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ets, who pay in advance for five subscribers, to one attraines letters and communications should be addressed Antonia Charter for the Diffusion of Spiritual Knowledge, of Educa Charter Spiritualist, No. 553 Broadway, New-

From the Buffalo Republic. THE IMMORTALITY OF THE SOUL. FOURIER'S RELIGIOUS VIEWS

delicared before the Harmonial Association of Particle, Aug. 19, by Albert Brisbane, Esq.

LADIES AND GENTLUMEN-I propose to examine rreofs of a scientific character, to uphold the docfrom revealed religion, which depends upon faith and revelation, and which exercises such an absointe stay over the minds of a large class of men. just. I think I may say, of the thinking minds, then by religion. They are men who require phimidal reasons for what they believe, and will ake nothing upon trust. The living evidence must be brought before them, and the facts, together is to satisfy the reflective organs without dependplace to universal skepticism. I say to the clergy that it they cannot discover other proofs of the immortality of the soul, that doctrine will wholly disappear before the skeptical analysis of reason.

In the progress of inquiry upon this subject, I This latter subject I am but slightly acquainted they were intended. ments of animal magnetism, clairvoyance and the greatest importance.

themselves, constitute only the basis of the structure which I propose to raise; and first let me expain one great law of the human family-an impertant law of the human mind. It is this: That all science either has its origin, or falls in the beginning, within the domain of religion. Astronomy was first explained by the priesthood of ancient Expt. It was a religious science, and in those trads which it touches, were the intuitive concepments to measure the movements, sizes and disof Meality—the imagination, which endeavored through certain influences to grapple with these

ceptions, which in religion is called faith.

mencement of the scientific epoch. Let us examwith powerful and almost perfect instruments, have properties of the great ocean of spirit. observed the heavenly bodies for nearly four hundred years, and have discovered certain laws laws which constitute a science.

developed,) are still within the domain of religion. that man was created in Eden, and there, out of their repugnance. The same great law is in operayet we have no scientific explanation, and in fact every where preportional to Destinies.

certain theories, not founded upon facts, they sometimes commit the most ridiculous errors. There is ences, and too little done in the way of explanation. Ask Professor Faraday and other eminent chemists what they know of the soul principle, and they will tell you, "absolutely nothing." They will say, 'I see the living body before me, and when it has ceased to breathe, I see nothing more." Such men do not, and cannot, explain the existence of an immortal principle. The very nature of their profession forbids them to attempt it. Every examination which they institute-every new discovery food. which they make-only serves to increase doubt upon the intricate subject.

Now if we would demonstrate the immortality of the soul, we must create a new science. We must discover certain laws relating to human destiny, and which govern the functions of man in this sphere of his existence. The great laws of Univerbefore you, this evening, whether there are any sal Order, or Harmony, or Construction, or as they were called by Fourier, the Laws of the Series, time of immertality—any proofs entirely separate must be understood and their operations must become familiar, before we attempt to demonstrate the soul's immortal'ty. We must go to work in the same manner to make discoveries as we did to from surrounding circumstances. The ancient There are a great many minds, constituting a ma- discover the laws of astronomy and of medicine. We must have constant observations, and from the who are not satisfied with the proofs furnished data of facts obtained, educe therefrom the laws which regulate them. .

No scientific man has ever taken up this subject n earnest. Neither the German, the French nor the English savans have attempted it. I know of with the laws which regulate them, must be such but one man who has ever given his serious attention to it, and that man was Charles Fourier, and is spon the traditions of the past. These men his name I pronounce with reluctance. That great essimte the bulk of the active minds of the age. man, whose genius has been so much villified and a farone, it is almost an universal belief among traduced—devoted a portion of his time to the soskatific men, and it is clear that we must have lution of this great problem. Fourier undertook to ther and satisfactory philosophical proof, or the discover the laws of Universal Order. When still hith of our immortality will die out, and give quite a young man he discovered that the human mind had no fixed standard of truth. Endowed by nature with great powers of analysis and synthesis, he rapidly mastered the difficult subject with which he had undertaken to cope, and as soon as he had come into the possession of this great law of Unishall confine myself to a brief abstract of the views versal Order, he undertook to solve the question which have been presented to my mind by various of immortality. He found that if he did not settle stadies. I shall make use of no authorities based this point, all his other labors must be lost to him and I give his theory as the result of investigations oped to take its position as a counsellor at the bar ca faith, nor from the new doctrine of Spiritualism. and to mankind, for whose future improvement of a great mind; the only one, in fact, which has of God himself.

could wish. I have seen much of the develop- sarily somewhat brief, and the results of his investigation which he has given to the public are still other knadred phenomena, and believe in the exist- more incomplete. But, as I was his intimate ence of the psychological laws which govern them, friend, and enjoyed with him an unrestricted perand attach to a proper acquaintance of those laws sonal intercourse, I have, on different occasions, been made acquainted with his views, and the pro-In placing this subject before you this evening, I cess through which he labored to arrive at a solumust necessarily be brief, and shall, therefore, tion. I gathered up and treasured with much care confine myself to two prominent parts, which, in the leading ideas which he entertained on this subject, and a few of the most prominent I intend to lay before you this evening.

Before the doctrine of immortality can be taken many collateral truths, which, when taken together, constitute a science.

I will give you, then, in the first place, two abstract truths that confirm this doctrine of immorearly ages the only means of arriving at the great tality. All universal ideas, common to mankind, are true. When I look at my watch and see the hands riods of creation. tions of the soul. Men had no time-no instru- pointing, as they now do, to twenty minutes of nine, I say that is true. Not, however, because I tables of the heavenly bodies. What then could believe in my watch of itself, but because my they do? They must rely upon the great faculty watch reveals to me five hundred years of human ingenuity and labor. It has taken that length of time to perfect the machinery of this watch, so that phenomena; their discoveries were intuitive per- it will run without varying half a minute in a So, too, the science of medicine in its earliest mind. The human soul is the master piece of credevelopment refled exemsively upon intuitive per- ation. We understand, as yet, nothing of it. Our ject of fatigue, he would wonder still more at that ceptions instead of the operations of reason. The philosophy can give us no idea of it. It is the work sick were cured by the laying on of hands-by of that Infinite Wisdom who has been engaged an the mechanism of his body. There must be two prayer-by incontations, and by a multitude of eternity in perfecting it. All intuitive conceptions of parts of existence for all life, and consequently all operations, which the human mind in its infancy the human mind, all ideas emanating from it, are life is double. If this state of existence is a day, adopted, to drive out the spirit of evil which was revelations of the workings of its most perfect medithere must be a night beyond it. If this is night, supposed to hold possession of the sufferer's frame. chanism, like the movements of the hands of my then there must be a day. Every thing in nature We pass now out of the theological epoch, and watch. The sublime idea of immortality—of the is double. There is throughout an active and a come to the epoch of schence. As man progressed, unity of the human race, and of the unity of man passive principle, and here we find it. Mind is he began to think, and to assign causes for the with God, so universally entertained, I know to be active, and matter passive. Our globe is a double effects which he witnessed. This was the com- true. The soul feels these truths intuitively. If a globe, composed of a solid centre, of ponderable drop of water could be endowed with intelligence, substances, and surrounded by another of imponine these truths, which the operations of science it would explain the feelings and properties of the derable fluids, a few of which, for instance, light, have gone through with. We have had men, who, ocean. So does the soul explain intuitively, the electricity and magnetism, we know.

of the immorality of the soul. He only enlarges, ble substances where Spirit dwells. Man is the which regulate their mayements. Galileo, Kepler, however, upon one, which I will introduce to you. Newton, La Place, and a host of others, on the He first lays down this great law, that throughout basis of certain facts have established the exist- all creation, Attractions are proportional to ence of these laws beyond a doubt, and astronomy Destinies, that is to say, the wishes and desires of would invade the earth's surface. But man, enhas become a positive science. It has passed from all created beings are in keeping or in harmony the control of the priesthood, and we now have a with their destinies. The reindeer is destined to theory which is founded upon fact, and capable of live among the snows of the North. God has not is to develope and perfect matter and the resources demonstration; and so with medicine. We have given it desires for the favored regions of the of nature; and by cultivatiting and developing the ascribed to Angels and Spirits, and since him, Peno charms-no incantations resorted to for the South; nor do those regions possess any attracpurpose of restoring the sick, but by the observa- tions for it. The camel is destined for the sandy tion of facts, human reason has discovered certain desert where we find him. He would die among the verdant fields and luxuriant forests of our cli-Now there are certain mysteries which men of mate. Look throughout creation, and you will science have not grappled with, and which still find the same law prevailing. The whale does not remain in darkness. Among these is the doctrine desire to fly like the eagle through the air, nor the atmosphere, we go, after death, and perform simi- wonder caused by many extraordinary effects; but Peripatities, Epicureans and Sadducees, who deny and the creation of man's soul by God, whence of immortality. So, too, with cosmogony. These eagle to haunt like the whale the caverns of the Sciences, (for such they are in reality, although un- ocean. The dog delights in the society of man while the wolf, the lion and the tiger, fly from his They tell us that the earth was created in six days; presence, and no amount of kindness can overcome

life—the adaptation of attractions proportional to laws upon the body. destinies—that if you find but a claw, a scale, or a bone of an extinct fossil, the comparative anatoonce belonged, its disposition, habits, and even its

The soul is immortal-but how? and what is the character of its immortality? Is there a hell?-a heaven? Death lowers the dark curtain, and leaves where I am to go, and such is the desire of every body. The clergy have given us their explanation. but they have failed to satisfy a wide circle of inquiring minds. The great intuitive conceptions of the soul teach us the fact of its immortality-nothing more. But we cannot rest satisfied with this, and must go further. Men clothe all their ideas of immortality with certain forms, borrowed night, until every faculty of the mind is developed Virgula Divinatoria would have afforded a strong certain qualities, motions, and inspirations in men, Scandinavians contented themselves with a military paradise. Our Indian hunters have a paradise of "happy hunting grounds." The sensual followers of Mahomet have made its beautiful Houris its chief attraction, and thus all men clothe their ideas of immortality, with that which forms the chief attraction of their present social position. The great reforms of the Christian religion differed only in this. They made heaven, a heaven of rest, piness is found. from a disgust of the toils and vexations of the present world.

On this subject, what hints can we derive from false deductions from his laws, but he arrived at ever taken hold of the subject and philosophically considered 1t.

Fourier's theory was this: that throughout the Universe there is a dual or double action which constitutes the complete existence—a principle of action and repose-of creation and of non-creation. It exists every where. The heart throws out its blood to the remotest parts of the system; this is action. The blood returns sluggishly through the veins to the lungs, 'and ultimately to the heart; this is re-action. During the day we think and move and work, at night we go to sleep, and this again is action and re-action, or repose. A day and a night is a single pulsation of life. In Summer, all Nature from the domain of faith, he must discover a great is awake and fully alive. In Autumn, the flowers fade, the leaves fall, and vegetation decays, until in Winter all Nature is in repose. Summer and Winter are but a day and a night with our planet, the diastolic and systolic motions of Nature's own great

Nothing is complete that is single or simple. If a Spirit from another planet should pay us a visit, and ignorant of the laws which govern our existence, should first discover a man asleep, he would be apt to wonder at the creation of such a being. who (to him) could evidently have no object for his creation, and must simply prove an incummonth. It is one of the master-pieces of the human brance upon the earth. Or if he should discover him awake and active, and knew him to be a subceaseless labor which must sooner or later destroy

Here is the material world on which we live, and Fourier in his works gives a list of eight proofs above us is a world composed of these imponderaoverseer of this globe. Without his supervising care, the animal and vegetable kingdoms would degenerate, and swamps, deserts and wildernesses dowed with intelligence and reasoning faculties. is placed here for a wise purpose, and that purpose Divine spark within him, create a world of social and moral harmony.

> Every globe has around it another world of imponderable fluids for a similar purpose—the develmal or magnetic world, constitutes the dual, or is another question." complete life of man. The future is a world of For the rationality of the hypothesis of Spirits

When scientific men attempt to speculate upon uance of existence hereafter, and according to this developed and constituted of more refined matter. difficulties; but he who introduced the Dæmons, with their bodies, and that there is only one immorgreat law of attractions, proportional to destinies, Man there, may follow the inclinations of his genius, God must, therefore, have proved a sphere for the full the same as he does here; he may be an artist, for a constant disposition on their part to create sci- filment of this desire, or else our attractions are all a instance, with only this difference: that here he have found the tie which holds our society toge- nor angels, but movers of the spheres, who are in lie. Were it otherwise, these desires would no deals with ponderable substances, and there with ther and our communication with them. It is a bliss by that motion. That God does not send more have been given man, than the Creator those imponderable. The soul here is an impendewould have endowed him with useless members, rable substance, and is evolved or set free by came, whether from the Magi, or Zoroaster, or and yet so perfect is the organization of all animal death, which is but a chemical action of certain Thracia, and Orphens, or Egypt, or Phrygia."

An existence here is analogous to night, or Winter: in the other world, it is day, or Summer. the soul, after living for a time, must return again to the ponderable sphere, where a few of the faculnected with this globe must live upon its solid surface, and in the magnetic world surrounding it, spheres, and to become citizens of the Universe. In this sphere of existence, which is analogous to sleep, we do not recollect our impressions of the Spirit-world, but in that existence, which is the table to God or bodies, then there must be created soul's day, we may remember and profit by our Spirits capable of amusing or seducing men. Alexperiences of this. Thus we must continue to go back and forth, from night to day and from day to existence of Spirits, separated from bodies, yet the in its highest perfection, until each one of us becomes a Shakspeare, a Raphael, a Mozart, a New-levil Spirits is made clear enough by the Scriptures, ton, and a La Place, and then we receive our pro- and is certainly one of the best established of all motion. The soul, elevated in grade, becomes a the articles of our faith. Mamoinides proves that citizen of the Universe, is privileged to traverse before Moses, the Sabeans, the Egyptians and Chalspace, to look into and become acquainted with deans, knew the distinction between good and evil other spheres, still keeping in view the great object Genii, and all the ancient poets and philosophers of its existence, viz.: Spiritual development and the owned this. It has also been found established acquisition of knowledge, in which alone true hap-

Thus from a mere spark emanating from Deity, and possessing in a finite degree the attributes of hus, we see how much the doctrine of the Greeks his infinity, the soul, by a diligent application of its was like that of the ancient Egyptians." nature? I will give you Fourier's idea, without own inherent powers in developing the faculties of asserting its positive truth, as he may have made its own inherent powers in developing the faculties of the Pagans, acknowledged that stant of anger. of its own greatness, gradually progresses from a his conclusions by the solution of certain problems mere point of existence, up through the various Felix, who lived in the second century, Tertulian in the course of a laborious investigation of the stages of perfection, from planet to planet, from subject. I am a skeptical man, myself. I believe sun to sun, from system to system, constantly innothing without a demonstration. I am not satis- creasing in brightness, holiness, and in its capacified with Spiritualism, because I have as yet had ties for happiness, until it finally reaches the great no proof of its correctness. I follow Fourier only Central Sun of the Universe, around which all so far as he has demonstrated the certain truths, other sun's revolve, and becomes sufficiently devel-

THE SPIRITUALISM OF THE PAST AGES.

GENII, DÆMONS, SPIRITS. NO. XII.

