ther argument to convince him that this should have its proper influence in his educate This number is well worthy of a careful study it contains well written articles on the following subjects: - Spinoza; International Immori Self-education; The Physiological Errors of talism; The Decline of Party Government; Earth and Man; The Foreign Policy of the States; Cotemporary Literature. The opening ticle, on Spinoza, is an honest acknowledge the individual worth of a much abused, beca partially understood, man. How far the agridebted to him for a liberal and philosophy the those curious in such matters may learn in pu reading the article referred to.

BLACKWOOD'S MAGAZINE, FOR AUGUST, W lished by the same firm, and contains a com tion of most of last month's articles, with some ones. "Modern Light Literature-Science," amusing and quisical article, which will confi instructive lesson, nevertheless, to all who read. The "Internal Sufferings of Russia from War," by an "Eye Witness," is painfully ins tive. Besides these, this number contains:-Baltic in 1855; Zaidee: A Romance, Part Notes in Canada and the Northwestern State America, Part V; The Internal Policy of Ro Part II; Mr. Warren's Blackstone; The War; Cabinet and the Conferences; Story of the 0 paign, written in a tent in the Crimea.

Correction.—The letter in our last issue of spread of Spiritualism among the Germans of city and vicinity, we regret to say, was spe wrong. The name of the writer should have H. Shlarbaum. He may be found by those would wish to know more on the subject, a office, 290 Broadway, corner of Reade St.

From the Dover Gazette. TO MY SPIRIT'S SISTER.

BY CLARA AUGUSTA,

love, the gentle air of night is sighing 'mid the trees, alorous breathings whisper soft, borne onward by the and sit and watch with me Day's roses disar pear?

y heart, is full of happiness, sweet one, when thou are

near!

And I would have thee always close beside me at this hour when my soul hows 'neath the influence of a strange mys tenous power;

tenous power;

tenous power;

tenous power;

tenous power;

tenous power; and stay its mystic speri, nor would I break its cha happy would my Spirit be ne'er to return again hary earth, which were as nought if thou wert go

anay. May I tell thee, desacst, all the thoughts that fill my yearn ing sout. If the swe_{et} thoughts that like bright seas of transport o'e me, roll? Wilathou not call me tas the world) strange, foolish, dream a metalid.

Add leads and smeet at all my sweet imaginings so wild:

Add leads and smeet at all my sweet imaginings wild and strange,
pulst ever feel thy being full of longings wild and strange,
pulst thy pure Spirit through the fields of dream-land ever

Hist ever felt a loranz after that earth cannot give,
The unattainable, the task, that comes not while we live:
The unattainable, the task, that comes not while we live:
On't hast then felt decimnest soul with tenderness o'erflow,
On't hast then felt all rights on cheek burned in the living
Till lip, and from and crimson cheek burned in the living
clow'

dear spell that holds me in its thrall chies held the same near spen that holds me in its thral his heat give forth its flood of happiness to all!

There heat give forth the englishment for weak source in the forther than the part cannot be supported by the same of the sam all I feel for thee, yet cannot, dare not speak

to the world that consecrated room,

rooms and sneers that shadow me

as well profin latter sighs and raining floods of tear above I profin latter sighs and raining floods of tear count of broken confidence, for many weary years! on the fragrant dews of eve are falling on the grass

amines come with force beyond gor do not smile, a poet's fate is like a blasted field. The that within me which transcendant blessing

tabership visions of are sad, and dunmed with dark's ici, in Gop bringeth ere long the balm of blest relief Ednot even on ze my subdest thoughts for wice ten the s estay. ed will bust this burd'ning thrall, full soon, and soa Then from district and sorrow dark, fore exempted, free my toice in gratitude, Infinite God, to The

From the United States Magazine I LIVE TO LEARN. BY ANN AMATRICE.

to learn," cried a laughing boy, she bounded away in his frolic joy, To spin my top, and kite to fly way to the beautiful bright blue sky catch in its speed the bountiful ball spring away at a playmate's call-To sail my beat in the wayside brook, and have the name of lettered book, , there are studies enough for me, With my pulsing life-blood leaping free. "Tive to learn;" and the student's eve lished out the soul-fire brilliantly: For me, you think of heavenly light—

· imperial stars, in their regal mightlaws that govern the land and seaarth, air, and water, and starry sky, nd -the light that beams from a maiden's eye. Hive to learn what all life is worth," oun ashen lips came murmuring forth, Thave climbed to each mountain's snowy cres ain for years on old ocean's breast;
drank from the cup of Knowledge, rare, conched my lance at the fiend called Care at is life with its wealth of years, and in sorrow, and pain, and tears! etty curl of my manhood's prime, aded to white in the mists of Time eyes are dim, and my form is bent the weight of years in toiling spent

ever in darkest gloom, afar, the forth a radiant, guiding star, and to learn, and I now believe Have lived to learn, and have learned to live.

For the Christian Spiritual THE VOICES OF THE AGE.

NO. 1. Some Lickney, who did not call nor think themselves pupiled for enough from that; but who were, in very tech melediens Vegees from the eternal. Heart of Nature ears state, seels becover venerable to all that have a soul

After all, how full of living men is our own age! Of these "wandering Voices" which outspeaking from the Divine-prepare the world for the advent

The mention of a few well known names would suffice to prove it. The great beating "fireheart" a the iron external of Thomas Carlyle; what a missionary to the earth is it-speaking in its dull cars truths, which spoken or not spoken, heard or not heard, are and still will remain truths from the

Carlyle is the vulcan of modern literature .-Sparks of wit fly from the anvil on which he forges his iron thoughts; wit so brilliant, and withal so genial, as to fascinate the stander-by. What Horne says of him, "that he has knocked a window out of the wall of his age," is supremely true. And it gives a great deal of light to the age, this same window, shewing many things which had hitherto been considered realities to be mere "shams" and die vool. Plucking with remorseless hand the feathers off the human biped, he gravely holds him up to our view, not as a judge, a duke, a king, as soldies had made him, but as a naked brother et humanity. Again he strips the rags from one of those whom he calls Canning or Hero, and investing him with royalty, bids us see how God had made him king over us all, and how he would be so, had we but some means of finding him out

In many respects, Carlyle is the greatest wonder of manhood living. Coming from a stern Scotch Presbyterian stock, and having engrafted on that stock a German culture; a result has obtained altogether unique and efficient. He is probably the most perfect union of conservative and radical in the world. A man is he, rare enough among men, who in his indignation against the dead and decaying forms that assume to be realities, preserves a most profound and orthodox reverence for that which is truly worshipful. What one such voice as his may speak in the ears of ale-besotted England, will have more effect in rousing it from its lethargy, than all other voices, tuned and melodized though they be with the most persuasive rhetoric. Many other voices there are, however, who, from Charles Kingsley to Robert Owen, speak continuthese, is one of a woman, who, though now passed away from the earth-sphere, has left a noble work man or woman who can interpret his speech to the and gradually melted away from his sight. done among those who remain in it. This woman, abused as usual by the critics; whose standard is what they call propriety, is still acknowledged by the most conservative of them to be one of the to truth and nature which she attained.