REASONS FOR THE EXISTENCE OF SPI-RITS AND THEIR OPERATIONS.

scruples of doubt are removed. The physical, because it comes from the experiments of things, and as it comes from the senses, is not devoid of deception, and the moral, because it depends upon the truth as to refer all things to the senses." Cicero, selves, we think them the actions of some subexperience of human actions, and begets a sciheart. So up to God himself, who also has his pe- which, for the most part, relies upon the authority same, and the proof may be seen in the Saducees more certain than all science."

> tend either to a physical or mathematical demon- Many are the persons who say they cannot believe stance of Spirit, as clear at least as we have of macannot be demonstrated from the essence, because it is not from the nature of Spirits, nor from he pleased, might have left them uncreated; nor are they to be known by their effects, for the concourse of God alone might be conceived to suffice for such effects. Christian divines, therefore, rely on Divine revelation, and on the constant tradition from the first ages of Christianity, and all they truths which we ought to learn by faith. We must a soul, a substance that thinks and has a power of contend for in respect to Spirits, is, that there is nothing in the belief inconsistent with reason, or implies a contradiction.

The existence of Spirits has been hypothetically introduced into the world, backed by as great men thesis, backed by Divine revelation."

Pompanatius, who was supposed to have the same can tempt the just; they tempted Christ." opinion, and many others, have freely acknow-Alchindus referred all things to nature that are motion of the celestial bodies sufficed. trus Aponus and Pomponatius, who supposed that certain rays, which pass from the least to the great-sidency of angels. Areceuria was of opinion, est, was the cause of all that is done by nature. only one immaterial substance presided over all in-Marcus Marci referred all to ideas; Avicene to inopment of soul. To this imponderable globe, which | teiligences; Galen to temperament; and these and surrounds our solid centre, like a halo, or like the other philosophers have endeavored to diminish the lar functions. Our existence here, and in the aro- how far their hypothesis are consonant with reason

imponderable fluids. There we shall have impon- Plutarch introduces Cleombrotus, who says, "They derable fruits and flowers. There are impondera- say well, who say Plato invested this element

placing them betwixt gods and men, have resolved

Father Le Brun, after setting forth the many discoveries made by the Virgula divinatoria, and after refuting all natural causes which others have mist is able to decide to what class of animals it There, all the faculties are awake and active, and assigned to account for them, concludes it is done by the agency of evil Spirits, and reasons as follows: "If there are effects produced which cannot in physics. It takes away the two chief causes of ties only are awake and active. The souls con- be produced by bodies, (man,) there must necessarily be other beings than bodies in the world." And if among the effects there are some which do the mind unsatisfied. I desire to be informed of until sufficiently developed to pass to higher not lead men to God, and cause them to fall into die with their bodies. error, then it is clear there are other than the ALL-PERFECT BEING and bodies.

So if there are extraordinary effects, not attributhough the Scriptures had not clearly taught the proof that there are evil Spirits. The existence of amongst the most remote nations, the most savage, and the most police, differ not in this belief. In Porphyrius, Jamblicus and Elemenes Alexandria-

"The primitive Christians, who were watchful prodigies were wrought by the Dæmons. Minutius and Origin in the third, have well set forth the their ground for rejecting Spirits and their operasense of the Christians of those times concerning tions. the nature and operations of these Dæmons. What these have said is a good answer to that which is they should be received, tell us "the Devil as a thought concerning his notion of a pure substance world; the frequent possessions in the early Christian ages are proofs of it; and a thousand superstithe science of quantities, by means of which all weakened, their souls being possessed with sensible things, refer all to bodies, and cannot raise themselves to Spirits detached from matter. Plato has said, "nothing so much hinders the finding of the &c., which we concluding not to subsist of them-St. Austin, Albertus Magnus, Gulielnio Parisiensis, ence of such a nature as moral things admit of, and above all, our experience has taught us the of the relater, and so comes divine faith, which is and Epicureans. Of such, Solomon speaks in Ecclesiastes, as persons who have pushed their folly "It is to be noted, Christian divines do not pre- | 50 far, that they cannot own they have a soul. sist, we have a clear notion of the nature or subnothing extraordinary.

that of any other creature they exist; for God, had Spirits and bodies; and as we can but reason in ac same reason we should deny the existence of the cordance with ideas, we should ascribe to Spirits body. Mr. Lock also seems to think there is less that which cannot be produced by bodies."

"There are persons who, for the want of attention and light, would put all religion into systems: but I say there is no system to be made of such of communicating motion by impulse, our idea of make systems for natural effects, as the loadstone, exciting motion in the body by will or thought.' the ebb and flow of the sea, the motion of the planets, for the cause of the effects we see are not ably with Mr. Lock. "He says, when we contemmade plain to us; but to do sc, we have need of plate a corporeal nature, we see nothing but exmany observations, which by an exact induction tension, divisibility, solidity, mobility and various among the Pagans as the world ever saw; and al- may lead us to a cause to satisfy us of the cause of determinations of quantities and figures, then it though there have been who have endeavored to all these phenomena. It is not so with religion, were contrary to the laws of true reasoning to afaccount for the phenomena by an hypothesis, yet and men should not speak of it but after a decisive firm other things of bodies; and from a mere body I think it a strange rashness in men, owning the and infallible authority, and so we should speak of nothing can be deduced which is not joined in a laws of Moses and of Christ, to throw by an hypo-the Dæmon. It is only by faith they have power, necessary connection with the said properties. and are enabled to reduce men. We find it in Job | Then those who have thought the properties of Vannini, who died a martyr to Atheism, and and Tobit, and other places in Scripture. They perceiving by sense, of understanding, willing,

Gregory says all things in this world are governedged the facts, which had been manifested to ed by an invisible being. Aristotle assigned Spi- arisen from the body, have transgressed the true them by experience and testimonies; although ritual substances to the celestial bodies. Yet he method of reasoning, as has Epicurus, who has afthey did not acknowledge they were wrought by says, none preside over inferior bodies unless over firmed the mind to be composed of corporeal Spirits, but as free naturalists, set up hypothesis, the human soul, and this because he thought all atoms. And in reply to the question, whence do by which they endeavored to explain the facts. So other operations were natural, and for which the they rise? The answer is not in matter, which is

> done exceeding the power of nature, assume a pre- evident truth that nothing springs from nothing." ferior bodies, which he called an intellectus agens.

tians concerning Spirits, I shall now turn to the moment, viz: the existence of the supreme Deity, the existence of Spirits.

Aristotle held that God was not the creator of the world, but that it was from eternity. That he lowing concerning Spirits and their operations: does not take care of inferior things, for he would but little scientific investigation, on these subjects. You find universally, that man desires a contin. here; only more beautiful, because more perfectly nature. This has freedthe philosophers from many legislators. That the particular souls of men die quality, or have a subtile body.

tal soul, which is not in the form of the body, but more and greater doubts and difficulties—for they assisting all bodies. That there are no Dæmons. matter of no consequence whence the opinion dreams, or he would send them to the wise and not to fools. That prophets are not inspired by a divine afflatus, but grow mad through melancholy, and prophesy in their madness. Aristotle for holding these dogmas, was forced to fly from Athens, or he would have been questioned by the court of the Areapagites.

The Epicurean philosophy contains these errata nature, viz: the eternal efficient, and the final cause. It feigns all things to arise from a casual concourse of atoms. It affirms the souls of men

The Sadducees deny the resurrection: all traditions of the fathers; some of them all the prophets and Moses. That the soul is mortal and dies with the body. Deny God's providence, and ascribe all things to man's free will. Deny angels and Spirits.

They say the word Spirit in the Scriptures is not to be understood as a substantial being, but or divine phantasms, or appearances created by God to serve some present occasion, and then disappear.

Mr. Lawrence in his discourse upon angels, observes the word Spirit is sometimes used in the above senses. Our author says, it is said God is a Spirit, (John

4, 24.) Is he then only a quality, or mere phantasm? Is he not a proper Spirit or a Spiritual substance? The Sadducees' notion of Spirits is something like

Mons. Chara's idea of the venom of a viper, it having nothing material in it, and is the effect of the imagination of the viper, which forms to itself an idea of vengeance, and produces it in the in-

Our author says, having laid down the general principles of the philosophers, he shall consider

These philosophers chiefly reject Spirits, because they can have no notion of a Spiritual subsometimes objected-"that Christ destroyed the stance. Mr. Lock has shown men have as clear a kingdom of Satan, and that the Prince of this notion of Spiritual substances as they have of corworld is now judged"-(John xvi. 11.) St. Peter, poreal ones, matter, or body, and that there is as St. Paul, and St. John, who should be well ac- much reason for admitting the one as the other, quainted with the dieta of Christ, and in the sense and reasons thus: "If man will examine his roaring lion goes about to deceive us," and that we he will find he has only a suppositious notion of a ought to have recourse to prayer to keep us firm in something necessary to support such qualities as the faith. The Devil, therefore, is not out of the are capable of producing ideas, which qualities are commonly called accidents. So if we think of a horse, the idea is but a collection of those simple tions and extraordinary effects affords incontestible ideas which we are wont to find united in a horse. Kircher, in his epistle, Paranets, writes, "Among proofs of the operation of Devils. Gerson says it is yet because we cannot suppose them to exist one philosophers a three-fold definition has always an impicty and an error to deny that Dæmons are in another, or alone, we suppose them to exist in been used, the mathematical, the physical, and the the authors of many surprising facts—sometimes and supported by some common substance, though moral. The mathematical, because it inquires into the learned, because they allow their faith to be it is certain, we have no distinct idea of the things we suppose to support it."

"The same thing happens concerning the operations of our minds, as thinking, reasoning, fearing. stance we call Spirit. So it is evident, we have no other notion of matter but something wherein those things which affect our senses subsist. So also by supposing a substance wherein thinking, reasoning, fearing, and a power of moving do substration of the existence of Spirits, because they in prodicies and miracles, because they have seen terial substances, so it follows that not having a clear notion of the substance of Spirit, there is no "It is manifest we conceive two sorts of beings, reason to conclude its non existence, than for the obscurity in the idea of Spirit than there is in the idea of the existence of the body,-our idea of body being an extended solid substance, capable Mons. Le Clerc in his Coronis, argues conform-

imagining, remembering, and other such effects which have no affinity with corporeal things, have wholly destitute of sense or thought; nor are they Assertors of christian truth seeing many things spontaneously sprung from nothing, for it is an

Dr. Cudworth in his Intellectual System of the World, says the consideration of the corporeal nature joined with a knowledge of the properties of Having considered the opinions of the Chris- the mind, leads men straightly to two tenets of great also is deduced its immortality.

Mons. Le Clerc in his Pneumatology, has the fol-

1st. Those who deny Spirits, can be without become vile if he regarded them. That God is a a corporeal quality, go further than they are his rib, woman was made as his helpmate; but as tion every where, viz: Attractions and desires are ble forests, hills and valleys-imponderable seas whence qualities spring, and are engendered, which necessary, and no free agent, being the soul of the warranted for, from the nature of Spirits, we can and continents—every thing, in fact, which exists is sometimes called the first matter, and sometimes first sphere. That heaven and hell are fables of not gather whether they are without all corporeal

3d. We cannot determine what is angelic intelligence when we do not comprehend our own.

any certain knowledge we have. no power on bodies, because naked thought has no where honor is due. power on bodies, before this is granted, he must show first, there is nothing in angels besides thoughts, and secondly, there is no tie instituted by God between their wills and some changes of bodies, for if either may be admitted without absurdity, they may also be thought to have ability to act on bodies without absurdity.

6th. Some say no true miracles, but cheats only are performed by Dæmons, a portent, a miracle, or prodigy denotes an effect, first above human power, second beside the constant course of nature, third done at man's pleasure, or the moment he wills. How then can this be asserted, since the bounds of angelical power are not known.

7th. Some deny these effects, and say they are phantasy, as that Dæmons present to the senses a thing that is not, adn move the brain of the spectators to believe the thing is there.

Sth. The hallucinations of witches are but the sports of a timorous and melancholy brain, yet I will not affirm those things never happened, yet say that for one which truly happened, there have been a thousand dreams of a deluded mind.

But to return to the Sadduces and Epicureans, perhaps a clear definition of a Spirit may be derived. Mons. Le Clerc in his presace to his Pneumatology defines all thing endowed with understanding and a will, but as we consider them as Spiritual substance, he says: "The inward nature of all substances, as well as Spirit, is unknown to us. therefore men cannot expect a complete definition of a Spirit.

Our author concludes the chapter by saying: " Those who take upon themselves to rectify our notions of things, ought to bring us notions of things more clear than those we had, especially where religion is concerned."

Christian Spiritualist.

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

NEW YORK, SATURDAY, SEPT. 8, 1855.

We copy in this issue a full and elaborate report

SPIRITUALISM IN NEW YORK CITY.

of what might be called, with propriety, a day with the Spiritualists of New York, from the Daily Times of September 3d. We do this not because the report is faultless either in style or language, but because it is a rast improvement on many of its dicative of progress, it will be read by most Spiritof most meetings, whether for conference or other- their high and heavenly origin!

strictly true, an great caution.

1st. It is not true that Judge Edmonds and Gov. simple but all-sufficient reason that Spiritualism, as verted. yet, has neither high nor low priests.

2d. Nor is it true that "hostility to recognized Spiritualists, or the common "advice" of the Spirits, the Spirit of "North" to the contrary notwith-

This last point we wish to elaborate, for it is true that most Spiritualists hope for, work for, and therefore rationally expect a time when like in humanity, rather than conventional and formulistic

The intelligent Spiritualist, nevertheless, ignores all right, and does not pretend to meddle with the religious faith of men as such; but in defining his own position he finds it somewhat difficult to avoid outlining the relations and positions of others, who all faithful and earnest rebukings, "we stir up the stand in close proximity to him. Spiritualism, however, in its nature and essence, is a religious reform, and as such, associates with all the developments of Spirit-life, which the many phased history of humanity's progress has thus far presented. Naturally enough in its associational and unitary blendings, it pays small heed to the angry voices and incoherent declamations, which has thus far denounced the developments of the age, and has ever, in one form or another, been the representative of force and fashion, rather than the herald of Progress and Humanity.

We regret, therefore, that Spiritualism is represented in this respect as hostile and antagonistic in its developments, since it has no warfare but with error, no mission but the development of truth, and the harmonization of man to his fellow. It works for the one, because it has the authority of past experience for all necessary corrections, and it hopes for the other, because the revelations of Spirit-life which has come to this age, makes demonstrative,truths, which before were logical, rather than living, actual convictions in the internal consciousness of

the race. The great truths of the Bible which have been for ages, as it were, father and mother to the Spiritual nature of man, receives from Spiritualism the strong and friendly support of authorative and de-

monstrative truth. Such at least is true of the immortality of the progression and perfectability, and the consequent sacredness of Humanity.

Associated with these great jewel thoughts, are others which Spiritualism explains, elaborates and perfects; for it is, in genius and Spirit, constructive and harmonic, rather than destructive and hostile. The Christianity of Jesus will, therefore, find in every intelligent and harmonic Spiritualist, a friend and an advocate, although he may not think it necessary to prostrate his reason or belittle the integrity of his manhood, in being the one or in doing

the other. reason from their defects rather than from their column.

2d. As to apparitions of Spirits, it cannot be virtues-from their excessive developments rather shown from their nature, whether they have a sub- than from the harmonic and whole man, and natile body, nor is it likely so many diverse nations turally enough there may be those in the Spiritual should lie in what they have said concerning the family, and on the Spiritual platform, who speak from the plain of their past dislikes, rather than from the catholic plain of harmonic and universal truth. These, however, are individual Spiritualists, 4th. In what the Pagans says of Dæmons, and rather than Spiritualism, and the former should the Jews of Angels, there is nothing contrary to never be confounded with the latter-no more than the formalities and hypocracies of the Church, 5th. There is no doubt, that many falsehoods should be confounded with or mistaken for the anhave been told concerning the strange contracts of gel purity, heroic magnanimity, or God-like huwitches and Dæmons, yet it would be rash to say, manity of Jesus. Notwitstanding this qualification, all were false, because the Scripture relates some Spiritualism in New York, as elsewhere, has many things like them. If a man contends that Spirits, phases which need the detail of personal observation because believed to be thinking substances, have and reflection to understand, if honor is to be given

SIDE ISSUES AGAIN.

Having received a letter relating to the charges brought against a prominent lecturer on Spiritualism, which have been published of late in some of our city papers, we wish to say, once for all, that we have no intention to make issue with any man, or set of men, since the legitimate purposes of this paper are to elaborate facts, discuss principles, and pronounced a humbug of the day, false and decepso far as possible direct the attention of its readers tive, and inconsistent with holy writ. If it is so, to the "Religion of Manhood," the magnanimity of the cheat will undoubtedly, sooner or later, be dis-Opinion was described as having an illegitimate so far as possible direct the attention of its readers truth, the beauty of holiness, and the harmony of the developed and purified man. We ignore no responsibilities that may grow out of these premises, be, the aim of all; to accomplish which in this and hope the reader will tolerate us in discharging matter, be it true or false, can only be arrived at, the same, though he may not always sympathise with our method, nor harmonize with our conclu-

As we do not believe in total or partial depravity, natural or acquired, we shall continue to believe in the sacredness and perpetuity of the Institution of Marriage, its imperfections to the contrary notwithstanding, and will not knowingly enter into any discussion, nor take part in any side issue, the natural tendency of which, begets contempt for the laws of society, and an impatience fretful of all restraints, Religious, Social and Moral.

At the same time, we shall discuss the laws, relate to and have an effect on the relations and every other institution of the Creator's, is "blessed and prepared for such responsible associations.

With the issues of "Free Love," or the assump. do, and of them we shall have nothing to say, beieving as we do, that it, like all diseases to which flesh is heir to, will pass away as soon as men possess sane minds in pure bodies.

To so many of our friends, therefore, as may feel relations, and leave men and personalities alone; for it is written in the universals of Nature, as well error. as in the Bible, "He that docth wrong shall receive for the wrong that he hath done, without respect of

MARRIAGE.

There are subjects which it seems almost sacrile predecessors which have appeared in the papers of bear so distinctly upon their faces the features of this city. We give it therefore without amendment the Divine, the seal of Omnipotence, that however gling on contending sides, and the weaker must eventually surrender to the potent arm of truth ers not acquainted with the forms or no forms—if bish of time and circumstance, that their original survivors of the conflict shall see its beauty, and such a thing were possible—characterizing the Spi- nature or form is scarcely recognizable; still the ritual meetings at the Stuyvesent Institute, the re- discriminating mind, with penetrating eye, sees port will be instructive, as it outlines the character through all these contingencies, and recognizes

Such a mind, in approaching a subject of this There are two items, however, which are not nature, feels the soft shudder that ever pervades the reverent soul, when standing in the presence the Infinite, and shrinks apprehensively away, lest in the attempt at the removal of these cancerous N. P. Tallmadge "are put forward" as "the high excrescences, it should in some way injure or depriests of the new faith," although they may be the spoil the pure form of any one of its heavenly at-"most conspicuous" of its "champions," from the tributes, or destroy the life that still remains unper-

> Of all God-given appointments sanctified to man, eneral acceptance.

within the marriage sanctuary, that we dread a withdrawal of the curtain; for we do not believe the Church will be Spiritual in deed, and Christ- any healthy or renovating result springs from the contemplation of the ruins, or injuries, of ignorance or criminality!

Better the forbearance of patient endurance, the healing and encouraging covering of charity and convict, Mr. A. J. Davis' "deliberate" imposture commiseration; while by all heavenly teachings, all gentle warnings, all loving importunings, with

oure mind by way of remembrance." Of all the duties devolving upon the regulators of the public mind—the mentors and oracles of the age-they, who by their position or influence, can have access to the hearts of the people, there is none more imperative or important than that of manifests his ignorance of the history of modern analysis. An earnest reformatory spirit pervades enlightening and elevating their reason, religion, or Spiritualism, and his superficiality, as a reasonersentiments in this respect.

That the sublime and exalted philosophy of this relation be better understood and appreciated, that agency. Mr. Davis was at that time, and still more truthful and elevated sentiments may obtain the place of a false, perverse falling, as they ever will, at the approach of "Truth and Right!"

We are far from imputing the errors and sufferngs attendant upon, or growing out of the present system of marriage, to any intrinsic defect, in the form or nature of the institution.

It is true, that "in heaven there is no marriage or giving in marriage." It is also true, that "flesh and blood cannot inherit the kingdom of God," (1 Cor. 15 c. 50v.) consequently the Spirit will be freed from all fleshly contingencies!

But so long as we are subjected to the physical attributes and relations of the soul, so long as we are tenants of the body, passing through this phase of being; so long will it be the wisest and most consistent policy (aside from any higher motive) to submit to all wholesome and necessary restrictions, to the laws and relations connected therewith.

We are greatly surprised, that a "community," soul, the unity and brotherhood of the race, its so near the kingdom of heaven, as to be "a law unto themselves" in this respect, to whom "mar riage is a demoralization!" should in all other respects, be so far of the earth earthy, as to require " declaration of principles," regulative laws, and

enforcing officers! Life here as elsewhere, however, will continue to ultimate its forms, until the mind is freed from all gain nothing from the advocacy of such men, for nations in this country and Europe, is in a great and ever. Amen.' taint of mortality, and the Spirit lives in conscious unity with "our Father who art in heaven."

MRS. JENNIE C. KELLOGG.-This Medium, after ar We qualify the word Spiritualist, for the necessary may be found at her Rooms, 625 Broadway, at the usual

ACKNOWLEDGMENTS.

Within a few weeks, the manifestations in Bos- pretend to know most about it ton, Providence, and Buffalo, have been of a most has awakened a strong desire both to see the phe and the mission of Spiritualism, for both unite in elenomena and know something of its philosophy.

rield their insensibility and skepticism to the au- race. thority of fact. The secular press, too, feeling the influence of these developments, have given their these manifestations come just at this time to meet his love of truth as a philosopher. the issues of the theorizing and would-be philosophical. Be this as it may-let the facts be knownthat we may have the truth, the whole truth, and,

if possible, nothing but the truth. The Batavia Spirit of the Times, in noticing the Boston. The writer says:-

manifestations, savs:accountable things are produced. By many it is covered. We have never witnessed any of these manifestations, and are therefore unable to pass earned and scientific men. To simply pronounce it false, and one of the humbugs of the age, proves nothing. We have seen and read a number incapable of writing in their natural state."

The editor of the Sunday Mercury, in his issue of August 26th, alluding to the Spiritual developments in the Davenpott Circle at Buffalo, accounts of which have been published in the back number. of this paper, uses the following language:-

"The Christian Spiritualist, under date of Buffolo, and in relation with a reliable gentleman, gives usages and customs of society as heretofore, that us some particulars connected with Spiiritualism, relate to and have an effect on the relations and which we have read with considerable interest. We education of the sexes, believing that Marriage, like state them briefly, without pledging ourselves on way or the other. We only beg to premise, that this new theory, if capable of sustainment, promises beyond all blessings," when the parties are educated to revolutionize all society, and if not, to breed a confusion to which the mingling of tongues at Babel

He then proceeds to give a synopsis of the mani festations, and concludes as follows, which all things considered, is very significant :-

"As we have already implied, we give the above facts, without pledging for their accuracy. No perinclined to offer us articles on the subject of Mar- son can say that Spiritualism is not a subject of or to his works, to the verdict of time. riage, we wish to say, discuss principles and their present interest with the public; and if we refer to it here, it is on that ground, and with the desire ables us to judge of his 'walk and conversation,' of the third, and dispose of much hypocricy among lieved; "clairvoyance would no more have be that, in all things, truth should be separated from and the spirit by which he is animated. We record the formalistic, whilst saying the honest and single accounted as having any foundation in fact.

The editor of the Cedar Valley Weekly Times, in a late number of that paper, after criticising some of the reformatory issues of the age, concludes his notice as follows:-

"The age is advancing, and no man can now forerejoice at its almost marvellous success.

Other indications of progress might be quoted, for concession has as many sides and faces as insinuation-but these acknowledgments must sufmany, who have control of the Secular press.

A. J. DAVIS.

from the late effort made by President Mahan, to explain the phenomena of Spiritualism, it were difficult now to conceive, and, perhaps, presumptuous that of marriage embodies most of sweetness, holi- to guess; but it does not need a prophet to see Christianity" is either the general feeling among ness, and perfectness; so altogether exalted and that its influence will be exceedingly limited, and chaste is it, in its nature and influence, that the its mission short-lived; for the partizan is so proappreciating soul shrinks from the very name in its minent and the bigot so manifest, that few will be have had the firmness or virtue to resist; and inable to read the book through, and possess the There is so much of error and wrong concealed calm, candid, truth-loving, and Catholic Spirit ambitious, by the astonishment his case has every which should be ever the prominent characteristic where excited, and the flattering notices bestowed of the honest seeker after, and the fearless advo-

Were there nothing more in the work to suggest this conclusion, and warrant the assumption—the method used, and the arguments brought forth to and "gross" deception, would be sufficient.

Doubtless, President Mahan had, or thought he had, method in his madness, for in making the "Revelations" through Mr. Davis, the fundamentals or foundation of Spiritualism, he wished in destroying the authority of the one to undermine the other, and thus dispose of the entire superstructure "at one fell swoop." In this, President Mahan for few manifested more doubt than Mr. Davis when the phenomena was first attributed to Spirit wishes to be known as a "harmonial philosopher" rather than a Spiritualist, for reasons, whether good or bad, are authoritative to him in urging the distinction. In making these suggestions, we do not wish to be considered as advocating either the immaculateness or the infallibility of Mr. Davis, for we are far, very far, from it; but we do wish to bear our protest against this rotten, corrupt, and God-dishonoring method, which many use in patronizing truth; for with them it seems to be the first and last rule of logic, to destroy the character and blacken the reputation of the opponent, that truth may shine all the brighter by the contrast.

critic are compelled to do this, from the very na- profession and practice. The Protestant thinker,

the policy of the partizan or sectarian, it is no less tures." obnoxious to good sense, and should be ignored in logic, as in the conflict of ages—"he that seeks to stood books in christendom. And it would be no but deliver us from evil. save his life," or cause, by selfish and ungenerous very difficult task, to show that the popular memeans, the same shall lose it." Christianity can thod of sermonizing, so common to most denomi- the kingdom, and the power, and the glory, for ever its seeming elevation is attained only at the expense measure responsible for it, as it is an understood of character, and in violation of the laws of cour-thing among the aspirants for ministerial fame and esy, decency, and moral sense.

been practiced, that men generally doubt the ex- gregations, than the earnest and faithful exposition istence of such a thing as conscience, for its funda- of the Bible narrative. and obvious reason, that men, in the majority of cases, hours. For particulars, see her card in the advertising mental law of "all things whatsoever ye would that

In putting these reflections on paper, we are but vating humanity, while working for the harmoni-

When the time comes for us to say, in what we differ from Mr. Davis, we hope we shall be able to readers long and candid accounts of the doings and give why and wherefore for such opinion, without shows himself to be a well read student of the sayings, purporting to be Spiritual, which have debasing our sense of delicacy or violating our concalled forth equally candid acknowledgments. It victions of right—for we are free to say, we do difmay be the "divinity" that makes this phenomena fer widely with him, on many points of the sointelligent, and fashions its developments for the called harmonial philosophy, without calling in conversion of the age to higher truths, directs that question, for a moment, his rectitude as a man, or endom" and critical theology, than most church-go-

In the meantime, as we wish to give honor where honor is due, we will conclude this notice, with the following extract from the Liberator, which was called out by Mr. Davis' late lectures in

"We listened with much pleasure to a lecture "Spiritual manifestations in Buffalo seems to be delivered at the Melodeon, in this city, last Sunday making considerable progress, and strange and un- forenoon, by Mr. Davis, on the various existing despotisms in the world-particularly the despotism of opinion, which characterises our own country. origin, and acting the part of a vagabond as well as an usurper-the product of ignorance, tradition superstition, presumption, assumption, inference, misconception, mistranslation, &c., &c. It is imperhaps, by a long and continuous investigation by perious, dogmatic, unreasoning, besotted in regard to the past, a clog in the present, and uninspired as to the future-having no solid basis, and governed lectures, purporting to emanate from Spirits, writ- by no absolute law. Its mastery is complete over ten by Mediums, which are able and in classic lan-guage, that the Mediums, it is well known, are creeds and institutions. As the mind grows in creeds and institutions. As the mind grows in knowledge, it ceases to be opinionative; it looks into the nature of things; it traces causes and their effects; it builds upon demonstration. Authorities, commentaries, books, parchments, formulas, precedents, usages, all are subordinate to its fearless spirit of inquiry; its search is for the truth, its inquiry after the eternal law. To know is to preclude opinion; what is settled is no longer within the domain of speculation.

"The lecture was thoroughly practical, eminently suggestive, and finely expressed. "In his recent work on Spiritual Manifestations,

Pres. Manan, of Cleveland, has gone out of his way patch." afforded no paralel, which, in its moral results, is to make a bitter assault upon Mr. Davis, whom he 3d. It illustrates in a most marked and signifi- theological circles for a year at least. Thather With the issues of "Free Love," or the assump, and the parallely for a year at least. That tions of its advocates therefor, we have nothing to choos."