loom up in the present in their full and hideous minated Godhood rather than a God. We know that certain critics have taken refuge

in their fortress of conventionalisms and proprieties, and hold up horrified hands (in the intervals of battle) at the "coarseness" of the woman, whom they represent as an embodiment of the "woman's rights movement," &c. This is very much of a piece with the "sacred aversion" felt by some to the starving beggar who presents himself for aid." "Why don't you come cleaner, you beggar?" asks the gentleman just from his toilette, "you disgust Forestville is a small village, chiefly depending on me." Just so are the critics of Blackwood disgusted at the spectacle of a woman who is forced in nature's despite to take up arms against man. As the beggar might well ask, "was it my fault Mr. George Hawley, brother to our good Sister that I was obliged to beg in dirt and rags for the Dutton, of Bark Hampstead. He is not a believer means of keeping me alive?" So might such a woman ask, "who created the necessity that woman should do the work and assume the position of man, if not man himself?"

But through all the eager keenness of Jane Eyre, through all the sauciness and jauntiness of Shirley, expectations, but more than two hundred, I should there shine forth such true woman traits, as only a judge, were assembled, and a more attentive auditrue woman could have painted. In Jane, the patience, the unmurmuring submission to and coworking with destiny, the self appreciation modestly felt, and above all at the end, the grand self-sacrifice but many inquirers. I witnessed some physical after the burning flood of love had begun to pour itself forth, the silent heroism of her life of subse- furniture—a large dining-table was moved so rapquent labor and study, and the constancy of faith which led her afterward to seek him, to whom alone she felt herself to belong in all the world .-Blind, disabled, it was nothing to her who was his, has been begun. she could " put her arms round what she valued," and that for her was enough. She had found her give her love and her life.

In Shirley, as indeed in all three of her books, there is the same recognition of the perfect loveinstinct which belongs to every true woman as her great prerogative. Independent, nay even repellant toward those to whom she was bound by merely artificial ties, how true and warm her sisterly love for the gentle Caroline! How perfect and wifely her submission to him, whom her heart allowed to be her husband! But the best part of this book is after all, the character of Louis Moore, than which a picture more true to real manhood has seldom if ever been drawn in a novel.

Villette falls short of the other two books in most respects, yet possesses many merits peculiar to itself. For instance, the transformation power of love, how is it exemplified in the case of Lucy's French lover!

Altogether, these books are wonderful, as coming nearer and approving themselves better to the heart-instincts than any that have been written in our language. In the novels of Kingsley, many of nature's words are spoken, but we know at once that a woman's voice speaks them not, they do not penctrate deep enough. There are scarcely to be found, however, two more striking scenes in any novel, than the Declaration Scene and the Death Scene of Argemone in "Yeast." The spirit of "a man's a man for a that," seems to be the moving spirit of Kingsley's mission. It offends the conservatives to hear him declare it: but it was evidenty to preach this gospel that Alton Locke and Yeast were written. The spectacle of a clergyman advo-

Much nearer the holy of holies dwells another who yet has scarcely lifted the veil. How we almost weep, when we think that one should come of false teachings which he is pursuing. so near the solving of the great sphynx riddle, and ve! not fully solve it even to himself!

We see a little cottage, whose peaceful curls of smoke wind lazily like dreams toward the sky. We enter, and find there the ancient sages, and the modern; not in garb of flesh and blood, but in the more easily renewed form of paper and book binding. We look in vain for him, who yet veiled in flesh and blood, we seek as the Spirit that sanctifies the place. We go out, and follow the little stream as it invites us, and by and by we find him whom we seek, lying on the bank of the stream, and watching the flying clouds. We hear him say,

"Tax not my sloth that I
Fold my arms beside the brook,
Each cloud that floateth in the sky
Writes a letter in my book."

Thy sloth, O, Emerson, is dearer to us than the busy toils of many another, for it sends to us out purer, nobler.

alism, which cause so much that he writes to be in- tiful form: comprehensible to the external intellect. All true He dreamed that he was at the house of a friend, prophets like him, have scraph and cherub utter- when he was suddenly taken dangerously ill. By ances in their souls, that will not take any known degrees he seemed to himself to grow worse, and external form, yet must necessarily seek to do so, finally expire. ly says, "know the cipher," by which they are to changed the prison-house and sufferings of morbe translated. Much that is in Emerson, we feel tality, for a state of liberty and happiness. Emto be like wind-voices and bird-voices; true voices bodied in a slender, ærial form, ne seemed to fioat own interior ear, vibrates upon it most harmonious- or the sea was visible. There was naught to be ly. It is only when he tries to reason from the ex- seen below save the melancholy group of his friends, ternal, that Emerson strikes discords. Our great weeping around his lifeless remains. hope for him, is that in the end, he will learn this Himself thrilled with delight, he was surprised at of himself, that his truest utterances are his deep- their tears, and attempted to inform them of his in the grove of Mr. Daniel Herrick, in Bozrah est and most involuntary; and that he will come happy change, but by some mysterious power utto rely more and more upon what he calls "the in terance was denied; and as he anxiously leaned communicable," leaving to external men the use of over the mourning circle, gazing fondly upon them ally and effectively. Not the least powerful among external words. Let him continue to "speak with and struggling to speak, he rose silently upon the tongues," so long as there shall be found even one air, their forms became more and more indistinct,

One great source of satisfaction, we must find swiftly mounting the skies with a venerable figure in Emerson, is that he is "ours," and though not at his side guiding his mysterious movements, and a neglect. himself notably patriotic, yet we, as new world in whose countenance he remarked the lineaments the most conservative of them to be one of the himself notably patriotic, yet we, as new world in whose countenance he remarked the lineaments wintellects" of the age. Everybody knows too well people, can appropriate him as one among us, as of age and youth were blended together with apmirth is essential to happiness, and that the supthe authoress of Jane Eyre, to dispute this fact, having sung his "wood notes" in response to the propriate harmony and majestic sweetness. They pression of it is a great mistake and sin. It should though not every one can appreciate the nearness voices of nature he heard in our woods, as having traveled through a vast region of empty space, until given classic interest to the little spot of American at length the battlements of a glorious edifice shone The short biographical hints we have had since soil on which he has dwelt so long, may even to in the distance, and as its form rose brilliant and laugh" in his sermons. Theodore Parker holds to

our eyes. Her neglected and unloved youth, her when under the full spell of his writings, heard of athwart their path, the guide informed him that __THE HEALING OF THE NATIONS.