The loss of the issues of "Free Love," or the assump, and the parallely for a year at least. That tions of its advocates therefor, we have nothing to choos." hot spirit of a narrow sectarist. Whether Mr. Da- and violent grief. vis will deem such an assailant worthy of notice, we do not know; but we believe his uniform course has been to engage in no personal controversy, but and fright, and prevent the development of a "vast wards, clairvoyance; and now, the odyle is inva calmly to submit every thing pertaining to himself, deal" of fashionable folly. The second if more fre- ed as the subtle agent to account for all the

and the spirit by which he is animated. We regard the formalistic, whilst saving the honest and sin- accepted as having any foundation in fact thank him as eminently pure-minded, incapable of inten- cere mourner from such manifestations of grief agency of disembodied Spirits, and the exists tional fraud or deception, without vain pretence or and sorrow, as in too many cases proves injurious, of such an agent as "odyle" would have seen foolish display, characterised by rare gentleness if not destructive to health and life. and modesty, actuated by no sordid or selfish considerations, earnestly seeking to know the truth and to advance the right, religious in the most com-There are subjects which it seems almost sacrile tell the state of society, even in America—for ten and to advance the right, religious in the most comgious to meddle with; themes that are too sacred years to come. The harmonial philosophy may prehensive and reverent sense of the term, cosmofor any but the pen of inspiration; ordinations that work a total revolution in the customs as well as politan and universal in his philanthropy and in his wife and daughters, on the third day after his dis- children, who have departed from our own own feelings. Of course, to him attaches the fallibility of judgment, impression and conception, which or abridgement, believing, as an item of news, in- debased and corrupted by the things of earth; ex- that is to be the mighty lever of the future, and marks the whole human race; but, whatever may the grave closed o'er him, that the body should be way or the other. It will not injure the state of the future, and marks the whole human race; but, whatever may the grave closed o'er him, that the body should be way or the other. posed in all their sanctity to the abuses of igno- while the world struggles for light, pure light-it be the discrepancies or errors which a carping unshrouded and a portrait taken. A young lady the public mind at all to have these matters ualists with pleasure. Beside, to those of our read- rance or vice, or so thoroughly covered by the rub- will perch upon the banner of progress, and the bigotry may assume, or an enlightened critical rea- of some professional celebrity was engaged for the son really discover, to exist in his voluminous wiitask. She with the assistance of the attendant times we believe him to be inflavibly true to his took off the shroud and placed the body in the retings, we believe him to be inflexibly true to his own highest convictions of right and duty; and, while firm and unequivocal in bearing witness to About 12 o'clock at the foot of the bed, the lady the Spiritual world?" vincing the thoughtful reader that a great change from the arrogant dogmatism and bloated self-conwhat he believes to be the truth, as far removed commenced and went through an hour's work on has come to the Spirit of the Age, and the temper of ceit which distinguish his Cleveland traducer 'as the death-like figure fell on the side. the poles asunder.' In consequence of the extraor- daunted the artist carefully took the head to re dinary phenomena attending his mental development, he has made himself the wonder and admiration of multitudes on both sides of the Atlantic; The amount and kind of benefit likely to spring and if he had been egotistical, or self-seeking, or He immediately saw the shroud, and laughed imunscrupulous, he might have stood forth as a leader moderately. The artist quietly called the family claiming superhuman powers and endowments, and gathered around him a host of awe-stricken followers, ready to accept him as an infallibe oracle—the Messiah of the nineteenth century. But he has taking his accustomed place at the tea-table, and been proof against a temptation which few could stead of being unduly lifted up, or made criminally upon him, he has uniformly evinced the most unaffected simplicity in his daily life, and 'pursued the even tenor of his way,' as one to whom the opinions and praises of men are as dust in the balance, in comparison with the claims of justice, humanity, and right. Of humble parentage, raised in abject poverty, and deprived of all educational calls himself Otwiz-paw, in Spiritual correspondadvantages, he has given to the world a series of ence with Mr. Bliss, who is a Medium, informed works, ranging widely over the illimitable fields of him that the spring would be found upon digging at had a good meeting, notwithstanding influence geological, astronomical, medical, physiological, psychological, and religious science, which, whatever some misgiving that he was to be hoaxed, Mr. B. their defects, have excited the astonishment of the dug through the hard pan, and when he had reachlearned, for their reach of thought, their marvellous insight, their poetic beauty, and their profound them all; and with much that pertains to the ideal, there is more that is of the most practical characters tell the story as it is told to us. It is of very little

THE CREED OF CHRISTENDOM.

'S FOUNDATIONS AND SUPERSTRUCTURE: By William Rathbone Greg. "The Prayer of Ajax was for Light," New York. Published by Calvin Blanchard, 82 Nassau St., 1855. The Bishop of Bellay, famous for his wit, is said

to have manifested surprize at two things. "One was, that the Roman Catholics, who say the Scripture is very obscure, nevertheless rarely explain it in any of their sermons; the other, that

the Protestants, who say the Scripture is as clear as day, nevertheless explain it always." This surprise has long been common to all theological observers, who have had sufficient pene-Doubtless there are times when the historian and tration to mark the difference and distance between

ture of their office and the necessities of social and however, is in a special sense, surprised at the moral life; but this is far removed from the tor- ignorance and superficiality, which is so general tuous and constructive method of attack, which with most church-goers about the contents of the men call into being, for the benefit of party issues. Bible, considering the fact, that our Sundays are However fully this method may be justified by said to be days set apart for the "study of the Scrip-This would seem to be somewhat difficult to untoto, by every generous disputant for truth and derstand, did we not know that the Bible is one of lover of Christianity; for it is true, in the battle of the most superficially read and imperfectly under

emolument, that eloquent and beautiful discourses Artist, with a criticism on the French Drama and the Plays outward sense, they were yet near to them, So long has this ruthless and barbarous method are much more acceptable to the majority of con- she appears in, which in connection with her visit to this desiring to manifest the fact.

men should do unto you, do ye even so to them," is so in their methods of attack on, than the sectarian is catholic and harmonic philosophy.

constantly and recklessly violated by those who in his vindication of the Bible, for each in turn looks only for such parts of "the book" as may be most effectively used in the issue of orthodoxy vs. extraordinary character, which naturally enough doing a duty, alike due to the genius of Christianity infidelity, and vice versa. We welcome the reprint of this book, therefore, for its author comes to the ing language, which may remind the reader of work in hand with a candid and liberal spirit, an "battles, sieges, fortunes" Spiritualism has page Many witnessing the manifestations have had to zation, the fraternization, and happiness of the earnestness and directness of purpose that bespeaks the honest seeker after truth rather than tion, it is not likely soon to die. It is possible a the partizan or creed maker.

Mr. Greg is a man of modest pretension, but Bible, in its textual, critical, and controversial dertakers of the age; but we hope he will be phases. We have no hesitation, therefore, in say- soled in knowing it still lives, and has a being ing, that the man or woman who studies this work thoroughly, will know more of the "creed of christ- of President Mahan, he says: ers acquire in a life-time. Still, we wish the reader to remember the work is critical rather than constructive; and that many passages may seem impressed with the idea that there are "giants" more like the logic of the special pleader, than the these days, and that he himself is not one of the genial Catholicity of Spirit, which generally challeast of them. In the good old days of sound Eng. racterizes the book.

The Christian Spiritualist in particular, will find passages in the book, which may seem defective, attempt to overthrow a certain doctrine, or he both in candor and logic, but it should be borne in mind by all such, that the facts and revelations of and candor of his readers to decide as to have mind by an sach, that the done much for him, in the attempt had been successful. But now it explaining and simplifying the marvels and wonders of the Bible narrative.

The time will come, when others following in the path of Mr. Greg, will be able to present the constructive and "positive philosophy" of christianity in contra distinction to the "creeds of christen-

We hope the work will have an extensive circulation, for its mission cannot fail of doing good in together fail of discovering the fact. the present state of the theological world. For sale at this office.

REMARKABLE AND INSTRUCTIVE OCCUR-RENCE.

The following brief statement of fact, suggests three things, all of which are worth remembrance. 1st. It shows the necessity for presence of mind and teaches the beauty of self possession, manifestations of mind all important in a world, where connection with several other medical gentle we know not what an hour may bring forth."

2d. It demonstrates the impropriety, (to give it no harder name,) of hasty and hurried burials, snapping of the knee-pans of the "mediums" without good reason can be assigned for such "dis- distinctly remember that the knee-pan theory

The first, if more generally cultivated, would be the observed effects were produced. Then us an effective antidote to all nervousness, hysteria merism was allowed to have a hand in it; afe quently acted on, would save the lives of many men strange things. A few years ago, the phenomen "A personal acquaintance with Mr. Davis en- and women, and thereby prevent the occcurrence now attributed to odyle would not have been hereby

REMARKABLE OCCURRENCE.—A circumstance of theory now does. a somewhat extraordinary character occurred a short time since in one of the flourishing towns of manifestations are caused, simply as they claim the midland counties. A clergyman died, and his be, by disembodied Spirits - men, women, ease, recollecting that no likeness remained of the munities; but it is not important, directly, to N once cherished son and brother, it was agreed, ere Churchmen, to hasten a decision of the matter a quisite posture; but other duties requiring the ar- the seeking reason still remains open, with the case tist's attention, the sketch was deferred till noon. tion upon its lips-What, then, is true in regul ing, by some unaccountable motion, the head of place it, when lo! the eyes opened, and staring her full in the face, 'the dead' inquired, 'Who are you? The young 'professional,' without trepidation took the bandage from the head and rubbed his neck. their joy may be imagined, but cannot be des cribed. in his shroud, bemoaned by mother and sisters with agonizing tears, gladdened their hearts by at this moment is making an excursion in North Wales,—Bedford Times.

ANOTHER SPIRITUAL SPRING.

A mineral spring has been discovered on the who receive Spiritual knowledge by interior lam farm of a Mr. Bliss, near Springfield, Mass. The nation, and is controlled in a somewhat single water is slightly cathartic and sometimes emetic. The manner of the discovery is thus stated by the liberty to record. I spent a very pleasant Tussian Springfield Republican:-

"The account given by Mr. Bliss, of the discovery of the spring is somewhat curious. The Spirit of one of the aboriginal inhabitants, who the place directed, at a certain depth beneath the erted by churches to the contrary. ed the depth mentioned, the living water rushed up, and has continued to flow plentifully since. Otwiz-paw states that the spring was known to the Indians for many centuries, and that they used its waters with great success for various diseases. We consequence, however, whether the ancient Indian is a myrth or reality, or whether Mr. Bliss' visions are merely the product of his own vigorous imagination or not. If the waters have a useful medical quality, the discovery is valuable, however it may have been made. With so many people testing their efficacy, their claims to confidence are likely to be soon and thoroughly ascertaihed.

THE SPIRIT OF THE LORD'S PRAYER.

A writer in the Roundout Courier finds a beautiful Spirit in the Lord's Prayer, and presents the many chases of its development in the following. If the same could be said of most public praying, it is highly probable piety would be more general and natural.

The Spirit of the Lord's Prayer is beautiful. M., a numerous audience (comparatively) were That form of petition breathes a filial Spirit-"Father.

A catholic Spirit-" Our Father.' A reverential Spirit-"Hallowed be thy name," fine of Pordunk. It was a glorious day, if A missionary Spirit-" Thy kingdom come.' An obedient Spirit-" Thy will be done on earth as it is in heaven.

A dependent Spirit-" Give us this day our daily A forgiving Spirit-" And forgive us our trespasses as we forgive those who trespass against

A cautious Spirit-" Lead us not into temptation, A confidential and adoring Spirit-"For thine is

MADEMOISELLE RACHEL.-We give on the fourth page of this issue an article, outlining the life of this celebrated country, may be interesting to the general reader. After we have seen the lady in a few of her character

Nor are the so-called "free thinkers" any happier say on the Spiritual in the drama, and its relations to and have an opinion of our own, we may have something to

SPIRITUALISM AND ITS EXPOSED The Editor of the New Jerusalem Messenn noticing President Mahan's late expose of Spirit ism, and his attack on Swedenborg, uses the following through already, and inspire him with the conare those of our readers who may be surprise learning Spiritualism has been "laid out, with and buried decently" so often by the theologica the good of man and the glory of God. Write

"The reader cannot belp being struck with, excessive dogmatism and overweening confidence manifested in the book. The author seems lish literature, it used to be regarded as the taste for an author to characterize his work as he tablish a given position, leaving it to the judge to be the fashion for authors, not only to as their own entire success on the title-page, but to n peat on almost every other page, assurances of the unmistakable infallibility of their own process reasoning, and of the conclusions which ther, nounce. We presume that the controlling rese for this is, that, were they to omit this timely in caution, their readers for the most part would The history of the discussion between Spirite

ism and its opponents has been a highly instra

tive one. We can remember when all the", ping" was only the effect of the jarring produc by the water in passing over Genesee Falls na Rochester. This was pertinaciously adhered to some time as the only orthodox theory. Wh the manifestations spread so widely as to ore throw that supposition, Dr. Lea came forward; of high repute, after an examination of the matter with the opinion that they were caused ha dominantly in vogue in conservative literary been frequently alleged to be the means by

"We think it highly probable that many of the quently and warmly discussed, pro and con; these manifestations are all exploded as fallant

to these men as chimerical as the Spiritualis

[For the Christian Spirital

NO. XI. HARTFORD, Conn., Sept. 3, 185 BROTHER TOOHEY: Contrary to my expectain I am still in this city, having been prevented to reaching Springfield, as I had expected by the of this month. The demands for my services That evening he who had laid three days been of such a nature, that I did not feel at lies. to turn them aside.

> Last Monday, I went to Middle Haddam, whi I was kindly met by Bro. Comstock, of East Ha ton, who is a whole souled Spiritualist of the stamp. I was considerably interested while st ing with him, in the mediumship of his good ki manner, the particulars of which I do not feel with them, and then proceeded with him to lecture in Middle Haddam. Capt. Hurd, formerly well known in the Circles In New York, is located here and opened for my use a very neat and pretty Hall, heretofore used by the Sons of Temperance. We

On Wednesday, I left for Hartford, and the met Bro. Andross of Pordunk, who was very ious to secure my services for a Grove Meeting the following Sunday. In consequence of which I was under the necessity of postponing my to Springfield until the following week.

On the same afternoon, by private conveyant went to Glastenbury, where I was cordially reced and entertained by Mr. Lucius Talcott, though not a Spiritualist, is a progressive mind lectured in Gaine's Hall on that and the two lowing evenings to very fair audiences, who exed much interest. These are the first Spirit lectures delivered either here or Middle Hadin and I trust not without the desired effect, and desire has been awakened in some minds, we amine into these matters, and to form Circis that purpose.

On Saturday, I returned to Hartford again route for Pordunk, where I was most kindy cordially received by Bros. A. G. Williams & dross, and Burnham. At half past ten o'coul sembled in a beautiful pine grove, just within it limits of South Windsor, closely adjoining the Spirit friends had controlled and arranged weather for the occasion, they could not have in proved upon it. In the afternoon and evening, wo and five, I further addressed them. The were present: Baptists, Methodists, and Adve Annihilationists, but all evinced much interest what was brought before them. I noticed so present, who were the garb of mourning, who we moved to tears, but they were the tears of joy at not of sorrow, for they were receiving that I which dispelled the darkness of the grave, a taught them that though their loved ones had parted from the earth and become invisible to !

The day is at hand, when the truth of Imms tality shall be universally received, and then sh the song be raised, "Oh, grave, where is thy tory, Oh, death, where is thy sting."

THE S

extent of Spirit-Ra their beli be natur religious deavor pre-emir discover for just of the di its discir behind

the day, organize liated br ing esta chinery ualistic are the they are pions,society to their other so plished

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torious t It is c tem, tha more ex tion, the started; ism are claim we since th formance we presi that beg ed Spirit numbers States at City alor persons especiall

indeed, s

diums as those wi luxury. Regul vices, ar

whence I now write.

There is one thing, that I have been delighted in noticing throughout this region, and that is, the expouches aversion with which all Spiritualists regard the fifthy doctrine of Free Lust, so falsely covered the many covered under the divine name of Free Love. I have not of found more than one supporter of this debastround more than one supporter of this debassecret asphateurs of the spirituality, and for preservation from the entamination of such principles. Yours, for Truth and Humanity,

JOHN MAYHEW.