NOTES BY THE WAY. NO. X.

[For the Christian Spiritualist.]

HARTFORD, Conn., August 27, 1855.

BROTHER TOOHEY-To resume the narrative of my travel's history. As I told you in my last, I reached the village of Forestville on the Sunday evening after lecturing in Bristol during the day. its clock factories, which are now, for the most part, closed, and the hands usually employed consequently absent. I was invisted to lecture here by in Spiritualism, but a progressive mind and a sincere investigator. Through his kindness, the notices had been well circulated, and as the result, I was favored with a very large audience. Had there been thirty present, it would have equalled my ence could not be desired. I lectured here three public Circler There are here but few believers, manifestations-such as the tipping and moving of idly around the room, that we had to run to keep pace with it. From the interest manifested and inquiries made. I have no doubt that a good work

I was kindly entertained by Mr. Hawley, who with many others are, Oliver Twist like, asking for oven, and to him would she alone of all the world, "more," and though money is not plenty, no lack of cordiality will be experienced by those who may visit them. Mr. Hawley wishes me to say that his house will always be freely open to every lecturer on Spiritualism. And to such I would earnestly say-Brethren, in your journeyings and labors, for-

On Thursday, I proceeded to New Britain, according to appointment, was kindly received, but had very thin audiences on account of the stormy state of the weather. Yet there was some interest manifested, and one or more Circles will be formed for investigation. I lectured here on Thursday and Friday evenings.

On Saturday, I proceeded to Hockanum, on the east side of the Connecticut River, where I was most cordially received by Brother Edwin Stevens -I lectured on the same evening in the schoolhouse to a large audience; I suppose not less than a hundred and fifty being present. Yesterday was very stormy, but notwithstanding, I had good congregations, who exhibited marked interest in the doctrines propounded.

I lectured morning and afternoon, and in the evening held a public Circle at the house of Mr. dream remain upon his mind, and never could he Stevens. There are several Media here in different stages of development, but all the manifestations are crude at present; yet I think Mr. S. and Mrs. Daniels promise to be good Media.

In each scene of labor during the past week, I have had the pleasure to sow the first seed of Spiritual truth in a public manner.

I received a letter from a friend in New Hart-

I feel impressed that I shall receive another message to that reople at no very distant date, when I hope again to have the pleasure of that gentleman's evil, for he looks forward to inheritances of glory,

This morning I leave this city for East Hampton, but shall be here again at the close of the week. Yours, for Truth and Humanity,

JOHN MATHEW. From the Watchman of the South.

DR. DODDRIDGE'S DREAM.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious lent complaint, is far greater than is supposed. It conversation they spent very many happy hours is well known that persons in good health, of sound topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly thy sacred solitude, a fragrant cloud of thought and hosts, and the splendors around the throne of God. of human love, that penetrates us and makes us One evening, after a conversation of this nature, where the people do eat most enormously. Transparent nobler.

Dr. Doddridge retired to rest with his mind full of velers in Siberia say that the people there often eat Dr. Doddridge retired to rest with his mind full of And we are not one of those who would quarrel the subject discussed, and in "the vision of the with Emerson for his mysticism and transcendent- night,' his ideas were shaped in the following beau-

and will be revealed to those, who as Gilfillan deep- In an instant he was sensible that he had exfrom the heart of nature, yet untranslatable into in a region of pure light. Beneath him lay the any artificial speech. Such of it as reaches our earth, but not a glittering city or village, the forest

Reposing upon golden clouds, he found himself her death, do much toward accounting for her in Boston itself, for we can remember having once, distinct among the far-off shadows that flitted similar doctrines.

later life of struggle, are painted in Jane Eyre and Boston, only to think of Emerson. Still, while he the palace he beheld, was, for the present, to be his Published by the society for the "Diffusion of Villette, which are both of them as to their girl is ours he is also more than almost any other and the palace he beheld, was, for the present, to be his spiritual enowhedge." Villette, which are both of them as to their gist is ours, he is also, more than almost any other man mansion of rest. Gazing upon its splendor, he reand inner meaning, biographies of herself. In Jane living, the world's; for his spirit is truly catholic; plied, that while on earth he had often heard that Eyre, her earliest production, she gave the first time and space have but little to do with such as the eye had not seen, nor had the ear heard, nor bold strokes of the picture which was afterward he. A gracious work has he done among many, could it enter into the heart of man to conceive the perfected in Shirley, of a type of woman peculiar in teaching them self-reliance, much better might it things which God had prepared for those who love and necessary to this age. Not that they are a have been, had he also taught them more child-like him; but, notwithstanding, the building to which type of perfect womanhood, as in a perfect society reliance upon something higher than self; better they were then rapidly approaching was superior woman would be, but simply woman as she must be had there appeared to him a more tangible shape to anything which he had actually before beheld, now, as co-worker with man at the mountain-evils of God. To such a man, it would seem that the yet in its grandeur had not exceeded the concepof the age, and comrade of man in the fierce bat- veil of the temple would be lifted at last, that he tions he had formed. The guide made no reply, tles which she must join him to fight against the might gaze upon Him, whom he now worships unthey were already at the door and entered. The Jotuns of falsities, which having fed upon the past der the dim cloud; who to him appears a disse- guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, a golden cup, and clusters of grapes, and then said he must now leave him, but that he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficent entertainment and

> He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvass that angels, though unseen, had ever been his familiar attendants, and sent by God, they had sometimes preserved him from imminent

instruction. The guide vanished, and he was left

He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here deiineated were perfectly familian to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much evenings, attended a private Circle, and held one uneasiness. Among others, he was particularly struck with a picture, in which he was represented as falling from his horse, when death would have been inevitable, had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all, an exhibition of goodness and mercy far beyond all that he had magined.

> Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrivedthe door opened, and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sunk down at his feet, completely overcome by his majestic presence. His Lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his fingers the juice of the grapes into the golden cup, and after having himself drank, presented it to him, saying, "This is the new wine in my Father's kingdom.'

No sooner had he partaken, than all uneasy sensations vanished, perfect love had now cast out fear, and he conversed with his Savior as an intimate friend, like the silver rippling of a summer sea, he heard fall from his lips the grateful approbation: "Thy labors are over, thy works are approved, rich and glorious is the reward." Thrilled with an unspeakable bliss, that glided over his Spirit and slid into the very depths of his soul, he suddenly

The doctor awoke. Tears of rapture from his THE GREAT PIANO & MUSIC ESTABLISHMENT OF iovful interview were rolling down his cheeks .-Long did the lively impression of this charming speak of it without emotions of joy and tenderness.