For the Christian Spiritualist,

TO CARRIE. A lovely roseland in the sunshine blowing, lorely toseton in as some prowing, Simple, and sweet, and modest, and as wild. Simple, and seed, as their own child; As if by rephys nursed, as their own child; As if by reposes many, as their own chin Art than, a nee per, so serenely growing Art thest, a set of the sun and dew Upon the papers stalk, while sun and dew Fon the fairm with care the tenderest, Sn Hester in And Sprain hower over o'er the nest And Spinors that . Happy for thee, if thou When seem tempted from this safe retreat, Be no gay suasime of the world's alluring, Wire provider leavities, with a more assuring Color and ancense shane, but far less sweet, Tien than bright building ! oh, then linger here!

from lightest beaven, a Spirit friend to-night. Socials to not send his "still, small voice" is near 100 hash that I may more distinctly heartheand me flashes, too, the purest light ! And new I catch the burden of the theme-Rejeter, that in this glory-beaming day, Vehave a certain more exalted way Than in a vision or imperfect dream. To hear the whisperines of the Angel band. Wim God Husself to hold communings high: To feel the coast cration of His Hand. The inspiration of His heavenly eye. that ye fathful! we who are believing. Ferner year spirits, that they be receiving. Patter in Heaven! permit me, as I may, To bring an offering, simple though it be, Upon this shrine of "Love for Man," to lay, For oh! my soul exalts itself to Thee !-

The brightest, holiest power to mortals born, To love, love only, even when there be, For them, but wrong, injustice, hate and scorn! Father, I pray Thee, may we ever prove This Omnipresence of Omniscient Love!

Rejoicing in the strength of its repose

New lending lowly, mute, imploring Thee,

Then, confidently, and adoringly,

That it may never this sweet influence lose:

The power that makes us more akin to Thee,

For the Christian Spiritualist, SLEEP.

Into thy loving arms, O, Sleep, I throw my wearied form; Thou fold'st me to thy heart so deep. So centle and so warm. When tired with labor, I would find Renewed strength in rest;

"I's theu, so motherly and kind. That tak'st me to thy breast! When discords of external strife Have half untuned my soul,

Thy silent harmonies, like life, Over my Spirit roll. And I awake, new-tuned to sing, Anew my daily song

Of love and labor, which shall ring Through other spheres ere long! Thou art my body's resting-place, And by thy gentle hand

That and the Spirit-land. The solden gates, the golden gates, Through which I love to go, And greet each Spirit friend that waits To soothe my earthly woe:

Are oped the gates of time and space.

To speak to me dear words of love. Which only Angels speak! To press as only Spirits press Love-kisses on my cheek!

For labors that await : That I may learn, like God, at length,

With love to conquer fate. That I may strive more patiently And earnestly to fill The sphere by God assigned me, According to His Will.

O, mother Sleep, O, mother Sleep! How gladly on my way. My weary head in rest so deep Upon thy breast I lay!

From the N. Y Daily Times. THE SPIRIT-RAPPING PROPAGANDA. Movements of the Spiritualistic School-Sunday

Services, Conferences, de. PROCESSOR MAPES AMONG THE CONVERTS.

Few of our readers are probably aware of the extent of the machinery by which the apostles of Spirit-Rapping philosophy are laboring to extend their befor throughout the country. It seems to be natural that every person who adopts any creed, religious, social, or political, should desire and endeaver to convince others of its truth. This is presentently true of those who suppose they have discovered a new philosophy or a new religion,for just in proportion to the imagined importance of the discovery will be the zeal and earnestness of its disciples. The Spiritualists are by no means behind any of the various schools of ismatics of the day, in this respect. They have a regularly organized Propaganda-with a central society, affiliated branches, newspaper organs, book publishing establishments, missionaries, and all the machinery necessary for the extension of the Spiritualistic fieth. Judge Edmonds and N. P. Tallmadge are the high priests of the new faith, or rather they are put forward as its most conspicuous champions,-the high positions they have occupied in society and politics promising to give more weight to their epinions than could be derived from any other source. But they are really far less accomplished and experienced in the mysteries of this new creed, than many of its less prominent and no-

It is claimed by the leaders of the Spiritual Sys tem, that it has made more rapid progress and more extended conquests, since its first promulga tion, then any new philosophy or religion ever Startel; and unless Mahometanism and Mormon ism are exceptions, we are inclined to think the claim well founded. It is but five or six years since the movement was commenced by the per formances of the Fox family in Rochester; -and we presume that the sect which has grown up from that beginning, and which believes in the pretended Spirit revelations, of which those were specimens, numbers not less than jifty thousand in the United States at the present moment. There are in the City alone, several thousand of them,-numbering persons of intelligence and standing, and including especially, ladies from every rank of society. It is indeed, getting to be quite fashionable to keep mediams as attaches to the family or social circles of those who believe in the system and can afford the the same subject.

torious advocates.

I this morning returned again to this city, from Brooklyn; and conference meetings, after the ex- such faith as Christianity inspires in that doctrine. Times of Saturday last:

"Spiritualism.—Mr. R. P. Ambler will lecture at the Stuyresant Institute, No. 659, Broadway, on SUNDAY MORNING, at 10 1-2 o'clock, subject: Nature Viewed in the Spiritual Aspects. Lecture in the evening by WM. Fishbough, subject: The Day of Judgment Fulfilled in Present Events?

At the morning service some two hundred persons were present, filling the room, and embracing persons apparently of every class. The audience was highly respectable,-consisting of at least half ladies,-and presenting an unusual proportion of long beards and unshaven faces. When the time for opening arrived, Mr. Ambler went up to the platform and seated himself in a chair, having simply a table with a hymn-book upon it before him. He is a young man, with full sandy beard, good face, bright eyes,-resembling somewhat in his personal appearance Mr. Dana of the Tribune. We understand he has a good deal of reputation with the Spiritualist fraternity as a medium. He gave out a hymn to be sung, reading it with great affectation of elocution,-rolling his rs vehemently,pronouncing wind, wind, &c. The hymn was addressed to God as perceived in Nature,-felt in the winds, seen in the stars, heard in the purling brooks, &c., &c., and was sung by three female voices and one bass male voice, with the accompaniment of a

After this introduction, Mr. Ambler proceeded with his discourse, which was a very florid piece of declamation, abounding in high sounding flights of poetry, and expressing only in the vaguest manner the doctrine it was designed to set forth,-which was, that in Nature man can find all the truth it is needful to know. He began by speaking of the different lights in which Nature is viewed by different men,-the utilitarian seeing in it only the means of wealth,-the chemist regarding it as a laboratory for chemical processes, and the philosopher as the manifestation of certain laws. But he urged that it ought also to be regarded as embodying and revealing all Spiritual truth,-and went on to say that all our highest ideas of truth-our ideas of God, of immortality, and of beauty-were derived from Nature, and from Nature alone. Upon this basis he proceeded to condemn those who suppose God is to be worshipped in temples made with hands, and to insist that true worship was to be paid only in the temple of nature, and was prompted by the angel Spirit that dwelt in man .tem of revealed religion. The sentiments of the completely so as the old Greek religion, going back, exquisite beauty and the magnificent superstructure of its mythology.

After a particularly florid sentence, uttered with great vehemence, Mr. Ambler put his hand to his cognized by the world. It is elevated to that plane where it becomes a part of the Great Truth.

"I am drawn to you by a peculiar sympathy. Since I tions, by sundry spasmodic jerks of his body and hands, of certain Spiritualistic influences which he hymn, after which Mr. Ambler dismissed the audience with the following benediction:

audience dispersed.

THE CONFERENCE MEETINGS.

In the afternoon at 3 o'clock, a conference meeting of Spiritualists was held, at which each person present is at liberty to speak on the subject, and part in the discussion. He avowed himself a bestate any facts that may have come within his liever in Spiritualism, to some extent, and said he as forcibly as he could have wished. knowledge. At the meeting yesterday only half a did not know that he might not, upon further in- A gentleman now appeared before the audience, lozen persons were present at the hour designated, and others dropped in very slowly, so that at 3 1-2 o'clock not over forty or fifty had assembled. Af of his investigation of these phenomena. Having those remaining gave handsomely. The services of ter a very long time of profound silence, Mr. Partridge, one of the editors of the Spiritual Telegraph, rose and made some remarks about the embarassments Spiritualism encountered, from the fact that it was held responsible for other doctrines than those which belonged to it. Persons would very often, at their meetings, introduce other topics, and then Spiritualism was held accountable for whatever they might say. He thought the system valuable as having demonstrated the fact of immortality. The Christian world deduces its faith in a future life from the fact that Christ rose from the dead. But they also hold that Christ was more than man; therefore the fact that he rose from the dead by no means prove that we shall also. The Bible evidence of immortality is thus unsatisfactory. But when we hear from, talk with, and touch the Spiritual bodies of our deceased friends-as he and many others had done-there could be no longer any doubt. We have the same proof that they live, that Thomas had of Christ's living; and when we see such manifestations as are daily presented, we can no longer doubt that Peter's prison doors the air. Such things happen now every day. Nor can they be explained by electricity, the Odic force or any of the theories that have been started. We must have some theory that will explain all the phenomena exhibited; and none but that of Spirit agency will do this.

Another gentleman evidently a strong admirer of Woman's Rights, said that the prophesies never could be fulfilled until every man had his share of land, and until woman was made in all respects the qual of man, and independent of his control. The emale must be exalted and the male abased to his proper level. Dr. Marcy, of Baltimore, next made a long

speech, having no very definite point except to declare his own faith in Spiritualism. He closed by telling an anecdote of a married couple who had lived very unhappily together for twenty years,without anybody's being aware of the fact,-the husband treating his wife very harshly, never allowing her even to call upon her relations unless in his company, and following her if she ever went heat-it was the absence of good. Being, thereout alone. This had gone so far that her brother fore, not a positive thing, he argued that the idea had once been obliged to interfere. At last the couple were in a Spiritual Circle one evening, when a message was delivered through a medium to the husband, from his child by a former wife, revealing to the whole company his treatment of his wife, and telling him he must not continue it. The husband fell on his knees, confessed the truth. asked his wife's pardon, and they have lived hanpily ever since.

The Woman's Rights man said he was glad to hear that the influence of Spiritualism had been thrown in the scale of woman, and that it had made this man give his wife her freedom. This anecdote confirmed what he had previously said on

Dr. Gray expressed his concurrence in what Mr. Regular services, in imitation of Church ser- Partridge had said of the doctrine of immortality. ship of the Episcopal Church who avowed their disvices, are held by the Spiritualists in this City and He had himself experienced the worthlessness of belief in endless misery.

ample of some religious denominations, are also He had belonged to an orthodox family,—all his In the evening, Stuyvesant Institute was rather friends, parents, brothers and sisters, uncles and aunts being Presbyterians,—regular saints, and he being the only sinner among them, as he was yet. He grew up supposing it was all right,—that they were all salted and pickled in a lump, and that, of course, they were all safe together. But when he common. The following notice appeared in the friends, parents, brothers and sisters, uncles and crowded. We noticed many intelligent looking K. Hunt's, No. 32 Green street, on Wednesday, He grew up supposing it was all right,—that they upon "The Dag of Judgment Fulfilled in Present hold a meeting in Boston on the 19th of Septemsickness, he asked himself the question, whether renewed the sale of the Spiritual pampiness at Sixhe really believed he should continue to exist after
he really believed he should continue to exist after
death: and he said he found he hadn't as much
death: and he said he found he hadn't as much
for the services were commenced. Two given. The meeting is designed to be, in a measickness, he asked himself the question, whether renewed the spiritual pampiness at Sixneed before the Middle and Senior Classes in Campinage Divintry School. By J. H. Fowler. Price 80.

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At last the services were commenced. Two to another, he felt very differently. Being troubled tions were read, as appertaining to the subject with disease of the heart, whenever he laid down under consideration. at night, he felt that it was quite uncertain whether he should wake up in this sphere or in the nextand to tell the truth, he didn't care. He had thus experienced in his own case the unsatisfactory character of the Scriptural evidence of immortality, compared with that afforded by Spiritualism. Another point he wished to mention: The Mosaic back, 25 cents. Tickets to be had on board. A idea of crime and punishment, (which Christ's doctrine had not extinguished, though it ought to have done so,) was that for offences committed in this life, man would be eternally punished hereafter.his sermon. He lacks eloquence, but his language was certainly calculated to make an impression. Orthodox Christianity held that, though Justice | was certainly calculated to make an included the whole creation berequired this, it had been cheated of its due by the lieved, and had always believed, in a judgment, contrivance of an atonement. Now, Spiritualism knows nothing of all this. It holds that man's life Zendivesta of the Persians, the mythology introis to be unfolded in an infinite series of spheres,just as in vegetable life, every plaint contains the germ of infinite successive developments. Upon this point. Dr. Gray said he should speak at some other time, and endeavor to prove its scientific

The meeting then broke up; and one of the officiating Deacons undertook the sale of a little pamphlet called The Public Circle, containing the revelations of the Spirits on various occasions,—their answers to questions,—solutions of enigmas, &c. grist (mythological) would come and swallow up Whatever the subject, there was one sentiment earth with his big ponderous jaws! But, resumed pervading them all, -hostility to recognized Christianity, and advice not to heed it, or the opposition of those who hold it. As an example, we quote the following from counsel given by the Spirit of denborg saw a Spiritual judgment-an entirely new North, the young man who committed suicide in arrangement of the Spiritual World. There have this city a few months since,—to some friend:

"You are favored above many mortals. You are the recipient of the influx of Divine Truth from a higher sphere than that of the earth. You will continue to be a recipient Throughout the whole discourse, which was pronounced memoriter, and with great affluence of gesticulation and rhetorical modulations of voice, not an allusion was made to the Bible, nor to any sysnot to speak the truth, and speak it boldly. No matter if for it you are considered an unprincipled outcast, and the tem of revealed religion. The sentiments of the religious world points at you with the finger of scorn. No whole was thoroughly and exclusively Pagan,—as matter if you are denounced by orthodox ministers from daintily cushioned pulpits. Push steadily and unflinchingly onward. As by labor and perseverence the mariner pursues indeed, to the same source as that, but lacking its his way across the trackless waste, through storm and tempest, and at last reaches the place of destination on some island known only to science; so you, by patient toil and an unwavering determination, must approach the haven of your desires.
"Your love is above that sympathetic love which is re-

left the body. I have wandered over the world, catching the thoughts of earth's children as they waft their way to the spheres. Seldom have I found a mind as willing as yours could not resist. The Choir then sang another to receive and express my thoughts. You have yielded obedience to my wishes, and the evidence is now on

"May the infinite intelligence of the universe attend you, and His ministering angels guide you in the pathway of truth."

A collection was then taken up, which yielded A collection was then taken up, which yielded as an unprincipled outcast. But the sneers of the world had no terrors for him. He was known by the name of North." inferior Spirits will control your physical organization, and

These Conference Meetings are held every Wednesday evening, as well as on Sunday afternoon. At the one held on last Wednesday evening, we he was very susceptible of magnetic influence, and, understand Professor Mapes took quite a prominent while speaking, had felt the spirit of opposition vestigation, "go it, up to the hub." He had been convinced of the immortality of the soul, by means dogmas of the popular religion, he had kept silent, omnes. deeming it unwise and inexpedient to pull down an old system, while he could not replace it by a new and a better one. He illustrated the subject by various striking facts existing in the world of matter. A blacksmith finds a piece of iron that he cannot work—the life is out of it—he lays it aside, and by and by the life is restored. What was that life? It was beyond the reach of chemical analysis: existed before the development of modern Spiritproduce conviction in the minds of only a few. Mr. Partridge having presented a number of points in answer to the inquiry of the Tribune: "What new thing has Spiritualism demonstrated?" Professor Mapes strenuously denied that it had demonstrated anything new. He said the question was unfair; it might as well have been asked, "What new thing in science has Columbia College demonstrathe entire sentiment of the rest of the speakersdrews. He said that while Spiritualism demoncapacities of the many. He has read essays on passed anything he had ever found in books on science. They set forth facts in such a way as to be comprehensible to the intellect of a youth of fifteen. He believed that the author of the book Spirit control, as to neglect the common duties deof Job had spoken of the rotundity of the earth-a fact which was concealed from the world until Copernicus demonstrated it. In this point Job was submit to unreasonable control, and give up their

Prof. Mapes said he had not had a great deal to do personally with the actual phenomena of Spiritualism, but had taken a philosophical view of the authenticated facts. He desired to know the opinion of Spiritualists on the subject of evil. In his view evil was not a positive but a negative thing; it stood in the same relation to good that cold did to of eternal punishment on account thereof was prenosterous.