Spiritualism.—So far as we have progressed in the new dispensation, we have found that while it is subversive of the doctrines of the modern church, it is eminently in accordance with the letter and spirit of the teachings of Jesus Christ and all other great reformers, who have been bright ford, containing an account of a vain attempt on and shining lights to the age in which they lived. the part of Mr. Spencer, a Minister in that place, wonderful, that to those who tremble at every onward roll of the wheels that bear along the car of human progress, the fact that he is a ciergyman, should add great weight to their fears. He has many faults in the eyes of those who love Spirituality and harmony in literature, but such as he hail him as a prophet, albeit he dwells but in the outer court of the temple.

It leads no one away from the performance of an upright life—his duty to his God and his neighbor; while its tenets, unlike the crude paradoxes of the present religion, are excellent, irrefutable, and promise the happiest social life here and hereafter.—It robs death of all gloom, and shows it to be but the shining portal to a more glorious land, where the friend Spirit will learn for the first time the sublime lesson of eternity—the union of boundless we hail him as a prophet, albeit he dwells but in the outer court of the temple.

THE astonishing cures that have been performed by MES. METTLEPS MEDICINE, of Hartord, Conn., and those of the tenets, unlike the crude paradoxes of the present religion, are excellent, irrefutable, and promise the happiest social life here and hereafter.—It robs death of all gloom, and shows it to be but the shining portal to a more glorious land, where the freed Spirit will learn for the first time the sublime lesson of eternity—the union of boundless liberty with everlasting order—of illimitable happiness with eternal progrossion. In the language change, and awakes to the realities of Truth, how piness with eternal progression. In the language, therefore, of one who enunciates our own view, we great will be his amazement; and if he is an honest say—"Happy is the man that understands these mind. how much will he deplore the present course things, and cast off the time-woven robe of prejudice and superstition. The path of knowledge and virtue lies open before him. He goes rejoicing on his way through the deep defile of this mortal life. neither fearing death, nor want, nor other passing of which no priest, king, or god, can question his enjoyment. He will live a free man; he will depart a free Spirit on the voyage everlasting felicity.

"Death is the Conqueror's welcome home— The Heavenly City's door; The entrance or the World to come—

The life forever more,

Our Budget.

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Then I pour out my spirit in prayer.

When the beautiful bend of the bow is above, When the moon in its brightness is floating on high, When the moon in its brightness is floating on high, Like a banner of silver hung out in the sky— Then I pour out my spirit in prayer.

In the depths of the darkness unvaried in hue,
When shadows are veiling the breast of the blue;
When the voice of the tempest at midnight is still,
And the spirit of solitude sobs on the hill—
Then I pour out my spirit in prayer. In the dawn of the morning when Nature's awake, When she calls up her chorus to shout in the brake. Mid the voice of the echo unbound in the woods, Mid the warbling of streams and the foaming of floods. Then I pour out my spirit in prayer.

When by the pure streamlet the pale lily bends When each star in the sky to my bright fancy seems Like an island of rest in an ocean of dreams— Then I pour out my spirit in prayer

When the tempest is treading the paths of the deep,
And the thunder is up from its cloud-cradled sleep:
When the hurricane treads on the earth in its wrath,
And leaveth the footprints of God in its path—
Then I pour out my spirit in prayer.

WIN THE PRIMAL AGE AGAIN.

BY GERALD MASSEY.

They say this world's a "desert drear,"
Wrapt in their own stark blindness;
That men were sent to suffer here:
What! by a God of kindness? That, since the world has gone astray,

It must be so for ever:

And we must stand still and obey
Its Desolators. Never! We'll labor for the better time.

With all our might of Press and Pen!
Believe me, 'tis a truth sublime,
God's World is worthy better Mun. With Paradise the world began-A world of love and gladness:

Its beauty hath been marred by man, With all its crime and madness. Yet, 'tis a bright world still. Love brings Sunshine for spirits dreary; With all our strife, sweet Rest hath wings To fold our hearts a-weary.

The sun, in glory, like a god, To day in heaven is shining: The flowers upon the bloom-rich sod Their sweet-love lessons twining.

As radiant of immortal youth
As they were fresh from Eden. Then Believe me, 'tis a neble truth, God's world is worthy better men.

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pride of Germany and the glory of the world.-Man, now, is not that mysterious creature once Phrenology-we can peer into the sanctuary of his network of his inner life.

Yes, of a truth, Phrenology tells us what manner of men we are.

wherever he goes; 'tis mapped out on his cranium -written by God's own finger.

Nor can he rid himself of it, without destroying his precious life. The great book of his dear being is laid open to us; where we read his true character-trace his shades of feeling-threadings of bation.' fancy-course of thoughts be they black and devilish, or pure and heavenly. The dear treasurehouse of his life is made public. The veil is removed, and all is transparent. So plain and simple are the teachings of Phrenology that any one, possessed of hands, eyes, and a fair share of common sense, can easily obtain a practical knowledge of it. The efforts of genius, and learning by minds, no doubt honest at the time, have been put forth to overthrow the system. And duplicity, cunning and skilful art have all been unsuccessfully for God's own science still stands as a monument of all. of unerring truth to guide men safely and happily through life's pilgrimage. His destiny is now comfortunately, some cannot reason; others will not joicing as he goes. reason-therefore they must go blindly and erringunaccountables.

signed for him in this mighty drama for-

"Order is heaven's first law; and this confest, Some are-must be-greater than the rest."

the great characters. There must of necessity be a man for each part. Some for Heroes; others for Subs,' and so down to scene-shifters. Nature has arranged to go on flourishing; but her journeymen are not all satisfied with their parts. The 'Sub' is aping the Hero-the intermediates are crying for promotion ere their time. Therefore disorder, anarchy and confusion interrupt the drama, blending

Were every man in his place performing his nathe crowning glory of earth! Yet how little is he turally adapted function, the great machinery of studied? How few turn their thoughts inward- active life would move most gloriously for the peace,

But unfortunately some wheels are out of place -some have taken the places of others to the inof mind, and solve the mystery of their wondrous harmony and unnatural play of the rest; and all are sent reeling in beautiful disorder.