The Chairman (Dr. Gray) stated that it was not the object of the Conference to discuss that question-only to communicate Spiritual information. He would state, however, as a fact, that almost without exception the communications from the next sphere, had been to the effect that man was a progressive being, both here and hereafter; and, consequently, that there was no future state of actual and hopeless misery.

Prof. Mapes coincided with that view. He said that the progress of humane sentiments in civilized society, tended to show that vindictive punishment was not an attribute of the Almighty. In fact, he had known persons recently admitted to memberEVENING SESSION.

Since he had embraced Spiritualism, however, and hymns were sung, prayer was offered, and parts of sure, preparatory to the annual Convention to be found that death was simply going from one sphere the 21st and 22d chapters of the Book of Revela- hold in Cincinnati in October.

> Previous to opening the discourse, Mr. Fishbough intimated in a distinct voice and with marked intonation, that the Spiritualists of New York, Brooklyn, and Williamsburg, were then and there invited to attend a pic-nic to Flushing on Tuesday next, in the steamer Island City. Fare, there and gentlemen in the room thereupon said "Good."

duced into the Grecian poetry about the wars between the Gods and the Giants, the Sybellene oracles of the Romans, and the rude theology of the Scandinavians and Northern races. The Bible, of course, taught the Christian that there was a judgment. This being established, Mr. Fishbough proceeded first to show what a day of judgment lid not mean, and secondly, what it did mean. It was, he said, no visible phenomenon in the Heavens—the Lord would not come in a human form -dead people would not rise from their graves in bodily shape—Exit a lady and three gentlemen at different doors.] No! no more than the wolf Hen-Mr. Fishbough, when a man comes into his interiors, the process of sloughing off (so to speak) is the judgment—[Exit a lady, looking faintish.] The speaker continued, unconsciously: In 1756, Swebeen two judgments on this earth-one at the Deluge of Noah and another at the Destruction of the Jewish race. We are now undergoing a third-[Exeunt four heavy-heeled gentlemen.] Yes! the Mediums have prophesied that this is the day of us and God! All those that were in their graves have come forth. When the Scripture speaks of the "buring up the world," it means the destruction of the old dispensation. Look, for the proof of this, quoth Mr. Fishbough, at the mass of effete Churches, shrivelling up like feathers in the new light of Spiritualism. [Sensation.] If the process goes on, will not the old organisms (anglice Churches) be broken down? Are not people fleeing from them like rats from a sinking ship? [Exeunt sundry individuals.

Mr. Fishbough warned his hearers against the errors and dissensions that had crept in among the Spiritualists themselves—one Circle ranging itself n opposition to another—the result of which would be that each Circle would be separated from all Spirits that were not in accordance with their own peculiar sphere. A fearful contemplation! Such people are the liars, idolators, &c., spoken of in the text, who will be cast into the lake of fire—not that there is a lake of fire—for those who understand Scripture know that "fire" simply means a purifier, and "lake" corresponds to a body of peo-

ole. The sins of all must thus eventually be purified. The speaker finally admonished his audience to try the Spirits, and see whether they were of Mr. Fishbough, in conclusion, hoped he had not crossed the prejudices of any one present. He said

running straight at him in certain lines. For this reason he had been unable to unfold his doctrines and announced that a collection wou for the benefit of the lecturer. [Exeunt multi.]

for a long time heretofore been a disbeliever in the the evening were thereupon concluded. [Execut From this sketch, which we have made as full

and complete as our limits would allow, the public will be able to form some general notion of the usual exercises of these Spiritualistic meetings.

For the Christian Spiritualist

DEFECTIVE MEDIUMS. Bro. Tooney: Within the last few weeks, I have seen some cases which have left an anxiety He said that the proof of the soul's immortality had on my mind for those concerned therein. One lady declared herself to be under the constant care and ualism, but it was presented in such a way as to control of the highest angels of the upper spheres. and declared to me in the most absolute terms, that one of the said company had controlled me in a short address given the preceeding evening. She then went on under the influence of said Spirits, to rehearse the "great truths" which they brought, but a more heterogeneous jumble of orthodox advent and atheistic doctrines I never heard. Another person declared that he was under the direct ted?" In this view the Professor was opposed to inspiration of the great God in propria persona, and that he also was my especial guardian, controller, were opened, and that Philip was caught up into Mr. Partridge, Dr. Gray, Dr. Hallock and S. P. An- and inspirer. When will men learn to receive truths for its true value, and cease to look to great strated nothing new, it took old truths which were names for authority. My daily experience teaches known to the few and demonstrated them to the me, that great names generally cover worthless maudlin communications, and that those which come science, given through the Spiritual media, that sur- unrecommended by such vain authority, are the purest, highest and most valuable.

In another case, the medium would sit moping, under inspiration, and submitting so irrationally to volving upon her in her household. Surely this cannot be wise. That man or woman who will inspired beyond the rest of mankind—he was ahead own individuality, are certainly not worthy of the great gift of reason bestowed on them by their Divine Parent.

> Brothers and Sisters, let me faithfully and affectionately admonish you to BEWARE, lest in thus giving way to unwise control, you hinder your own highest unfoldments, and bring discredit on our holy faith.

Please to give this a place in your columns, and

A FELLOW LABORER IN THE CAUSE OF TRUTH.

SPIRITUALISTS' PIC-Nic.—The Spiritualists of New York, Brooklyn and Williamsburg, will hold a Pic-Nic near West Flushing, on Tuesday, the 11th inst. The steamboat Island City will leave the wharf, near Fulton Ferry, at 8,210, and 1 o'clock. The cars will return at 4 and 6 1-2 o'clock, P. M. Fare for the excursion, 25 cents. Tickets can be obtained on board the boat.

By order of the Committee-Rev. T. C. Benning, Mrs. E. Smith, Henry Smith, Mrs. Beck, Mr. Beck, H. W. Gilliland, Mrs. Grant, Mrs. Mauratta. E. A. Purdy, Mrs. Thompson. Mrs. Smith. Mr. Mauratta,

New Music .- Horace Waters, of 333 Broadway, has just issued a lively and spirited piece of sheet music, entitled "JENNIE MARSH OF CHERRY VALLEY." Words by G P. Morris, Esq.; Music by Thomas Baker.

NEW ENGLAND WOMAN'S RIGHTS MEETING.—The In the evening, Stuyvesant Institute was rather proceedings of the meeting held at Doctor H.

Papers friendly will please copy. In behalf of the Committee,
P. W. Davis,
Dr. H. K. Hunt,
Mrs. C. H. Dall,
Mrs. C. M. Severance, and others

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

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

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Subscribers will please to forward names, addresses and sub-

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In order to obtain a delineation of character of any one, noth ing more is required than to possess a specimen of their handwriting, (it may be a letter, note or any other document.) This must be enclosed in a blank envelop, taking care that there be no other writing, either upon the envelop or the enclose, let it, be carefully sealed up, put into an outer envelop, and directed to Dr. CHASE, corner of Greene and Seventeenth-street. Philadelphia; which may be delivered personally, or sent through the carefully sealed. Persons residing in the country, at any distance, should write by mail, post-paid, conforming to the directions as above given.

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From the Dublin Telegraph. TWILL BE ALL THE SAME IN A HUN-DRED YEARS.

'Twill be all the same in a hundred years!
What a spell-word to conjure up smiles and tears!
O, how oit do I muse, 'mid the thoughtless and gay,
On the marvellous truth that these words convey!
And can it be so, must the valiant and free
Have their tenure of life on this frail decree? Are the trophies they've reared and the glories they Only castles of frost-work, confronting the sun? And must all that's as joyous and brilliant to view As a Mid-summer dream, be as perishing, too!
Then have pity, ye proud ones—be gentle, ye great!
O remember how mercy beseemeth your state;
For the rust that consumeth the sword of the brave For the rust that consumeth the sword of the seating the chain of the manacled slave, And the conqueror's frowns and his victim's tears Will be all the same in a hundred years!

'Twill be all the same in a hundred years! What a spell-word to conjure up smiles and tears!

How dark are your fortunes, ye sons of the soil,

Whose heirloom is sorrow; whose birthright is toil!

Yet envy not those who have glory and gold,

By the sweat of the poor and the blood of the bold: For 'tis coming, howe'er they may flaunt in their pride, The day when they'll moulder to dust by your side. Death uniteth the children of toil and of sloth, And the democrat reptiles carouse upon both:
For Time, as he speeds on his viewless wings,
Disenables and withers all earthly things;
And the knight's white plune, and the shepherd's crook. And the minstrel's pipe, and the scholar's book, And the Emperor's crown and the Cossack's spears Will be dust alike in a hundred years!

'Twill be all the same in a hundred years' O, most magical fountain of smiles and tears!
To think that our hopes, like the flowers of June.
Which we love so much, should be lost so soon!
Then what meaneth the chase after phantom joys Or the breaking of human hearts for toys? Or the veteran's pride in his crafty schemes!
Or 'the passions of youth for its darling dreams Or the aiming at ends that we never can span? Or the deadly aversion of man for man! What availeth it all? O. ye sages, say! Or the miser's joy in his brilliant clay 'Or the lover's zeal for his matchless prize—The enchanting maid, with the starry eyes 'Or the feverish conflict of hopes and fears, If 'tis all the same in a hundred years

Ah! 'tis not the same in a hundred years, How clear soever the case appears; For know ye not that beyond the grave, Far, far heyond, where the cedars wave On the Syrian mountains, or where the stars Come glittering forth in their golden cars, There bloometh a land of perennial bliss, Where we smile to think of the tears in this? And the pilgrim reaching that radiant shore, Has the thought of death in his heart no more But layeth his staff and sandals down. For the victor's palm and the monarch's crown And the mother meets, in that tranquil sphere, The delightful child she had wept for here; And we quaff of the same immortal cup, While the orphan smiles, and the slave looks up ! So be glad, my heart, and forzet thy tears, So be glad, my heart, and forget the Son For 'tis Nor the same in a hundred years

From the Philadelphia Sunday Mercury THE SPIRIT OF SONG BY EDGAR A. FOE.

[A literary gentleman of this city has sent us the following poem, by the author of the "Raven," which nov appears in print for the first time. - Eds. Mercury.]

In the gorgeous hues of the sky, In the darkened depths of the storm, Lives the Spirit of bright poesy— Lives a Spirit of changing form: Now bright as an angel's eve-Now dark as the depths of a storm— Dark as the depths of Plutonian storm

We eatch the chameleon sprite, Her color we scarcely behold Ere she changes from silvery light To the golden color of gold— To the hue of King Erebus' night— To a darkness we really behold-To a blackness we really behold.

She sings, does the musical spate,
And she reaches all sense in her song— From the soul in the regions of light, To the soul that in night labors long; And she brings to the darkness her light, And illumes the dark soul with her song-Making bright the dark soul with her song

She loves the blessed regions of light, (Does this wonderful Spirit of Song,) But she floats through the depths of the night. For all shades to her music belong-And she gathers from all that is bright, And shadows her pictures make strong-And she blends every inte to make strong

But her voice, it goes down in the soul. And her pictures loom up in the mind-And nature is veined in the whole-All nature with fancy combined: For time gives no limit, nor goal— For her's is the range of the mind Forher's the eterne of mind For ever the realm of the mind.

[From the New England Spiritualist. EXTRAORDINARY PHYSICAL DEMON-STRATIONS.

We have recently been favored with opportunities for witnessing a variety of exhibitions of physical power, of a very remarkable character, purporting to proceed from disembodied intelligences. They were accompanied also by manifestations of intelligence, and were sufficient to put forever at question of the presence of agencies in the phenomena of our time, unrecognized by the science of the

These demonstrations took place at the residence of a gentleman of this city (located not far from the State House)—a merchant of the highest respectability, who with his lady are members "in good and regular standing " of one of our most orthodox churches. Several ladies and gentlemen were present by invitation, on each occasion-some of whom are well known in professional life.

The "medium" is a slightly-built young man of about 17 years-a student at law, who consents to give his presence for such purposes only in private, and for the satisfaction of investigators—not for it is within the scope of human ambition to reach. purposes of gain.

formed in the dark-in consequence, as is alleged, absorbing the magnetic fluid evolved from the medium's organism, which fluid is employed as the in-

were present:

1. The table (a heavy black walnut extension sometimes being left resting on the heads of some; at others carried outside, and once let gently down into the laps of the ladies who were sitting outside.

side of the room upon a bed standing the opposite great force, bottom up—the medium simply standing or sitting near the place from which it started. We held his clothing in one instance, to be sure

that he did not move from the spot. 3. The medium stood beside the table, taking hold of its edge with his hands close together. It was then lifted, apparently from the opposite side, and placed bottom up upon his head. The only apart, and aiding by one foot. To assure ourselves that this was not done, a gentleman present stood by his side, to prevent the spreading of the hands, while we grasped the feet of both; but the table was lifted as before to the tops of their heads.

table and lift it. On one occasion, he was thrown from the table upon the bed, and the table was that stamp which could make her hope for success decorum, and were unable to offer the same variety promise of a speedy return, he left the room.

The state of the head and left in a musical academy M Charan reluctantly it is carried partially over the foot of the bed, and left in a musical academy, M. Choron, reluctantly it is of painting of character, the same strong and nahanging by one leg upon the bedstead.

way several times thus carried up in a chair, and studies, in a city nice Paris, where a living is all nad been traced out by Alistotte. However it is article of chairs and studies, in a city nice Paris, where a living is all nad been traced out by Alistotte. However it is article of chairs of the furniture, showed the circumstances of said, and her lips were silent forever. This the chair was finally taken to pieces beneath him, ways difficult to earn, will be better imagined than just to say that in these very points upon which ness of the furniture, showed the circumstances of said, and her lips were silent forever. the several parts used to thump loudly upon the described. Those who have crossed the thorny floor and upon various articles in the room, and path of a self-made education-seduced on one -we receiving a leg and two rounds.

a force which jarred the whole house, and caused ings of that taste, for the humble habits of a lowly Corneille and Racine and the great English bard in all present (except the medium, who had no fears) life-to those, and to those alone, the strife of Rato shrink into corners and against the walls for chel will be understood. safety. This feat, we think, would have been im- Toward the end of her studies, she was engaged machinery, had they been disposed to interfere.

feet while those beside him held his hands.

ringing all the way, and dropped on the floor out- betake herself at once to the great characters of French actress an improvisatoire? Is the sound of and have never asked from any of them forgiveness, joined, all present were touched or grasped in propositions, Sampson became her teacher, and in hand was at liberty so as to do it. We also felt and Adrienne Lecouvreur, never approached withactual impressions on other parts of the person. The medium, while his own and all other hands cannot fail to experience in so difficult and perilous were thus confined, was repeatedly slapped upon the face so forcibly, that the sound of the blows might have been heard in the next room.

thus confined, writing was performed upon the table before us. We personally inspected the paper used, and the experiment was in every way so guarded favor of making her appearance upon the Theatre that all might have a positive certainty against Francais, still fresh with the memory of Talma, the fraud in any form. Light was admitted or excluded side of the room. The door was attended by a the year, at a time when Parisian fashions—that is person stationed by it, so that the light was not to say, that portion of the Parisian community shut out until after the hands had been joined, and which gives the rogue to an actor-were rusticating they were not released until light was again ad- in the country, or showing themselves at the wamitted. Yet in the meantime the pencil would be tering places. At that time the theatres are usually heard moving upon the paper before us, and when empty. The artists of reputation avail themselves the writing was finished the paper would be suddenly grasped and tightly compressed as if in a human hand. The writing consisted merely of the moiselle Rachel presented herself in the part of was performed while the room was lighted, on a about two hundred people, and the receipts of the sheet of paper held upon a card under the table by one of the medium's hands, while all other hands were in sight. It was, moreover, written on that end of the sheet opposite to the medium's hand, and upside down.