We have men in the Professions who are spoiling good Cobblers to make poor Lawyers, Doctors, Preachers, &c., driveling along in humiliating meknown to himself. Philosophers have expatiated, diocrity. They will do well to change places with Preachers declaimed, and Poets have sung his rise, a few of those driving the awl, blowing at the progress and decay, but failed in giving us the true smutty Furnace, &c., to the additional benefit of key that opened into the sanctuary of his soul- the world. Many of each class have mistaken their the key that solved the mighty problem of his na- calling. Parents actuated by ambitious motives put otherwise be crowded to such excess that it would their children to business, often, for which they The external world and its laws had been stulare not adapted by nature or inclination. Perhaps died and explained. The animals classified, nam- they have a son 'articled' for the Law office, who ed and placed in their proper order. The Mathe- should be put at the anvil, or in the workshop; or they also require certain conditions, which, to the matical and Physical sciences had occupied the they might make as great a blunder in apprenticmen of genius and learning, and added new laurels ing a 'dull' boy to a mechanic who might have a fraud, but which on further acquaintance become to their timeless efforts of mind. But man-the adorned the professsions. Being out of his ele- of little importance. Among these conditions, the knew the key that would unlock the treasure-house till the choicest and best portion of his life is gone persons are calling for demonstrations of an oppo- mouth, but the voice still sings as loud and as dis-

trades and master of none.

by literature and art, and solidified by science; which only serve to satisfy individual minds. that he might take his proper position among the minds of Earth. But his natural tendency was is, that the most of their important demonstrations countermanded by his ignorant or poor parents or shall be performed in the dark. They claim that guardians. His noble mind left barren, and his with the presence of light there is a concentration hopeful and ambitious spirit crushed, shackled and of will and an eager expectation on the part of the His brother (Limb of the Law) using up his poverty tion of the demonstration; and it is generally re- all others who may choose to communicate. This may observe how very fruitful is the critical liberty, stricken mentality, betakes himself to the old farm marked that when a particular manifestation is Spirit has lost none of his national characteristics at the great and useless expense and mortification promised, the Spirits seldom set to work at once to of his doting father. Sad mistake. Had they been produce it, but give some other demonstration first, been happy and thanked their stars that they had gree of expectancy on the part of the Circle. parents to start them right in life; and prepared to

bring out, polish and complete; sharpening so many one to two or three persons sitting or standing the Spirit of an Indian chief, whose war whoops, if

losophy—brought out from the wreck of error—tempests which have wrecked so many human ves-in which condition it remained until awakened subject; but here are certain facts, submitted as

Hence he can strengthen his weak points, re- demonstrations, though not perhaps of an equally age.

rious Union. And millions are ready and willing strain his passions, check his impulses, fortify his satisfactory character, are still wonderful, sufficient, to respond to this fact; that Dr. Gall is the just judgment, cultivate his intellect, adorn and embel- in fact, to excite astonishment among the most lish his moral faculties and strike a happy balance. skeptical. The principal demonstrations which department of the Westminister Review, of July,

ruremoiogy—ne can peet most an experiment, it is a whole, placed two violins, a speaking trumpet, a bell, tamments of good sense, practical Christianity, and a forth joyous to his favorite amusement. very thoughts—see the hidden, latent, delicate entire—complete system. Formerly Reformers only borine, and two drum-sticks, in the centre of the comprehensive Spiritual philosophy. But espeworkings of his wondrous mind—the fine intricate labored at the top of the tree, and many do still—floor. From the ceiling overhead hangs a common cially is it necessary that the Spiritualist be made The religious world has been applying its efforts, snare-drum. The room is about twelve feet high, acquainted with the efforts made elsewhere—and the tree tops; flowers bloomed in beauty on either at the rough end—at the top instead of the bot- and the drum is above the reach of any ordinary by others—not tecnically known as Spiritualists, in side as the happy boy travelled along a cow-path tom. The body being the medium of mind and man. The Circle, which comprises all spectators, order that honor may be given where honor is due, Every man carries a Chart of his soul with him morals, shows conclusively, that to reform man- is seated around the room. The Mediums' hands and that all may be saved from growing wise in kind we must begin at the Physical, for time and are then tied by some person present; the light is their own conceits. eternity.

And when Preachers see and adopt this principle, they will see some fruit from their labors, which will withstand more than 'six months pro-

preachers too, that have knocked the scales from their eyes, and let in the effulgent rays of Sanity. are thus flying about, persons are frequently touch-Thrown aside the dusty robes of exclusiveness, ed by them, they (the Spirits) passing from one to produce mental dispepsia, and interfere with beauty, and every thing that we look upon as me and Sectarian Aristocracy; and put on the simple extremity of the room to the other with almost in- that steady, healthy development of spirit—that walk abroad will give us delight. John went to coat of Democracy and universal brotherhood.

than the grand, sublime and glorious superstruc- manner—the Spirits conversing through the latter, men.' ture of this God written science-Phrenology.-

May every young man and woman receive its this too in a room where darkness is almost ren-

The effect of Phrenology and Spiritualism give 'Life's a stage and we are mere players.' To the and the words sect and creed, shall be obsolete.together by the silken cords of fraternal love. his making a chalk mark while thus in contact endowment of only a few. This good time, evidently, is far in the future; but with the plastering overhead, which the light, imthe sun has broken through the darkest cloud, giv- mediately introduced, reveals. Occasionally the Hence all are not intended for stars, and to play ing palpable evidence of its approach.

'Then let's be up and doing, With a heart for any fate; Still achieving, still pursuing, Learn to labor and to wait.'

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

FURTHER SPIRITUAL DEVELOPMENTS

We gave a few days since what purported to be some of the wonderful developments of this new doctrine, and promised at the time a continuation by other parties, no matter how reliable. Before. for the information of those unacquainted with the subject, that Mr. D.'s rooms are open in the afternoon and evening for investigation. No charge for admission is made in the afternoon, but a fee of 25 cents is asked for the evening, as the room would be difficult to obtain any demonstrations. In making these manifestations, the Spirits claim to operate by certain laws through certain Media, and site or varied character, it is generally found im-Should he be fortunate enough to find his place possible to obtain any at all. Mr. Davenport inat last, 'tis then too late to profit much by it. He forms us that his experience teaches him that the must console himself by being dubbed Jack-at-all- best manifestations are obtained where the Spirits are permitted to proceed without interruption. In He always had a thirst for education—a spirit such cases, skeptics are more easily satisfied than within to be cherished, elevated and ornamented when they are constantly calling for experiments

Another condition insisted upon by the Spirits belittled. The soaring wings of his mind loosed. Circle, which materially interferes with the produc-

changed in their pursuits, they might have both to attract attention, and to prevent too great a de- his retorts, and the comic manner in which he appealed to in matters of faith and practice; but tice. If he observed his mistake, he would correct smooth their course to the grave. But, alas! 'twas | cle has attended Mr. Davenport's Circle frequently, tations, and seldom disappoints any reasonable exall wrong. We read that, 'tis education that forms both in the afternoon and evening. The usual pectation on the part of the Circle. The different a way something analogous to the Homeric rhapthe common mind.' But that is a grievous error. manifestations in the day-time are—raising the Spirits in attendance were easily distinguished by Education can never create; it can only direct, table, sometimes alone, and sometimes with from their mode of action, voice, &c. Among others, tools to use. But the faculties for using said tools upon it. While thus engaged, it is quite common not genuine, are at least equal to any thing of the latter instance, the Book of Daniel be rightly must be natural—born with us.

| Man when he hath lighted a candle, covereth with must be natural—born with us. | It will be seen in it will be seen in it it will be seen in it it will be seen in it will be seen in it it will be seen in it it will be seen in it Unless a man has a well-balanced head and body by unseen hands to hear bells rung, violins strumthe faculties evenly and fully developed—he med and other manifestations, appealing to the about eight record is daughter, a little girl aged "argument from prophecy" loses its main support,
and the "Messianic idea" becomes a development the faculties evenly and fully developed—he med, and other manifestations, appealing to the about eight years, is constantly attended by the not much anterior to the time of Christ himself. should not expect to enjoy that boon of great different senses. On the afternoon of the 8th ult., Spirit of a child, a former acquaintance, with The book, nevertheless, might be inserted; for a prize—contentment.

The book, nevertheless, might be inserted; for a pure intention and a faithful representation of a lt was also the custom to write words.

It was also the custom to write words. The book is heard to converse, on almost every pure intention and a faithful representation of a lt was also the custom to write words. The great question is to begin right, and this dies, were engaged in getting manifestations around evening. science points the finger of scientific certainty to the table, and the Spirits were demonstrating their oracles of thought and wisdom and the whole learn- the right and the wrong way. It will enable pa- ability to touch and handle different individuals. exhaustless mental battery. One by one of his Saving years of misspent time, mental vexation, lounge about ten feet from the table. While thus learn is self knowledge—the great focus and cen- light to distinguish clearly every object in the tre of all knowledge. This Phrenology proposes room, the mother received a sudden shock, which beacon to youth just starting on the voyage of facing her child. In an instant, and before any life. It points out all the shoals, quick-sands, ed- person had arisen from their seats, she exclaimed, dies, whirlpools, undercurrents, craggy points and "Why, my child is in my arms!" And, sure all of the dangers which lay along the path- enough, such was the fact. The infant was quietly sleeping in its mother's arms, as undisturbed as It arms him with power to avoid the mighty when lying not a moment before upon the settee, bably as skeptical as any one of our readers on this sometime afterwards. Every person in the room It is his Pilot, who will guide him safely over is willing to swear that no one arose or made any life's tempestuous sea and land him in a haven of movement likely to lead to such a result, that the only correct system of moral and mental philoso- peace. Having on the armour of self-knowledge, lady herself did not leave the table, and that the things occur throughout the country,) for which phy. The dusty volumes of accumulative ages in he can say to the troubled waters 'Peace-be still' child did not arise and go to its mother-that, in

On almost every evening at Mr. D.'s rooms the astonishing phenemenon of this or any former worth preserving, by means of clearing away from them the incumbrance of things perishable."

put out and the doors and windows closed. Almost were, in mid air about the room, all the while the or philosophy, is the one which is destined to give to prevent collusion, and while the different objects all coming time. I refer to Spiritualism; which is nothing more trumpet are carried about in the same mysterious mate "peace on earth" and "good will among when boys have destructiveness and emulation and

> down. Spirits will allow of persons taking hold of the boy, that manner.

Sometimes the Spirits will until the boys after this demonstration—the most complicated fastenings yielding apparently to their nimble fingers without an effort. On several occasions, we, in a time when the Bible was not, and we must not go without my dinner." company with thirty or forty of the most respectable and intelligent citizens in town, have witnessed (or rather listened to) the following demonstration. The presiding Spirit apparently summons all his of the subject. In that which follows, the writer troupe. The two fiddles are thrummed, the bells has endeavored to state fairly what he has himself rung, the drum and tamborine beaten upon, the witnessed, instead of what has been told or related table rocked violently, while the trumpet is alternately rapped upon the ceiling, the floor and the however, proceeding to relate the occurrences at table, and used to encourage the exercises. In adhold of hands, and it certainly seems impossible for tained;"-291. the Mediums to produce such a variety of noises and this, whether it be the result of a special, or manifestations are occasionally varied by singing, dence," for, new investigator, invariably seem designed to cover | There is one, a female voice, exceedingly fine, which is generally ascribed to the youngest Metinctly as before.

In a preceding article we have remarked that the Spirits attending this Circle are mostly of an inferior order, belonging to the first sphere, according to their own account of themselves. There are, however, some exceptions to this, as the presiding or controlling Spirit of the Circle is of a very high dein the Spirit-land some two hundred years. He has just begun to progress, and still clings to his native for furnishing and enjoying amusement, and oftenproduces many of his demonstrations. On the During the past ten days, the writer of this arti- whole, Johnny is the favorite for physical manifes-

Among the most interesting experiments to us, rents to educate their children correctly, and put One of the ladies present had brought her little These lights are of a phosphoric nature, apparentsition, and kept up a continual Cannonade from his them on the right course at the outset of life. boy, aged about three years, who was asleep on a ly; but the rapidity of their production and move- says:ments about the room, would seem to forbid the wear and waste of physical energy, blighted hopes engaged, with the hands of every person present idea of such an origin. They are called by the laid upon the table, around which all were seated, Spirits "odic," or Spirit lights. The exact definibut why should they be not so? If Christ has im-As we have before remrrked, we do not desire

to be held responsible for the Spiritual nature of these manifestations. On the contrary, we are pronews items only, which have been and may still be witnessed nightly by the most intelligent persons in this community, (and we presume the same phy. The dusty volumes of accumulative ages in he can say to the troubled waters' Peace—be still' child did not arise and go to its mother—that, in no satisfactory solution has yet been given, not-cheeks be imposed upon it than such as come of the 'Old Schools' of learning, now find a place and they obey. It gives him a power greater than fact, it was sleeping upon the lounge at the very withstanding the lengthy philosophical discussions conscience and truth. —p. 402. no satisfactory solution has yet been given, notamong the useless trash of good-for-nothings-ever throbbed beneath a Royal Crown. For the instant before the lady received the shock. The of learned chemical and medical professors. Spiritualism is rapidly on the increase, and its adand was perhaps more astonished (besides being berents already number a greater proportion of He has learned the why and the wherefore of considerably frightened,) than any other person in cultivated and scientific minds than any other religious denomination which has proselyted for to say, there must come a crash of things perish-

persons, in order, if possible, to elucidate the most

CRITICAL THEOLOGY.