We will add but few words by way of comment lieve, this force seems exceedingly anxious to deceive people into the belief that it has intelligence as well as power-or in other words, that it is Spirits of the departed. It has been asserted that such ceedingly intelligent, riveted my mind, which indemonstrations are under the control of minds in the body; but on these occasions many things which were strongly desired by the medium and "force," while others unasked and unexpected were of Camille in 'Horace.'"

But it is customary for some, when they can no themselves assert, is to demonstrate the existence act that goes to furnish such evidence to this skeppurposes; but the whole scientific world now renwill doubtless one day see that they form the basis of a science which will bless the world as no science

From the N. Y. Daily News.

TRAGEDY. The life of Mademoiselle Rachel furnishes a strikness of purpose, one of the most eminent positions of the chemical action of light in decomposing or education, in the midst of a city where each climbly comes out triumphant from the struggle, suc-

dramatic art possesses. and of an exquisite sensibility, which was a few would be by putting his hands at some distance she was advised to go and study the art of singing founder and director of a musical school, under the they had no common tie, neither in religion or sowho, seduced by the graces of the young girl, in- lecting his subjects in the realm of fancy, or in the 4. The young man got upon the table, and both terested himself in her behalf. He soon perceived nearer time of modern history, in taking his pertogether were moved across the room and lifted that her vocation was not in the musical but in the sonages in the Christian world, in endowing them sometimes done when no one else was near, and at other times when persons stood by and assured an actor, were sufficient to shed luster upon the limited to that part of the human heart general themselves, that the medium did not get off the school, even had she not possessed the requisite in its manifestation—love, hatred and revenge—

wealthy-repelled on the other by the icy and piti-6. The table alone was repeatedly elevated to less hand of indigence, with a soul yearning after the ceiling, and made to strike alternately upon the the thousand enticing pleasures society affords, and

possible for the united physical strength of all in by Mr. Poirson of the Gymnase, to play a princithe room to have accomplished without the aid of pal part in the drama of "La Vendeenne," written for her debut. But the piece having proved a fail-7. The medium was raised from the floor and ure, she fell back from the height of her expectaput upon the table, sometimes while sitting in a tions into the domain of failure and hopelessness. chair, sometimes while standing. He was also The same good genius who had caused her to meet elevated so as to touch the ceiling with his head or M. Choron, and to pass from M. Choron to M. St. Aulaire, threw in her way Sampson, a renowned 8. While the company sat in a circle around the actor of the Francais, and a comic author of a certable, with hands joined, to guard against the possi- tain talent. No sooner had he heard the voice of lents of Corneille and Racine, M'lle Rachel furbility of collusion, a bell which had been placed Rachel, than he foresaw her destinies, and urging upon the centre of the table was repeatedly raised, her to set aside the secondary parts which she at rung over our heads, carried up to the ceiling, first had adopted as best suited to a beginner, to side of the circle. While the hands were thus the classic tragedy. Rachel having accepted his various ways. Our own hair was repeatedly and less than a year she was enabled to make her apvigorously grasped by what seemed a human hand, | pearance on the first stage of Paris, in parts which | while we were morally certain that no physical her dramatic predecessors, Mademoiselle Clavion out that secret fear the greatest talent in the world an undertaking.

selle Rachel, then only sixteen years old, reached 9. While scated around the table, and all hands the door of the temple where her reputation was going to be ratified by the general consent of the first critics of the world. She was admitted to the greatest actor of the age. She made her debut in by the opening and shutting of a door at the opposite the midst of June, the most unfavorable season of of the season to take their vacation, which they made profitable by giving representations in the Departments. The audience before which Madenames of persons present. On one occasion, writing Camille (Corneille's play of Horace,) numbered evening scarcely reached the sum of sixty dollars. Here is the manner in which Doctor Veron speaks

Finally the day of triumph arrived. Mademoi-

of one of her first representations. "On a fine Summer evening, June 12, 1838, I entered toward 8 or 9 o'clock, the Theatre Francais. There were, in all, four spectators in the or-chestra; I made the fifth. My attention was forthwith drawn to the stage by an unusual physiognoupon these facts. If they are merely the freaks of my, characterized by a fulness of expression, a "a polar force," as Pres. Mahan would have us be- prominent forehead, and a black, flashing eye. All this mounted on a body, slender indeed, but possessing withal a certain elegance of position, movement and attitude. A sonorous and sympathetic voice, of the happiest diapason, and above all, exdeed, was at that time altogether listless, and more disposed to indolence than admiration. This strange physiognomy, this fire flashing eye, this slender form, this intelligent voice, belonged to Mademoithe company, were promptly refused by the selle Rachel: she was making her debut in the role

The acting of Mademoiselle Rachel at that time. (1838) created quite a sensation, not in the dramatic alone, but also in the literary world. For the longer gainsay the evidence that such things are intelligence of our readers, we must say that the done, to sneeringly turn away and say: "But of advent of Louis Phillippe had been the signal of a what use are such commotions, among tables and furious re-action against the great masters of the chairs? They are undignified and unworthy of departed Spirits." Their use, as these intelligences the age of Louis XIV, Corneille, Racine and Voltaire, and the advent of a new school of literature pretending to resuscitate Shakespeare and the millest genius of the English and German literature. But of Spiritual intelligences, and of their power over that school, (we speak only of what relates to the material substances under suitable conditions. Any drama,) possessed only the audacity pretension gives, without the qualities the genius of the drama requires for such a task. To-day, that the noise tical age, is dignified and worthy of its authors. and bustle of the fighting days are over, and the Doubtless the philosopher Franklin, when engaged literary romantic coteries which by their turbuin flying his kite in Kensington fields, was thought lence prolongated the life of the school, dead and rest in our mind (had it not been done before) the undignitied by those who comprehended not his buried, Victor Hugo and Alexander Dumas, the great priest of the modern drama, are shelved out from the rank of dramatic authors, and public opiders homage to his investigating Spirit. Those who nion has done justice to their dramatic claims.now scorn to regard the phenomena of Spiritualism But at the time of Mademoiselle Rachel's debut. the romantics, though already on the decline, were still alive. Corneille and Racine had been so much abused by the new school, the attacks had been so vigorous and well directed, that they stood in pubic estimation as the mummies in the pyramids of Egypt, as relics of ancient time, not to be looked MADEMOISELLE RACHEL AND FRENCH upon any longer but as objects of curiosity. Thanks to the talent of the French tragedienne, the object of curiosity was soon metamorphosed into an object of wonder. Camille, Emilia, Hermione, ading instance of genius struggling with poverty, and mirable creations of Corneille and Racine geniuses. reaching through firmness of character and steadi- rose from the grave where the public clamor of the romantics had condemned them forever, and appeared before the Parisian public as they did in the most splendid days of the age of Louis XIV, with urposes of gain.

Born of a Hebrew family, penniless and unprotectall the prestiges of novelty. Immortal creations,
ed, thrown, literally, upon the stage at an age they proved once more their immortality. Madewhen most women have not yet completed their moiselle Rachel brought them from the death of indifference to the life of popularity. Not that Racine. Corneille, and Voltaire had lost anything of ing step toward fortune or reputation is attended their fame in the judgment of the cultivated class with immense efforts and no less peril, pursuing a of the country; but it is true to say that they were termediate agency of action upon material sub- career full of disappointment and disgust, she final- not often represented on the stage, and when the thing happened by chance, the theatre was not half full. That indifference must be explained to be un-The following, in brief, were the more notable of ceeds in amassing an immense fortune and acquirderstood. Dramatic works are composed of two bers of a profession who, in the majority of cases, the things performed, during the two evenings we | ing a fame which none of her cotemporaries in the | distinctive elements, which have to be woven together so as to produce the desired effect. The first Many are the stories affoat about the events of element is that which belongs from all eternity to table, weighing upwards of 50 lbs.,) was repeatedly the early years of her life. Poverty was among and the time in which the passions are at play, and lifted over the heads of the circle formed around it, the first obstacles she had to overcome. It has the modification they receive from circumstances. been said that her family was in such a state of It is that difference which explains why Merope, or destitution, and means of getting money so few. Phedre, or Athalie cannot think, act, and move like that she decided to go and sing in the Parisian cofneille and Racine and all the classics only obeyed 2. This table was several times thrown from one fee-houses, in order to procure for her family a the first rule of the art, and disregarded the setemporary support. She was then ten or twelve cond. They transplanted Paganism in a Christian morning showed nothing to strengthen this imand wildly calling on the Future; and old age, side, a distance of ten or twelve feet, striking with years old, but was already possessed of an intelli- land, and forced Greece into the heart of Paris. gent physiognomy, of a quickening perception, Now it is difficult to understand now the French could, in the nineteenth century, be interested in personages two or three thousand years old, speakyears afterward to be greeted by an enthusiastic ing like gods or goddesses, queens or kings, entiregentleness of the girl, her intelligence, her glance, and with whom they could have no sympathy whatever. The proof of the mistake committed by the persons. The peculiar sonorousness of her sophrano French classics, in drawing their heroes and herovoice, suggested to her friends the idea that she was ins from Pagan times, is so much the more flagrant possible way he could accomplish this of himself, destined for the opera, in consequence of which, that the subject of the three best pieces of the in one of the numerous public singing schools of gious subjects. Hence the indifference people pro- from the rest of the persons brought before the shutting the eyes that will never again look thrown that the control of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the shutting the eyes that will never again look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the rest of the persons brought before the look thrown the look cine, and Zaire of Voltaire turns wholly upon reli-Paris. She was recommended, we believe, to the fessed in latter times for characters with whom Court,

their genius was allowed to expand-love, hatred the tenant. and revenge-and in the analysis of the sentiments born from those passions, they show as much if the majority of the great tragic poets. They anatomize the human heart with the anatomical minuteness of a doctor in his demonstration of the human body, and leave nothing undescribed. This those passages where the same passions are dewhenever the formalism of the school does not where it is left to itself, and it is free to soar up into the unlimited sphere of passion, they may stand comparison with any other dramatic author, and note it in the Court. I am by profession an actor. this, notwithstanding the difficulty of composing in French rhyme, and the unhappy custom prevailing in the Aristotelian school to spin out in long dialogue the sentiments which Shakspeare more

nishes. If these authors were dry and tedious, destitute with talent, as it has been so superficially asserted, how could they so affect the great artist and make whole audiences so enthusiastic? Is the dead. I was to the full as proud as they could be, her voice, the eloquence of her gesture, the fire of her eyes an anatomic exercise, a pure mechanical In my profession I was successful; I rose rapidly her voice, in cloquette, a pure mechanical in my profession I was successful; I rose rapidly off, but very, very near, and the angels are a operation by which the larynx, the muscles and from representing the inferior characters of the about us.—American Sentinel. the optical nerves are played by a secret machinery, as in an automaton? Would the public themselves heroes, and bid fair to one day shine as a star of be the obedient instrument of mere physical effort? Is it not more rational to believe that the cry of love, terror, or pity—the tears gushing forth from the good qualities of theatrical men, and although beneath her lashes and rolling down the pale cheeks of the heroine, the convulsive twisting and writhing of her limbs, were in the soul of the great French dramatic authors, and that M'lle Rachel is connected with the theatre. We had one child but the interpreter of the sentiments imbodied in their master pieces? If emotion, terror, pity-if improvidently spending all the money we earned, those sudden transports of enthusiasm which used and making no provision for the future. At this to seduce and ravish the audiences of a Garrick or time I was engaged as leading actor in a Southern of a Mrs. Siddons are effected by the French tra-gedienne in the same degree, will that prove that lishment. Connected with the company was a Racine or Corneille are devoid of sentiments of man who had taken an unaccountable dislike to dramatic inspiration and of science of the human me, and who had on several occasions caused me

The reason why the drama of the modern schools could never afford a proper field for the dis- mand him severely. The next night was his benefit, representatives of the modern school called romantic, with an intention which we will not deprecate, tried to remedy the monotony of the classics by riolating Aristotle's traditions, by introducing variety and contrasts of characters; Shakspearizing, n a word, the French drama. But while dressing it to the fashion of the day, giving it a new suit of clothes, a new face, brushing its whiskers and curl ing its hair, they forgot to put a soul in it, and to animate Pygmalion's statue with the breath of life. In our estimation, Victor Hugo and Alexandre Dumas' dramas, belong to the Shakspeare and Schil ler's school, as a wax figure belongs to the human species. Both great, the first as a poet, the second as a novelist, their attempts at dramatic writing have launched their barks and entrusted their des-

M'lle Rachel's genius having revived the forsaken beauties of the classic drama, resuscitated the genius of antiquity and conjured up Æschylus, Sophocles, and Euripedes, represented by Corneille Racine and Voltaire, from the oblivion in which the romantic and the bright and deserved success of the Anglo-Saxon school had confined them, public opinion soon proved she was not mistaken, and that the chords of the human soul could be as well gedy. It is useless to speak here of her success in many proofs of that k given a higher standing to her character as a woman and to her talent as an artist than the opinion of The London Times, or other papers of that

stamp. Since Talma, and in the present century, there has not been an actor on any theatre whatever, who can be said to have approached Mademoiselle Rachel's talent. Mademoiselle Dorval, her cotemporary, and in a certain sense her rival, though enstrove to outshine Mademoiselle Rachel. The classic Melpomene remained master of the battle-field. Dorval, an intellectually and morally gifted woman, was fain to yield to her the scepter of the drama-

We extract the following from the "Police Report" of the N. Y. Tribune, hoping it may have ts proper effect in softening the canting and bararous prejudices which the defects, rather than the rirtues, of society have authorized against the memhave committed no crime but that of attempting to green cradle, making the shadows dance and quiver, over history. Take away from these minds the shadows dance and quiver, over history. please stupidity and ignorance.-ED.

"THE POOR PLAYER."

walking along the piers on the East River, talking earth. to himself and making fierce and strange gestures with his hands and head, and whose demeanor had been so inexplicable that he had been taken up un-der the impression that he was instance and unable to take care of himself. His examination in the the Past that walks like a phantom in the footsteps, pression, and after he had civilly replied to the few with palsied heart and hushed pulse, kneeling calmquestions the Judge deemed it necessary to ask, he ly as the graves of his youth and manhood, waitwas discharged.