We extract the following from the Theological

To explain this last remark it is enough to say immediately the violins commence to float, as it that, most persons are apt to think their party-ism, strings being thrummed so as to guide the ear in the sins, sorrow, and imperfections of life, the cortheir movements, which are as rapid almost as rections called for, and thus administer a quietus to But happily we have a new set of thinkers and thought. The Circle generally join hands in order all Spiritual angularities, which shall hold good for lovely. Beauty is within us—when our souls are

This species of party egotism is well calculated conceivable velocity. The bell, tamporine and Catholosity of soul, that, sooner or later, must ultil catch fish. This is proper enough and right,

giving directions, answering interrogatories, &c. &c. What this system of philosophy proposes to do is While thus engaged, if any of the Circle leave go the mind, as we know it is necessary for the body. obvious;—it has the destiny of mankind at stake. their hands, or stand up, or attempt in any way to we invite the attention of the reader to a considening and skillul art nave all been unsuccessiumy of the reader to a considerative tried; their venmous fangs, and foul, polluting Tis the guide-friend and directing star to all who violate any of the prescribed rules of Spiritual inbreath have been unsparingly and vainly expended, heed its friendly teachings; and within the reach tercourse, they are almost sure to be detected and Theology, and what the Reviewer says of it. It is thought the brook was singing as it sweeped one exposed by the presiding or principal Spirit, and as follows:

heaven-sent missions with thankful hearts. And dered visible. On these occasions we have known Rev. Rowland Williams, of King's College, Cam- its crystal vans. The little spotted fish were dark paratively in his own keeping. Still there are some may every one use it as his unerring Talisman to several individuals, whose skepticism overcame bridge, is a production very striking and significant, ing about, very happy in their cool element. I who yet laugh, scoff, and cry humbug. But un- keep him in the road of eternal progression, re- their sense of propriety, considerably "taken and it contains, apart from its learning and theolo- suppose, as he lay then on the grass, the good Spigy, some of the noblest sentiments expressed in rit was whispering many things in his car. A After trying a variety of experiments of this the raciest English, which it has for a long while ly through life. The world to them seems a mighty us a beautiful foretaste of the 'Golden age' yet to sort, one and sometimes both of the Mediums are been our fortune to meet with. Mr. Williams is chaotic mass. A heterogeneous conglomeration of come, when the 'sword shall be beaten into prun- taken up bodily in their chairs while thus tied to evidently a person of the warmest feelings of ating hooks, &c.; -when war and strife shall cease, the ceiling above. This is sometimes manifested tachment to his College, his University, his Church, by thumping the back of the chair upon the ceil- his present charge; but he sees much farther than to see them just where they live, and express what young man it is all-important to know the part de- When mankind shall worship at one shrine—breathe ing, sometimes by the Medium conversing while many of his brethern, and he has a courage and a one harmonious and universal prayer, and be bound going up and coming down, but most generally by power of expressing what he sees, which are the

> The Sermons to which we particularly invite attention are the 19th, preached before the University of Cambridge towards the close of last year, and his ascension to the ceiling is thus sensibly felt. on the text, 2 Peter i. 21, Holy men of God spake as The boy will afterwards place his chair upon the they were moved by the Holy Ghost, and the 24th enthan he would have been catching lish. And as table, and getting upon it, showing the audience titled The Spirit and the Letter, or the Truth and the an evidence that he was in a good, patient mood. that it is impossible for him to reach the ceiling in Book, preached in King's College Chapel, in the the same University, on the 25th March of the present year. We are reminded, that Holy Scripture, thing like a philosopher, and instead of throwing so justly regarded with veneration, has behind it something deeper and holier still; that there "was think that it was necessary to salvation;" that as nations and churches represent, throughout fleeting generations, the everlasting providence and Spirit of God, so it is probable they will strive to go home hungry, without any fish? He had a new prevent their best thoughts from being swept into forgetfulness; and they will, by writing, give a permanent shape to their record of things temporal, and to their perception of things divine, and then,

"Every writing, divinely animated, will be use however, proceeding to relate the occurrences at lable, and used to encourage the exercises. In adful; yet they may, or rather they must, be cast in Mr. Davenport's Circle, it may be proper to state, dition, fifty pairs of invisible feet are running a the mould of the generation in which they were foot-race with the velocity of the wind, around the written; their words, if they are true words, will table—the whole manifestation being sufficient to express the customs of their country, the concepshake the building to its foundation. During all tions of their times, the feelings or aspirations of their writers; and the measure of knowledge or of this, the Circle are guarding each other by having faith, to which every one in his degree had at-

within arms' length of us, without detection. The "on the more reasonable view, of a general Provi-

in which Spirit voices first accompany the audi- | "it may be that the Lord writes the Bible, on the ence, and afterwards sing independent of them. same principle that the Lord builds the city; or that He teaches the Psalmist to sing, in the same sense as He teaches his fingers to fight; thus that the composition of Scripture is attributed to the dium, William. Repeated attempts to ascertain Almighty, just as sowing and threshing are said glory of earth and hope of heaven—stood isolated ment, his fettered nature cries aloud for a change. Spirits require harmony in the Circle, and a certhis fact have thus far failed. Handkerchiefs, ad- to be taught by Him; for every part played by and alone, as the 'mystery of mysteries.' No one Thus he shuffles about from one thing to another tain degree of unity—that is, where a number of hesive plasters, &c., have been applied to his man comes from the divine Disposer of the scene."

The Church-of-England-man indeed seems to be so hampered with creeds, formularies, and articles, that free inquiry is altogether forbidden him, and Mr. Williams deserves, accordingly, the higher Bible was originally written, and the way in which praise for grappling with this apparent difficulty. We say apparent, for-grasp the nettle and it will not sting. No member of the Church of England more exactly how these mistakes are made, and is bound to any theory of inspiration. His formul what some of them were. Without going into the velopment. The Spirit who has the most to say generally on these occasions, is known as King, familiarly called Johnny King. He purports to subject very far, reserving what I have to say upon the sense in which they can be proved from it. The key to the creeds, another time, I will say a few words to gratify a present researched curiosity. have been a native of Ireland, and to have resided articles, and liturgy is the Scripture—and the key present reasonable curiosity. to the Scripture is the understanding of each age to which it is submitted.

It would lead us too far to follow this subject, brogue, while his voice is easily distinguished from even into its more obvious ramifications; but we a line, more or less, and then write it down. While which is in fact left, even to her ministers, in the Church of England itself. The Books of Holy Writ are enumerated in the sixth article as books he came, at the close of his day's work, to read times affords considerable fun, by the readiness of books to be received, and canonical; that is, to be over what he had written, it might escape his no the dates of the books and the authorship of the it by writing the omitted word in the margin of several books is not of faith. A biblical critic is the end of the line in which it was omitted, making not precluded in the Church from coming to the sometimes a mark in the line to show where it be Pal's, or that the Book, so called, of Daniel was A part of the sixteenth verse is omitted in the prewritten several hundred years later than the date per place, and is inserted in the margin. The versusually assigned to it. It will be seen if, in this as it stands in the manuscript reads thus, "No good man's condition relatively to divine truths, as margin which explained other words in the text he conceives of them, is of the movement of the but which did not belong to the text. These words Spirit of God. Nevertheless, this characteristic is would, sometimes, be copied into the text by mishowever, are the exhibition of the odic lights. not confined to the books which are bound up in take, and so words would be added to the original the fascis called the Bible, and so Mr. Williams writings. These omissions and additions are most

"Most persons, if they reflected, would acknowledge that Themas-a-Kempis and Leighton are importance. I will name three which have a beatmore wholesome reading than the Song of Solomon. The first lessen a young man or woman should except the child before mentioned, with sufficient tion of the term "odic," we do not understand, but proved the world, and his Church is better than t has some reference, we believe, to the nerve or the ancient Jerusalem, the indwelling Spirit, being electrical force which constitutes the medium of vo- better, must speak better words. These things are to teach. It is the compass and chart—the great turned her chair partially around, so that she sat lition. These lights are produced generally every for the assumption of inspiration's meaning dictaevening, in greater or less number, according to tion, and the fear of supposed evil consequences.

But the regard of a good churchman for his Prayerbook, or of a Wesleyan for his Hymn-book, is what we ought to have for our Bible, and would best secure the true interests of religion.-pp. 398, 399,

These are honest, sensible, and serious-minded words. Let us hear what this keen critic and truehearted scholar thinks of the spirit of inquiry which is abroad, and how it should be dealt with:-

"One thing, however, is clear, and that I desire o say very seriously; the spirit of inquiry is most likely to go hand in hand with reverence, if no other

But, on the other hand,-If those who have leasure, learning, and authority, encourage persons less informed, not merely in entertaining as opinions, but in asserting as foundations of the faith, things which scholars are ashamed passages in which changes of any importance have shot across the great Ocean and shed their benign knows the cause and hence can regulate the effects. was a slight shadow passing like a flash of light centuries. This fact, of itself, is of sufficient im- able, in which; also, things worth preserving may

For the Christian Spiritualist A STORY FOR CHILDREN.

John was fond of fishing. One morning he took Then to him the millenium has come—"the gates have been produced in the presence of the writer, hoping it may be serviceable. Of this it can hardly his new line, with bright, sharp hook, and with a supposed to be. By the aid of this text-book— of joy and peace are thrown open—heaven reigns. are as follows:—The Mediums, William and Ira, fail, as there are so many phrases of opinion to be little basket on his arm, containing a nice luncheon. It is the basis of all reform; it strikes at the roots are generally seated at the table, on which are educated, refined and harmonized with the require-

The sun was rising gradually in the sky; the birds were singing sweetly in the bushes and amid towards a deep, clear stream. He was in a thought ful mood-thoughts come from somewhere-angels that attend the young, often suggest good thoughts when their minds are calm and loving.

John's guardian angel was near to him that morning. When he came to the brook, shaded by the tall trees and tinged by the soft mossy willow, he thought he had never seen the water look so harmonious-when we have been faithful and good, and orderly and gentle, then we shall feel love of gain in their hearts. Such feelings coming Believing mixed diet, therefore, to be as good for out in acts in the outward life, help build up, little by little, a Spiritual body that is immortal, and makes the real boy that never dies.

But this time John had not those feelings. He the smooth stones at the bottom. He threw him. "A volume, entitled "Rational Godliness." by the self down upon a soft green turf, and looked into hunter that came along just then, heard him say, "Every thing has some good use-I do not feel like pulling the fishes out of the water this morn. ing, and tearing their cunning little mouths; I lore they correspond to in the Spiritual world, for they do say, that world is just like this world, only the things there are real, true things, that form themselves around us, just as we want to hear them. Here we only see the representatives of those real things, and the good and evil are mixed, because nature is not plastic like spirit.'

John was happier reviewing these good thoughts when the hunter's dog creeped slyly to his basket of dinner, that he had hid away under the bushes, and devoured its contents, John looked upon the stones or expressing anger, he stood with the dignity of a Prince, and said, "It is no matter-I can

So we see in little things that the soul is greater than the body, and when the soul-life is active the senses are of little account.

Well-do you want to know how John felt, to Jack-knife in his pocket, and he saw that there were plenty of birches growing on the banks of that little river, that now seemed to John as a stream of Paradise. He had grown strong; he thought of many things, and I should not wonder if angels did not help him more than he knew of He cut down a birch sapling that peals very easily, and having seen people weave baskets, he stripped its wood in white little splinters, and wove together a convenient little basket for his mother's caps. He seemed to have an inspiration how to make the cover, that was quite wonderful to him. He did not know that he could make a basket any more than any other little boy. Inspirations and inventions all come from the Spiritual world, and we don't know how much we shall be helped if we are only receptive and true to our inmost thoughts. After he had made the basket, he made a few little brush brooms, and went home to his father and mother with a greater joy than to have carried home a string of fish, for he feit a life within him that he knew not of before.

I should have been proud to have been the mother of that little boy-a boy brave enough to rule his own spirit, and gentle enough to give up his own will, and receive the good that comes from quiet thoughts.

NOTES ON THE BIBLE.

I have spoken of the languages in which the copies of it were multiplied, and the mistakes which would necessarily be made in making them. It may be interesting to some readers to know

One kind of mistakes, and one most likely to

happen, would be the omission of words. The copy ist would look upon the page before him and real writing it down, he might let some word or words escape his memory, which were not essential to the sense, and so make a mistake in his copy. When longed.

I have before me the copy of a manuscript cortaining a few verses of the eighth chapter of Luke which enter in may see the light." The words "setteth it on a candlestick that" are omitted, and are written on the margin. In this way words

It was also the custom to write words on the commonly of very little importance, and do not affect the meaning of the passage to any great exing on the doctrine of the Trinity. Acts xx. 25, reads, "Feed the Church of God, which he hath purchased with his own blood." The word "God" was accidently inserted for the word "Lord." The text should read, "the Church of the Lord." In I Tim. iii. 16, we read, "God was manifest in the flesh." Here the word "God" is inserted for "wh or "which;" critics have not yet decided which of the words is the correct one. And in 1 John v. 8, the following words were undoubtedly inserted from a marginal explanation, "In heaven, the Fa-ther, the Word and the Holy Ghost, and these three are one; and there are three that bear witness in the earth."

More generally, however, the mistakes of the transcribers are of very little consequence, consisting in a different manner of spelling of the same word, or in changing the order of the words, or in omitting or inserting unimportant words: as, "Jesus answered and said," for "Jesus said," or "Jesus departed" for "Jesus went," or "then the apostles spake" for " then spake the apostles."

There are, however, some passages of greater length which are additions by the copyists, but they affect no doctrines of faith or practice. I may be able, before I finish these articles, to give all the been made. For the present, I leave the subject here, having said enough to show the reader how It 'pictures his soul on canvass,' to use a figure, across the room, and the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attention of all candid with the child was reposing in her portance to attract the grave attract the grave attract the grave attract errors could be made by copyists, and what they those who with him are anxious to save things made in modern times, by the divisions into chapters and verses, and the table of contents over the chapters and pages. RUFUS P. STEBBINS.