"Something about the man differing widely from mortals call death years afterward to be greeted by an enthusiastic ing like gods or goddesses, queens or kings, entiremultitude upon the first theatre in the world. The ly different from them in every respect, excepting at a Police Court; a strange look of repressed sorrow and unspoken grief, the general appearance of poverty which was visible in his attire, the unob-trusive way in which he bore his hidden grief, ing slowly through that strange transition by which those who please themselves with the idea that whatever it might be, and more than all, a gentle- this germ of immortality within, bursts from its world will outgrow its habits of worship; that ness and courtesy of manner in his interview with cerement of clay, and expands into the beauty of the officials which denoted the true gentleman, an amaranthine flower. It was but 'common lot' phet; that the apprehension of scientific laws French stage, Polycucte of Corneille, Athalie of Ra- caused an after-inquiry about the man whose con- that was upon her. We have all marked it often,

patronage of the Government, M. Etienne Choron, cial intercourse, nor in literature, science or politics. Hence the advantage of Shakspeare in se
room which he called his home. Upon knocking of sorrow will never more be laid. We have markat the door he opened it, and politely inviting the ed, too, how sometime, just when the soul is pass purest thought grow pale, if it lay shrouded unbidden caller to come in, proffered a chair which, ing, it seems to look back from the Spirit-land, and Holy Spirit, but only in the wilderness of st broken as it was, was still the best seat in the room. utter some thrilling word, that will dwell forever The most sagacious secular voice leaves after upon the top of the bed, right side up. This was dramatic line. He, hwever, hesitated before part- with a Christian life, with the passions, the vices He himself remained standing with his eye fixed in the hearts that catch the sound. inquiringly on the stranger, evidently waiting for a inquiringly on the stranger, evidently waiting for a disclosure of the object of this unlooked-for visit. her already dead, yet we feared to turn our eyes the rich music of hope and faith. The dry glater of the object of this unlooked-for visit. an actor, were sufficient to shed luster upon the school, even had she not possessed the requisite compass of voice. Her vocal powers not being of their compositions to a stiff and attach minded.

5. The medium, while on the table, was with it have in detecting talents in others, recommended Their dialogues resemble more a sermon or a sci-5. The medium, while on the table, was with it carried up to the ceiling—his voice being heard while thus suspended, as well as the sound of striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling. He was in the same striking against the ceiling against the ceiling the find a second of a closet showed glory of the upper temple, had come back to is article of female attire hung up in an orderly man the corner. The half-opened door of a closet showed glory of the upper temple, had come back to is article of female attire hung up in an orderly man the corner. The half-opened door of a closet showed glory of the upper temple, had come back to is article of female attire hung up in an orderly man the same should be with the young Rachel to M. St. Aulaire, Professor of human life. The wonder is that the pieces propened door of a closet showed glory of the upper temple, had come back to is article of female attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man the same showed attire hung up in an orderly man way several times thus carried up in a chair, and studies, in a city like Paris, where a living is al-

the tenant.

"When he returned and was informed that the sole object of the visit was to learn something of a sole object of the visit was so striking, and if postal and the moonlight that first slept upon the grave, now falls upon others that have gather ed around it. Under the green turf by her sidere then distributed into the hands of persons present hand by the magnificence and luxuries of the not more comprehensiveness and sublimity than person whose demeanor was so striking, and if posseemed for a moment undetermined whether to resent it as unwarrantable intrusion upon his domes tic affairs, or to give the intruder credit for the ceiling and the floor, with great rapidity, and with at the same time obliged to restrain all the crav-will sufficiently appear from a parallel between kindness he professed. His resentful feelings of interest and sympathy from a stranger touched scribed. It will be easy to infer from that, that his kinder nature; and after a brief conversation, in which the man of education and good breeding check the genius of the French, and in those places was evinced in every sentence, he told his story in nearly the following language:
"'My name you already know, for I saw you

> ing in the opinion of my friends disgraced myself, counsellors. From the day I left my father's house single syllable from either father, brother or sister to show that they knew whether I was alive or or even recognition of my existence and never shall. drama to the delineation of the lovers and the no mean brilliancy. My reputation was unsullied by those vices which too frequently detract from sometimes annoyed by the petty jealousy of rivals, I was considered as a promising actor and a rising man. In the height of my success I married a gir and were happy. For two years we lived pleasantly, no small annoyance by his imperfect knowledge of his parts, and one evening I had occasion to repri-

play of M'lle Rachel's qualities, is precisely the abland he was to play Rolla in the play of Pizarro. I sence of that knowledge possessed in so eminent a was not in this piece, but went in the front of the degree by the French classics, and which in our house to witness the performance. The play went estimation, composes the soul of the drama. Vic- smoothly on until the fifth act, until the scene tor Hugo and Alexandre Dumas, the two highest where Rolla crosses the bridge bearing Cora's child, which he has rescued from the Spaniards, in his arms. My wife was the Cora of the evening, and she had our child with her. When Rolla came on in the rescue scene, after snatching the child from Pizarro, he rushed upon the bridge holding it high above his head, and while in this position he dropped my boy (deliberately I shall ever think) from a height ten feet, to the stage below-the child was instantly killed, but the whole affair passed as an accident, and nothing could be done with the man who had brought death into our house. My wife could not bear to remain in that city, so we came North. I was not known in New York, and we arrived here in a bad season, after the companies were made up; and as our necessihave nearly always proved a failure. Many authors ties forced us to do something, we were compelled of far less reputation than these are far greater to accept engagements to perform subordinate than the pretended rejuvenating dramatists of the parts. We had been but two months in the city, nineteenth century, and their pieces, however, of and I could see that our great grief was killing my the second class, are still feeding the river upon wife. Many a time have I seen her personating which both the English and the German theatres characters of comedy, dancing, and, while on the stage, seemingly the most joyous and mirthful being in the world; yet stepping from the boards sob like a child, until the business of the scene called her again before the lights, and she would resume her part with tears still wet on her cheeks. This could not go on. She fell sick, and I could not afford an attendant, but had to undertake the double duty of taking care of her and keeping my en gagement at the theatre, for my salary was all I had to live on, and I must play or see my wife die in want. My earnings were insufficient to meet the moved with the classic as with the romantic tra- demands of food and medicine, and one by one every valuable article of furniture or wardrobe what the Erangelist editor condemns.' In other France, and in the countries she has visited. Her went to the pawnbrokers. I have gone hungry to words, they wore enormous beards, and hats quite pretended biography published in New York, supthe theatre, enacted some royal part, seemingly as 'rowdy'—for that is the term the Evangelish as 'rowdy'—for the Evangelish given away millions of dollars, and made presents in London, Berlin, Vienna, St. Petersburg and all of priceless worth, when I had not money to buy a the great capitals of Europe. We say too many, loaf of bread, or pay a nurse to attend on my sick because we deem such newspaper snatches as those wife. Night before last, I played as usual, and found in the book alluded to perfectly useless, to after the performance, hurried home. She was say the least of it. If the contemplated object in worse. I sent for a physician, but his help was publishing them was to highten the great trage- useless. She died that night. I was obliged—my dienne's talent in public estimation, the thing was God!—to sell her stage wardrobe to buy her coffin needless, for Americans form their opinions at for I would not tell how utterly destitute I was. A home, and don't receive them from abroad; if it few members of the company attended the funeral, was to impress American opinions with other peo- and yesterday we buried her. I am now alone in ple's, it was still less necessary. A more extensive the world, and no one will care one jot how soon inside view in her life—a more complete analysis the broken-down actor follows his wife and boy. of her dramatic talent in connection with the parts | did not play the night of the funeral; but at night the performs in Racine's Phedre, Joan of Arc, or I walked out by the river. I must have acted Adrienne Lecouvreur would in our opinion, have strangely, for I was arrested as insane. I cannot live without work; so to-morrow night I play "a lover," in a comedy; and no one in the front shall know that the actor is anything but the careless man he seems. I thank you, Sir, for your sym-pathy; for yours are the first kind words I have heard from any, save the corpse I buried vesterday, since I came to your city

"Any one who does not believe the foregoing story, doubts the actor's words, not ours; but any dowed with great genius, and comparatively the one who discredits the reality of the man may find greatest representative of modern drama, vainly him any day in Allen street, or see him any night at one of the theatres in the Bowery.'

UNSEEN ANGELS.

Twilight was deepening into night; still, beautiful, hely night. The warm, rosy lights that had played about the west, flickered and faded, and went out. The shadows that skirted the old forest, lengthened, and blended together, and crept out Cromwell, Newton, have not attained then get further and further, till they lay still and hushed dimensions without bearing a divine secretion over every thing; and the night wind stole out, shutting the rose and swinging it to sleep in its tained the stature which throws so grand a shift and the young leaves whisper dreamily, as if the religion; reduce the philosophers among there. Fays held carnival among them. One by one the their dialectics and mathematics; the general sentinel stars came forth and from the far-off walls their strategy, the poet to his skill in epic field "A man was brought in who had been found of sapphire, kept their watch over the dwellers of suppose them to think, to act, to sing, for secular, earth. Into every bosom their radiant eyes looked down, and the secrets of all hearts were open to them. Childhood, with its passionate dreamings, very pitch of their genius and character? By ing the beckoning of the white-browed angels that and empty, that historic durability should be

In a quiet chamber, where the curtains waved gently to and fro in the wind as it shook out the druly that the august forms of Justice and House odors from the night-blooming flowers, and bore are at home in heaven, the object there of the caused an after-inquiry about the man whose conduct and appearance distinguished him so peculiarly and know how the sleep steals over the body, sphere of being will then be perfectly administrations that was upon her. We have all marked it often, replace the fervor of moral inspirations; that and know how the sleep steals over the body, sphere of being will then be perfectly administration. Such as the control of the contr tears, stiffening the gentle lip that will never again But for my own part, I am persuaded that "He had given his name as Carlos Blondin, and quiver to some storm that shakes the heart's rings, would soon become intolerable on earth, mer

A hasty observation showed that the apartment | what a change came over her? Slowly the white | we make it all in all.—Martineau's Sermons al. true, but with that certainty that men of talent tural expression of passion we find in Shakspeare. had lately been tenanted also by a woman, and the lids lifted, her face glowed with such a heavenly idensfield.

you when the stars brighten. This was all she Years have passed since that sister faded from

person whose demeanor was so straining the person who so straining the person who so straining the person was so straining the Two with bright sunny hair, and untamed laughte in their eyes, and one with white locks like a crown of glory about his brow. We have so often looked into eyes that death was darkening that kindness he professed. His resolution words we have ceased to say farewell, and only whisper seemed soon to melt away, and the unusual words we have ceased to say farewell, and only whisper as we were wont to do around the hearthstone, 'good night.' And ever as the night comes over the hills, we remember the words of our early call. ed,—"I shall be with you when the stars brighten" Who shall say she is not with us? When the beautiful are passing from our homes and heart leaving us only mocking memories of the lored and lost, who shall say that, as unseen angels, they I was educated for the ministry, but after my colnever hover round us?—for many a weary form lege graduation, becoming stage mad, I left home had long since found the deep shelter of the grave to commence the exciting life of the theatre. Havhad no white wings fanned it when it fainted with dialogue the sentiments which Shakspeare more artfully, if not with more science, described by the all intercourse with or recognition by them was life's fever. Many an eye had closed in despair, rapid movement of his conversation, the contrast henceforth at an end, and I was left to make or had it not sometimes seen, through its night of ohis character and the activity of his personages.

But the best answer to the unbelievers in the table to make or had it not sometimes seen, through its night of deep desolation, how loving eyes looked down upon it. Many a slender foot had stumbled o'er is now to should have been my on it. Many a slender foot had stumbled o'er is now to should have been my on it. Many a slender foot had stumbled o'er is now to should have been my on it. Many a slender foot had stumbled o'er is now to should have been my on it. Many a slender foot had stumbled o'er is now to should have been my on it. rough pathway, but for invisible hands that guided I have never received one solitary line or heard a it gently over the dark places.

"We see dimly through the mists and vapors, Amid these earthly damps."

But if we might for a moment lift the veil from our eyes, we should find that heirs of mortality are not the only dwellers here. Oh, heaven is not far

BEARD AND HAT CONTROVERSY.

A while since, the Boston Congregationalist is provingly stated, that in some of the ministeral assemblages in Boston, several clergymen appeared with long beards and Kossuth hats. The New York Independent also adverted to the fact, and without so fully committing itself as did the Congregation. alist nevertheless seemed to exhibit an inclination in the same direction.

Thereupon the New York Evangelist took up the matter, and read its cotemporaries a pretty earnest and serious lesson. It intimated pretty distinctly, that such innovations peril a man's reputation for 'good sense, good taste, sound piety, sound theology, and sound judgment.' In its estimation, they betray ignoble singularities of mind; and are indicative of infidel tendencies, a la H. C. Wright, and of abolitionism, a la Garrison. It could scarce ly conceive of a clergyman with 'a Kossuth hat' and what it terms 'an untrimmed and unrestricted growth of hair,' alias whiskers, except as being in affinity with 'the most violent Garrison demonstrations,' or as being of altogether lax and heterodox sentiments. Every inch lacking in the height of the crown of the hat, seemed to it, just so much cut off from Westminster orthodoxy. Every line added to the width of the brim, a suspected attempt to cover up deficiencies of religious character the softness and pliancy of a 'Kossuth' becomes an accepted index of gielding up the true faith, and every extra hair on a minister's face fairly seemed to bristle with hostility to evangelical religion.

The Independent in turn replies that the illustra tions of the Evangelist are exceedingly unfortenate, inasmuch as Mr. Wright neither wears white kers nor a Kossuth, while Garrison's face is not riously almost as bare and smooth as a woman's and no one ever saw him with a hat of any other than the most orthodox fashion.

At this juncture, the Presbyterian of the We enters the list, and requests the Exangelist to farm the world with an article on 'the Bible and Bearls' It thinks that Aaron David, and David's serant whom Hanan 'half shaved,' and who in come quence were required to stay at Jericho until the beards be grown' to their accustomed and fit length, together with any number of other smi ture characters, including Christ himself, might be selected as subjects of the editor's meditation, and to be tried by his tests of orthodoxy.

The Presbyterian clinches the nail by suggestion

that the assembly of divines who formed the Wesminster Confession, that the Evangelist com thinks in so much danger from beards and he suth hats, themselves, need the attention of the defender of orthodoxy and religion-inasmuch s they were 'in beard and hat, with little variation, plies to it—as a Kossuth. In short, the Pres rian seems to think that the Evangelist needs look after the piety and orthodoxy of nearly quite all the 'ancient worthies,' in view of the reat and manifest deficiencies on the questions peards and hats.

What response-if any-the Evangelist made, we are not aware. If we find any new thrown upon this all-important subject, we will fail to inform the readers of the Star-lest some their souls should be lost by too little crown or a much brim to their hats, or through the present of a hair or two too much on their faces (!)—In Morning Star.

THE RELIGIOUS SENTIMENT Whoever truly worships, pouring out the roral not of interest and fear, nor chiefly of person

gratitude, but of aspiration, reverence, and the feels irresistibly assured that he is yielding to weakness, but is falling into the attitude congri to higher natures. Can it be denied that the day sense of God is a haunting accompaniment of the deepest and grandest men? that, however important co-exist with weakness, and absent itself with forfeiture of a certain stormy force, it is ever mer arable from the large and balanced soul, the spin at once of tenderness and strength? Whatever wise, or strong, or loving enough in this world outlast the changes of human admiration, will found to have the tincture of intense Faith. nation which has most affected the fates of my kind, has done so by giving them a Christ in each nation, the highest men, whether in the or action, Socrates, Scipio, Dante, Luther, had, souls; they have been men of trust and page and, familiar with an Infinite Presence, have should spring from vision of a thing that is no that what is most real and commanding with should come of stretching the soul into the gift of spectral fancies, we must hold these natures to be at one with everlasting Fact-need insight and more perfect veneration. There newspaper will supercede the preacher and F chord untouched in the human heart : listening